



LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 1

אם בחקותי תלכו

“If you will walk in My statutes”



Angels, created from Divine speech, “stand” at one fixed level, while the souls of Israel, rooted in the supernal thought, are “walkers” whose love and awe can grow without end. G-d’s “if” is a plea that a person walk this way in prayer, and the mitzvos are the vessels that keep the light so that the walking lasts.

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



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THE BIG IDEA

Angels, created from Divine speech, “stand” at one fixed level, while the souls of Israel, rooted in the supernal thought, are “walkers” whose love and awe can grow without end. G-d’s “if” is a plea that a person walk this way in prayer, and the mitzvos are the vessels that keep the light so that the walking lasts.

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 three questions on the opening of Bechukosai: why the Sages read “if” as a plea, why the laws are called chukim, “engravings,” and why the verse says “walk.” Engraved letters, like those on the Tablets, are one with their stone; written letters, ink on parchment, exist in their own right. Both kinds exist in the soul. Angels come from Divine speech, whose letters are fixed, so they “stand” at one level; souls come from thought, a spring that keeps flowing like the river from Eden, so they are “walkers.” Thought has two levels: a lower thought, the “one utterance” that enlivens all speech, and a supernal thought whose letters are engraved, “beyond the river,” the root of the Patriarchs. A person walks in prayer, where verses of G-d’s greatness, might and compassion, the attributes of Avraham, Yitzchak and Yaakov, enlarge his love; compassion, the shepherd’s attribute, carries his attributes up to G-d. In a body this walking needs vessels: the mitzvos, “limbs of the King,” keep the “wine” of G-d’s light, which brings out the hidden love. The walker weeps over his distance, then comes to joy, and must never rest content with standing still.

OUTLINE

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|----------|---|------|
| 1 | Three questions and two kinds of writing | ¶1-2 |
| | Why “if” is a plea, why “statutes” means engraving, and why “walk”; engraved letters are one with the stone, written letters are separate, and both are found in every soul, as in “walkers among these who stand.” | |
| 2 | Angels stand, souls walk | ¶3-4 |
| | The angels come from Divine speech, whose letters are separate and fixed, so they stay at one level; the souls come from thought, an ever-flowing spring like the river from Eden. | |
| 3 | Two levels of thought | ¶5-6 |
| | The lower thought gives life to speech and is the “one utterance” within the ten; the supernal thought, “beyond the river,” has engraved letters, and there too the soul keeps going on and growing brighter. | |

4 Prayer as the place of walking

¶7-9

The prayer of the Men of the Great Assembly, built on the Patriarchs' greatness, might and compassion, enlarges a person's love; compassion carries his attributes up like a shepherd, and G-d's "if" is a plea that he walk there.

5 Walking needs a vessel

¶10-11

"In My statutes" is the Patriarchs' engraved level, but in a body walking lasts only through the mitzvos, the "limbs of the King," vessels for G-d's endless light.

6 The wine and the secret

¶12-13

The light kept in the mitzvos is wine that brings out the secret, the hidden love, in running and returning; without it a person stands, while the walker weeps and then comes to joy.

7 Holy, and making yourselves

¶14

The walker reaches the holy and separate level where all souls will be united, so no one may rest content with standing; by doing the mitzvos a person "makes himself," and every blessing intends "I will command My blessing."

KEY CONCEPTS

Engraved and written letters אותיות החקוקים ואותיות הכתובים

Engraved letters are carved from the substance of the stone and have no existence apart from it; written letters are ink on parchment, a separate substance. The maamar finds both in the soul and in the levels of thought.

Those who stand and walkers עומדים ומהלכים

From Zechariah 3:7: the angels "stand" at one fixed level of love or awe, while the souls of Israel "walk," growing from day to day without limit.

The supernal thought and the lower thought מחשבה עילאה ומחשבה תתאה

The lower thought gives life to speech, the "one utterance" within the ten of Creation; the supernal thought is bound to the essence of the intellect, its letters "engraved," and it is the root of the souls and of the Patriarchs.

Beyond the river עבר הנהר

The river from Eden is the ever-flowing stream of thought from Chochmah; "beyond the river," where the fathers dwelt, is the level above it, the supernal thought.

The limbs of the King אברין דמלכא

The 248 positive commandments, which, like limbs of the body, are vessels that receive and draw down G-d's light.

Wine and the secret יין וסוד

G-d's light kept in the heart through Torah and mitzvos is "wine," and as wine brings out a secret, it brings out the hidden love, so that a person becomes a walker.

Running and returning רצוא ושוב

The soul's yearning to rise to its source and its return below; G-d's light descends so as to raise every soul in this rhythm.

SECTION 1 • 11-2

Three questions and two kinds of writing

1 אם בחקותי תלכו.^{1,2} וגוי. הנה אמרו רז"ל (ע"ז ה' א') אין אם אלא לשון תחנונים³ שנאמר לו עמי שומע לי⁴ ישראל בדרכי יהלכו וצריך להבין ענין תחנונים האלו מה הם.

"If you will walk in My statutes," etc. Now, our Sages, of blessed memory, said (Avodah Zarah 5a): "If" is nothing other than an expression of supplication, as it is said, 'Would that My people listen to Me, that Israel walk in My ways.'" We need to understand the matter of these supplications: what are they?

The maamar opens with the first verse of Parshas Bechukosai, which promises blessing to those who walk in G-d's statutes. The Talmud reads its first word, "if," not as a condition but as G-d pleading, "would that," as in the Psalm where He longs for His people to listen. The Alter Rebbe's first question is what this divine pleading means.

וגם צריך להבין לשון בחקותי אשר פירשו חז"ל (בקדושין דל"ט) על פסוק את חקותי תשמרו חוקות שחקקתי לכם⁵ וכו'.

We also need to understand the expression bechukosai, "in My statutes," which our Sages, of blessed memory, explained (in Kiddushin, folio 39) on the verse "You shall keep My statutes": "statutes (chukos) that I engraved (chakakti) for you," etc.

The second question is about the word bechukosai itself. The Talmud explains chukim, "statutes," as things G-d "engraved" (from chakak, to engrave), and the Alter Rebbe asks what this engraving is.

וגם להבין לשון תלכו הנאמר כאן. הנה ידוע כי בתורה שבכתב יש ב' מיני כתיבה

And [we need] also to understand the expression telechu, "you will walk," that is said here. Now, it is known that in the Written Torah there are two kinds of writing,

The third question is why the verse speaks of "walking." To begin the answer, the Alter Rebbe introduces two kinds of writing found in the Written Torah.

כי בלוחות נאמר והמכתב מכתב⁶ אלהים חרות על הלוחות שהכתב הוא מעצמן של הלוחות אשר נחקק מהם ובהם ולא היו האותיות ענין ומהות בפני עצמן.

for of the Tablets it is said, "And the writing was the writing of G-d, engraved upon the Tablets": the writing is from the very substance of the Tablets, engraved out of them and in them, and the letters were not a thing and an entity in their own right.

The Ten Commandments were engraved into the stone Tablets, so their letters were made of the Tablets' own substance, with nothing added. Such letters have no existence apart from the stone they are carved in.

אבל שאר תורה שבכתב דיו כתובה על הקלף אשר האותיות הם מהות בפני עצמן ולא מעצמיות הקלף הם ונקי' תורה שבכתב כי התורה מלובשת בכתב וד"ל.⁷

But the rest of the Written Torah is ink written upon the parchment, where the letters are an entity in their own right and are not from the essence of the parchment; and it is called the Written Torah because the Torah is clothed in writing. This suffices for one who understands.

A Torah scroll, by contrast, is ink on parchment: the ink is a second substance, so the letters exist in their own right and only rest on the parchment. The Torah there is “clothed” in writing, and the closing phrase hints that this contrast will be applied to deeper matters.

2 והנה תלת קשרין⁸ אינן קוב"ה ואורייתא וישראל וישראל מתקשראן וכו'. על כן בכל ניצוץ ונפש אלקית מישראל ישנן ג"כ ב' בחי' אלו אותיות החקוקים ואותיות הכתובים דהנה כתיב ונתתי לך מהלכים בין העומדים⁹ האלה.

Now, “there are three bonds: the Holy One, blessed be He, the Torah and Israel; and Israel are bound,” etc. Therefore in every spark and G-dly soul of Israel there are also these two levels, engraved letters and written letters. For it is written, “And I will give you walkers among these who stand.”

The Zohar teaches that the Holy One, blessed be He, the Torah and Israel are bound together. Because Israel is bound to the Torah, the Torah's two kinds of letters, engraved and written, are found in every G-dly soul as well, and the verse from Zechariah, “walkers among these who stand,” will show what these two levels are.

SECTION 2 • 13-4

Angels stand, souls walk

3 והנה העומדים הן המלאכים¹⁰ ומהלכים הם נשמות כללות ישראל. ולהבין זה למה נקראו המלאכים עומדים

Now, “those who stand” are the angels, and the “walkers” are the souls of Israel as a whole. And to understand this, why the angels are called “those who stand”:

Applying the verse, the Alter Rebbe identifies “those who stand” as the angels and the “walkers” as the souls of Israel. He then asks why the angels in particular are called “standing.”

הנה כתיב בדבר ה' וכי וברוח פיו¹¹ כל צבאם דהיינו שהמלאכים מקום מקור חוצבן ובריאתן הוא מדיבורו של הקב"ה כביכול הגם שאין לו דמות הגוף^{12, 13}

it is written, "By the word of Havayah," etc., "and by the breath of His mouth all their host." That is, the place of the source from which the angels are hewn, and of their creation, is from the speech of the Holy One, blessed be He, as it were. Even though He has no bodily form,

Psalms 33:6 says the heavens were made by G-d's word and "all their host," the angels, by the breath of His mouth, so the angels are rooted in Divine speech. The words "as it were" and "He has no bodily form" guard against taking that speech literally.

