



TORAH OHR • PARSHAS VAYEISHEV • MAAMAR 5

כה אמר ה' צבאות אם בדרכי תלך כו'...

Thus says G-d 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 Joshua 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 move only 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 move only in response to 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 Jacob, 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 G-d of Hosts: If you will walk in My ways, etc., and I will give you goings among these that stand." [We need] to understand what is meant by "goings among those that stand."

The maamar opens with G-d's promise to Joshua the High Priest in Zechariah's vision: if he walks in G-d's ways, he will be given "goings" 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 וגם הנשמות קודם בואם לעוה"ז נק' ג"כ עומדים⁵

Now it is known that the angels are called "standing," as it is written, "Seraphim stood." The souls too, before they come into this world, are likewise called "standing,"

Angels are described as "standing" because they stay at one fixed level. Souls, before they come down into a body, are also in this fixed, "standing" state.

כמ"ש חי ה' אשר עמדתי לפניו.⁶ רק אחרי ירידת הנשמות לעוה"ז בהתלבשותן בגוף ונפש הבהמית נק' מהלכים.

as it is written, "As G-d lives, before Whom I have stood." Only after the souls descend into this world, when they are en clothed in a body and an animal soul, are they called "goers."

The prophet's words "before Whom I have stood" show that a soul in its heavenly state is called "standing." 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 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 • 113-4

The angels' Kedushah and the two lights

3 ומ"ש ובשתים יעופף¹² הרי שמצינו להם בחי' הילוך הוא ע"י אתעדל"ת¹³ 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 ע"י אתעדל"ת הנה נודע שיש ב' בחי' ממכ"ע 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 היינו לפי סדר המדרגות בהשתלשלות וירידות המדרגות מעילה לעילה כו' ומהוה ומחיה לכא"א לפי מזגו ותכונתו בבחי' השתלשלות ממש והשפעת והמשכת חיות זה הוא מבחי' מלכותו ית' מלכותך מכ"ע¹⁵ 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' ואין זה

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 "Is there any number to His legions?" All this is the precious beauty of His greatness, blessed be He, and it is none other

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.

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

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 קדוש להיות המשכת קדושה עליונה מא"ס ב"ה¹⁹ הסוכ"ע עד שיהיה הוי"ה צבאות ולהיות מכה"כ.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' ל"ב הם ל"ב שבחי' התלבשות אא"ס 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 G-d! 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 מלא כל הארץ שהוא ענין התלבשות אא"ס ב"ה בבחי' ממכ"ע ונקי יחוד קוב"ה 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 תיקון לעצמה^{24,25}

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.

The soul did not come down into this world for its own benefit. In itself it is already perfect and needs no correction.

אלא עיקר ירידתה להתלבש בנה"ב כדי להיות בחי אתכפיא ואתהפכא בנה"ב עד שלא יהיה לה כ"א רצון אי לאביה שבשמים וכמ"ש מי לי בשמים ועמך לא הפצתי²⁶ בארץ.

Rather, the main [purpose] of its descent is to be enclothed in the animal soul, 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 is to clothe itself in the animal soul and refine it: 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 שמע ישראל²⁷ שמע לי הבנה²⁸ איך הוא ית' אחד בשמים וארץ.

This is through the G-dly soul enclothed in it, which reflects and contemplates "G-d 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, G-d, 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 שבח"י מלכותו ית' הוא שמחיה ומהוה את כל העולמות מאין ליש להיות נראה ונגלה לעיני בשר ליש ודבר בפ"ע 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 תקנו חכמים³² שתים לפני³³ לקיום הק"ש 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 ישוב לאתכפא ולא הפכא 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 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 Jacob and Esau 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 בשכה"כ כנודע.

And it is written, "And the elder shall serve the younger." The level of "elder" (rav) 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. The animal soul is the "elder" 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 ע"י ישראל בנפשות אלקיות שבהם למשול ולשלוט על רוח הנה"ב עד שתשוב להיות בבחי' אתכפיא ואתהפכא כו' ואין הדינן 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 א"א להכניע ולכבוש את רוח הנה"ב תחת ממשלת הנה"א⁴¹ כ"א ע"י שרשה של הנה"ב שמקור חוצבה ויסודתה בהררי קדש⁴² הוא מחיות הקדש שבמרכבה פני ארי' 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"ש⁴⁴ להיות ואהבת בכל לבבך 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 ממשכים לה בחי' בטול ממש בה' אחד במס"נ 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 "G-d 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 מצד עצמה היא מקושרת למטה אבל כשרוכב עליה הנה"א המתלבשת בה הנה זאת תהיה העלאת הנפש הבהמית ביתר שאת וביתר עז⁴⁶ במס"נ ממש.

