



TORAH OHR • PARSHAS VAYEISHEV • MAAMAR 5

כה אמר ה' צבאות אם בדרכי תלך כו'...

Thus says Havayah of Hosts:
If you will walk in My ways



Angels and souls above “stand,” fixed at one level; only a soul clothed in a body and an animal soul can “go,” and through its service it gives movement both upward and downward even to the angels. This requires first “judging” the animal soul in a war that lasts through the exile, and will reach its fullness in the Time to Come.

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 and souls above “stand,” fixed at one level; only a soul clothed in a body and an animal soul can “go,” and through its service it gives movement both upward and downward even to the angels. This requires first “judging” the animal soul in a war that lasts through the exile, and will reach its fullness in the Time to Come.

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

Zechariah’s promise to Yehoshua the High Priest, “I will give you goings among these that stand,” opens the maamar. Angels, and souls before their descent, are called “standing” because they are made from Divine letters, which are passive like stones. The angels’ flight is aroused when Israel says the Kedushah below. To explain this, the Alter Rebbe distinguishes the light that fills all worlds from the light that encompasses them. The soul descends to transform the animal soul, whose root in the holy Chayos, and higher, in the world of Tohu, is loftier than the G-dly soul’s. Like a horse carrying its rider farther than he could walk, the transformed animal soul lifts prayer so powerfully that the angels are moved upward. Through Torah and the 620 commandments, equal to keser, Israel also draws the encompassing light downward, and the angels receive this too. These are the two “goings.” They depend on “walking in My ways,” the Torah and mitzvos, and on “judging” the animal soul firmly. In the Time to Come even the “return” will be a going, as Chanukah’s festival follows its war.

OUTLINE

- 1 The question: goers among those that stand** ¶1-2
Angels and souls above are “standing” because they come from Divine letters, which are passive like stones; only souls in bodies are “goers.”
- 2 The angels’ Kedushah and the two lights** ¶3-4
The angels’ flight is aroused by Israel’s Kedushah; the light that fills all worlds comes from G-d’s sovereignty, while the threefold “Holy” draws down the encompassing light.
- 3 The soul’s descent and the war with the animal soul** ¶5-9
The soul descends to transform the animal soul; through the Shema and the blessings before it, which reach the animal soul’s high root in the Chayos, it is subdued and transformed, in a war that lasts the whole exile.

- 4 Horse and rider: the ascent from below** ¶10-11
Ridden by the G-dly soul, the animal soul rises with greater force and draws the angels upward in prayer.
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- 5 Torah and Keser: the drawing down from above** ¶12-14
Through Torah and the 620 commandments Israel draws the encompassing light down; the angels receive both movements, the “goings” within “those that stand.”
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- 6 The conditions: My ways and judging My house** ¶15-20
Israel’s power comes from Yaakov, the middle bar, and passes through all the Torah and mitzvos; the animal soul must be ruled firmly, like the sweat of the Chayos that becomes a river of fire, and guarded like an open courtyard.
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- 7 The Time to Come and Chanukah** ¶21
Now service is running and returning; in the Time to Come even the return will be a going, but first comes the war, as with Chanukah and Purim.
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KEY CONCEPTS

standing and going עומדים ומהלכים

Beings fixed at one level (angels, and souls above) versus souls in bodies, who can rise from level to level.

the light that fills all worlds and the light that encompasses all worlds ממלא כל עלמין וסובב כל עלמין

Divine light measured to each creature, versus light too great to enter the worlds that affects them from beyond.

subjugation and transformation אתכפיא ואתהפכא

Subduing the animal soul, and then turning it so that it too desires only G-d.

horse and rider סוס ורוכבו

The parable for the animal soul, which, carrying the G-dly soul, reaches farther than the G-dly soul could alone.

the 620 commandments as Keser תר"ך בגימטריא כתר

The 613 Torah and 7 rabbinic commandments equal keser, the level above the chain of worlds, from which Israel draws the encompassing light.

running and returning רצוא ושוב

The upward yearning and downward return of service now; in the Time to Come both will be “going.”

SECTION 1 • 11-2

The question: goers among those that stand

1 כה אמר^{1,2} ה' צבאות אם בדרכי תלך כו' ונתתי לך מהלכים בין העומדים האלה. להבין מהו ענין מהלכים³ בין העומדים.

“Thus says Havayah of Hosts: If you will walk in My ways, etc., and I will give you mahlechim (“goings”) among these that stand.” [We need] to understand what is meant by “mahlechim among those that stand.”

The maamar opens with G-d's promise to Yehoshua the High Priest in Zechariah's vision: if he walks in G-d's ways, he will be given “goings” (mahlechim) among “those that stand.” The question is what it means to be a “goer” among beings who “stand.”

הנה נודע שהמלאכים נק' עומדים כמ"ש שרפים עומדים.⁴

Now it is known that the angels are called “standing,” as it is written, “Seraphim stood.”

Angels are described as “standing” because they stay at one fixed level, as Isaiah says of the seraphim.

וגם הנשמות קודם בואם לעוה"ז נק' גי"כ עומדים⁵ כמ"ש חי ה' אשר עמדתי לפניו.⁶ רק אחרי ירידת הנשמות לעוה"ז בהתלבשותן בגוף ונפש הבהמית נק' מהלכים.

The souls too, before they come into this world, are likewise called “standing,” as it is written, “As Havayah lives, before Whom I have stood.” Only after the souls descend into this world, when they are enclothed in a body and an animal soul, are they called mahlechim (“goers”).

Souls too, before they come down into a body, are in this fixed, “standing” state, as the prophet's words “before Whom I have stood” show. Only once it is clothed in a body and an animal soul can it become a “goer,” one who moves and rises from level to level.

2 והטעם שהמלאכים ונשמות נק' עומדים כי שרש התהוותם הוא מבחי" אותיות והמלאכים הם מאותיות הדבור⁷ כמ"ש וברוח פיו כל צבאם.⁸

The reason the angels and the souls are called “standing” is that the root of their coming into being is from the level of letters. The angels are from the letters of speech, as it is written, “And by the breath of His mouth, all their host.”

Angels and souls “stand” because they were created from Divine “letters.” Angels come from G-d's speech, as the verse says the heavenly hosts were made by the breath of His mouth.

וישראל עלו במחשבה^{9,10} הם מאותיות המחשבה והאותיות הם בחי' דומם כמ"ש בס"י [בספר יצירה] שתי אבנים בונות¹¹ כו' לפי שהן בטילות לגבי השכל המנהיגן

And Israel, who "arose in [G-d's] thought," are from the letters of thought. The letters are the level of the inanimate, as is said in Sefer Yetzirah, "Two stones build [two houses]," etc., because they are nullified before the intellect that directs them,

The souls of Israel come from a higher source, G-d's thought, but thought too is made of letters. Sefer Yetzirah calls letters "stones," something inanimate, because letters have no will of their own; they are simply shaped by the idea they carry.

כי האותיות הן לפי השכל כו' ולכך נק' עומדים כבחי' דומם שאין להם בחי' הילוך.

for the letters follow the intellect, etc. Therefore they are called "standing," like the level of the inanimate, which has no quality of going.

Since letters only follow the intellect that moves them, beings made from letters are like the inanimate. They stay where they are and cannot move themselves from level to level.

SECTION 2 • 13-4

The angels' Kedushah and the two lights

3 ומ"ש ובשתים יעופף¹² הרי שמצינו להם בחי' הילוך הוא ע"י אתעדל"ת [אתערותא דלתתא]¹³ כשישראל אומרים קדושה למטה גם המלאכים אומרים קדוש למעלה ואזי נאמר ובשתים יעופף וקרא זה אל זה¹⁴ כו'.

As for what is written, "And with two it would fly," where we do find a quality of going in them: this comes through an arousal from below. When Israel says the Kedushah below, the angels too say "Holy" above, and then it is said, "And with two it would fly," and "One called to another," etc.

Yet Isaiah says the seraphim "fly," which is movement. This movement is not their own: it is roused when Israel says the Kedushah below, and then the angels say "Holy" above and are set in motion.

אך להבין ביאור הדבר איך הוא אתעדל"ע [אתערותא דלעילא] ע"י אתעדל"ת [אתערותא דלתתא] הנה נודע שיש ב' בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע.

But to understand the explanation of how there is an arousal from above through an arousal from below: it is known that there are two levels, the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

To see how Israel's initiative below can bring about a response from above, the Alter Rebbe introduces two kinds of Divine light. One enters and fills each world; the other is too great to enter and surrounds all the worlds.

פ"י ממכ"ע [ממלא כל עלמין] היינו לפי סדר המדרגות בהשתלשלות וירידות המדרגות מעילה לעילה כו' ומהוה ומחיה לכאו"א [לכל אחד ואחד] לפי מזגו ותכונתו בבחי' השתלשלות ממש והשפעת והמשכת חיות זה הוא מבחי' מלכותו ית' מלכותך מכ"ע [מלכות כל עולמים]¹⁵ וכבוד הדר מלכותו.¹⁶

The meaning of "fills all worlds" is: according to the order of the levels in the chain of descending worlds (hishtalshelus), the descent of the levels from cause to cause, etc. It brings into being and gives life to each one according to its temperament and nature, in the manner of an actual chain of descent. This flow and drawing down of life-force is from the level of His sovereignty, blessed be He: "Your kingship is a kingship over all worlds," and "the glorious splendor of His kingship."