ולא נערוך אליו קדושתו אעפ"כ דברה תורה כלשון בני"א להקראות התגלות אורו לבחי' נבראים בשם דבור.¹⁴

and we cannot compare [anything] to Him in His holiness, nevertheless "the Torah speaks in the language of human beings," so that the revelation of His light to the level of created beings is called by the name "speech."

Since G-d has no body, "speech" is a borrowed term: as the Sages say, the Torah speaks in human language. G-d's revelation of His light to created beings is called "speech," the way a person reveals himself to others by speaking.

4 והנה אותיות הדבור הם עד"מ גופים מחולקים ועומדים כל א' לבדו אשר מדבור זה לא יתהוה דבור אחר¹⁵ לעולם

Now, the letters of speech are, by way of analogy, divided bodies, each one standing by itself, so that from this utterance another utterance will never come into being.

Letters of speech are like separate bodies, each standing alone: a word once spoken does not grow or give rise to another word. Speech therefore remains at a fixed level, and this is what "standing" means.

ועל כן המלאכים אשר עבודתם בבחי' אהבה כמו מחנה מיכאל או אשר עבודתם בבחי' יראה

Therefore the angels whose service is at the level of love, like the camp of Michael, or whose service is at the level of awe,

Because the angels come from speech, they share its fixedness. Their service is either love, as with the camp of the angel Michael, or awe, as with the camp of Gabriel.

כמו מחנה גבריאל הם עומדים ברום עולם במדרגה אחת והאהבה והיראה אשר ניתנה בהם מששת ימי בראשית לא ישנו את תפקידם להיות הולך וגדל מיום ליום

like the camp of Gabriel, stand in the heights of the world at one level; and the love and awe that were placed in them from the six days of Creation do not alter their appointed role, so as to keep growing greater from day to day.

Each camp of angels stands at a single level: the love or awe it was given at Creation never grows from day to day. That unchanging station is the angels' "standing."

וכמאמר הכתוב שרפים עומדים¹⁶ במדרגה אחת, אבל נשמות ישראל עליהם אמרו ישראל עלו במחשבה^{17, 18} תחלה אשר מקור חוצבן מאותיות המחשבה הנקראת מחשבה עילאה אשר הם כמעין הנובע תמיד

And as the verse says, "Seraphim stand": at one level. But the souls of Israel: of them it was said, "Israel arose in thought first"; the source from which they are hewn is from the letters of thought, which is called the supernal thought (machshavah ila'ah), and these are like a spring that flows constantly,

Isaiah saw "Seraphim standing," which the Alter Rebbe reads as standing at one level. The souls of Israel, by contrast, "arose in thought" before Creation, so their source is the letters of thought, the supernal thought, which flow like a spring that never stops.

כמאמר רז"ל מבין דבר מתוך דבר¹⁹ ומיד בנפול דבר אחד במחשבה הקשורה במקור השכל אזי יתהלך ברחבה להיות מתרחב ומתפשט יותר ויותר אשר ע"ז נאמר

as our Sages, of blessed memory, said, "understanding one thing out of another." As soon as one thing falls into the thought that is bound to the source of the intellect, it then walks about in a broad expanse, widening and spreading out more and more. Of this it is said,

The Sages describe understanding as "understanding one thing out of another": an idea that enters a thought bound to its source in the intellect keeps unfolding. Unlike speech, thought "walks about" freely, widening and spreading further and further.

ונהר יוצא מעדן²⁰ להשקות את הגן ונהר זה הוא הנמשך ויוצא תמיד מעדן הוא מקור החכמה והולך ומתרחב עד שבא להשקות ג"ן סדרים דאורייתא²¹ הנקי תורה שבכתב כנ"ל.

“And a river goes out of Eden to water the garden.” This river is what is drawn and goes out constantly from Eden, that is, the source of Chochmah (wisdom), and it goes on widening until it comes to water the fifty-three (gan) portions of the Torah, which are called the Written Torah, as mentioned above.

The river that goes out of Eden to water the garden is this ever-flowing stream of thought, issuing from Eden, the source of Chochmah. The word gan, “garden,” has the numerical value fifty-three, the number of the Torah’s portions, so the river comes to water the Written Torah.

SECTION 3 • ¶5-6

Two levels of thought

5 ועל כן נאמר בעבר הנהר ישבו אבותיכם²² מעולם כו' למעלה מבחי' נהר ומחשבה זו יש בה ג"כ כ' בחי' כמאמר הכתוב כי לא מחשבותי מחשבותיכם²³ לשון רבים.

Therefore it is said, “Beyond the river your fathers dwelt of old,” etc.: above the level of the river. And this thought also has two levels, as the verse says, “For My thoughts are not your thoughts,” in the plural.

Since the river stands for the flow of thought from Chochmah, the fathers who dwelt “beyond the river” are rooted higher, above the river. Thought itself has two levels, as the plural in “My thoughts are not your thoughts” implies.

כי מחשבה תתאה היא המחיה את הדבור כי בלתי מחשבה א"א לדבר כמאמר רז"ל השמע לאזנך²⁴ מה שאתה מוציא מפיו ועל בחי' זו אמרו רז"ל בעשרה מאמרות²⁵

For the lower thought (machshavah tata'ah) is what gives life to speech, since without thought it is impossible to speak, as our Sages, of blessed memory, said, “Let your ears hear what you bring forth from your mouth.” And of this level our Sages, of blessed memory, said, “With ten utterances

The first level is the lower thought, which gives life to speech, for no one can speak without thinking; the Sages’ instruction to let one’s ears hear what one says shows that speech is never apart from the mind behind it. The Mishnah’s “ten utterances” of Creation belong to this level.

נברא העולם והלא במאמר אחד יכול להבראות²⁶ והמאמר אחד הוא בחי' מחשבה²⁷ זו המלובשת ומחיה את כל כללות הדבור

the world was created; yet could it not have been created with one utterance?" The one utterance is the level of this thought, which is clothed in, and gives life to, all of speech as a whole,

The Mishnah asks why the world was created with ten utterances when it could have been created with one. The Alter Rebbe identifies that "one utterance" with the lower thought, which is clothed in all ten and gives life to speech as a whole.

וכמאמר הכתוב היוצר יחד לבם²⁸ המבין אל כל מעשיהם אשר כולם נסקרים בסקירה אחת²⁹ אבל בחי' השנית היא בחי' מחשבה עלאה הדבוקה בעצם השכל אשר אותיות ההם הם הנקראים חקוקים ואינם מהות בפני עצמם כנ"ל.

as the verse says, "He who fashions their hearts together, who understands all their deeds," for they are all surveyed in a single glance. But the second level is the level of the supernal thought, which cleaves to the essence of the intellect; those letters are the ones called "engraved," and they are not an entity in their own right, as mentioned above.

As the Sages read Psalms 33:15, G-d surveys all creatures in a single glance, just as the one lower thought embraces all speech at once. The second, higher level is the supernal thought, bound to the essence of the intellect; its letters are the "engraved" ones, which, like the letters of the Tablets, have no separate existence.

6 וע"כ הנשמות נקראו מהלכים כי יכול להתהלך בהרחבה להרחיב אהבתו ויראתו לה' ית' מיום ליום יותר ויותר עד בואו למקור חוצבה תחלת המחשבה הנק' עבר הנהר אשר גם שם לא ישקוט ולא ינוח כי הולך ואור³⁰

Therefore the souls are called "walkers," for one can walk about in breadth, broadening his love and awe for G-d, may He be blessed, more and more from day to day, until he comes to the source from which [his soul] is hewn, the beginning of thought, which is called "beyond the river." And even there he will not be still and will not rest, for [he is] "going on and growing brighter,"

Since the souls come from the ever-flowing supernal thought, they are "walkers": a person can keep broadening his love and awe of G-d from day to day. Even on reaching his soul's source, "beyond the river," he does not rest but keeps rising, like the light of the righteous that goes on growing brighter.

כמאמר הכתוב ונהר יוצא³¹ (ועמ"ש ע"פ ונתתי לך מהלכים³² בפ' וישב³³ ובפ' שלח ע"פ ועתה יגדל^{34,35} ועיין ע"פ יונתי בחגוי הסלע^{36,37} בפ"י קומי לך כו' ולכי לך. וע"פ אלה מסעי^{38,39} בפ"י ואלה מסעיהם למוצאיהם):⁴⁰

as the verse says, "And a river goes out." (And see what is written on the verse "And I will give you walkers" in Parshas Vayeshev; and in Parshas Shelach, on the verse "And now, let it be great." And see on the verse "My dove, in the clefts of the rock," on the explanation of "Arise for yourself," etc., "and go for yourself." And on the verse "These are the journeys," on the explanation of "And these are their journeys according to their goings forth.")

The verse "a river goes out" shows that the flow from the source never stops. The parenthesis sends the reader to other discourses on walking and journeys: Torah Ohr, Vayeshev, on "walkers among these who stand"; Likkutei Torah, Shelach, on "And now, let it be great"; Shir HaShirim, on "My dove, in the clefts of the rock"; and Masei, on "These are the journeys."

SECTION 4 • 17-9

Prayer as the place of walking

7 ב והנה מקום ההילוך ועת ההילוך לכל אדם להיות מרחיב ומגדיל אהבתו לה' הוא בעת התפלה וקודם התפלה פסוקי דזמרה.

2. Now, the place of walking and the time of walking for every person, to broaden and increase his love for G-d, is at the time of prayer, and before the prayer, Pesukei deZimra (the Verses of Song).

Turning to practice, the Alter Rebbe says that the place and the time for "walking," for broadening one's love of G-d, is prayer. Before the prayer itself come the Pesukei deZimra, the Verses of Song.

