



# Likkutei Sichos

Volume 17 | Bechukosai | Sichah 3

Full Circle

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Translated by Rabbi Eliezer Zalmanov

General Editor: Rabbi Eliezer Robbins | Copy Editor: Rabbi Y. Eliezer Danzinger  
Content Editor: Rabbi Zalmy Avtzon

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## 1.

### BEGINNINGS AND ENDINGS CONNECT

As discussed many times,<sup>1</sup> there is a unique connection between the beginning and the end of every Torah subject, in line with what *Sefer Yetzirah* says:<sup>2</sup> “The end is wedged in the beginning, and the beginning in the end.” This also applies to Scripture: The beginning of and end of every book, and also of every *parshah*, are connected (thematically).

Accordingly, in our *parshah* — *Bechukosai*: Since the conclusion of this *parshah* is the end of both the **book** of *Vayikra* and *parshas Bechukosai*, we must say that the beginning of the book of *Vayikra*, the beginning of *parshas Bechukosai*, and the end of *parshas Bechukosai* share a common point.

Here we see something wondrous: According to the explanation in *Likkutei Torah*<sup>3</sup> of the beginning of the book of *Vayikra* and of *parshas Bechukosai* — the “*chassidische parshiyos*”<sup>4</sup> of those weeks — we clearly see how the beginning of both (which are explained according to the **same subject**) are “wedged into the end” — the conclusion of our *parshah*.

We can thus see how the idea that “the end is wedged into the beginning” applies (not only in relation to Scripture, but) also to *Likkutei Torah* itself: The idea discussed in the discourses at the beginning of the book of *Vayikra* and the beginning of *parshas Bechukosai* is the same idea discussed at the conclusion of the discourses on *parshas Bechukosai*.

Even more wondrous: In Scripture, the conclusion of *parshas Bechukosai* is also the conclusion of the book of *Vayikra*. In *Likkutei Torah*, however, there

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<sup>1</sup> See the subject of “*Hadran*” in “*Haggadah Shel Pesach Im Likutei Taamim Minhagim Ubiurim*” (Kehot publ., 5737 edition) p. 514 and in the footnotes there, et al.

<sup>2</sup> *Sefer Yetzirah*, ch. 1, *mishnah* 7.

<sup>3</sup> {A collection of discourses by the first Chabad Rebbe, Rabbi Schneur Zalman of Liadi, compiled and edited by his grandson, the Tzemach Tzedek.}

<sup>4</sup> {The discourses on the weekly *parshah* in *Torah Or* and *Likkutei Torah* are known as the “*chassidische parshah*.”}

are “addenda” that follow the discourses on *parshas Bechukosai* — and at the conclusion of these “**addenda**,” the same idea is discussed.

## 2.

### TWO SACRIFICES, OPPOSITE DIRECTIONS

The obvious connection (“the end is wedged in the beginning”) between the beginning of the book of *Vayikra* and its conclusion: The book of *Vayikra* opens with the laws of sacrifices — “When a man from among you brings a sacrifice to Hashem...,”<sup>5</sup> and the conclusion of the book of *Vayikra* also discusses (two types of) sacrifices — (a) *bechor*,<sup>6</sup> and (b) *maaser beheimah*.<sup>7</sup>

Since these two sacrifices specifically are mentioned at **the end** of the book of *Vayikra*, they must reflect the comprehensive subject of sacrifices discussed at the **beginning** of the book of *Vayikra*.

The explanation: The difference between *bechor* and *maaser* is that *Bechor* is **inherently** holy — it is (made) a *bechor* and pronounced holy from Above;<sup>8</sup> its sanctity is unrelated to human action. The sanctity of *maaser*, on the other hand, depends on a person’s actions — he has to count {the animals},<sup>9</sup> and then, “**the tenth** shall be holy.”<sup>10</sup>

Moreover, this is more apparent nowadays, since the sanctity of a *bechor* is still extant (since it is inherently holy), whereas the sanctity of *maaser* is not, in accordance with the Sages’ decree that we should not separate *maaser beheimah*.<sup>11</sup>

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<sup>5</sup> *Vayikra*, 1:2.