The light that fills all worlds comes down step by step, each level causing the next, and gives life to every creature according to its own nature. This graded giving of life comes from G-d's sovereignty (Malchus), as the verses about His kingship over all worlds say.

פ"י הדר הוא תפארת גדולתו ית' ברבוא רבבות עולמות אלף אלפין ישמשונה¹⁷ כו' ולגדודיו אין מספר¹⁸ שכל זה יקר תפארת גדולתו ית'

The meaning of "splendor" (hadar) is the beauty of His greatness, blessed be He, in myriads upon myriads of worlds: "A thousand thousands serve Him," etc., and "His legions are without number." All this is the precious beauty of His greatness, blessed be He.

The "splendor" of His kingship is the vastness of the worlds and the countless angels who serve Him. All this vastness is only the glory of His greatness as King.

ואין זה אלא מבחי' מלכותו ית' וכל המלאכים זמירות יאמרו רק למלך אל חי וקים כי הוא לבדו פ"י בבחי' עצמותו ית' מרום וקדוש כו'.

And it is none other than from the level of His sovereignty, blessed be He. All the angels "utter songs" only "to the King, the living and enduring G-d," for He alone (meaning, in His very Essence, blessed be He) is "exalted and holy," etc.

All of this comes only from His sovereignty, the level of G-d as King over creation. The angels sing to Him as King, but He alone, in His very Essence, is "exalted and holy," beyond anything they can reach.

4 וע"ז אומרים ג"פ [ג' פעמים] קדוש להיות המשכת קדושה עליונה מאא"ס [מאור אין סוף] ב"ה¹⁹ הסוכ"ע עד שיהיה הוי"ה צבאות ולהיות מכה"כ [מלא כל הארץ כבודו].²⁰

For this reason they say "Holy" three times: so that there be a drawing down of supernal holiness from the Infinite Light, blessed be He, that encompasses all worlds, until it becomes "Havayah Tzevaos," and so that "the whole earth is full of His glory."

The three-fold "Holy" draws a higher holiness from the light that encompasses all worlds down into the worlds. It becomes "Havayah Tzevaos" (G-d as L-rd of the hosts) and fills the whole earth with His glory.

ופי' כבודו התלבשותו וגם כבוד בגימ' [בגימטריא] ל"ב הם ל"ב נ"ח שבחי' התלבשות אא"ס [אור אין סוף] ב"ה היא בחכמה וכמ"ש (תהלים קד) מה רבו מעשיך ה' כלם בחכמה עשית²¹ וכתוב מלאה הארץ קניניך.

The meaning of "His glory" is His enclothing. Also, kavod (glory) is numerically thirty-two: the thirty-two paths of wisdom. For the enclothing of the Infinite Light, blessed be He, is in Chochmah, as it is written (Psalms 104), "How many are Your works, O Havayah! You made them all with wisdom," and it is written, "The earth is full of Your possessions."

"Glory" (kavod) means G-d clothing Himself within creation. Its numerical value, 32, hints at the thirty-two paths of wisdom, because G-d's light clothes itself in the world through Chochmah, as "You made them all with wisdom" says.

קניניך הם בחי' קנה חכמה קנה בינה²² והן הן מלא כל הארץ שהוא ענין התלבשות אא"ס [אור אין סוף] ב"ה בבחי' ממכ"ע [ממלא כל עלמין] ונקי' יחוד קוב"ה [קודשא בריך הוא] ושכינתיה:²³

"Your possessions" (kinyanecha) are the level of "Acquire wisdom, acquire understanding," and these are what "fill the whole earth." This is the enclothing of the Infinite Light, blessed be He, as the light that fills all worlds, and it is called the union of the Holy One, blessed be He, and His Shechinah.

The "possessions" that fill the earth are wisdom and understanding, as Proverbs says, "Acquire wisdom, acquire understanding." This light clothed within the world is the light that fills all worlds, and its joining with the world is called the union of the Holy One, blessed be He, and His Shechinah.

SECTION 3 • ¶5-9

The soul's descent and the war with the animal soul

5 והנה נודע כי תכלית ירידת הנשמה לעוה"ז לא ירדה בשביל עצמה כי הנשמה א"צ [אין צריך / אינו צריך]

תיקון לעצמה^{24,25} אלא עיקר ירידתה להתלבש בנה"ב [בנפש הבהמית]

Now it is known that as for the purpose of the soul's descent into this world, it did not descend for its own sake, for the soul needs no rectification for itself; rather, the main [purpose] of its descent is to be enclothed in the animal soul,

The soul did not come down into this world for its own benefit; in itself it is already perfect and needs no correction. It came down to be clothed in the animal soul.

כדי להיות בחי' אתכפייא ואתהפכא בנה"ב [בנפש הבהמית] עד שלא יהיה לה כ"א רצון א' לאביה שבשמים וכמ"ש מי לי בשמים ועמך לא חפצתי²⁶ בארץ.

so that there be subjugation and transformation (iskafya and is'hapcha) in the animal soul, until it has no will but one, for its Father in heaven, as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth."

Its purpose there is to refine the animal soul: first subduing it (iskafya), then transforming it (is'hapcha). The goal is that even the animal soul wants only G-d, as the Psalm says, "besides You I desire nothing on earth."

6 והיינו ע"י נפש האלקית המתלבשת בה המשכלת ומתבוננת בה' אחד בק"ש [בקריאת שמע] שמע ישראל²⁷ שמע לי [לשון] הבנה²⁸ איך הוא ית' אחד בשמים וארץ.

This is through the G-dly soul encloded in it, which reflects and contemplates "Havayah is One" in the Shema, "Shema Yisrael" ("shema" is a term for understanding): how He, blessed be He, is One in heaven and earth.

The G-dly soul refines the animal soul by contemplating G-d's oneness in the Shema. "Shema" means "understand": one is to grasp that G-d is One in heaven and on earth.

והח' והד' שהם ז' רקיעים והארץ וד' רוחות העולם כולם בטלים לבחי' האל"ף הוא יחודו ית' כי הוא לבדו הוא כמו קודם שנברא העולם כי אני ה' לא שניתי²⁹.

The ches and the dalet, which are the seven heavens and the earth and the four directions of the world, are all nullified to the aleph, which is His unity, blessed be He. For He alone exists as before the world was created: "For I, Havayah, have not changed."

The word echad (One) is read letter by letter: ches (8) is the seven heavens and the earth, dalet (4) is the four directions, and all of them are nullified to the aleph, G-d's unity. G-d remains alone exactly as before creation, as "I have not changed" says.

7 וברוך שאמר והיה העולם באמירה אחת. רק בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שבח"י מלכותו ית' הוא שמחיה ומהוה את כל העולמות מאין ליש להיות נראה ונגלה לעיני בשר ליש ודבר בפ"ע [בפני עצמו] כו'. ועי"ז ואהבת בכל לבבך³⁰ בשני יצריך.³¹

And "Blessed is He Who spoke, and the world came into being" with a single utterance. Only "Blessed be the name of His glorious kingdom forever and ever" [refers to] the level of His sovereignty, blessed be He, which gives life to and brings into being all the worlds from nothing to something, so that they appear and are revealed to eyes of flesh as a something, a thing unto itself, etc. And through this [comes] "You shall love [G-d] with all your heart": with both your inclinations.

The world came into being through a single Divine utterance. Only G-d's sovereignty, praised in "Blessed be the name of His glorious kingdom," makes the worlds appear to physical eyes as separate things. Contemplating both leads to loving G-d "with all your heart," which the Sages read as loving Him with both the good and the evil inclination.

אך קודם ק"ש [קריאת שמע] תקנו חכמים³² שתיים לפניה³³ לקיום הק"ש [הקריאת שמע] ומתחילין תחלה לספר מענין המלאכים איך שהם מקדישים ומעריצים כו' והאופנים ברעש גדול כו'.

But before the Shema the Sages instituted two [blessings] before it, for the fulfillment of the Shema. They begin by first recounting the matter of the angels, how they sanctify and extol, etc., and "the Ofanim, with a great noise," etc.

Before the Shema the Sages set two blessings. The first describes how the angels sanctify G-d and how the Ofanim (a class of angels) rise with a great noise.

כי הנה להיות קיום ואהבת בשני יצריך שגם היצה"ר [היצר הרע] ישוב לאתכפיא ולאתהפכא הוא ע"י מלחמה גדולה

For the fulfillment of "You shall love" with both your inclinations, that even the evil inclination should come to subjugation and transformation, comes about through a great war,

To love G-d even with the evil inclination, that is, to subdue it and then transform it, requires a great battle.

וכמ"ש ולאום מלאום יאמץ³⁴ וכתוב ויאבק איש עמו^{35,36} עד עלות השחר שעד עלות השחר לע"ל [לעתיד לבוא] כל ימי משך זמן הגלות הכל היא בבחי' מלחמה.

as it is written, "And one nation shall be stronger than the other nation," and it is written, "And a man wrestled with him until the break of dawn": until the break of dawn of the Time to Come, all the days of the length of the exile, everything is in a state of war.

The verses about Yaakov and Eisav struggling show this battle. "Until dawn" alludes to the Time to Come: all through the exile, the service of G-d is a war.

8 וכתוב ורב יעבד צעיר³⁷ בחי' רב הוא בחי' לפני מלך מלך³⁸ כו'. אלא שירדה ונפלה בשבה"כ [בשבירת הכלים] כנודע.

And it is written, "And the elder shall serve the younger." The level of rav ("elder," also "great") is the level of "before any king reigned," etc., except that it descended and fell in the shattering of the vessels, as is known.