וברכות אשר תיקנו לנו אנשי כנה"ג⁴¹ ע"י אבות העולם כמארז"ל תפלות אבות תקנום⁴² אברהם יצחק ויעקב והם מדת גדולה גבורה ורחמים כאשר כללו לנו

And the blessings that the Men of the Great Assembly instituted for us [were] through the fathers of the world, as our Sages, of blessed memory, said, "The prayers—the Patriarchs instituted them": Avraham, Yitzchak and Yaakov. And they are the attributes of greatness (Gedulah), might (Gevurah) and compassion (Rachamim), as there were included for us

The Men of the Great Assembly composed the fixed blessings of prayer, building on the Patriarchs, who first instituted the prayers. Avraham, Yitzchak and Yaakov embody greatness (Chesed), might (Gevurah) and compassion (Tiferes), and the prayers were arranged to arouse each of these.

חז"ל פסוקים המבארים גדולת הבורא ית' ולגדולתו אין חקר⁴³ אשר אין לו תחלה ואין לו תכלה אשר ע"י התבוננות זו יגדיל אהבתו לה' ית'.

by our Sages, of blessed memory, verses that explain the greatness of the Creator, may He be blessed, "and His greatness is unsearchable," who has no beginning and no end; and through this contemplation one will increase his love for G-d, may He be blessed.

For Avraham's attribute, the Sages placed in the prayers verses about the Creator's greatness, such as "His greatness is unsearchable" in Ashrei. Contemplating that He has no beginning and no end makes a person's love for G-d grow.

8 וכן פסוקים המבארים גבורתו ויראתו יתברך היא מדת יצחק וכן יש פסוקים המבארים רחמנותו ית' אשר היא נקראת נחלת יעקב^{44,45} נחלה בלי מצרים^{46,47} בלי גבול

So too, verses that explain His might and the awe of Him, may He be blessed: this is the attribute of Yitzchak. And so too there are verses that explain His compassion, may He be blessed, which is called "the heritage of Yaakov," "a heritage without boundaries," without limit;

Likewise, verses describing G-d's might and the awe of Him belong to Yitzchak's attribute. Verses of His compassion belong to Yaakov, whose portion the Sages call "a heritage without boundaries."

כי הרחמנות שורה ושייך על כל העולמות מבריא מן הקצה⁴⁸ אל הקצה עד רום המעלות כי כולם אינם עצמיותו ית' כ"א בחי' הארה

for compassion rests upon, and applies to, all the worlds, "passing through from end to end," up to the highest of levels, since none of them is His essence, may He be blessed, but only the level of a radiance,

Compassion is boundless because it applies to every world, like the middle bar of the Tabernacle that passed "from end to end," which the Zohar connects with Yaakov. One feels compassion for what is far away, and every world, even the highest, is only a radiance of G-d, not His essence.

כמאמר הכתוב הודו על⁴⁹ ארץ ושמים ארץ הוא בחי' ממלא ושמים הוא בחי' סוכב אינם אלא הארה דהארה והוא בחי' שם

as the verse says, "His splendor is upon earth and heaven": "earth" is the level of the light that fills all worlds (memalei kol almin), and "heaven" is the level of the light that encompasses all worlds (sovev kol almin); they are only a radiance of a radiance, and this is the level of a name,

Psalms 148:13 says G-d's splendor is "upon earth and heaven": "earth" is the light that fills all worlds and "heaven" the light that encompasses them. Both are only a radiance of a radiance, the level of a "name," and the same verse speaks of His Name.

כמאמר ישתבח שמך לעד מלכנו על כן שייך עליהם רחמנות אשר רחוקים הם מעצמותו ית'.⁵⁰

as it is said, “May Your Name be praised forever, our King.” Therefore compassion applies to them, for they are far from His essence, may He be blessed.

A name is only how one is called by others, not one's own self; so too the worlds relate only to G-d's Name, as in the prayer “May Your Name be praised forever, our King.” Because the worlds are so far from His essence, compassion applies to them all.

9 והנה בהתבונן האדם בהתבוננות רחמנות זו יגדיל מדותיו הטובות לה' וישא אותם לה' כמאמר הכתוב

אליך ה' נפשי אשא⁵¹.⁵⁰ כי האבות הם⁵² הנקראים רועים מהשבעה רועים המפרנסין ונותנים

Now, when a person engages in contemplating this compassion, he will increase his good attributes (middos) for G-d and lift them up to G-d, as the verse says, “To You, Havayah, I lift up my soul.” For the Patriarchs are the ones called “shepherds,” of the seven shepherds who sustain and give

Contemplating G-d's compassion makes a person's good attributes grow and lifts them up to G-d, as David says, “To You, Havayah, I lift up my soul.” The Patriarchs are called shepherds; the Talmud lists the “seven shepherds,” among them Avraham and Yaakov, and like shepherds they sustain the flock.

כח וחיות להצאן קדשים⁵³ להיות יכולים להלוך ולהתגדל מיום ליום ועיקר צער גידול בנים היה לו

ליעקב⁵⁴ מדת רחמנות הוא המגדל את המדות לה' ית'

strength and life-force to the “holy flock,” so that they are able to walk and to grow from day to day. And the main “pain of raising children” was Yaakov's, the attribute of compassion: it is what raises the attributes for G-d, may He be blessed.

The shepherds give the “holy flock,” the souls of Israel, the strength to walk and grow each day. Yaakov above all knew “the pain of raising children,” and his attribute, compassion, is what raises a person's attributes toward G-d.

ועל כן נאמר (ישעיה מ' י"א) כרועה עדרו ירעה בזרועו יקבץ טלאים ובחיקו ישא עלות ינהל⁵⁵.

Therefore it is said (Isaiah 40:11), “Like a shepherd he tends his flock; with his arm he gathers the lambs, and in his bosom he carries [them]; he gently leads the nursing ewes.”

Isaiah pictures a shepherd who gathers the lambs in his arm, carries them in his bosom and gently leads the nursing ewes. The Alter Rebbe applies the image to the compassion that raises the soul's attributes.

והנה בחיקו ישא כתיב. ישאום לה' כמאמר הכתוב אליך ה' נפשי אשא ועל כן אמרו חז"ל אם לשון תחנונים פ"י הלואי

Now, it is written, “in his bosom he carries”: they carry them up to G-d, as the verse says, “To You, Havayah, I lift up my soul.” And therefore our Sages, of blessed memory, said that “if” is an expression of supplication, meaning: would that

The verb for “carries” (yisa) is the same as in “I lift up (esa) my soul”: the shepherd carries the flock up to G-d. This, says the Alter Rebbe, is why the Sages read “if” as a plea meaning “would that.”

שיהיה הליכת האדם בתפלה הניתקנה לנו מאנשי כנה"ג ואין צריך לחפש הליכות אחרות כי היא טובה שבכולן והלואי שיוספק להם.

a person's walking be in the prayer that was instituted for us by the Men of the Great Assembly, and there is no need to search for other ways of walking, for it is the best of them all; and would that they be enabled [to do this].

G-d's plea is that a person's “walking” take place in the prayer composed by the Men of the Great Assembly; no other path is needed, for this is the best of all. “Would that” they be granted this, and so the first question of the maamar is answered.

SECTION 5 • 10-11

Walking needs a vessel

10 והיינו בחקותי תלכו הם בחיי אבות אשר בעבר הנהר ישבו⁵⁶ בחינת מחשבה עילאה אותיות חקוקים והיו לאחדים ממש במקורן ומקומן החקוקים שם

And this is [the meaning of] “in My statutes you will walk”: these are the level of the Patriarchs, who “dwelt beyond the river,” the level of the supernal thought, engraved letters; and they became truly one in their source and their place, engraved there.

Now the word bechukosai, from chakak, “engrave,” is explained: walking “in My engravings” means the level of the Patriarchs, who “dwelt beyond the river,” in the supernal thought. Their letters are engraved there, truly one with their source, like the letters of the Tablets.

ועל כן בהם יכול האדם לבא לבחי' הילוך כו', כי שם הוא מקום ההילוך למעלה מעלה.

Therefore through them a person can come to the level of walking, etc., for there is the place of walking, higher and higher.

Through the Patriarchs, aroused in prayer, a person can reach true “walking,” for the supernal thought is the place of endless ascent. This answers the question about the word “walk.”

אבל מחמת גשמיות הגוף לא תעמוד ולא תקום החקיקה וההילוך הזה בלתי שמירת כלי אשר ע"י כלי זו תכון לעד⁵⁷ ע"כ נאמר אחר זה ואת מצותי תשמרו.⁵⁸ דהנה המצות הן רמ"ח מ"ע ושס"ה ל"ת.

But because of the physicality of the body, this engraving and this walking will not stand and will not endure without the safekeeping of a vessel, through which vessel it "will be established forever." Therefore it is said after this, "and you will keep My commandments." For the mitzvos are 248 positive commandments and 365 prohibitions.

Yet in a physical body such engraving and walking cannot last without a vessel to keep it, a vessel through which it is "established forever." That is why the verse continues "and you will keep My commandments": the 248 positive commandments and the 365 prohibitions.

11 והנה השס"ה ל"ת הן להפריד את הרע אבל רמ"ח מ"ע הן הנקי אברין דמלכא כמו למשל אבר הוא כלי

אשר בו נמשך חיות ממקור החיות אשר שורה במוח כן הוא כאן

Now, the 365 prohibitions are to separate the evil, but the 248 positive commandments are the ones called "the limbs of the King." Just as, for example, a limb is a vessel into which life-force (chayus) is drawn from the source of the life-force, which rests in the brain, so it is here:

The 365 prohibitions separate a person from evil, while the 248 positive commandments are "the limbs of the King." A limb is a vessel that receives life-force from its source in the brain, and so too here.

כי המצוה היא כלי לאורו ית' הנמשך מסתימא דכל סתימין⁵⁹ למטה להשגת האדם השפל ואורו ית' המלוכש בה הוא הנקי יין מלכות רב כיד המלך⁶⁰ אין סוף לאורו ית'

for the mitzvah is a vessel for His light, may He be blessed, which is drawn down from "the most hidden of all hidden" to the comprehension of lowly man; and His light, may He be blessed, that is clothed in it is what is called "royal wine in abundance, according to the hand of the King," for there is no end to His light, may He be blessed.