<sup>6</sup> *Vayikra* 27:26. {The firstborn male of every kosher animal is given to a *kohen*, who sacrifices part of it on the altar, and the remainder is eaten by the *kohen* and his family.}

<sup>7</sup> *Vayikra* 27:32. {Each year, every tenth of the newborn cattle and lambs had to be designated as the “animal tithes.” These animals were sacrificed, and their meat eaten by the owners.}

<sup>8</sup> *Bechoros* 53a; *Arachin* 29a; *Temurah* 25a, et al.; *Mishneh Torah*, “*Hilchos Bechoros*” ch. 1 par. 4.

<sup>9</sup> *Bechoros* 58b in the *mishnah*; *Mishneh Torah*, “*Hilchos Bechoros*” ch. 7 par. 1.

<sup>10</sup> *Vayikra* 27:32.

<sup>11</sup> *Bechoros* 53a; *Mishneh Torah* “*Hilchos Bechoros*,” ch. 6 par. 2. {There is no biblical requirement to separate *maaser beheimah*, because there is no *Beis Hamikdash*.}

Based on the above, we can better appreciate the order {in our *parshah*} — *bechor* is written about first, followed by *maaser*: In the course of the sacrificial *avodah*<sup>12</sup> (coming closer to G-dliness),<sup>13</sup> holiness is first drawn down (*bechor*); only afterward can a person engage in the *avodah* of elevating the material (*maaser*).

This is also the connection between the subjects discussed at the end of the book of *Vayikra* and its beginning, viz., “When a man from among you brings a sacrifice to Hashem”: In *Likkutei Torah*,<sup>14</sup> it is explained that the verse, “When a **man** from among you brings {יקריב, lit., ‘brings close’} a sacrifice, קרבן, to Hashem” refers to **Supernal Man**<sup>15</sup> bringing close (“יקריב”) the corporeal man to G-dliness (“from among you... a sacrifice...”). First, there must be an awakening from Above<sup>16</sup> to bring the corporeal man close to Hashem. Then the Torah continues:<sup>17</sup> “From animals... you shall bring your sacrifice.” This refers to a sacrifice that **man** has to bring with his own efforts (from the “animal” within him) — an awakening from below.<sup>18</sup>

This corresponds to the two types of sacrifices discussed at the end of the book of *Vayikra* — *bechor* (sanctified **from Above**) and *maaser* (sanctified **by man**).

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<sup>12</sup> {Divine service.}

<sup>13</sup> {“*Korban*,” sacrifice, is etymologically related to “*kiruv*,” closeness. The purpose of a sacrifice is to become closer to Hashem.}

<sup>14</sup> *Likkutei Torah*, “*Vayikra*,” 2c.

<sup>15</sup> {I.e., a term referring to Divinity after it contracts and is manifest in the world of *Atzilus*.}

<sup>16</sup> {“*Isarusa d’leila*,” in the Aramaic original; lit., “an awakening from Above.” This term refers to the gift of sudden and unexpected inspiration to serve Hashem, granted by Hashem Himself.}

<sup>17</sup> {*Vayikra* 1:2.}

<sup>18</sup> {*Isarusa di’lesata* in the original Aramaic; lit., “an awakening from below.” This term refers to divine service initiated by the person on his own initiative.}

### 3.

#### INFINITY REQUIRES GROUNDING

These two aspects — *bechor* (an awakening from Above) and *maaser* (an awakening from below) — are found in man himself:

“*Bechor*” is singular, and if there are many {multiple births}, then the *bechor* is the first born. *Bechor* symbolizes the level of *chochmah*,<sup>19</sup> as the Torah says,<sup>20</sup> “Sanctify to Me every firstborn,” sanctity being the level of *chochmah*. ***Maaser*** {in contrast} requires ten<sup>21</sup> (serving Hashem with the **ten** faculties of the soul), and it is **every person’s** obligation to dedicate at least the last level<sup>22</sup> — the revealed level (which relates to thought, speech, and action) — to holiness. (This applies even to a *beinoni*<sup>23</sup> — a level every person can achieve).<sup>24</sup>