So too the animal soul, of itself, is bound to what is below. But when the G-dly soul that is enclothed 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 ב"ה במלאכים עד

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, until

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.

שהם אומרים קדוש כשישראל אומרים למטה. וזהו ענין באתעדל"ת אתעדל"ע שממטה למעלה להיות בטול באא"ס ב"ה ממטה למעלה:

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.

As a result 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 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' כת"ר⁴⁹ שהן הם בחי' כתר עליון בחי' כותרת ומקיף שלמעלה מעלה מבחי' סדר ההשתלשול' ומשם ממשיכים ישראל הארת אא"ס 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 כמ"ש היושבת בגנים⁵¹ כו' וגם בעסק התורה בעוה"ז ארז"ל על יש מהחכמים הגדולים שנתקבצו מלאכי השרת כבמזמוטי 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 rejoicing 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 מִיִּשְׂרָאֵל 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 goings": 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' 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 אם בדרכי תלך כו'. והענין הוא כי הנה הכח הזה הניתן לישראל להיות בהם

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

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.

ועל ידם העלאה והמשכה זו הוא לפי שהם בני יעקב הבריח התיכון מברייח מן הקצה אל הקצה.⁶⁰

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

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

16 ועל ידי התומ"צ 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 כל ארחות⁶³ ה' חסד ואמת. שאין הילוך ההשפעה אלא בכח"י חסד דוקא. ובכח"י אמת דוקא.

As is known, the drop descends by way of all the limbs, etc. Of this it is said, "All the paths of G-d 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' תחלה ממטלמ"ע 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.

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" here means ruling with firm 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 כבריא' 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' 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 what opposes G-d, which comes from the very love drawn down to one who loves Him.

20 ותדין את ביתי היא בחי' נה"א 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 G-d.” “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 תדין בבחי' גבורות ועי"ז תשמור את חצרי.⁷⁹ חצרי הוא בחי' נה"ב.

“And you too”: this is Joshua 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 Joshua the High Priest, who is called the Queen’s “groomsman” and who kindles 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 ונתתי לך מהלכים⁸⁰ ב' בחי' הילוך כו'. והוא לע"ל כי כהיום נקי 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 כשיתגלה⁸¹ בחי' סוכ"ע כחשכה כאורה.⁸² ואין בו מעומ"ט יהי הכל בחי' הליכה. שיהי 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 there will be 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' בחנוכה (וכן בפורים) שהי' 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: first to rule it firmly (“you shall judge”), through the blessings before the Shema and the Shema itself, 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?

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 תתקיג, א ועם שינויים באוה"ת בהעלותך ע' תו. ביאור עם הגהות באוה"ת בראשית כרך ה תתקיח, א. תתקכו, ב. וראה גם מאמרי אדמו"ר הצ"צ הנחות תרי"ד-תרס"ו ע' קמט. לקמן קיב, ב מציין לכאן בענין ב' מיני הילוך. נזכר בלקו"ת ויקרא ז, ב. בחקותי מה, ב מט, ד נשא כה, ב. שלח ד, ד. מסעי צא, ד. ראה כ, ג. כו, ד. שה"ש כט, ב. לג, ג.

2 כה אמר ה'

G-d's promise to Joshua 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." The whole maamar is an explanation of this verse.

Zechariah 3:7 זכריה ג':ז

כה־אמר ה' צבאות אִם־יִבְדְּכֶנִי תִלְךָ וְאִם־אֶת־מִשְׁמְרֵי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְרֹן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצָרִי וְנָתַתִּי לְךָ מִקְלָכִים כִּי־וְהָעֲמִידִים 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

שִׁרְפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בְּשָׁתַיִם יִכְסֶּה פָּנָיו וּבְשָׁתַיִם יִכְסֶּה רַגְלָיו וּבְשָׁתַיִם יַעֲוֹף:

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 . . נקי 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' קיז ואילך. ביאורו לאדה"א ע' פ, ד. מאמרי אדה"א ויקרא ח"ב ע' תרסז. בסה"מ תרנ"ד ע' רסג כ' "לכאורה יש סתירה לזה שהרי גם הנשמות נקי 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 נקי עומדים, ומ"ש ונתתי לך מהלכים כו' שהנשמות נקי מהלכים זהו בירידת הנשמה בגוף דוקא ועבדה עבודת ה' בתורה ומצות אז זכתה להיות בחי' מהלך בעילוי אחר עילוי באמת."