Each mitzvah is a vessel for G-d's light, drawn from "the most hidden of all hidden" down to where a lowly human being can grasp it. The light within the mitzvah is the "royal wine in abundance" of the Book of Esther, for His light has no end.

והוא כוונת המצוה שהוא להמשיך אורו ית' למטה ע"י כלי המצוה והתורה הלזו והוא לשון צוותא לשון חיבור.⁶¹

And this is the intent of the mitzvah: to draw His light, may He be blessed, down below through this vessel of the mitzvah and the Torah. And [the word mitzvah] is an expression of tzavta, an expression of joining.

The purpose of a mitzvah is to draw G-d's light down through the vessel of the mitzvah and of the Torah. The word mitzvah is related to tzavta, "joining," for it joins that light with the one who performs it.

אך הם נחלקים לכללים ופרטים רבים הן בתורה והן במצות כי המשכת המקרא אינו דומה להמשכת לימוד משנה או גמרא הלכות ואגדות וכן במצות.

However, they are divided into many general categories and particulars, both in the Torah and in the mitzvos: for the drawing down by Scripture is not like the drawing down by the study of Mishnah or Gemara, halachos and aggados; and so too with the mitzvos.

The Torah and the mitzvos divide into many general categories and details, and each draws down light in its own way. Studying Scripture draws down differently from studying Mishnah, Gemara, halachah or aggadah, and so it is with each mitzvah.

SECTION 6 • ¶12-13

The wine and the secret

12 ועל כן נאמר וכלים מכלים שונים⁶² בהמשכותיהם וכלל הכל הוא אורו ית' הנקי יין אשר בהכנס היין יצא הסוד⁶³ והיין הוא התלהבות אורו ית' הנשמר בלבו של אדם ע"י התורה והמצוה

Therefore it is said, “and vessels differing from vessels,” [differing] in what they draw down. And what encompasses them all is His light, may He be blessed, which is called “wine,” of which [it is said], “When the wine enters, the secret comes out.” The wine is the fervor of His light, may He be blessed, which is kept in a person’s heart through the Torah and the mitzvah;

Because each mitzvah draws differently, the verse speaks of “vessels differing from vessels.” What all of them hold is G-d’s light, called “wine,” and the Sages say (Eruvin 65a), “When wine enters, the secret comes out”; the wine is the fervor of G-d’s light kept in the heart through Torah and mitzvos.

יצא מעצמו סוד הוא אהבה מסותרת אשר תבוא לבחי' גילוי להיות בבחי' מהלך הנ"ל לשוב למקורו הגבוה מבחי' סובב וממלא ותכלית ירידת אורו ית' הוא בכדי להשיב נפש ונצוץ כל אדם למעלה בבחי' רצוא ושוב.⁶⁴

of itself “the secret comes out”: this is the hidden love, which will come to the level of revelation, so as to be at the level of a “walker,” mentioned above, returning to its source, which is higher than the level of the light that encompasses all worlds (sovev) and the light that fills all worlds (memalei). And the purpose of the descent of His light, may He be blessed, is in order to bring the soul and spark of every person back up above, at the level of running and returning (ratzo vashov).

The “secret” that comes out is the hidden love for G-d concealed in the soul, which becomes revealed and makes the person a “walker,” rising to a source higher than both the encompassing and the filling light. G-d’s light descends precisely so that it can bring every soul back up, in the rhythm of “running and returning.”

והיינו והתהלכתי בתוכם⁶⁵ שאני בעצמי אהיה המהלך בתוכם בבחי' רצוא ושוב ועיי' והייתי לכם לאלהים.

And this is [the meaning of] “And I will walk among you”: that I Myself will be the one who walks among you, at the level of running and returning; and through this, “I will be your G-d.”

This is “And I will walk among you”: G-d Himself becomes the one who walks within the person, running and returning. Through this, “I will be your G-d.”

13 והנה זהו מאמר הכתוב ואת מצותי תשמרו⁶⁶ דהיינו עיי' המצות תשמרו את היין הטוב הנמשך למטה ללב

Now, this is [the meaning of] the verse's words, “and you will keep My commandments”: that is, through the mitzvos you will keep the good wine that is drawn down below to the heart

The Alter Rebbe explains “you will keep My commandments” as keeping in the sense of preserving. Through the mitzvos one preserves the good wine, G-d's light that is drawn down into the heart.

האדם להיות יוצא סוד אהבה מסותרת להיות בבחינת מהלך מיום ליום למעלה מעלה ובלעדי זה נקי עומד וטוב וישר הוא בעיניו ולא יבא לבחי' בכייה

of man, so that the secret, the hidden love, will come out, to be at the level of a “walker” from day to day, higher and higher. Without this he is called “one who stands,” and he is good and upright in his own eyes, and will not come to the level of weeping,

Preserved, that wine brings out the hidden love so that a person rises day by day. Without it he is called “one who stands,” content with himself, good and upright in his own eyes, and he will never come to tears.

כמאמר הכתוב הלך ובכה⁶⁷ כי בבחי' הליכה יבא לבחי' רחמים רבים לבכות בחדרי לבו על ריחוקו

as the verse says, “He walks on and on, weeping”; for through the level of walking he will come to the level of great compassion, weeping in the chambers of his heart over his distance

The Psalm says that one who “walks on and on” goes “weeping”: a person who truly walks feels great compassion for his own soul and weeps within his heart over how far he is from G-d's light.

מאורו ית' ואח"כ יבא לבחינת בוא יבוא ברנה כמאמר הכתוב תחת אשר לא עבדת⁶⁸ את ה' אלהיך בשמחה ובטוב לבב מרב כל.

from His light, may He be blessed. And afterwards he will come to the level of “he will surely come with joyful song,” as the verse says, “Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything.”

After the weeping comes joy, “he will surely come with joyful song.” The verse “because you did not serve Havayah your G-d with joy” shows that the service G-d asks for is joyful.

SECTION 7 • 114

Holy, and making yourselves

14 ועי"ז נושא משך הזרע⁶⁹ כמאמר הכתוב ובחיקו ישא⁷⁰ ויבא לבחי' עבר הנהר מחשבה עילאה המיוחד במהותו ועצמותו ית' הנק' קדוש ומובדל.

And through this he is “carrying the bag of seed,” as the verse says, “and in his bosom he carries [them],” and he will come to the level of “beyond the river,” the supernal thought, which is united with His being and essence, may He be blessed, which is called “holy and separate.”

Through this weeping the person is like the sower “carrying the bag of seed,” and like the shepherd who carries the lambs “in his bosom.” He will come to “beyond the river,” the supernal thought, united with G-d’s essence and called “holy and separate.”

כן סוף דבר הנשמות יוכללו ויתאחדו שם כמאמר הכתוב קדושים תהיו⁷¹ סופכם להיות קדושים בודאי ואל יקל אדם לעצמו אם זך ואם ישר פעלו⁷² להיות מספיק א"ע בעבודתו תמה בבחי' עמידה במדרגה אי ח"ו

So, in the end, the souls will be included and united there, as the verse says, “You shall be holy”: in the end you will certainly be holy. And let a person not be lenient with himself, [even] “if his deed is pure and if it is upright,” so as to content himself with his perfect service at the level of standing at one level, G-d forbid;

In the end all souls will be included and united there, for “You shall be holy” promises that in the end you will surely be holy. So no one should excuse himself, even if his deeds seem “pure and upright,” by settling into a service that stays at one level.

כי לא תקום ולא⁷³ תהיה כזאת כמאמר הכתוב קדושים תהיו כי קדוש אני ואתם עם בני ישראל ממקום קדוש יהלכו⁷⁴ וחוצבו ע"כ מוכרח כל אי

for such a thing “shall not stand and shall not come to pass,” as the verse says, “You shall be holy, for I am holy.” And you, the people of the children of Israel: “from a holy place they walk,” and [from there] they were hewn; therefore each one must

Such standing still “shall not stand and shall not come to pass,” for G-d says, “You shall be holy, for I am holy.” The souls of Israel “walk from a holy place” and were hewn from it, so each one must return there.

לכוא לבחי' קדוש אשר שם הוא בבחי' הולך ואור בלי גבול למעלה מעלה וכ"ז ע"י המצות שהם הכלים שומרי היין הטוב כנ"ל בכדי להוציא הסוד.

come to the level of “holy,” where one is at the level of “going on and growing brighter” without limit, higher and higher. And all this is through the mitzvos, which are the vessels that keep the good wine, as mentioned above, in order to bring out the secret.

Every soul must reach the level of “holy,” where it goes on growing brighter without end. All this comes through the mitzvos, the vessels that preserve the good wine and bring out the secret.

ואחר כ"ז נאמר ועשיתם אותם^{75, 76, 77, 78} דהיינו ועשיתם אתם⁷⁹ (עיין בזהר בחקותי דק"ג סע"א ובמק"מ שם. ובהרמ"ז שם בעמוד ב' ובהר"ם נשא קכ"ב א').

And after all this it is said, “and you will do them” (otam), that is, “and you will make yourselves” (atem). (See the Zohar, Bechukosai, folio 113, end of side a, and the Mikdash Melech there; and the Ramaz (Rabbi Moshe Zacuto) there, on side b; and the Zohar, Nasso, 122a.)

The verse ends “and you will do them” (otam), a word that can be read atem, “you”: by doing the mitzvos you make yourselves. The Zohar on Bechukosai reads the verse this way, and the Midrash says, “I consider it as though you had made yourselves.”