"The elder shall serve the younger" is read as the animal soul serving the G-dly soul. Rav, "elder," also means "great": the animal soul is rav because its root is from the world of Tohu, "before any king reigned," which is higher than the ordered world; it fell in the shattering of the vessels.

וירידה זו מאיגרא רמא³⁹ כו' היא צורך עליי [עלייה] עיי' ישראל בנפשות אלקיות שבהם למשול ולשלוט על רוח הנה"ב [הנפש הבהמית] עד שתשוב להיות בבחי' אתכפיא ואתהפכא כו' ואין הדינין נמתקין אלא בשרשן.⁴⁰

This descent "from a high roof [to a deep pit]" is for the sake of an ascent, through Israel, with the G-dly souls within them, ruling and governing the spirit of the animal soul until it returns to be in a state of subjugation and transformation, etc. For judgments are sweetened only in their root.

This fall from a great height is for the sake of an ascent: when the G-dly soul rules the animal soul and transforms it, it is raised higher than before. Harsh forces are sweetened only by reaching their root, so the animal soul must be reached through its source.

9 ולכך אי"א להכניע ולכבוש את רוח הנה"ב [הנפש הבהמית] תחת ממשלת הנה"א [הנפש האלקית]⁴¹ כי"א עיי' שרשה של הנה"ב [הנפש הבהמית] שמקור חוצבה ויסודתה בהררי קדש⁴² הוא מחיות הקדש שבמרכבה פני אר"י [אריה] פני שור⁴³ כו'.

Therefore it is impossible to subdue and conquer the spirit of the animal soul under the rule of the G-dly soul except through the root of the animal soul, whose quarry and foundation is "in the holy mountains": from the holy Chayos of the Chariot, "the face of a lion, the face of an ox," etc.

The G-dly soul cannot overpower the animal soul directly. It must reach the animal soul's root, which is holy: the Chayos of the Divine Chariot seen by Ezekiel, with the face of a lion and the face of an ox.

ולכך צריך להזכיר לפני תחלה איך שהמלאכים וחיות הקדש מקדישים וממליכים כו'. ומזה יבא לקיום הק"ש [הקריאת שמע]⁴⁴ להיות ואהבת ככל לבכך בשני יצריך.

Therefore one must first mention, before it, how the angels and the holy Chayos sanctify and proclaim [His] kingship, etc. From this one comes to the fulfillment of the Shema, "You shall love [G-d] with all your heart": with both your inclinations.

That is why the blessings before the Shema first describe how the angels and Chayos sanctify G-d and proclaim His kingship. Hearing how its own root is nullified before G-d moves the animal soul, and this leads to loving G-d with both inclinations.

והנה בק"ש [בקריאת שמע] ממשיכים לה בחי בטול ממש בה' אחד במס"נ [במסירות נפש] ממש באור א"ס ב"ה הסוכ"ע עד שתתפשט לצאת מנרתקה כו':

And in the Shema one draws down to it a state of true self-nullification in "Havayah is One," with actual self-sacrifice, in the Infinite Light, blessed be He, that encompasses all worlds, until it would expand to leave its sheath, etc.

In the Shema one draws into the soul a true nullification before G-d's oneness, with self-sacrifice. This comes from the light that encompasses all worlds, and it is so intense that the soul would long to leave the body, its "sheath."

SECTION 4 • ¶10-11

Horse and rider: the ascent from below

10 והענין כמ"ש סוס ורוכבו רמה בים.⁴⁵ שהסוס בטל לגבי רוכבו שבלתי הרוכב אין מעלת הסוס כלום

The matter is as it is written, "The horse and its rider He cast into the sea." The horse is nullified before its rider; without the rider, the horse's virtue is nothing.

The Song at the Sea gives the image of horse and rider. A horse is subordinate to its rider, and without the rider its strength achieves nothing.

אבל כשיש רוכב עליו ניכר מעלת הסוס ביותר שיכול לרוץ למקום שאין הרוכב יכול לילך מצד עצמו.

But when there is a rider on it, the horse's virtue is recognized all the more, for it can run to a place where the rider could not go on his own.

With a rider, the horse's strength shows all the more: it can carry the rider to places he could never reach on foot. This is the model for the animal soul carrying the G-dly soul.

11 וכך בחי' נה"ב [נפש הבהמית] מצד עצמה היא מקושרת למטה אבל כשרוכב עליה הנה"א [הנפש האלקית] המתלבשת בה הנה זאת תהיה העלאת הנפש הבהמית ביתר שאת וביתר עז⁴⁶ במס"נ [במסירות נפש] ממש.

So too the animal soul, of itself, is bound to what is below. But when the G-dly soul that is encloded in it rides upon it, this becomes the elevation of the animal soul, with "greater eminence and greater power," with actual self-sacrifice.

Left to itself, the animal soul is drawn to physical things. When the G-dly soul "rides" it, the animal soul is raised with a force greater than the G-dly soul's own, even to the point of self-sacrifice.

והיינו לפי ששרשה ממקום עליון יותר מלפני מלך מלך⁴⁷ כו' ורב יעבד⁴⁸ כו'. ואזי גדול ורב כחה עד שבתפלת י"ח היא הממשכת ומשפעת המשכת בטול אא"ס [אור אין סוף] ב"ה במלאכים

This is because its root is from a higher place, from "before any king reigned," etc., and "the elder shall serve," etc. Then its power is great and abundant, so much so that in the Shemoneh Esreh prayer it is what draws down and bestows a flow of self-nullification toward the Infinite Light, blessed be He, into the angels,

It has this force because its root is higher, from the world of Tohu "before any king reigned"; this is why "the elder" serves. Its power is so great that in the Shemoneh Esreh (the Amidah prayer) it draws a flow of nullification before G-d down to the angels.

עד שהם אומרים קדוש כשישראל אומרים למטה. וזהו ענין באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] שממטה למעלה להיות בטול באא"ס [באור אין סוף] ב"ה ממטה למעלה:

until they say "Holy" when Israel says [it] below. This is the meaning of "through an arousal from below [comes] an arousal from above": from below upward, that there be self-nullification in the Infinite Light, blessed be He, from below upward.

So much so that the angels say "Holy" when Israel says the Kedushah below. This is the arousal from below that brings an arousal from above: a movement from below upward, bringing the angels to nullify themselves in the Infinite Light.

SECTION 5 • ¶12-14

Torah and Keser: the drawing down from above

12 והנה כך הוא בענין המשכת אא"ס [אור אין סוף] ב"ה מלמעלה למטה הוא ע"י ישראל בעסק התורה שהיא

חכמתו ורצונו ית' בתרי"ג מצות דאורייתא וז' דרבנן

Likewise with the drawing down of the Infinite Light, blessed be He, from above downward: it comes through Israel, in their occupation with the Torah, which is His wisdom and will, blessed be He, in the 613 commandments of the Torah and the seven of the Rabbis,

The second movement is from above downward: drawing the Infinite Light down into the worlds. This is done by Israel's study of Torah, which is G-d's wisdom and will, expressed in the 613 commandments of the Torah and the seven rabbinic commandments.

שהם תר"ך בגימ' [בגימטריא] כת"ר⁴⁹ שהן הם בחי' כתר עליון בחי' כותרת ומקיף שלמעלה מעלה מבחי'

סדר ההשתלשלו' [ההשתלשלות] ומשם ממשיכים ישראל הארת אא"ס [אור אין סוף] ב"ה הסוכ"ע.

which are 620, numerically equal to keser (crown). These are the level of the supernal Keser, the level of a crown and an encompassing [light] that is far above the order of the chain of descending worlds. From there Israel draws down the radiance of the Infinite Light, blessed be He, that encompasses all worlds.

Together they are 620, the numerical value of keser (crown). This alludes to the supernal Keser, a "crown" that surrounds the head and so is above the ordered chain of worlds; through the Torah and mitzvos, Israel draws the encompassing light down from there.

13 וזהו שאחר ואהבת בכל לבבך ממטה למעלה אומרים והיו הדברים האלה אשר אנכי מצוך⁵⁰ כו'

המשכת הדברים האלה מבחי' אנכי ממש מלמעלה למטה כו' שלא יסתיר ולא יעלים כו'.

This is why, after "You shall love [G-d] with all your heart," [which is] from below upward, we say, "And these words which I (Anochi) command you," etc.: the drawing down of "these words" from the level of Anochi itself, from above downward, etc., so that it neither hides nor conceals, etc.

The order of the Shema reflects the two movements. "You shall love" is the ascent from below upward; then "these words which I (Anochi) command you" is the drawing down of the Torah from G-d's own "I," His very Self, from above downward, so that nothing conceals Him.

והמלאכים מקבלים מהם המשכת התורה הנמשכת בגי'ע [בגן עדן] כמ"ש היושבת בגנים⁵¹ כו' וגם בעסק התורה בעוה"ז ארז"ל [אמרו רבותינו זכרונם לברכה] על יש מהחכמים הגדולים שנתקבצו מלאכי השרת כבמזמורי חתן וכלה⁵² כו'.

The angels receive from them the drawing down of the Torah that is drawn into the Garden of Eden, as it is written, "You who dwell in the gardens," etc. And also regarding Torah study in this world, our Sages said of some of the great sages that the ministering angels gathered as at the re-joining of a groom and bride, etc.

The angels receive this drawing down of Torah from Israel, both in the Garden of Eden, where souls study, and in this world. The Talmud tells that when great sages studied the mystical teachings, ministering angels gathered as at a wedding.