Therefore: (a) A ***bechor*** is inherently holy, independent of a person’s *avodah*, because the *chochmah* in a soul — the capacity for self-sacrifice — is **inherited** by every Jew from our forefathers;<sup>25</sup> and (b) the sanctity of *bechor* also exists during Exile, since the soul’s aspect of *chochmah* is always intact.<sup>26</sup>

But the sanctity of ***maaser*** — the ten faculties of the soul and the tenth {level, *malchus*} — is contingent upon a person’s *avodah*. Consequently, there is a difference between the Temple era (when G-dliness was manifest) and the era of Exile (which began because of sin).

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<sup>19</sup> {Lit., “wisdom,” the first of the ten *sefiros* (Divine emanations), and the highest of a person’s faculties.}

<sup>20</sup> *Shemos* 13:2.

<sup>21</sup> {The tenth animal was designated as *maaser*, lit., “a tenth.”}

<sup>22</sup> {*Malchus*, the last of the ten *sefiros* and faculties of the soul, is the source of thought, speech, and action.}

<sup>23</sup> {Lit. “intermediate one”; an individual whose *avodah* has brought him to a level of perfection in thought, speech and action, despite his still-active evil inclination; see *Tanya*, ch. 12.}

<sup>24</sup> *Tanya*, “*Likkutei Amarim*,” ch. 14.

<sup>25</sup> *Ibid.*, ch. 18

<sup>26</sup> *Ibid.*, ch. 19.

This is also the connection between the **end** of *parshas Bechukosai* and **its beginning**:

The verse,<sup>27</sup> “If you follow My statutes and you keep My commandments,” is explained in *Likkutei Torah*:<sup>28</sup> “Follow {lit., walk in} My statutes” {“בחוקותי”} refers to the *avodah* of הילוך {**walking**, i.e., progression} — without limit — stemming from the level of חקיקה {engraving} (“בחוקותי” being etymologically similar to “חקיקה”), alluding to the soul’s root as it is engraved Above.<sup>29</sup>

However, because this constant progression derives from the soul’s **root** {Above}, whereas a person is in a physical body below, this progression cannot endure (“it cannot stand nor be sustained”)<sup>30</sup> unless the person below {i.e., living in this world} becomes conditioned for it. This is accomplished when “you keep My commandments”: By fulfilling the mitzvos **below**, a person creates the conditions (“you keep”) by which he “keeps” and sustains the divine infinite progression stemming from the soul’s root, that it should “endure forever.”<sup>17</sup>

The two above concepts, (a) “follow My statutes,” stemming from the soul’s **root**, and (b) “you keep My commandments,” stemming from man **below**, are analogous to the two concepts alluded to at the conclusion of the *parshah*: (a) *bechor* — the soul’s faculty of **chochmah**, and (b) *maaser* — the ten soul-faculties.

#### 4.

##### ADVANTAGE IN THE LOWER LEVEL

There is a principle:<sup>31</sup> “Everything follows the conclusion.” Since the subject concluding the book of *Vayikra* is specifically *maaser*, it necessarily follows that *maaser* is recorded after *bechor* not just because this is the order of

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<sup>27</sup> {*Vayikra* 26:3.}

<sup>28</sup> *Likkutei Torah*, first discourse on “*Im Bechukosai Teileichu*,” and the explanation thereof {*Bamidbar*, 45a}.

<sup>29</sup> {Letters engraved in stone are of permanent (i.e. infinite) nature, while letters that are merely written with ink are temporary. Hence, “engraved letters” is a metaphor for the infinite nature of the soul.}

<sup>30</sup> Wording of *Likkutei Torah*, first discourse on “*Im Bechukosai Teileichu*,” 45c.

<sup>31</sup> *Berachos* 12a.

the *avodah* (as mentioned above Section 2) — first, there must be an awakening from Above [*bechor*] and only then can a person engage in *avodah* [*maaser*]. Rather, there is also an advantage to the holiness that *avodah* produces over the holiness that comes from Above. Hence, the conclusion of the book of *Vayikra* concerns the subject of *maaser*, since the ultimate purpose of sacrifices is the person's ***avodah***.