ונתנה הארץ יכולה⁸⁰ ממטה למעלה ועץ השדה יתן פריו מלמעלה למטה וצויתי את ברכתי⁸¹ בשנה הששית⁸² היינו כוונת כל ברכה ברוך אתה ה' אלקינו

“And the land will yield its produce”: from below upward; “and the tree of the field will yield its fruit”: from above downward. “And I will command My blessing in the sixth year”: this is the intent of every blessing, “Blessed are You, Havayah our G-d.”

The Alter Rebbe reads “the land will yield its produce” as an ascent from below upward and “the tree of the field will yield its fruit” as a flow from above downward. “I will command My blessing” is what every blessing intends when it says, “Blessed are You, Havayah our G-d.”

(וע' בזהר תרומה קס"ב ב' ובמק"מ שם מענין אם בחקתי.⁸³ וברבות שמות פ' ב' ועמ"ש ע"פ זאת חקת התורה):⁸⁴

(And see the Zohar, Terumah, 162b, and the Mikdash Melech there, on the matter of “If in My statutes.” And in [Midrash] Rabbah, Shemos, section 2. And see what is written on the verse “This is the statute of the Torah.”)

The closing parenthesis points to further sources: the Zohar on Terumah with its commentary Mikdash Melech, on the word “if” in “If you will walk in My statutes”; Midrash Rabbah on Shemos; and the Alter Rebbe’s discourse on “This is the statute of the Torah,” the first maamar of Likkutei Torah, Chukas, which reads chukah as engraving and contrasts the Torah’s engraved letters with its written ones.

IN ONE’S AVODAH

A person must not rest content with his service, even when it seems pure and upright, for that is “standing.” His place of walking is prayer: in Pesukei deZimra and the blessings he should contemplate G-d’s greatness, might and compassion so that his love and awe grow day by day, and he should guard that growth with the mitzvos, which keep the light so the hidden love comes out. The walker weeps in his heart over his distance from G-d, and afterwards comes to joy.

QUESTIONS FOR DISCUSSION

1. How does the difference between engraved and written letters explain why angels “stand” and souls “walk”?
2. Why does the maamar locate the souls’ source in thought rather than speech, and what are the two levels of thought?
3. Why is prayer, and not some other path, called the place and time of walking, and how do the attributes of the three Patriarchs enter into it?
4. If walking comes from the supernal thought, why does it need the vessel of the mitzvos, and what does the image of wine and its secret add?
5. What is wrong with being “good and upright in one’s own eyes,” and why must the walker first weep before coming to joy?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אם בחקותי תלכו

The note says that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed in Sefer HaMaamarim 5564, p. 107.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ד ע"ק. וראה טה"מ תקס"ו ע"ק קסג וע"ק קצח. אוה"ת ויקרא-ג ע"ק תתקכא עם הגהות אחרות וקיצורים.

2 אם בחקותי תלכו

"If you will walk in My statutes and keep My commandments and do them": the opening verse of Bechukosai, followed by the promises of rain and plenty. The whole maamar explains its three verbs, walk, keep and do.

ויקרא כ"ו:3:3 Leviticus

אם-בחקתי תלכו ואת-מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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

KEHOT'S NOTE

ויקרא כו, ג.

The Sages taught that in "If you will walk in My statutes," the word "if" is only an expression of supplication, and they prove it from "Would that My people listen to Me." The Alter Rebbe asks what this supplication is.

עבודה זרה ה' א:כ"א Avodah Zarah 5a:20

תנו רבנן: "אם בחקתי תלכו", אין "אם" אלא לשון תחנונים, וכן הוא אומר: "לו עמי שומע לי [וגו'] כמעט אויביהם אכניע", ואומר: "לו הקשבת למצותי ויהי כנהר שלומך וגו' ויהי כחול זרעך וצאצאי מעידה וגו'".

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

4 לו עמי שומע לי

"Would that My people listen to Me, that Israel walk in My ways": G-d's longing, expressed with the word lu, "would that." The Talmud brings it to show that the "if" of Bechukosai is likewise a plea.

תהילים פ"א:י"ד Psalms 81:14

לו עמי שמע לי ישראל בדרךי יהלכו:

Oh that My people would hearken unto Me, That Israel would walk in My ways!

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KEHOT'S NOTE

תהלים פא, יד.

5 לשון בחוקותי . . שחקתי לכם

The note points to a talk of the Rebbe in Likkutei Sichos, vol. 17, p. 318, on the reading of chukim as things "engraved."

KEHOT'S NOTE

6 והמכתב מכתב אלקים

"And the Tablets were the work of G-d, and the writing was the writing of G-d, engraved upon the Tablets." The Alter Rebbe uses it for letters carved from the very substance of the stone.

שמות ל"ב:32:16 Exodus

והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על-הלחת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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KEHOT'S NOTE

שמות לב, טז.

7 Shmuel expounds "You shall keep My statutes" as "statutes that I have already engraved for you," linking chok, statute, with chakikah, engraving. The Alter Rebbe asks what this engraving means.

ידושין ל"ט א:ח:39a:8 Kiddushin

קדשמואל, דאמר שמואל: "את חקתי תשמרו" - חוקים שחקקתי לה כפר, "בהמתה לא תרביע כלאים שדה לא תזרע"

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

PARAGRAPH 2

8 תלת קשרין

The Zohar teaches that "three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel," each with a hidden and a revealed aspect. The Alter Rebbe draws from this bond that the Torah's two kinds of letters exist in the soul too.

זח"ג עג, 73a Zohar III,

KEHOT'S NOTE

זח"ג עג, א. וראה ספר המפתחות מאמרי אדמו"ר מהורש"ב ע"ק 470 מערכת תלת קשרין.

9 ונתתי לך מהלכים בין העומדים

G-d promises Yehoshua the High Priest that if he walks in His ways, "I will give you walkers among these who stand." Chassidus reads "those who stand" as the angels and the "walkers" as souls.

זכריה ג:7:7 Zechariah

כה-אמר ה' צבאות אם-בדרךי תלך ואם את-משמרת תשמר וגם-אתה תדין את-ביתי וגם תשמר את-חצרי ונתתי לה מהלכים בין העומדים האלה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My

house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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KEHOT'S NOTE

זכרי ג, ז. ראה תו"א ל, א.

PARAGRAPH 3

10

העומדים הן המלאכים

There too the angels are "those who stand," because each stays all its days at one level, Michael in love and Gabriel in awe, according to what it grasps of the light that fills all worlds; souls before their descent are also "standing," while in this world a person can change his nature from evil to good.

KEHOT'S NOTE

וכ"ה לקמן שלח לה, ד. תו"א ל, א ובכ"מ "וכמ"ש שרפים עומדים". וראה בארוכה בסה"מ תקס"ב עי ק"ו ואילך. ביאה"ז — לכ"ק אדהאמ"צ — ה, סע"ד. מאמרי אדהאמ"צ ויקרא-ב עי תרסו ואילך. סה"מ תרנ"ד עי רסא ואילך.

11

בדבר ה' . . וברוח פיו

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The host of heaven are the angels, so their source is G-d's speech.

Psalms 33:6 תהילים ל"ג:ו

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְאוֹת:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

12

אין לו דמות הגוף

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

KEHOT'S NOTE

ראה רמב"ם הלי יסוה"ת פ"א.

13

שאין לו דמות הגוף

The Rambam establishes that G-d has no body or bodily form, and that the Torah's bodily descriptions of Him follow human understanding, for "the Torah speaks in the language of human beings."

Mishneh Torah, Foundations of the Torah 1:9-10 משנה תורה,

הלכות יסודי התורה א:ט-י

... וְאֶחָד רָאָהוּ (ישעיה סג א) "חמוץ בגדים מכצרה". משה רבנו עצמו רָאָהוּ עַל הַיָּם כְּגִבּוֹר עוֹשֶׂה מִלְחָמָה. וּבְסִינֵי כְּשִׁלִּי צָבוּר עָטוּף. לומר שאין לו דמות וצורה אלא הכל כמראה הנבואה ובמחנה. ואמתת הדבר אין דעתו של אדם מבין ולא יכולה להשיגו ולחקרו. וזה שאמר הכתוב (איוב יא ז) "תחקר אלוה תמצא אם עד תכלית שדי תמצא": מהו זה שבקש משה רבנו להשיג כשאמר (שמות לג יח) "הראני נא את כבודך". בקש לידע אמתת המצאו של הקדוש ברוך ...

If so, wherefore is it written in the Torah, "And there was under his feet" (Ex. 24,10), "Written with the finger of G-d" (Ex. 31,18), "The hand of the L-rd" (Ex. 9,3), "The eyes of the

L-rd" (Deut. 11, 12), "The ears of the L-rd" (Num. 11,18) and more like expressions? All such terminology is in accordance with the conception of sons of man who cannot recognize aught but corporeal things, and the words of the Torah is like human speech, but they are all attributes; for example, it is ...

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14

דברה תוי כלשון בני"א

On Channah's doubled words in her prayer, the Talmud says, "the Torah speaks in the language of human beings." The Alter Rebbe applies the principle to calling G-d's revelation "speech."

Berachot 31b:13-15 ט"ו-ג:י"ג-י"ד

מאי "אם ראה תראה" — דברה תורה כלשון בני אדם. "בעני אמתה". "אל תשכח את אמתה". "ונתתה לאמתה". אמר רבי יוסי פרבי חנינא: שלש אמתות הללו למה? — אמתה חנה לפני הקדוש ברוך הוא: רבנו של עולם, שלשה בדקי מיתה בראת באשה, ואמרי לה: שלשה דבקי מיתה. ואלו הן: נדה, וחלה והדלקת הנר. כלום עברתי על אחת מהן?!

But how is "If Thou wilt indeed look" to be explained? The Torah speaks according to the language of the sons of man. "[If Thou wilt indeed look] on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid" (I Sam. i. 11). R. Jose b. R. Hannina said : Why is "Thy handmaid" repeated thrice ? Hannah spake before the Holy One, blessed be He, "L-rd of the universe ! Three breaches [bidke] through which death comes hast Thou created ...