14 ונמצא שהשפעת המלאכים מישראל היא בין מלמטה למעלה ובין מלמעלה למטה.⁵³ וזהו ונתתי לך מהלכים⁵⁴ ב' מיני הילוך⁵⁵ ממטה למעלה וממעלה למטה. בין העומדים.

It follows that the angels' flow from Israel is both from below upward and from above downward. This is "I will give you mahlechim": two kinds of going, from below upward and from above downward. "Among those that stand":

So the angels receive from Israel in both directions: the ascent from below upward and the drawing down from above downward. These are the two "goings" of the verse, which Israel is given "among those that stand."

פ"י בפנימיות העומדים.⁵⁶ הם המלאכים להיות השפעת בחי' הילוך בבחינת פנימית המלאכים בין ממטה למעלה ובין מלמעלה למטה:^{57, 58, 59}

meaning, in the inner dimension of those that stand, who are the angels: that there be a flow of the quality of going into the inner dimension of the angels, both from below upward and from above downward.

"Among" means "within": Israel brings movement into the inner dimension of the angels. The angels remain fixed in their level, but inwardly they are moved, both upward and downward, through Israel.

SECTION 6 • ¶15-20

The conditions: My ways and judging My house

15 אך הנה כ"ז [כל זה] אם בדרכי תלך כו'. והענין הוא כי הנה הכח הזה הניתן לישראל

But all this is "if you will walk in My ways," etc. The explanation is that this power given to Israel,

The whole promise depends on its condition, "if you will walk in My ways." The Alter Rebbe now explains where Israel's power to raise and to draw down comes from.

להיות בהם ועל ידם העלאה והמשכה זו הוא לפי שהם בני יעקב הבריה התיכון מבריה מן הקצה אל הקצה.⁶⁰

that in them and through them there be this ascent and drawing down, is because they are the children of Yaakov, “the middle bar that runs through from end to end.”

Israel are the children of Yaakov, who is compared to the “middle bar” of the Tabernacle that ran through all its boards from end to end. Like that bar, Yaakov and his children join the highest and the lowest.

16 ועל ידי התומ"צ [התורה ומצות] שהן תר"ך עמודי אור כעמוד המחבר מעלה ומטה כו'. וזהו אם בדרכי תלך.⁶¹

And [it is] through the Torah and mitzvos, which are 620 pillars of light, like a pillar that joins above and below, etc. This is “if you will walk in My ways.”

This joining happens through the Torah and mitzvos, the 620 “pillars of light” that connect above and below like a pillar. That is the meaning of “if you will walk in My ways.”

דרך הוא המחבר מעיר לעיר כו'. וכל התורה והמצות נק' דרך⁶² שבהם ועל ידם ע"י כולם דוקא עוברת ההשפעה.

A way is what joins one city to another, etc. The whole Torah and the mitzvos are called a way, for in them and through them, through all of them specifically, the flow passes.

A road connects one city to another, and so the Torah and mitzvos are called a “way”: the Divine flow passes through them. It passes through all of them together, so every mitzvah is needed.

17 וכנודע שהטפה יורדת דרך כל האיברים כו'. ועז"נ [ועל זה נאמר] כל ארחות⁶³ ה' חסד ואמת. שאין הילוך ההשפעה אלא בבחי' חסד דוקא. ובבחי' אמת דוקא.

As is known, the drop descends by way of all the limbs, etc. Of this it is said, “All the paths of Havayah are kindness and truth”: the flow goes only by way of kindness specifically, and by way of truth specifically.

The flow must pass through all the mitzvos, as a drop of seed is drawn from all the limbs of the body. The verse “All the paths of G-d are kindness and truth” teaches that the flow moves only by way of kindness and truth.

אך א"א להיות מלמעלה למטה כ"א שיהי' [שיהיה] תחלה ממטלמ"ע [ממטה למעלה] כל האומר אין לי אלא תורה⁶⁴ כו'.

But it cannot be from above downward unless it is first from below upward: "Whoever says, 'I have only Torah,'" etc.

But the drawing down from above cannot happen unless there is first an ascent from below. The Talmud says that whoever claims to have "only Torah" does not even have Torah: Torah study alone, without the service that rises from below, draws nothing down.

18 ועוד זאת וגם אתה תדין את ביתי.⁶⁵ תדין דינא דמלכותא דינא⁶⁶ כי בדברים לא יוסר עבד⁶⁷ היא הנה"ב [הנפש הבהמית].

And further: "And you too shall judge My house." "Judge": "the law of the kingdom is law." For "a servant will not be corrected by words": this is the animal soul.

The verse's next clause, "you too shall judge My house," adds a further requirement. "Judge" is read through the halachic rule "the law of the kingdom is law": rule by binding law, because the animal soul is like a servant who will not be corrected by words alone.

וצריך להכותה בשבט⁶⁸ לעולם ירגיז⁶⁹ כו'. והיא בחי' זיעתן של חיות.⁷⁰ כענין זיעה שבאדם שהיא שמחמת פחדו נעשה תגבורת האש על המים שבו.

It must be struck with a rod: "A person should always incite," etc. This is the level of the sweat of the Chayos, like a person's sweat, which comes when, from his fear, the fire in him overpowers the water in him.

The animal soul must be struck, as the Talmud says one should always incite the good inclination against the evil one. This is compared to the "sweat of the Chayos": when a person is afraid, the fire in him overpowers the water in him and pushes it out as sweat.

19 ודוחה האש את המים לחוץ בבחינת זיעה. כך הנה כתיב ונהר די נור כו'. שהוא מזיעתן של חיות⁷¹ שהם בבריא' [בבריא / בבריא] ומשם יורד ליצירה ועשיה ונעשה נהר די נור על ראש רשעים יחול^{72,73}

And the fire pushes the water outward as sweat. So too it is written, "A river of fire," etc., which comes from the sweat of the Chayos, which are in Beriah; from there it descends to Yetzirah and Asiyah and becomes the river of fire [of which it is said], "It shall fall upon the head of the wicked."

Just as fear pushes water out of the body as sweat, the Chayos, angels of the World of Beriah, "sweat" from their awe of G-d. This sweat descends through Yetzirah and Asiyah and becomes the "river of fire" of Daniel's vision, which comes down as judgment on the wicked.

דהיינו הזיעה שהיא בחי' המים שדוחה בחי' האש שלהם שזעים וחלים מאימת כסא. ומגודל הפחד⁷⁴ יוצא' [יוצאת] מהם בחינת הזיעה שהיא בחינת המים.

That is, the sweat, which is the level of water, which their fire pushes out, for they tremble and quake from the dread of the Throne. From the greatness of the fear, sweat, which is the level of water, comes out of them.

The sweat is the “water” that the Chayos’ own fire pushes out, since they tremble in dread before G-d’s Throne. Their great fear drives out this “water.”

שהיא בחינת השפעה והמשכה כמים. ומזה נעשה נהר די נור כו'. וכענין כעס על ההפוך הנמשך מחמת המשכת האהבה כו':

[Water] is the level of flow and drawing down, like water. From this the river of fire is made, etc. It is like anger at the opposite, which comes from the drawing down of love, etc.

Water stands for flowing and drawing down, yet here it becomes a river of fire, a force of judgment. It is like anger against the opposite of what one loves, which comes from the very drawing down of love.

20 ותדין את ביתי היא בחי' נה"א [נפש האלקית] כי היכל⁷⁵ ה' המה. ועשו לי מקדש ושכנתי בתוכם בתוכו לא נאמר⁷⁶ כו'.

“You shall judge My house”: this is the level of the G-dly soul, for “they are the sanctuary of Havayah.” “And they shall make Me a Sanctuary and I will dwell within them”; it does not say “within it,” etc.

“My house” is the G-dly soul, since Israel themselves are G-d’s sanctuary. The verse says “I will dwell within them,” not “within it,” meaning G-d dwells within each person.

וגם אתה הוא יהושע הכהן הגדול הוא שושבינא דמטרוניתא⁷⁷ בהעלותך את הנרות⁷⁸ כו'. כהנא רבא חסד עלאה ואעפ"כ [ואף על פי כן] תדין בבחי' גבורות ועי"ז תשמור את חצרי.⁷⁹ חצרי הוא בחי' נה"ב [נפש הבהמית].

“And you too”: this is Yehoshua the High Priest, who is the “groomsman of the Queen”: “When you kindle the lamps,” etc. The High Priest is supernal Chesed, and nevertheless “you shall judge” with the level of Gevuros, and through this “you shall guard My courtyards.” “My courtyards” is the level of the animal soul.

“You” refers to Yehoshua, the High Priest of Zechariah’s vision, to whom the verse is spoken. The High Priest is the Queen’s “groomsman,” and his service is the one G-d gave Aharon, the first High Priest: “When you kindle the lamps.” Though the High Priest stands for supernal Chesed (kindness), he must “judge” with Gevuros (severities), and this protects “My courtyards,” the animal soul.

כי ההפרש שבין בית לחצר הוא שבית מקורה בגג שהוא ענין פריסת אהל ומקיף מבחי' סוכ"ע. משא"כ חצר אינה מקורה כו'. וצריך שמירה.

For the difference between a house and a courtyard is that a house is covered by a roof, which is the spreading of a tent and an encompassing [light] from the level of the light that encompasses all worlds. A courtyard, however, is not roofed, etc., and needs guarding.