This will also clarify the order at the beginning of the book of *Vayikra* and *parshas Bechukosai*: The awakening from below (“you shall bring your sacrifice”) comes after the awakening from Above (“When a man... brings...”). This means —

Not just that the inspiration stemming only from an awakening from Above is transient, “and within a short amount of time the energy of this inspiration will dissipate,”<sup>32</sup> and there must therefore be an awakening from below by **a person**, conditioning him to receive the awakening from Above, making “something that can endure forever” and “something that endures,”<sup>33</sup> but also that —

Since we must always “**ascend** in {matters of} holiness,”<sup>34</sup> there must be an advantage in the awakening from below (man's *avodah*) over the effect of the awakening from Above.

Similarly, fulfilling mitzvos, “keep My commandments” {the second clause in our verse} is not just a safeguard and a conduit to facilitate a person to “follow My statutes” {the first clause}. Instead, fulfilling mitzvos itself effects an **ascent** in holiness relative to the ascents experienced by keeping the command to “follow My statutes.”

We need to clarify: We know that “follow My statutes, בהוקותי” alludes to the level of engraving, חקיקה (including the loftiest sort of engraving — letters in **the soul's essence**, letters unified with the **Essence of Hashem's** Infinite

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<sup>32</sup> Wording of *Likkutei Torah*, beg. of “*Vayikra*,” 2b.

<sup>33</sup> *Likkutei Torah*, “*Vayikra*,” 2c-d.

<sup>34</sup> *Berachos*, 28a.

Light,<sup>35</sup> as explained in *Likkutei Torah*)<sup>36</sup> — and also alludes to constant progress. Therefore, what sort of advantage is contributed by “keep My commandments”?

## 5.

### TEMPORARY AWAKENING

The explanation: The above concept — that the effects of an awakening from Above do not endure unless followed by an awakening from below — is unclear:

As known,<sup>37</sup> an awakening from Above arises spontaneously from a level that human action can never reach. So it gets drawn into the world only because of Hashem’s kindness. This prompts the question: What purpose is served by the subsequent awakening below? Just as there is no need for a prior awakening from below in order to **elicit** an awakening from Above, there should also be no need for an awakening from below in order to **sustain** the (inspiration that results from an) awakening from Above.

(We cannot say that this is the result of a deficiency in a **person**. Because, as discussed, this flow {from an awakening from Above} comes from a plane where human action is irrelevant; it comes about only because Hashem desires to do kindness.

The answer, simply put: As explained in *Likkutei Torah*,<sup>38</sup> since a person’s inspiration (the awakening from below) is just a result of an awakening from Above (the person himself is not in any way changed), thus, “with the departure of Divine illumination, which only shines at a time of Divine favor... the resulting love ceases.”<sup>39</sup>

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<sup>35</sup> {“*Or Ein-Sof*,” in the original Hebrew.}

<sup>36</sup> “*Bechukosai*,” 46b, 46d.

<sup>37</sup> *Likkutei Torah*, “*Shir Hashirim*,” 23d ff.; see *Likkutei Torah*, “*Vayikra*,” 2b; et al.

<sup>38</sup> *Vayikra*, 2c.

<sup>39</sup> *Likkutei Torah*, “*Vayikra*,” 2c.



## 6.

### BRINGING BEYOND INTO THE PHYSICAL SPACE

These ideas will be even more palatable based on *Likkutei Torah*<sup>40</sup> at the **end** our *parshah*, which discusses the maxim of our Sages:<sup>41</sup> “Know from where {*ayin*} you came, and to where {*an*} you are going”: “*An*” refers to physical space, and “*ayin*” refers to *chochmah* (which is loftier than space). The phrase, “from where you came,” refers to the soul’s source, which stems from “*ayin*.” The phrase, “where you are going,” refers to the soul’s reward at the Resurrection of the Dead, which will transpire in this world, a physical **space** (“*an*”).