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KEHOT'S NOTE

ברכות לא, ב. וש"נ.

PARAGRAPH 4

15

אשר מדבור זה לא יתהוה דבור אחר

There the Alter Rebbe explains, referring to this maamar, that thought, speech and action are all "inanimate," for from one letter or word no other comes into being and it stays as it is; the emotions, which grow from small to great, are "vegetative."

KEHOT'S NOTE

ראה לקמן פ' חוקת נח, א.

16

שרפים עומדים

In Isaiah's vision, "Seraphim stood above Him; each had six wings." Chassidus reads their "standing" as remaining at one fixed level.

Isaiah 6:2 שיעהו ו':ב"י

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשמים יכסה פניו ובשמים יכסה רגליו ובשמים יעופה:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישעיהו, ב.

17 ישראל עלו במחשבה

The note sends the reader to two other discussions in Likkutei Torah of "Israel arose in thought."

KEHOT'S NOTE

ב"ר רפ"א. ת"ז ת"י בסופו. ע"ל בפי צו ד"ה הים ראה טו, ג. וש"נ. ע"ע במטות פג, ג. וש"נ. [כ].

18 ישראל עלו במחשבה

Six things preceded the creation of the world; among them the Patriarchs and Israel "arose in thought" to be created. The Alter Rebbe infers that the souls of Israel are rooted in G-d's thought.

Bereshit Rabbah 1:4 ד"ה רבה א'

... "הי קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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19 מבין דבר מתוך דבר

Expounding Isaiah's list of leaders, the Talmud defines the navon, "the understanding one," as "one who understands one thing out of another." Here it shows how thought keeps developing.

Chagigah 14a:12 י"ד א': חגיגה

"יועץ" – שיועד לעבר שנים ולקבוע חדשים. "והכס" – זה תלמיד המחקרים את רבותיו. "הרשים" – בשעה שפותח בדברי תורה הכל נעשין כהרשיו. "ונבון" – זה המבין דבר מתוך דבר. "לחש" – זה שראוי למסור לו דברי תורה שניתנה בלחש.

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Sanhedrin 93b:3 צ"ג ב': סנהדרין

ואמר רב יהודה אמר רב: כל הפסוק הזה לא אמרו דאג אלא בלשון הרע. "ידע נגז" – שיועד לישאל, "גבור" – שיועד להשיב, "איש מלחמה" – שיועד לישא וליתן במלחמתה של תורה, "איש תא"ר" –

אם בחקותי תלכו

שמראה פנים בהלכה, "ונבון דבר" – שמבין דבר מתוך דבר, "והי עמו" – שהלכה כמותו בכל מקום.

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KEHOT'S NOTE

חגיגה יד, א. סנהדרין צג, ב.

20 ונהר יוצא מעדן

"And a river goes out of Eden to water the garden, and from there it divides and becomes four headwaters." The Alter Rebbe reads the ever-flowing river as thought issuing from Chochmah.

בראשית ב':10

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

21 ג'ן סדרים דאורייתא

The note points to two talks of the Rebbe in Likkutei Sichos in connection with the fifty-three portions of the Torah.

זח"א קד, 104בב Zohar I,

KEHOT'S NOTE

ראה זח"א קד, ב. לקוויש ח"ג ע' 933. חט"ו ע' 435.

PARAGRAPH 5

22 בעבר הנהר ישבו אבותיכם

Joshua recounts Israel's history: "Beyond the river your fathers dwelt of old." The Alter Rebbe reads "beyond the river" as the level above the river of thought that flows from Eden.

יהושע כ"ד:2 Joshua 24:

ויאמר יהושע אלי כל העם כה אמר ה' אלקי ישראל בעבר הנהר ישבו אבותיכם מעולם תרח אבי אברהם ואבי נחור ויעבדו אלקים אחרים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

23 כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe takes the plural "My thoughts" as a sign of two levels of thought.

ישעיהו נ"ה:8 Isaiah 55:

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיי נה, ח.

24

השמע לאזניך

From the word Shema, “hear,” Rabbi learns that one must “let your ears hear what you bring forth from your mouth” when reciting the Shema. The Alter Rebbe brings it to show that speech depends on the mind behind it.

ברכות י”ג א:כ”ח-ל”א:28-30 Berakhot 13a

ולרבי נמי, הא קתיב “שמע”! והוא מבכי לקה: השמע לאזניך מה שאתה מוציא מפיה. ורבנן? סברי לה כמאן דאמר לא השמיע לאזניו — יצא. ולרבנן נמי הא קתיב “והיו”! והוא מבכי להו שלא יקרא למפרע.

But for Rabbi also it is written “Hear, O Israel”! He requires it to establish the rule. Cause thine ear to hear what thou utterest with thy lips. And the Sages? They agree with him who says that if one does not read [the Shema] audibly, he has still fulfilled his obligation. But for the Sages also it is written “And these words shall be”! They require it to establish the rule that one must not read [the sentences of the Shema] out of order.

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KEHOT’S NOTE

ברכות יג, א. וש”נ.

25

בעשרה מאמרות נבחה

KeHOT’s marei makom for these words (its note is below).

KEHOT’S NOTE

אבות רפ”ה.

26

בעשרה מאמרות נברא העולם והלא במאמר אחד יכול להבראות

“With ten utterances the world was created. ... Could it not have been created with one utterance?” The Alter Rebbe identifies the one utterance with the thought that gives life to all ten.

משנה אבות ה’:א”ה:5 Pirkei Avot 5:1

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים שמאבדו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקיימו את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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27

והמאמר אחד הוא בחי' מחשבה

The note says that the identification of the “one utterance” with thought is explained in Or HaTorah.

KEHOT’S NOTE

נחבאר באוה”ת ויקרא ג ע’ תתקכ. וראה גם לקמן פ’ כי תצא לה, א.

28

היוצר יחד לבם

“He who fashions their hearts together, who understands all their deeds.” The Sages read it as G-d seeing all creatures together.

Psalms 33:15 ט”ו:33 Psalms 33:15

היוצר יחד לבם המבין אל-כל מעשיהם:

He that fashioneth the hearts of them all, That considereth all their doings.

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KEHOT’S NOTE

תהלים לג, טו.

29

נסקרים בסקירה אחת

On Rosh Hashanah all creatures pass before G-d, “and they are all surveyed in a single glance,” which the Talmud supports from “He who fashions their hearts together.” The Alter Rebbe uses it for the one thought that holds all speech.

Rosh Hashanah 18a:14 ד”א:18 Rosh Hashanah 18a:14

אמר רבה בר בר חנה אמר רבי יוחנן: וכולן נסקרין בסקירה אחת. אמר רב נחמן בר יצחק, אף אנן נמי תנינא: “היוצר יחד לבם המבין אל כל מעשיהם.” מאי קאמר? אילימא הכי קאמר: דברנהו לכולי עלמא ומייחד לבייהו פהדדי — והא קא חזינו דלאו הכי הוא! אלא לאו, הכי קאמר: היוצר רואה יחד לבם ומבין אל כל מעשיהם.

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PARAGRAPH 6

30

הולך ואור

“The path of the righteous is like the gleaming light, that goes on growing brighter until the full day.” Its words holech va’or, “going on and growing brighter,” describe the soul’s unending ascent.

Proverbs 4:18 ח”ה:4 Proverbs 4:18

וארח צדיקים כאור נגה הולך ואור עד נכון היום:

But the path of the righteous is as the light of dawn, That shineth more and more unto the perfect day.

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KEHOT’S NOTE

משלי ד, יח.

31

ונהר יוצא

The river that goes out of Eden to water the garden: here it shows that the flow from the soul’s source never ceases.

Genesis 2:10 י”ב:2 Genesis 2:10

ונהר יצא מעדן להשקות את-הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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32

ונתתי לך מהלכים

“I will give you walkers among these who stand.” This is the verse of the Torah Ohr discourse, in Parshas Vayeshev,

to which the text refers.

Zechariah 3:7: זכריה

כה־אמר ה' צבאות אִם־בְּדַרְכֵי תֵלֶךְ וְאִם־אֶת־מִשְׁמְרֹתַי תִּשְׁמֹר וְגַם־אֶת־תְּדִינִי אֶת־בֵּיתִי וְגַם־תִּשְׁמֹר אֶת־חֻצְרֵי וְנָתַתִּי לָךְ מִהֲלָכִים בֵּין הָעַמִּידִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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33 ע"פ ונתתי לך מהלכים בפי וישב

This is the discourse the text cites: angels, and souls before their descent, are called "standing," and the souls are called "walkers" only after descending into a body and an animal soul.

KEHOT'S NOTE

תו"א ל, א ואילך. אוה"ת חנוכה כרך-ה דף תתקיג, א.

34 ובפי שלח ע"פ ועתה יגדל

There the soul before coming into this world is at the level of "standing," and through keeping the mitzvos here it gains "walking," as in "I will give you walkers"; the mitzvos become the soul's garments, and the passage refers back to the discourse in Vayeshev.

KEHOT'S NOTE

לקו"ת שלח לה, ד.

35 ועתה יגדל

After the sin of the spies Moshe prays that G-d's power "be great," as He has spoken. A discourse in Likkutei Torah, Shelach, on this verse is cited for the theme of walking.

Numbers 14:17: במדבר י"ד:י"ז

וְעַתָּה יִגְדֹּל־נָא כַחַד אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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36 ועיין ע"פ יונתי בחגוי הסלע

That passage explains that Israel, having arisen in thought, draw the Infinite Light down into Z'eir Anpin, and that first there must be "Arise for yourself" through prayer.

KEHOT'S NOTE

ראה לקו"ת שה"ש יט, ד.

37 יונתי בחגוי הסלע

"My dove, in the clefts of the rock, in the hidden place of the steps, show me your appearance." The discourse on it in Likkutei Torah explains "Arise for yourself" as coming first through prayer.