6 חי ה' אשר עמדתי לפניו

Elisha's oath, "As G-d 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':טז

וַיֹּאמֶר חִי־ה' אֲשֶׁר־עִמָּדְתִּי לִפְנֵי אִם־אֶקַּח וַיִּפְצְרֻבוּ לְקַחַת וְיִמָּאן:

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

בְּדָבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְאָם:

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.

9 וישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר בתחילתה.

10 וישראל עלו במחשבה

The Midrash lists things that preceded creation, among them Israel, who "arose in thought." Here it means that souls are rooted in G-d's thought, above His speech.

Bereshit Rabbah 1:4 ד"ד: רבה א'

... "ה' 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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11 כמ"ש בסי"י שתי אבנים בונות

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

KEHOT'S NOTE

פ"ד מט"ו. ראה לעיל כא, א. כב, א.

PARAGRAPH 3

12 ובשמים יעופף

Each seraph has six wings: with two it covers its face, with two its feet, "and with two it would fly." The flying is taken as the one movement found in angels.

ישעיהו ו'ב:2

שְׁרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאַחַד בְּשָׁתַיִם יִכְסֶּה פָּנָיו וּבְשָׁתַיִם יִכְסֶּה רַגְלָיו וּבְשָׁתַיִם יִעוּפֵף:

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.

...כה אמר ה' צבאות אם בדרכי תלך כו'

13 ומ"ש ובשמים יעופף הרי שמצינו להם בחי הילוך הוא ע"י אתעדל"ת

As the note quotes it, this maamar also says that the angels' movement is "what is brought about in them through the service of the souls."

KEHOT'S NOTE

בסה"מ תרנ"ד ע' רסא: "היינו מה שנעשה בהם ע"י עבודת הנשמות כו' כמ"ש במ"א". ראה אוה"ת נ"ך כרך א ע' קס.

14 וקרא זה אל זה

The seraphim call to one another, "Holy, holy, holy." This is the angels' Kedushah that answers Israel's.

ישעיהו ו'ג:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי־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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15 מלכותך מכ"ע

"Your kingship is a kingship over all worlds." It shows that the light that fills all worlds comes from G-d's sovereignty.

תהילים קמ"ה:13

מִלְכוּתְךָ מְלָכוּת כְּלֵי־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדּוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

16 וכבוד הדר מלכותו

"The glorious splendor of His kingship." The Alter Rebbe explains "splendor" as the vastness of the worlds and hosts.

תהילים קמ"ה:12

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ וְכָבוֹד הָדָר מְלָכוּתוֹ:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

17 אלף אלפין ישמשונה

"A thousand thousands served Him." It shows the vast number of angels who serve G-d as King.

דניאל ז'י:10

נָהָר דִּי־נּוֹר נִגַּד וְנִפְק מִן־קְדְמוּהִי אֶלְף אֶלְפִין וְשִׁמְשֹׁנָה וְרַבּוּ רַבְּבִין קְדְמוּהִי וְקוּמוּן דִּינָא יְתֵב וְסִפְרִין 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

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.

Chagigah 13b:13ג"ב: חגיגה

תנ"א, רבי אומר משום אבא יוסי בן דוסאי: "אַלְף אֱלֹפִין יִשְׁמְשׁוּנִיהָ" — מספר גדול אחד, "וּלְגִדּוּדָיו אֵין מִסְפָּר". וְרַבִּי יְרֵמְיָה בַּר אֲבָא אָמַר: "אַלְף אֱלֹפִין יִשְׁמְשׁוּנִיהָ", לְנֶהֱרֵי דִינּוּר, שְׁנֶאֱמַר: "נֶהֱרֵי דִינּוּר נִגְדַּ וְנִפְקַ מִן קְדֻמוֹהִי אֶלְף אֱלֹפִין יִשְׁמְשׁוּנִיהָ וְרַבּוּ רַבְּבִין קְדֻמוֹהִי יְקוּמוּ".

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KEHOT'S NOTE

חגיגה יג, ב.

PARAGRAPH 4

19

ג"פ קדוש . . המשכת קדושה עליונה מא"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"ה שמואב 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.