A house has a roof, which stands for the light that encompasses all worlds, sheltering what is inside; that is the G-dly soul. A courtyard is open to the sky and exposed, so it needs guarding; that is the animal soul.

SECTION 7 • 121

The Time to Come and Chanukah

21 והנה אחר כ"ז [כל זה] ונתתי לך מהלכים⁸⁰ ב' בחי' הילוך כו'. והוא לע"ל [לעתיד לבוא] כי כהיום נק' בחי' רצוא ושוב. רצוא ממטה למעלה. ושוב מלמעלה למטה.

After all this, "I will give you goings": two kinds of going, etc. This is in the Time to Come. For nowadays it is called "running and returning" (ratzo vashov): running from below upward, and returning from above downward.

After the judging and guarding comes the promise of "goings," and its full form belongs to the Time to Come. Now, service is "running and returning" (ratzo vashov): the soul runs upward toward G-d, then returns downward to its task.

אבל לע"ל [לעתיד לבוא] כשיתגלה⁸¹ בחי' סוכ"ע כחשכה כאורה.⁸² ואין בו מעוממ"ט [מעלה ומטה] יהי' [יהיה] הכל בחי' הליכה. שיהי' [שיהיה] גם השוב בחי' הליכה כמו הרצוא כו'.⁸³

But in the Time to Come, when the light that encompasses all worlds is revealed, "darkness is as light," and there is no above and below in it, everything will be a state of going: even the returning will be a going, like the running, etc.

In the Time to Come, the encompassing light will be revealed, darkness will be like light, and in it there is no "above" and "below." Then even the returning will be a going forward, like the running.

רק שמקודם צ"ל בחי' תדין כנ"ל. וזהו ענין הנס שהי' [שהיה] בחנוכה (וכן בפורים) שהי' [שהיה] תחלה מלחמה ואח"כ הנס ביום מנוחה:⁸⁴

Only, beforehand there must be the level of "you shall judge," as said above. This is the meaning of the miracle that occurred on Chanukah (and likewise on Purim): first there was war, and afterward the miracle on a day of rest.

First, though, there must be "judging," the war with the animal soul. Chanukah (and Purim) show this: there was first a war, and the festival was set on the day the fighting ended, the day of rest.

IN ONE'S AVODAH

The maamar asks a person to use the animal soul rather than simply suppress it: to transform it through the blessings before the Shema and the Shema itself, to rule it firmly (“you shall judge”), and then to let its strength carry love of G-d further than the G-dly soul alone could. This means walking in all of G-d’s ways, Torah study together with prayer and every mitzvah, and knowing that the struggle of the exile precedes the rest.

QUESTIONS FOR DISCUSSION

1. Why are angels and souls above called “standing,” and what makes a soul in a body able to “go”?
2. How can the animal soul, the lower of the two, carry the G-dly soul higher than it could reach alone?
3. Why do the blessings before the Shema describe the angels and the Chayos before we come to “You shall love”?
4. What are the two “goings,” and how does the order of the Shema reflect them?
5. Why must there be war (“you shall judge”) before the rest, and how do Chanukah and Purim show this?

FOR CHILDREN • AGES 9-13

For the children at the table

Souls that walk

THE BIG IDEA

Angels stand still at one level, but a soul in a body can go forward, and through its service it even moves the angels.

The prophet Zechariah heard G-d say, “If you will walk in My ways ... I will give you goings among these that stand.” The maamar explains that angels are called “standing,” because each one stays at its own level. Even souls, before they come into this world, are “standing.” Only a soul in a body, together with its animal soul, is called “going,” because it can move from level to level. How does it move? The animal soul is the part of us that wants what the body wants, and it has great strength. When a person first rules over it firmly, and then teaches it to love G-d, its strength carries the love of G-d further than the G-dly soul could go alone. This even moves the angels: when we say Kedushah below, they say “Holy” above. Through Torah and mitzvos we also bring G-d’s light down into the world. That is what “walking in My ways” means: learning Torah, davening, and doing every mitzvah. The maamar ends by teaching that first comes the struggle, as Chanukah’s celebration came after the battle.

THE MASHAL

A horse is nothing without its rider, but with a rider on its back it can run to places the rider could never reach on foot. So the animal soul, when the G-dly soul rides it and guides it, carries a person’s love of G-d much further.

QUESTIONS FOR THE SHABBOS TABLE

1. Why are angels called “standing,” and why is a soul in a body called “going”?
2. What does the horse and its rider teach about the strength of the animal soul?
3. What is one thing you really want this week that you could use for a mitzvah instead?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כה אמר ה' צבאות

This maamar is also printed in Sefer HaMaamarim 5571, together with an explanation of it and another transcript of that explanation.

KEHOT'S NOTE

נדפס גם בסה"מ תקע"א ע' ו. ביאור שם ע' י. הנחה אחרת מהביאור שם ע' יט. וראה באוה"ת פ' משפטים ע' ארפ קטע מהנחת מהרי"ל. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות וביאורים וקיצורים באוה"ת בראשית כרך ה תתק"ג, א ועם שינויים באוה"ת בהעלותך ע' תו. ביאור עם הגהות באוה"ת בראשית כרך ה תתק"ח, א. תתק"ו, ב. וראה גם מאמרי אדמו"ר הצ"צ הנחות תרי"ד-תרס"ו ע' קמט. לקמן ק"ב, ב מציין לכאן בענין ב' מיני הילוך. נזכר בלקו"ת ויקרא ז, ב. בחקותי מה, ב מט, ד נשא כה, ב. שלח לח, ד. מסעי צא, ד. ראה כ, ג. כו, ד. שה"ש כט, ב. לג, ג.

2 כה אמר ה'

G-d's promise to Yehoshua the High Priest: if he walks in G-d's ways and keeps His charge, he will judge His house, guard His courtyards, and be given "goings among these that stand": in its plain sense, free passage among the angels who stand there. The maamar reads mahlechim first as "goers," souls in bodies, and then as two kinds of "going"; the whole maamar is an explanation of this verse.

Zechariah 3:7 זכריה ג':ז

כה־אמר ה' צבאות אֶם־יִדְרֹכִי תִלֵּךְ וְאִם־אֶת־מִשְׁמְרֹתַי תִּשְׁמֹר וְגַם־אֶתֶּה תִּדְוֶן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצָרַי וְנָתַתִּי לָךְ מִהֲלָכִים בֵּין הָעֹמְדִים 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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KEHOT'S NOTE

זכריה ג', ז.

3 להבין מהו ענין מהלכים

A parallel discussion of the meaning of "goings" in the Mittlerer Rebbe's maamarim.

KEHOT'S NOTE

ראה מאמרי אדה"א ויקרא ח"ב ע' עתר. ובסה"מ תרנ"ד ע' רסג בענין מהלך.

4 שרפים עומדים

Isaiah sees the seraphim "standing" above G-d's throne. The Alter Rebbe uses it to show that angels are called "standing."

ישעיהו ו':ב' Isaiah 6:2

שֶׁרָפִים עֹמְדִים מִמַּעַל לוֹ שֶׁשׁ כְּנָפִים שֶׁשׁ כְּנָפִים לְאֶחָד בְּשֵׁתָם יִכְסֶּה פָּנָיו וּבְשֵׁתָם יִכְסֶּה רַגְלָיו וּבְשֵׁתָם יַעֲוִפֶּה:

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

ישע"ו, ב.

5 וגם הנשמות... נק' ג"כ עומדים

In Bechukosai 45a the Alter Rebbe explains the same verse: the angels, who come from G-d's "speech," are like separate letters of speech, each fixed at one level, so they "stand"; the souls of Israel are the "goers."

KEHOT'S NOTE

ראה לקו"ת בחוקתי מה, א. נשא כ, ג. שלח לח, ד. בלק סו, ד. מסעי צא, ג. סה"מ תקס"ב ע' קו ואילך. ביאור"ו לאדה"א ע' פ, ד. מאמרי אדה"א ויקרא ח"ב ע' תרסו. בסה"מ תרנ"ד ע' רסג כ' "לכאורה יש סתירה לזה שהרי גם הנשמות נק' עומדים כמ"ש אליהו חי ה' אשר עמדתי לפניו, הרי שגם הנשמה הוא בבחי' עמידה... אך הענין הוא דמ"ש חי ה' אשר עמדתי לפניו קאי על הנשמה כמו שהיא למעלה קודם התלבשותה בגוף... ואז נק' עומדים, ומ"ש ונתתי לך מהלכים כו' שהנשמות נק' מהלכים זהו בירידת הנשמה בגוף דוקא ועבדה עבודת ה' בתורה ומצוות אז זכתה להיות בחי' מהלך בעילוי אחר עילוי באמת."

6 חי ה' אשר עמדתי לפניו

Elisha, refusing Naaman's gift, swears: "As Havayah lives, before Whom I have stood." It is brought here to show that a soul in its heavenly state is described as "standing."

II Kings 5:16 מלכים ב ה':ט"ז

וַיֹּאמֶר חִי־ה' אֲשֶׁר־עֲמַדְתִּי לִפְנֵי אֵם־אֶקֶח וַיִּפְצְרֻבוּ לָקַחַת וַיִּמָּאֵן:

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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KEHOT'S NOTE

מלכים-ב ה, טז. ראה לקו"ש חכ"ה ע' 147 הערה 53 שכאן הובא הכתוב הנאמר באלישע, וכ"ה בעוד מקומות בדא"ח. אבל בלקו"ת חקת סד, ד ועוד "כמ"ש אליהו" והוא במלכים-א יז, א. ע"ש.