Song of Songs 2:14: שיר השירים ב':יד

יוֹנָתִי בַּחֲגוֹי הַסֵּלַע בְּסֹתֵר הַמְּדֻרָּגָה הָרְאִינִי אֶת־מְרִאֲיָהּ הַשְּׂמִיעֲנִי אֶת־קוֹלָהּ כִּי־קוֹלָהּ עָרֵב וּמְרִאֲיָהּ נְאוּהָ:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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38 וע"פ אלה מסעי

The discourse explains "These are the journeys of the children of Israel" as their ascents from below upward, which come through subduing and transforming the opposing side.

KEHOT'S NOTE

לקו"ת מסעי צא, ג ואילך. ראה סה"מ תקס"ב ע" קיז ואילך.

39 אלה מסעי

"These are the journeys of the children of Israel." Likkutei Torah, Masei, explains the journeys as their ascents from below upward.

Numbers 33:1: במדבר ל"ג:א

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יֵצְאוּ מֵאֶרֶץ מִצְרַיִם לְעִבְרַתְּם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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40 ואלה מסעיהם למוצאייהם

"And Moshe wrote their goings forth according to their journeys ... and these are their journeys according to their goings forth." The discourse in Masei explains this verse as well.

Numbers 33:2: במדבר ל"ג:ב

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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PARAGRAPH 7

41 וברכות אשר תקנו לנו אנשי כנה"ג

"A hundred and twenty elders, among them several prophets, instituted the eighteen blessings in their order": the Men of the Great Assembly. The Alter Rebbe calls their prayer the path for a person's walking.

Megillah 17b:8: מגילה י"ז ב:ח

תַּפְלָה מֵנָּא לָן? דְּתַנֵּינָא: שְׁמַעוֹן הַפְּקוּלִי הִסְדִּיר שְׁמוֹנֶה עֶשְׂרֵה בְּרָכוֹת לִפְנֵי רַבִּן גַּמְלִיאֵל עַל הַסֵּדֶר בְּיָבֵנָה. אָמַר רַבִּי יוֹחָנָן, וְאָמַרְי לָהּ בְּמִתְנִיתָא תֵּנָּא: מֵאָה וְעֶשְׂרִים יָקֻנִים, וּבָהֶם כְּמָה נִבְיָאִים, תִּיקְנוּ שְׁמוֹנֶה עֶשְׂרֵה בְּרָכוֹת עַל הַסֵּדֶר.

The Amidah prayer: From where do we know this? — As it has been taught: Shimon Hapakuli organized eighteen blessings in the presence of Rabban Gamaliel in a fixed order in Yavneh. R. Yohanan said (others report, it was stated in a baraita): A hundred and twenty elders, among whom

were many prophets, drew up eighteen blessings in a fixed order.

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KEHOT'S NOTE

מגילה זו, ב.

42

תפלות אבות תקנום

Rabbi Yosei son of Rabbi Chanina said, "The prayers, the Patriarchs instituted them": Avraham the morning prayer, Yitzchak the afternoon prayer and Yaakov the evening prayer.

Berakhot 26b:4-5 ה"ד-ה"ו:4-5

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כותיה דרבי יוסי ברבי חנינא, ותנא כותיה דרבי יהושע בן לוי. תנא כותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פניחם ויפללו".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

ברכות כו, ב.

43

ולגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is unsearchable," a verse of Ashrei in Pesukei deZimra. It is the Alter Rebbe's example of a verse about G-d's greatness.

Psalms 145:3 תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

PARAGRAPH 8

44

נחלת יעקב

Kehot's note points to Isaiah 48:14 for these words.

ישעיהו מ"ח:יד Isaiah 48:14

KEHOT'S NOTE

ישעיי מח, יד.

45

נחלת יעקב

"Then you will delight in Havayah ... and I will feed you the heritage of Yaakov your father," the promise to one who delights in the Shabbos. The Alter Rebbe uses "the heritage of Yaakov" for the attribute of compassion.

ישעיהו נ"ח:יד Isaiah 58:14

אז תתענג על-Havayah והרכבתיך על-[כמתי] (במותי) ארץ והאכלתיך נחלת יעקב אביך כי פי Havayah דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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46

נחלה בלי מצרים

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

KEHOT'S NOTE

שבת ק"ה, סע"א.

47

נחלה בלי מצרים

Rabbi Yochanan said in the name of Rabbi Yosei: whoever delights in the Shabbos is given "a heritage without boundaries," as it says, "and I will feed you the heritage of Yaakov your father." So Yaakov's attribute, compassion, is without limit.

Shabbat 118a:7-8 ח"א-ח"ז:7-8

... "כיום בא גוג". אמר רבי יוחנן משום רבי יוסי: כל המענג את השבת נותנין לו נחלה בלי מצרים, שנאמר: "אז תתענג על ה' והרכבתיך על כמתי ארץ והאכלתיך

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48

מבריה מן הקצה

"And the middle bar in the midst of the boards shall pass through from end to end": the central beam of the Tabernacle. The Alter Rebbe borrows its words for compassion that reaches through all the worlds.

Exodus 26:28 כ"ח:כ"ח Exodus 26:28

והברית התיכון בתוך הקרשים מברח מן-הקצה אל-הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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Zohar I, 1b, א, זח"א

Zohar III, 175b, זח"ג קעה, ב

KEHOT'S NOTE

שמות כו, כח. וראה זח"א, א, ב. זח"ג קעה, ב.

49

הודו על או"ש

"Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven." The Alter Rebbe reads "earth" and "heaven" as the filling and the encompassing light, both only an aspect of the Name.

Psalms 148:13 תהילים קמ"ח:יג Psalms 148:13

יהללו את-שם ה' כי-נשגב שמו לבדו הודו על-ארץ ושמים:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

PARAGRAPH 9

50 אליך ה' נפשי אשא

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

KEHOT'S NOTE

שם כה, א.

51 אליך ה' נפשי אשא

"Of David. To You, Havayah, I lift up my soul." The Alter Rebbe reads it as lifting one's attributes up to G-d in prayer.

Psalms 25:1 א"ה: תהילים

לְדוֹר אֱלֹהִים ה' נִפְשִׁי אֲשֹׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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52 האבות הם הנק' רועים מהש"ר

Expounding "we will raise against him seven shepherds," the Talmud names them: David in the middle; Adam, Shes and Mesushelach on his right; Avraham, Yaakov and Moshe on his left.

סוכה נ"ב בבב 52b Sukkah

KEHOT'S NOTE

ראה סוכה נב, ב וברשי"י שם.

53 להצאן קדשים

"Like the holy flock, like the flock of Jerusalem at her appointed times, so shall the ruined cities be filled with flocks of people." The Alter Rebbe uses "the holy flock" for the souls of Israel.

Ezekiel 36:38 יחזקאל ל"ו:38

כְּצֹאן קִדְשִׁים כְּצֹאן יְרוּשָׁלַם בְּמוֹעֲדֶיהָ כִּן תִּהְיֶינָה הָעָרִים הַהֲרוּבוֹת מֵאֲדָמָה צֹאן אָדָם וְיָדְעוּ כִּי־אֲנִי ה'

As the flock for sacrifice, as the flock of Jerusalem in her appointed seasons, so shall the waste cities be filled with flocks of men; and they shall know that I am the L-RD.'

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KEHOT'S NOTE

ראה יחזקאל לו, לח.

54 צער גידול בנים היה לו ליעקב

In the future G-d will say to Avraham, "Your children have sinned," and then turn to Yaakov, "who had the pain of raising children," that perhaps he will ask for mercy for them. The Alter Rebbe links this to Yaakov's attribute of compassion.

Shabbat 89b:4 שבת פ"ט ב:ד:89b

... אמר לפניו: רבוננו של עולם, ימחו על קדושת שמך. אמר: אימר לקה ליעקב דהנה לקה צער גידול בנים, אפשר דבעי רחמי עליהו.

אמר לקה: בניה חטאו. אמר לפניו: רבוננו של עולם, ימחו על קדושת שמך. אמר לא בסבי טעמא ולא בדרדקי עצה. אמר לו ליצחק: בניה חטאו לי. אמר לפניו: רבוננו של עולם, בני ולא בניה?!! בשעה שהקדימו לפניו "נעשה" ל"נשמע" קראת להם "בני בכורי", עכשיו בני ולא בניה?!

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KEHOT'S NOTE

שבת פט, ב.

55 In Isaiah the verse pictures G-d's tender care for His people as a shepherd's. Here the shepherd who carries the lambs in his bosom is the compassion that lifts a person's attributes to G-d.

ישעיהו מ"א:40 Isaiah

כְּרֹעָה עֲדָרוֹ יִרְעָה בְּזֹרְעוֹ יִקְבֹּץ טְלָאִים וּבְחִיקוֹ יִשָּׂא עֲלוֹת יִנְהַל:

Even as a shepherd that feedeth his flock, That gathereth the lambs in his arm, And carrieth them in his bosom, And gently leadeth those that give suck.

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PARAGRAPH 10

56 בעבר הנהר ישבו

"Beyond the river your fathers dwelt of old": here identified with the Patriarchs, rooted in the supernal thought.

יהושע כ"ד:22 Joshua

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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57 תכון לעד

"The lip of truth will be established forever, but a lying tongue is only for a moment." The Alter Rebbe borrows "established forever" for what the vessel of the mitzvos secures.

משלי י"ב:19 Proverbs

שִׁפְת־אֱמֶת תִּכּוֹן לְעַד וְעַד־אֲרִיגָה לְשׁוֹן שָׁקֶר:

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT'S NOTE

ע"פ משלי יב, יט.

58 ואת מצותי תשמרו

After "If you will walk in My statutes" the verse continues "and you will keep My commandments and do them": the commandments are what keep the walking.