Isaiah 6:3ג'ג: ישעיהו

וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵהָרָץ 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

"How many are Your works, O G-d! 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.

Psalms 104:24ד"כ: תהילים

מַה־רַּבּוּ מַעֲשֵׂיךָ הִי כָלֶם בְּחִכְמָה עֲשִׂיתָ מְלֶאכֶה הָאָרֶץ הַגִּינָה:

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.

Proverbs 4:5ה'ד: משלי

קְנֵה חִכְמָה קְנֵה בִּינָה אֲלִיתְשָׁכַח וְאֲלִיתַּחַס מֵאֲמַר־יִפִּי:

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

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23

כבוד בגימטי 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.

Sefer Etz Chaim 26:2ב"ז: עץ חיים

... 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 ליודעי מדין תנועי דאיהו שלימא דכלא אן אינון כב"נ אלא רוא דא בצלמינו דא איהו צולמא דב"נ מלגאו ומלכר לגאו סוכלתנו ומנדע וחכמה לבר ההוא צולמא דאזיל עלוי ומדברא ליה לב"נ בנטירא למהוי ...

Sefer Etz Chaim (Public Domain)

26

מי לי בשמים ועמך לא חפצתי

"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.

Psalms 73:25ה"ג: תהילים

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חָפְצָתִי 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, G-d is our G-d, G-d is One." The Alter Rebbe reads "hear" as "understand" and explains the contemplation of G-d's oneness.

Deuteronomy 6:4ד'ד: דברים

שְׁמַע יִשְׂרָאֵל הָאֱלֹהִינוּ הָאֱלֹהִים 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 לה, ב.

29

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

מלאכי ג:6

כי אני ה' לא שניתי ואנכי בנתי עקב 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 G-d your G-d with all your heart." This is the goal the contemplation of the Shema leads to.

דברים ו:5

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.

ברכות נ"ד א:6

חייב אדם לקרר על הרעה קשם שמקרה 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 לה 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.

ברכות י"א א:כ"ד-כ"ה

מתני' בשחר מקריב שתיים לפנייה ואחת לאחריה. ובערב מקריב שתיים לפנייה ושתיים לאחריה. אחת ארוכה ואחת קצרה. מקום שאמרו להאריך — אינו ראוי לקצר, לקצר — אינו ראוי להאריך. לכתום — אינו ראוי שלא לכתום, שלא לכתום — אינו ראוי לכתום.

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

Rebecca is told 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.

בראשית כ"ה כ"ג

ויאמר ה' לה שני גוים בבטנה ושני לאמים ממעיך 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 שולחם עם הנה"ב ומהפכו מזה נעשה העלי לע"ל כענין סוס ורוכבו".

36

ויאבק איש עמו

Jacob 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

ויתר יעקב לבדו ויאבק איש עמו עד עלות השחר:

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

"And the elder shall serve the younger." The Alter Rebbe reads it as the animal soul, with its higher root, serving the G-dly soul.

בראשית 25:23 כ"ה: בראשית

וַיֹּאמֶר ה' לָהּ שְׁנֵי גֹזִים בְּבֶטֶןךָ וְשְׁנֵי לְאָמִים מִמֶּעֶיךָ יִפְרְדּוּ וְלֹאִם מִלֵּאִם יִאֲמָץ וְרֵב 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 36:31 ל"א: בראשית

וְאלֹהֵי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ-מֶלֶךְ לִבְנֵי 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

מאיגרא 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.

חגיגה 5b:16-17 ט"ז-י"ז: חגיגה

רַבִּי הוֹנָה נָקִיט סֵפֶר קִינּוֹת וְקָא קְרִי בְּגוּיָה, כִּי מִטָּא לְהָא פְּסוּקָא "הַשְּׁלִיף מִשָּׁמַיִם אֶרֶץ" — נָפַל מִן הָדִיחַ, אָמַר: מַאיגְרָא רָם לְבִירָא עֲמִיקָתָא. רַבִּי וְרַבִּי חֲזִיא הוּוּ שְׁקִלִי וְאִזְלִי בְּאוּרְחָא, כִּי מָטוּ לְהָהוּא מֵתָא, אָמַרִי: אִיכָא צוּרְבָא מְרַבְּנָא הָכָא? נִזִּיל וְנִקְבִּיל אֶפְיָה. אָמַרִי: אִיכָא צוּרְבָא מְרַבְּנָא הָכָא, וּמֵאוּר עֵינִים הוּא. אָמַר לְקָה רַבִּי חֲזִיא לְרַבִּי: תֵּיב אַתָּה, לָא תִזְלֹל בְּנִשְׁאִיאוּתָךְ. אִיזִיל אֲנָא וְאִקְבִּיל אֶפְיָה.