PARAGRAPH 2

7 והמלאכים הם מאותיות הדבור

The same page of Or HaTorah that has a transcript of this maamar discusses the angels as coming from the letters of speech.

KEHOT'S NOTE

ראה אוה"ת פ' משפטים ע' ארפ.

8 וברוח פיו כל צבאם

"By the word of G-d the heavens were made, and by the breath of His mouth all their host." It shows that the angels, the heavenly host, come from G-d's "speech."

Psalms 33:6 תהילים ל"ג:ו

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְאָם:

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KEHOT'S NOTE

דניאל ז, י.

18 ולגודיו אין מספר

The Talmud discusses how many are G-d's legions of angels, citing "Is there any number to His legions?" This too shows the vastness of His kingdom.

חגיגה י"ג ב:י"ג Chagigah 13b:13

תנ"א, רבי אומר משום אבא יוסי בן דוסאי: "אֵלֶּף אֱלֹפִין יִשְׁמְשׁוּנִיהָ" — מספר גִּדּוּד אֶחָד, "וְלִגְדוּדָיו אֵין מִסְפָּר". וְרַבִּי יְרֵמְיָה בַּר אֲבָא אָמַר: "אֵלֶּף אֱלֹפִין יִשְׁמְשׁוּנִיהָ", לְנֶהֱרֵר דִּינֹר, שְׁנֵאמַר: "נֶהֱרֵר דִּינֹר נִגְדַּ וְנִפְקַ מִן קְדְמוּהִי אֵלֶּף אֱלֹפִין יִשְׁמְשׁוּנִיהָ וְרַבּוּ רַבְּבִין קְדְמוּהִי יְקוּמוּ".

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KEHOT'S NOTE

חגיגה יג, ב.

PARAGRAPH 4

19 ג"פ קדוש . . המשכת קדושה עליונה מאא"ס ב"ה

Or HaTorah brings this passage and lists other places in Chassidus that discuss the three-fold "Holy."

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' קסח ושם מצויין להמקומות בדא"ח שמוכא שם בענין ג"פ קדוש.

20 הו"ה צבאות ולהיות מכה"כ

"Holy, holy, holy is Havayah Tzevaos; the whole earth is full of His glory." The Alter Rebbe reads it as the drawing of holiness down into the world.

ישעיהו ו:ג' Isaiah 6:3

וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵי-הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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21 The psalmist marvels at creation: "How many are Your works, O Havayah! You made them all with wisdom; the earth is full of Your possessions." It shows that G-d's light clothes itself in the world through wisdom.

תהילים ק"ד:כ"ד Psalms 104:24

מַה־רַּבּוּ מַעֲשֵׂיךָ הִי כָּל־מַה בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ הַנִּינֶה:

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

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22 קנה חכמה קנה בינה

"Acquire wisdom, acquire understanding." The Alter Rebbe links "acquire" (kneh) to "Your possessions" (kinyanecha): the possessions filling the earth are wisdom and understanding.

משלי ד:ה' Proverbs 4:5

קְנֵה חִכְמָה קְנֵה בִּינָה אֱלִיתֶשֶׁכַּח וְאֱלִיתֶת מֵאֲמָרֵי־פִי:

...כה אמר ה' צבאות אם בדרכי תלך כו'

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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23 כבוד בגימט' ל"ב

A Kabbalistic lexicon, cited for the equivalence of kavod and thirty-two.

KEHOT'S NOTE

ראה מאו"א כ, ו.

PARAGRAPH 5

24 הנשמה א"צ תיקון לעצמה

Tanya brings the Arizal's teaching that the soul needs no rectification for itself, and explains that it descends to refine the body and animal soul.

KEHOT'S NOTE

ע"ח שער כו פ"א. הובא בתניא פרק לו. ראה לקו"ת תצא לד, ג.

25 כי הנשמה א"צ תיקון לעצמה

The Arizal teaches that the soul itself needs no rectification; it descends to rectify the body and the animal soul. The Alter Rebbe builds on this.

עץ חיים כ"ו:ב' Sefer Etz Chaim 26:2

... והנה נר"ן כ"א יש לו צלם א' אשר מתלבש בתוכו וזה הצלם הוא המפסיק בין הכלים לבין העצמות האור וא"א שיתלבש הנפש או הרוח או הנשמה תוך הגוף אם לא ע"י צלם זה. ואמנם חלק הצלם הנשאר בסוד המקיף מבחוץ הוא הנקרא חשמ"ל שהוא גימטריא מלבו"ש והבן זה. וז"ס שאמרו בזהר חדש ש"ה דנ"ח רוא הכא לידועי מדין תנועי דאיהו שלימא דכלא אן אינון בב"נ אלא רוא דא בצלמינו דא איהו צולמא דב"נ מלגאו ומלבר לגאו סוכלתנו ומנדע וחכמה לבר ההוא צולמא דאזיל עלוי ומדברא ליה לב"נ בנטירא למהוי ...

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26 מי לי בשמים ועמך לא הפצתי

"Whom do I have in heaven? And besides You I desire nothing on earth." It describes the single will for G-d that the transformed animal soul should reach.

תהילים ע"ג:כ"ה Psalms 73:25

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־הִפַּצְתִּי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

PARAGRAPH 6

27 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe reads "hear" as "understand" and explains the contemplation of G-d's oneness.

דברים ו:ד' Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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28

שמע לי הבנה

In the first maamar of Torah Ohr the Alter Rebbe explains that "Shema" means understanding, and reads it as shem ayin: the large ayin (70) is the seven attributes still included in their source, and only a "name," a mere glimmer, comes down, as in "Blessed be the name of His glorious kingdom."

KEHOT'S NOTE

נסמן לעיל א, א. לקמן לח, ב.

29

G-d says through Malachi: "For I, Havayah, have not changed." It shows that G-d is the same after creation as before.

Malachi 3:6 וי' מלאכי

כי אני ה' לא שניתי ואנכי בנתי יעקב לא כליתי:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 7

30

ואהבת בכל לבבך

"You shall love Havayah your G-d with all your heart." This is the goal the contemplation of the Shema leads to.

Deuteronomy 6:5 ויהי דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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31

בכל לבבך בשני יצריך

The Mishnah reads "with all your heart" (levavcha, with a doubled beis) as "with both your inclinations," the good and the evil. The Alter Rebbe uses it for the transformation of the animal soul.

Berakhot 54a:6 וי' א: ברכות

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, ביצר טוב וביצר הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודד לך הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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32

אך קודם ק"ש תקנו חכמים

There the Alter Rebbe explains that the blessings before the Shema were instituted so that one contemplates how the Chayos, the root of the desire in the animal soul, are nullified before G-d.

KEHOT'S NOTE

ראה לקו"ת תצא לד, ד.

33

תקנו חכמים שתיים לפנייה

The Mishnah rules that in the morning one says two blessings before the Shema and one after it. The Alter Rebbe explains why they are needed for fulfilling the Shema.

Berakhot 11a:24-25 כ"ד-כ"ה א: ברכות

מתני' בשחר מברך שתיים לפנייה ואחת לאחריה. ובערב מברך שתיים לפנייה ושתיים לאחריה. אחת ארוכה ואחת קצרה. מקום שאמרו להאריך — אינו רשאי לקצר, לקצר — אינו רשאי להאריך. להתום — אינו רשאי שלא להתום, שלא להתום — אינו רשאי להתום.

MISHNAH IV In the morning [the reading of the Shema] is preceded by two benedictions and followed by one ; in the evening it is preceded by two and followed by two, one long and one short. Where [the Rabbis] order to say a long benediction, it is not permissible to say a short one ; [where they order] to say a short benediction, it is not permissible to say a long one. [Where they order] to "seal " a benediction, it is not permissible not to "seal" ; [where ...

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34

ולאום מלאום יאמץ

Rivkah is told by G-d that two nations are in her womb and one will be stronger than the other. It shows that the relationship between the two souls is one of struggle.

Genesis 25:23 כ"ה-כ"ג בראשית

ויאמר ה' לה שני גוים בבטנה ושני לאמים ממעיה יפרדו ולאום מלאום יאמץ ורב יעבד צעיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

35

וכתיב ויאבק איש עמו . . . וכתיב ורב יעבוד צעיר

Or HaTorah copies this passage and concludes, as the note quotes, that from the wrestling with the animal soul and transforming it comes the ascent of the Time to Come, like "horse and rider."

KEHOT'S NOTE

נעתק באוה"ת במדבר ע' מג ומסיים שם: "ומבואר שם דמבחי ויאבק הנ"ל שנלחם עם הנה"ב ומהפכו מזה נעשה העלי לע"ל כענין סוס ורוכבו".

36

ויאבק איש עמו

Yaakov wrestles with a man until dawn. The Alter Rebbe reads "dawn" as the Time to Come: until then, the service

of G-d is a battle.

בראשית ל"ב:כ"ה:Genesis 32:25

וַיִּוָּתֶר יַעֲקֹב לְכַבֹּד וַיֵּאֱבֹק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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KEHOT'S NOTE

בראשית לב, כה.

PARAGRAPH 8

37

ורב יעבד צעיר

Rivkah is told that of the twins in her womb "the elder shall serve the younger," Eisav serving Yaakov. The Alter Rebbe reads it as the animal soul, with its higher root, serving the G-dly soul.