ויקרא כ"ג:26 Leviticus

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 11

59 מסתיימא דכל סתימין

On Shabbos the souls of the righteous delight in the delights of the Holy Ancient One, “the most hidden of all hidden.” The Alter Rebbe uses the phrase for the most concealed source of the light that the mitzvah draws down.

Zohar II, 89a פט, א

KEHOT’S NOTE

זח”ב פט, א.

60 יין מלכות רב כיד המלך

At the king’s feast, drink was served “in vessels of gold, vessels differing from vessels, and royal wine in abundance, according to the hand of the king.” The Alter Rebbe reads the vessels as the mitzvos and the wine as G-d’s light.

Esther 1:7 א: אסתר

והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב כיד המלך:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT’S NOTE

אסתר א, ז.

61 המצוה — לשון צותא לשון חיבור

The note points to a talk of the Rebbe on mitzvah as an expression of tzavta, joining.

KEHOT’S NOTE

ראה לקו”ש ח”ז 304 ואילך. תניא מהדו”ק ספמ”ט. סה”מ מלוקט-ג עי עב הערה 55.

PARAGRAPH 12

62 וכלים מפלים שונים

The king’s drink was served in “vessels differing from vessels”; the Alter Rebbe reads them as the different mitzvos, each drawing G-d’s light in its own way.

Esther 1:7 א: אסתר

והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב כיד המלך:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT’S NOTE

אסתר א, ז.

63 בהכנס היין יצא הסוד

Kehot’s note points to Eruvin 65a for these words.

Eruvin 65a ס”ה עירובין

KEHOT’S NOTE

64

רצוא ושוב

“And the Chayos ran and returned, like the appearance of a flash.” In Chassidus, ratzo vashov is the soul’s yearning upward and its return to serve below.

Ezekiel 1:14 יד: חזקאל

והחיות רצוא ושוב כמראה הבזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT’S NOTE

יחזקאל א, יד.

65

והתהלכתי בתוכם

“And I will walk among you, and I will be your G-d, and you will be My people.” The Alter Rebbe reads “I will walk” as G-d Himself walking within a person.

Leviticus 26:12 כ”ו: ויקרא

והתהלכתי בתוכם והייתי לכם לאלקים ואתם תהיו לי לעם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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KEHOT’S NOTE

ויקרא כו, יב.

PARAGRAPH 13

66

ואת מצותי תשמרו

“And you will keep My commandments”: the Alter Rebbe reads “keep” as preserving the light that the mitzvos hold.

Leviticus 26:3 ג: ויקרא

אם-בהקתי תלכו ואת-מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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67

הלוך ילך ובכה

“He walks on and on, weeping, carrying the bag of seed; he will surely come with joyful song, carrying his sheaves.” The Alter Rebbe reads the weeping and then the song as stages of the walker’s service.

Psalms 126:6 ו: תהילים

הלוך ילך ובכה נשא משך-הזרע בא-יבא ברגל נשא אלמתי:

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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KEHOT’S NOTE

תהלים קכו, ו.

68

תחת אשר לא עבדת

“Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of

everything.” The Alter Rebbe cites it for the joy that follows the weeping.

דברים כ"ח:מ"ז:Deuteronomy 28:47

תחת אשר לא-עבדת את-י' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

PARAGRAPH 14

69

נושא משך הזרע

“He walks on and on, weeping, carrying the bag of seed.” The sower who weeps as he walks is the walker of the maamar.

Psalms 126:6:תהילים קכ"ו:

הלוך ילך ובכה נשא מִשֶׁה־הַזֶּרַע בֶּאֱיָבָא בְרִנָּה נִשָּׂא אֶלְמָתוֹ:

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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70

ובחיקו ישא

“And in his bosom he carries [them]”: the shepherd’s compassion that lifts the soul up to G-d.

Isaiah 40:11:ישעיהו מ':

כִּרְעָה עֲדָרוֹ יִרְעֶה בְּזֹרְעוֹ יִקְבֹּץ טְלָאִים וּבְחִיקוֹ יִשָּׂא עֲלוֹת יִנְהַל:

Even as a shepherd that feedeth his flock, That gathereth the lambs in his arm, And carrieth them in his bosom, And gently leadeth those that give suck.

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71

קדושים תהיו

“You shall be holy, for I, Havayah your G-d, am holy.” The Alter Rebbe reads it as a promise that every soul will in the end reach the level of “holy.”

Leviticus 19:2:ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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KEHOT'S NOTE

ויקרא יט, ב.

72

אם זך ואם ישר פעלו

“Even a youth is known by his deeds, whether his deed is pure and whether it is upright.” The Alter Rebbe borrows

the phrase for one who thinks his service already pure and upright.

משלי כ':י"א:Proverbs 20:11

גַּם בְּמַעַלְלָיו יִתְנַכֵּר־נָעַר אִם־זָךְ וְאִם־יָשָׁר פָּעָלוֹ:

Even a child is known by his doings, whether his work be pure, and whether it be right.

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73

לא תקום ולא תהי

“It shall not stand and it shall not come to pass”: Isaiah’s assurance that the plot against Judah would fail. Here it says that a soul’s standing still cannot last.

Isaiah 7:7:ישעיהו ז':

כֹּה אָמַר אֲדֹנָי ה' לֹא תִקּוּם וְלֹא תִהְיֶה:

thus saith the L-rd GOD: It shall not stand, neither shall it come to pass.

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KEHOT'S NOTE

ישעיה ז, ז.

74

ממקום קדוש יהלכו

In its context the verse speaks of those who used to go from the holy place. The Alter Rebbe reads “from a holy place they walk” as the souls’ source.

Ecclesiastes 8:10:קהלת ח':

וּבִכְן רָאִיתִי רְשָׁעִים קְבָרִים וְכֹאֵו מִמְּקוֹם קְדוֹשׁ יִהְלְכוּ וַיִּשְׁתַּכְּחוּ כְּעִיר אֲשֶׁר כִּן־עָשׂוּ גַם־זֶה הִכְבֵּל:

And so I saw the wicked buried, and they entered into their rest; but they that had done right went away from the holy place, and were forgotten in the city; this also is vanity.

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KEHOT'S NOTE

קהלת ח, י.

75

ועשיתם אותם

The verse ends “and you will do them,” where otam is written without a vav and can be read atem, “you.”

Leviticus 26:3:ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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76

ועשיתם אתם

The Zohar says that one who does the commandments of the Torah and walks in its ways, as it were, makes Him above, and that “and you will do atem” is written, for through this they are joined one with another and the Holy Name is found as it should be.

Zohar, Bechukotai 2:12-4:19:ספר הוהר, בחקותי ב':י"ב-ד':י"ט

77

ועשיתם אותם

Whoever cleaves to the Holy One, blessed be He, and does the commandments of the Torah, as it were, sustains the

worlds, the world above and the world below, for “and you will do them” is written.

Zohar, Nasso 3:17-4:24 ד"י:ג' נשא ג'י"ז-ד' כ"ד

The first 20 lines of the Hebrew text are not found in our translation. R. Isaac and R. Judah were walking together on the road leading from Usha to Lud. Said R. Judah: ‘Let us discourse on the Torah whilst walking.’ R. Judah then cited the verse: “And if a man shall open a pit, or if a man shall dig a pit... the owner of the pit shall make it good”, etc. (Ex. 21, 33-34). ‘If that man’, he said, ‘has to make good, how much more so he who ...

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

78

ועשיתם אתם

Rabbi Chanina bar Pappa: if you keep the Torah, I consider it as though you had made yourselves, for it says “and you will do atem.”

Vayikra Rabbah 35:7 י"ז:ה' רבה ל"ה

79

דהיינו ועשיתם אתם

The note points to a passage in the Alter Rebbe's maamarim (the volume Inyanim) that brings this reading of atem, “you,” in the name of the Ra'aya Mehemna and the Tikkunim.

Vayikra Rabbah 35:6 ו"ה:ה' רבה ל"ה

KEHOT'S NOTE

ראה מאמרי אדה"י — ענינים ע' רלא בשם הרע"מ ותיקונים. וראה גם ויק"ר פל"ה, ו.

80

ונתנה הארץ יכולה

“I will give your rains in their season, and the land will yield its produce, and the tree of the field will yield its fruit.” The Alter Rebbe reads the produce of the land as ascent from below and the fruit of the tree as flow from above.

Leviticus 26:4 ד"ו:ה' ויקרא כ"ו

ונתתי גשמיכם בעתם ונתנה הארץ יכולה ועץ השדה יתן פריו:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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KEHOT'S NOTE

ויקרא כו, ד.

81

וצויתי את ברכתי

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

KEHOT'S NOTE

שם כה, כא.

82

וצויתי את ברכתי בשנה הששית

“I will command My blessing for you in the sixth year, and it will yield produce for three years”: said of the Shemittah

year. The Alter Rebbe links it to the intent of every blessing.

Leviticus 25:21 כ"א:ה' ויקרא כ"א

וצויתי את-ברכתי לכם בשנה הששית ועשת את-התבואה לשלש השנים:

then I will command My blessing upon you in the sixth year, and it shall bring forth produce for the three years.

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83

אם בחקתי

The Zohar teaches that when the left side is aroused, the right begins first; if they merit, the left is included in the right, and it gives as a sign the word “if” at the start, as in “If you will walk in My statutes.”

Zohar, Terumah 64:660-66:669 ט"ד:תר"ס-ס"ז תרומה, ס"ו:תרס"ט

84

זאת חקת התורה

“This is the statute of the Torah,” the opening of the laws of the red heifer. The text refers to the Alter Rebbe's discourse on this verse.

Numbers 19:2 ב"ט:כ"ט במדבר

זאת חקת התורה אשר-צוה ה' לאמר דבר אל-בני ישראל ויקחו אליה פרה אדמה תמימה אשר אין-בה מום אשר לא-עלה עליה על:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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THE CHASSIDISHE PARSHA

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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