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40

ואין הדינין נמתקין אלא בשרשן

Tanya brings the principle that judgments are sweetened only in their root.

KEHOT'S NOTE

ראה פע"ח שער השופר פ"א. שער יוהכ"פ פ"א. לקויות להאריז"ל וישב. תניא ריש פלי"א.

PARAGRAPH 9

41

תחת ממשלת הנה"א

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

KEHOT'S NOTE

ראה לקויות פ' 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 א"י: תהילים

לְבִנְיָקֶרַח 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 אר"י 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.

יחזקאל א':10 Ezekiel

וְדָמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־הֵימִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְׂמָאוֹל 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 לקויות 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.

שמות ט"ו:15 Exodus

אֲזַ וְיִשְׂרָאֵל מִשֶּׁחַ וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לְהַבְיָאֵר וְיֹאמְרוּ לְאֹמֶר אֲשִׁירָה לְהַבְיָאֵר חַיִּי־נָאָה זָאָה סוּס וְרֹכְבוֹ רֵמָה בַּיָּם:

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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KEHOT'S NOTE

שמות טו, א.

PARAGRAPH 11

46 **ביתר שאת וביתר עז**
 Jacob calls Reuben "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:31 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:23 Genesis 25:23

ויאמר ה' לה שני גוים בבטנה ושני לאמים ממעיה יפרדו ולאם מלאם יאמן 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"צ פרשיות ח"א ע' 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 source from which the Torah is drawn down.

דברים ו':6 Deuteronomy 6:6

והיו הדברים האלה אשר אנכי מצוך היום על-לִבְּךָ:

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.

Song of Songs 8:13 שיר השירים ח':י"ג

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 תרליב ח"ב ע' תקפח.

52 **ארז"ל על יש מהחכמים . . כבמוטי 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' ח"י 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 וכאין לשמוע, כבני אדם שמתקבצין וכאין 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 Jacob's ladder: they are the two kinds of going described here.

KEHOT'S NOTE

בלקו"ת האזינו עה, א מציון 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':7 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 העמידים 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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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 Torah needs the ascent from below first.

Yevamot 109b:4-5ה'ד-ה'ה:ט"ב ק"ט

ערכי שלציון — דעבדי שלוף דוץ. תוקע עצמו לדבר הלכה — דתנא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשיתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 18

65

וגם אתה תדין את ביתי

"And you too shall judge My house and also guard My courtyards." The Alter Rebbe reads "judge" as the firm rule of the animal soul.

Zechariah 3:7ז'ז:זכריה

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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KEHOT'S NOTE

זכריה ג, ז. לקמן צד, ג מציין לכאן: בהפטר דחנוכה ע"פ תשומר את חצרי בע"א. לקו"ת תצא לו, א.

66

דינא דמלכותא דינא

"The law of the kingdom is law." It is brought to show that "judge" means imposing binding rule.

Gittin 10b:12-14י"ב-י"ד:י"ב גיטין

אלא מתנה, במאי קא קני - לאו בהאי שטרא? והאי שטרא חספא בעלמא הוא! אמר שמואל: דינא דמלכותא - דינא. ואיבעית אימא, תני "חוזין מכגיטי נשים". רבי שמעון אומר: אף אלו, כשירין וכו': והא לאו בני כריתות ניהו?

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KEHOT'S NOTE

גיטין י, ב. ועוד.

67

בדברים לא יוסר עבד

"A servant will not be corrected by words." The Alter Rebbe applies it to the animal soul, which needs more than persuasion.

Proverbs 29:19ט"ט:כ"ט משלי

בדברים לא יוסר עבד כייבין ואין מענה:

A servant will not be corrected by words; For though he understand, there will be no response.

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KEHOT'S NOTE

משלי כט, יט.

68

וצריך להכותה בשבט

A later maamar discussing the need to strike the animal soul.

KEHOT'S NOTE

ראה סד"ה ואתה הרם — בהמשך והחרים תרלי"א. וככה תרלי"ז פקייט, פק"ח. ד"ה לא יצא האיש לא בסיף לכ"ק אדמו"ר מהר"ש (ברוקלין, תשט"ז).