בראשית כ"ה:23:Genesis 25:23

וַיֹּאמֶר ה' לָהּ שְׁנֵי גִוּוֹם בְּבֶטְנָהּ וּשְׁנֵי לְאָמִים מִמֶּעֶיךָ יִפְרְדּוּ וְלֵאמֹר מִלֵּאָם יִאֲמָץ וְרַב יַעֲבֹד צָעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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38

לפני מלך מלך

"These are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah these kings are the world of Tohu, whose vessels shattered.

בראשית ל"א:31:Genesis 36:31

וְאלֹהֵי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ-לְבָנִי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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39

מאגרא רמא

The Talmud's phrase "from a high roof to a deep pit" describes a great fall. Here it is the fall of the high root of the animal soul.

Chagigah 5b:16-17:חגיגה ה' ב:ט"ז-ט"ז

רבי הוה נקיש ספר קנינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן הדיה, אמר: מאגרא רם לבירא עמיקתא. רבי ורבי חייא הוו שקלי ואולי באורחא, כי מטו לההוא מתא, אמרי: איכא צורבא מרבנן חכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן חכא, ומאור עינים הוא. אמר לקה רבי חייא לרבי: תיב את, לא תולזל בנשיאותך. איזיל אנא ואקביל אפיה.

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40

ואין הדינין נמתקין אלא בשרשן

Tanya brings the principle that judgments are sweetened only in their root: at times one must arouse the holy

...כה אמר ה' צבאות אם בדרכי תלך כו'

Gevuros to sweeten the judgments, the animal soul, as in "a person should always incite the good inclination."

KEHOT'S NOTE

ראה פע"ח שער השופר פ"א. שער יוהכ"פ פ"א. לקו"ת להאריז"ל וישב. תניא ריש פל"א.

PARAGRAPH 9

41

תחת ממשלת הנה"א

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

KEHOT'S NOTE

ראה לקו"ת פי ראה ל, א.

42

ויסודתה בהררי קדש

"Its foundation is in the holy mountains." It describes the holy root of the animal soul.

Psalms 87:1:תהילים פ"ז:א'87:Psalm 87:1

לְבִנְיָקְרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַרְרֵי־קֹדֶשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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43

פני ארי פני שור

The Chayos of Ezekiel's Chariot have the face of a man, a lion, an ox and an eagle. The animal soul is rooted in the lion and the ox.

Ezekiel 1:10:יחזקאל א':י"ז:10:1:1

וְדַמּוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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44

ומזה יבא לקיום הק"ש

Likkutei Torah repeats this passage almost word for word and refers to this maamar.

KEHOT'S NOTE

ראה לקו"ת ויקרא ב, ב. ד"ה וילך תרס"ו.

PARAGRAPH 10

45

סוס ורכבו רמה בים

"The horse and its rider He cast into the sea." The Alter Rebbe uses the pair to picture the animal soul carrying the G-dly soul.

Exodus 15:1:שמות ט"ו:א'15:1:1

אֲזַי שִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר אֲשֶׁר־יְהִי כִּי־גָאֵה גָאֵה סוֹס וּרְכָבוֹ רִמָּה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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PARAGRAPH 11

46 ביתר שאת וביתר עז

Yaakov, blessing his sons, calls Reuven "greater in eminence and greater in power." The Alter Rebbe uses the phrase for the added force of the animal soul when it is raised.

בראשית מ"ט:ג' Genesis 49:3

ראובן בכרי אתה כחי וראשית אוני יתר שאת ויתר עז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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47 לפני מלך מלך

The kings who reigned "before any king reigned" are, in Kabbalah, the world of Tohu. The animal soul's root is there.

בראשית ל"ו:ג' Genesis 36:31

ואלה המלכים אשר מלכו בארץ אדום לפני מלך-מלך לבני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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48 ורב יעבד

"The elder shall serve the younger." The higher-rooted animal soul serves the G-dly soul.

בראשית כ"ה:ג' Genesis 25:23

ויאמר ה' לה שני גוים בבטנה ושני לאמים ממעיך יפרדו ולאם מלאם יאמץ ורב יעבד צעיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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PARAGRAPH 12

49 בתרי"ג . . בגימ' כתר

The Shelah is cited for the equivalence of the 620 commandments and keser.

KEHOT'S NOTE

ראה של"ה יתרו שטו, א. מאו"א ת, נו. מאמרי אדה"ז פרישיות ח"א עי' שלח ובמ"מ שם.

PARAGRAPH 13

50 והיו הדברים האלה אשר אנכי מצוך

"And these words which I command you today shall be upon your heart." The Alter Rebbe reads Anochi as the

...כה אמר ה' צבאות אם בדרכי תלך כו'

source from which the Torah is drawn down.

דברים ו':ו' Deuteronomy 6:6

והיו הדברים האלה אשר אנכי מצוך היום עליך:

And these words, which I command thee this day, shall be upon thy heart;

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51 היושבת בגנים

"You who dwell in the gardens, companions listen for your voice." It is applied to the Torah studied in the Garden of Eden, which the angels hear.

שיר השירים ח':י"ג Song of Songs 8:13

היושבת בגנים חברים מקשיבים לקולך השמיעני:

Thou that dwellest in the gardens, The companions hearken for thy voice: 'Cause me to hear it.'

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KEHOT'S NOTE

שה"ש ח, יג. ראה סה"מ תרלי"ב ח"ב ע' תקפח.

52 ארז"ל על יש מהחכמים . . כבמזמוטי חתן וכלה

The Talmud relates that when sages expounded the Chariot, ministering angels gathered as people gather to rejoice with a groom and bride. It shows the angels receiving from Torah studied in this world.

חגיגה י"ד ב' Chagigah 14b:5

וכשנאמרו הדברים לפני רבי יהושע, היה הוא ורבי יוסי הכהן מהלכים בדרך. אמרו: אף אנו נדרוש במעשה מרכבה. פתח רבי יהושע ודרש. ואותו היום תקופת תמוז היה. נתקשרו שמים בעבים ונראה כמין קשת בענן, והיו מלאכי השרת מתקבצין ובאין לשמוע, כבני אדם שמתקבצין ובאין לראות במזמוטי חתן וכלה.

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KEHOT'S NOTE

חגיגה יד, ב.

PARAGRAPH 14

53 ונמצא שהשפעת המלאכים . . בין מלמטה למעלה ובין מלמעלה למטה

Likkutei Torah quotes this sentence and says it explains the angels "ascending and descending" on Yaakov's ladder: they are the two kinds of going described here.

KEHOT'S NOTE

בלקו"ת האזינו עה, א מצידן לכאן.

54 ונתתי לך מהלכים

"I will give you goings among these that stand." Here the verse is explained as the two movements Israel brings to the angels.

זכריה ג':ז Zechariah 3:7

כה-אמר ה' צבאות אם-בדרכי תלך ואם את-משמרת תשמר וגם-אתה תדין את-ביתי וגם תשמר את-חצרי ונתתי לך מהלכים בין העמדים 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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55

ב' מיני הילוך

There the two kinds of going are explained as the encompassing light revealed within the light that fills the worlds (from above downward) and the ascent of the filling light into the encompassing light (from below upward).

KEHOT'S NOTE

ראה לקו"ת ראה כו, ד.

56

פ"י בפנימיות העומדים

A parallel discussion of "among" meaning "in the inner dimension of" those that stand.

KEHOT'S NOTE

ראה אוה"ת פ' נשא ע' רמא.

57

כל ארחות ה' חסד ואמת

The words here quote Psalms 25:10; the passage is shown below.

Psalms 25:10: תהילים כ"ה:

כָּל־אֲרָחוֹת ה' חֶסֶד וְאֱמֶת לְנֹצֵרִי בְרִיתוֹ וְעֲדָתוֹ:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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KEHOT'S NOTE

תהלים כה, י.

58

כל האומר אין לי אלא תורה

The words here quote Yevamot 109b:4-5; the passage is shown below.

Yevamot 109b:4-5: יבמות ק"ט ב' ד'-ה':

עֲרֵבִי שְׁלֵצִיּוֹן — דַּעְבְּדִי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָּה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָּא תוֹרָה — אֵין לוֹ אֵלָּא תוֹרָה. הָא נִמְי פְּשִׁיטָא! אֵלָּא דְאִפִּילוּ תוֹרָה אֵין לוֹ. מָאי טַעְמָא? אָמַר רַב פִּפְא, אָמַר קְרָא: "וְלִמְדָתָם וְעִשְׂתָּם" — כָּל שֵׁשְׁנֵי פְעֻשָׁיָה יִשְׁנֵי בְּלִמְיָדָה, כָּל שְׁאִינוּ פְעֻשָׁיָה אֵינוּ בְּלִמְיָדָה.

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KEHOT'S NOTE

יבמות קט, ב. נסמן לעיל ז, א.

59

ונהר די נור

The words here quote Daniel 7:10; the passage is shown below.

Daniel 7:10: דניאל ז':

נָהַר דִּי־נּוֹר נִגַּד וְנִפְקַ מִן־קְדְמוֹהִי אֶלְפִּין יִשְׁמְשֹׁנָה וְרַבּוּ רַבְּבִין קְדְמוֹהִי יְקוּמוּן דִּינָא יִתְבּ וְסַפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

...כה אמר ה' צבאות אם בדרכי תלך כו'

דניאל ז, י. ראה ביאורו"ז לכ"ק הצ"צ ע' טו ואילך. סה"מ תרס"ו ע' טו.

PARAGRAPH 15

60

הבריה התיכון מבריה מן הקצה אל הקצה

"And the middle bar in the midst of the boards shall run through from end to end." It is applied to Yaakov, who unites the extremes.

שמות כ"ו:28: Exodus

וְהַבְּרִיחַ הַתֵּיכוֹן בְּתוֹךְ הַקְּרָשִׁים מִכְּרַח מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:

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

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PARAGRAPH 16

61

וזהו אם בדרכי תלך

"If you will walk in My ways." The Alter Rebbe reads the "ways" as the Torah and mitzvos.

זכריה ג':7: Zechariah

כֹּה־אָמַר ה' צְבָאוֹת אֱ־מִבְּדַרְכֵי תִלְךָ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמַר וְגַם־אֶתֶּה תִּדְּיוֹן אֶת־פִּיתִי וְגַם תִּשְׁמַר אֶת־חֻצְרִי וְנִתְּתִי 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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62

וכל התורה והמצוות נק' דרך

The Kehot note points here for the Torah and mitzvos being called a "way."

זוהר א"א קעה, כ"ב: Zohar I, 175b

KEHOT'S NOTE

ראה זוה"א קעה, ב.

PARAGRAPH 17

63

כל ארחות ה'

David sings: "All the paths of Havayah are kindness and truth for those who keep His covenant." The "paths" are read as the ways the Divine flow travels.

Psalms 25:10: תהילים כ"ה:

כָּל־אֲרָחוֹת ה' חֶסֶד וְאֱמֶת לְנֹצֵרִי בְרִיתוֹ וְעֲדָתוֹ:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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KEHOT'S NOTE

תהלים כה, י.

64

כל האומר אין לי אלא תורה

"Whoever says, 'I have only Torah,' does not even have Torah." Here it shows that the drawing down through

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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חגיגה י"ג ב:י"ד:13b:Chagigah

מהיכן נפיק? מויעתן של חיות. ולהיכן שפיה? אומר רב זוטרא בר טוביה אומר רב: על ראש רשעים בגיהנם, שנאמר: "הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול". ורב אחא בר יעקב אומר: על אשר קומטו, שנאמר: "אשר קומטו ולא את נהר יוצק יסודם". תנא, אומר רבי שמעון הקסיד: אלו תשע מאות ושבעים וארבע דורות שקומטו להיבכרות

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בראשית רבה ע"ח:א:78:Bereshit Rabbah

... אמר: מן הן דאיתבריינן. אמר לו: ומן אן הן איתבריינן? אמר לו: מן נהר דינור. אמר לו: ומה עסק דנהר דינור? אמר לו: כהדין ירדנא, דלא פסיק לא ביממא ולא בליליא. אמר לו: ומן אן הוא אתי? אמר לו: מן זיעתהון דחייטא, דאינון מויעין מן טעינון כורסיא דהקדוש ברוך הוא. אמר לו: סונקתדרון שלו, והא הדין ירדנא מהלך ביממא, ולית הוא מהלך בליליא. אמר: נטר הוינא בבית פעור, כמה דהוה מהלך ביממא, מהלך בליליא. ר' מאיר ור' יהודה ור' שמעון, ר' מאיר אומר: מי גדול השומר או הנשמר? מן ...

"He said: Release me, as dawn has broken. He said: I will not release you unless you bless me" (Genesis 32:27). "He said: Release me, as dawn has broken" - it is written: "New each morning, great is Your faithfulness" (Lamentations 3:23) - Rabbi Shimon bar Abba said: From the fact that you renew us each and every morning we know that You have great faithfulness to revive the dead for us. Rabbi Alexandri said: From the fact that you renew us in the morning of the kingdoms, we know ...

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KEHOT'S NOTE

דניאל ז', י. חגיגה יג, ב. ב"ר פע"ח, א. ובכ"מ. וראה לקמן לא, א.

72

על ראש רשעים יחול

Jeremiah warns the false prophets: "A storm of Havayah... shall fall upon the head of the wicked." It describes the river of fire descending as judgment.

Jeremiah 23:19:ירמיהו כ"ג:י"ט:19

הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול:

Behold, a storm of the L-RD is gone forth in fury, Yea, a whirling storm; It shall whirl upon the head of the wicked.

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KEHOT'S NOTE

ירמיה כג, יט. ל. כג. ראה לקו"ת במדבר יא, ב.

73

על ראש רשעים יחול

The same words appear again in Jeremiah, of the storm that falls upon the wicked.

Jeremiah 30:23:ירמיהו ל':כ"ג:23

הנה סערת ה' חמה יצאה וסער מתגורר על ראש רשעים יחול:

Behold, a storm of the L-RD is gone forth in fury, A sweeping storm; it shall whirl upon the head of the wicked.

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74

מאימת כסא ומגודל הפחד

A parallel discussion of the angels' dread before the Throne.

KEHOT'S NOTE

ראה גם סה"מ אתהלק ע' לה.

PARAGRAPH 20

75

כי היכל ה' המה

Jeremiah rebukes those who trust in the Temple building, saying "the sanctuary of Havayah are these"; the Alter Rebbe reads "they" as Israel themselves, the G-dly soul being G-d's sanctuary.

Jeremiah 7:4:ירמיהו ז':ד:4

אלי-תבטחו לכם אלי-דברי השקר לאמר היכל ה' היכל ה' חמה:

Trust ye not in lying words, saying: "The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these."

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KEHOT'S NOTE

ירמיה ז, ד.

76

ועשו לי מקדש ושכנתי בתוכם בתוכו לא נאמר

"Make Me a Sanctuary and I will dwell within them." The plural "within them" is read as G-d dwelling within each person.

Exodus 25:8:שמות כ"ה:ח:25

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח. כן הובא בלקו"ת ר"פ נשא ועוד בכ"מ. ע' בראשית חכמה שער האהבה פ"ו קרוב לתחלתו. ובשלי"ה שער האותיות אות ל. מסכת תענית רד"ה מענין העבודה. פי תרומה חלק תו"א שכה, ב. שכו, ב ועוד. (לקו"ש ח"ג ע' 906).

77

שושבינא דמטרוניא

There Aharon, the "groomsman of the Queen," is one of the seven shepherds who bring G-dliness to the Community of Israel, so that they burn with the light of love and keep "You shall love" in truth.

KEHOT'S NOTE

ראה לקמן לב, ב.

78

בהעלותך את הנרות

G-d tells Moshe to say to Aharon: "When you kindle the lamps, the seven lamps shall give light toward the front of the Menorah." The maamar brings it for the High Priest's

service as the Queen's groomsman, which it applies to Yehoshua, the High Priest of Zechariah's day.

במדבר ח':ב"ב:2 Numbers 8:

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּהּ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמִּנְוָה יֵאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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79

תשמור את חצרי

"And also guard My courtyards." The courtyards are read as the animal soul.

זכריה ג':ז:3 Zechariah 3:

כֹּה־אָמַר ה' צְבָאוֹת אֱמִי־בְדֹרְכִי תֵלֶךְ וְאִם אֶת־מִשְׁמָרְתִּי תִשְׁמָר וְגַם־אֶתָּה תִּדְוֶן אֶת־בֵּיתִי וְגַם תִּשְׁמָר אֶת־חֲצָרִי 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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PARAGRAPH 21

80

ונתתי לך מהלכים

The promise of "goings" is read here as its full fulfillment in the Time to Come.

זכריה ג':ז:3 Zechariah 3:

כֹּה־אָמַר ה' צְבָאוֹת אֱמִי־בְדֹרְכִי תֵלֶךְ וְאִם אֶת־מִשְׁמָרְתִּי תִשְׁמָר וְגַם־אֶתָּה תִּדְוֶן אֶת־בֵּיתִי וְגַם תִּשְׁמָר אֶת־חֲצָרִי 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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אבל לע"ל כשיתגלה

Likkutei Torah quotes this line and uses it for Pesach and Shavuos: Pesach is "running" from below upward, Shavuos is "returning," the giving of the Torah from above downward.

KEHOT'S NOTE

ראה לקו"ת אמור לה, ב.

82

כחשכה כאורה

"Darkness is as light." It describes the Time to Come, when the encompassing light removes the difference between above and below.

תהילים קל"ט:12 Psalms 139:

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיד מִמֶּךָ וְלַיְלָה כִּי־וָאִיר כְּחֹשֶׁכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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83

שיהיי גם חשוב בחיי הליכה כמו הרצוא כו'

The note says these words were added in the Tzemach Tzedek's handwriting in the version printed there.

KEHOT'S NOTE

ת"י אלו נוספו בסה"מ תקע"א ע"ט בגוכתי"ק הצ"צ.

84

וא"כ הגם ביום מנוחה

In Tzav the Alter Rebbe asks why Pesach is on the day of the miracle but Chanukah and Purim on the day of rest, refers to this maamar, and answers through the lights that fill and encompass all worlds.

שבת כ"א בב"א Shabbat 21b

KEHOT'S NOTE

ראה לקו"ת פ' צו טז, א. אמור לה, ב. וראה גם בשיחת ש"פ וישב תשמ"ו ותשמ"ט. וראה שם בהערה 3 ושם כי שכן דעת המאירי שבת כא, ב. וכ"ה בסה"מ תקס"ג ע' נו. שערי אורה ד"ה בכ"ה בכסלו פנ"ג. סהמ"צ מצות נר חנוכה (עא, א), ועוד.



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THE CHASSIDISHE PARSHA

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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