69

לעולם ירגיז

"A person should always incite the good inclination against the evil inclination." It shows the need to fight the animal soul actively.

Berakhot 5a:2ב'א:ברכות

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם נצר טוב על נצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו בלבבכם". אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: "על משכבכם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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Zohar I, 202א, רב, זח"א

Zohar III, 113ב, זח"א ק"ג, ב

KEHOT'S NOTE

ברכות ה, א. זח"א רב, א. זח"א ק"ג, ב. וראה הערת כ"ק אדמו"ר זי"ע בספר השיחות תש"א ע' 59.

70

ועוד זאת . זיעתן של חיות

A parallel discussion of this passage, from "And further" through the sweat of the Chayos.

KEHOT'S NOTE

ע' באוה"ת פ' שופטים ע' תתכא.

PARAGRAPH 19

71

ונהר די נור כו' שהוא מזיעתן של חיות

"A river of fire issued and came forth from before Him." The Alter Rebbe explains its origin in the sweat of the Chayos.

Daniel 7:10י"ז:דניאל

נהר די-נור נגד ונפק מן-קדמוהי אלה אלפיו לשמשוניה ורבו רבון קדמוהי יקומו דינא יתב וספרין פתיחו:

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 Chagigah 13b:14

מהיכן נפיק? מויעתן של חיות. ולהיכן שפיק? אומר רב זוטרא בר טוביה אומר רב: על ראש רשעים בגיהנם, שנאמר: "הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחולי". 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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Bereshit Rabbah 78:1א:ע"ח בראשית רבה

... 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

"A storm of G-d... 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

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

הנה סערת ה' חמה יצאה סער 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

"The sanctuary of G-d are they." The Alter Rebbe reads it as the G-dly soul being G-d's sanctuary.

Jeremiah 7:4 ירמיהו ז':ד

אִל־תִּבְטְחוּ לָכֶם אֱלֹדִבְרִי הַשֶּׁקֶר לֵאמֹר הִיכַל ה' הִיכַל ה' הִמָּה: 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

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. ובשליה שער האותיות אות ל. מסכת תענית רד"ה מענין העבודה. פ' תרומה חלק תו"א שכה, ב. שכו, ב ועוד. (לקו"ש ח"ג ע' 906).

77

שושבינא דמטרוניא

The note points to a later maamar (Miketz) where the idea of the "groomsman of the Queen" is taken up again.

KEHOT'S NOTE

ראה לקמן לב, ב.

78

בהעלותך את הנרות

"When you kindle the lamps." The kindling of the lamps is the High Priest's service as the Queen's groomsman.

Numbers 8:2 במדבר ח':ב

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּךְ אֶת־הַנֵּרוֹת אֶל־יְמִינָהּ פְּנֵי הַמִּנְוָה יֹאֲרִי שְׂבַעַת 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':7 זכריה

כה־אמר ה' צבאות אִם־בְּדַרְכֵי תֵלֵךְ וְאִם אֶת־מִשְׁמְרֹתַי תִּשְׁמֹר וְגַם־אֶתֶּה תִּדְּיוֹן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצָרֵי וְנָתַתִּי לָךְ מִהֶלְכִּים 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':7 זכריה

כה־אמר ה' צבאות אִם־בְּדַרְכֵי תֵלֵךְ וְאִם אֶת־מִשְׁמְרֹתַי תִּשְׁמֹר וְגַם־אֶתֶּה תִּדְּיוֹן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצָרֵי וְנָתַתִּי לָךְ מִהֶלְכִּים 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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81

אבל לע"ל כשיתגלה

Likkutei Torah quotes this line and uses it for Pesach and Shavuot: Pesach is "running" from below upward, Shavuot 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:12ב139 Psalms

גַּם־הַחֹשֶׁךְ לֹא־יִחְשֶׁה מִמֶּנִּי וְלֵילָה כִּיֹּאמַר כָּחֹשֶׁךְ כָּאוֹרָה:

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

שיהי' גם השוב בחי' 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

תי' אלו נוספו בסה"מ תקע"א ע' ט בגוכתי"ק הצ"צ.

84

ואח"כ הנס 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 כב21b Shabbat

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 כ' 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.



Likkutei Torah

THE CHASSIDISHE PARSHA

About this edition

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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