This is perplexing: The soul’s descent {into this world} is for the purpose of an ascent. How, then, can it be that after the descent from the level of “*ayin*” (the soul’s source), the soul’s **reward** (the ascent) will occur on the level of “*an*” ({physical} space, which is lower than “*ayin*”)? The answer is that specifically “*an*” (physical space) has the distinct advantage of becoming “a dwelling place in the lower realms.” Specifically, here in this world is where there is the “revelation of the Infinite Light, before which spirituality and physicality are equivalent,”<sup>42</sup> {a plane that is} even loftier than “*ayin*.”

Meaning, only through a person’s *avodah* can the purpose that relates to **Hashem’s Essence** (which is incomparably loftier than the level of “*ayin*” of *chochmah*) — that Hashem desired to have a dwelling place in the lower realms — be attained. [As this discourse {in *Likkutei Torah*} concludes: “This refers to the level of *atika kadisha...*”<sup>43</sup> — since *atik* represents Divine *taanug* {delight}, “He desired.”] Thus, the reward for serving Hashem (creating a dwelling place in the lower realms) is also at the level of “*an*” — a physical place — since, as known, the reward must be realized in the place the *avodah* occurred.

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<sup>40</sup> *Likkutei Torah*, “*Bechukosai*,” 50d.

<sup>41</sup> *Avos* 3:1.

<sup>42</sup> {*Likkutei Torah*, *ibid.*}

<sup>43</sup> {*Atika kadisha*, also referred to as *atik yomin* (or just *atik*), the inner level of *kesser*. *Kesser* is the *sefirah* that stands above all the *sefiros*, and is equated with “Divine will” (*ratzon*) and “delight” (*taanug*). See Rabbi J.I. Schochet, *Mystical Concepts in Chassidism*, Kehot Publication Society, Brooklyn, 1988, pp. 59-71.}

This clarifies how a person's *avodah* in this world also affects matters that derive from Hashem's desire for kindness:

All emanations from Above consist of lights<sup>44</sup> and revelations that are susceptible to change. The purpose associated with Hashem's **Essence**, however, is expressed in a person's *avodah*. This purpose is even more sublime than the awakening from Above that stems from His desire for kindness. Since this awakening from below reaches Essence, which is beyond susceptibility to change, it ensures that the awakening from Above **endures**.

[This also explains what it says in *Likkutei Torah* (at the beginning of *parshas Vayikra*).<sup>45</sup> After saying that specifically the awakening from below is what causes the awakening from Above to endure, it goes on to say that through a person's *avodah*, he reaches the level called, "He is **not** a man."<sup>46</sup> **This** is the deeper reason why the "awakening from below" causes the "awakening from Above" to endure.]

## 7.

### EATING IS BETTER THAN FASTING

Just as Above, the *taanug*<sup>47</sup> of Hashem's Essence ("He desired") is spawned specifically by man's *avodah*, the same is true of man:

"A person prefers a *kav*<sup>48</sup> of his own<sup>49</sup> {over nine of someone else's}."<sup>50</sup> A person's *ratzon*<sup>51</sup> and *taanug* is achieved only through toil with strenuous effort. Anything he receives out of gratuitous kindness from Above, without toil, does

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<sup>44</sup> {"Light," as used in Chassidus, connotes Divine revelation and manifestation. For a comprehensive explanation of this term, see *Mystical Concepts in Chassidism* (by Rabbi Immanuel Shochet) p. 41 ff.}

<sup>45</sup> *Likkutei Torah*, "Vayikra," 4d.

<sup>46</sup> *Shmuel I* 15:29.

<sup>47</sup> {Delight.}

<sup>48</sup> {A volumetric measure.}

<sup>49</sup> *Bava Metzia* 38a.

<sup>50</sup> {A person prefers to have a smaller quantity of crops that he produced himself, than a greater quantity of someone else's produce.}

<sup>51</sup> {Will.}

not fulfill the Divine aim (the aim of Hashem's Essence). Therefore, it does not produce any *taanug* (even for the person). Only “a *kav* of his own,” which he obtains by dint of his *avodah*, is what “a person wants.” When it says, “wants,” **here**, it refers (also) to the innermost layer of *ratzon* — the soul's *taanug*.

This also expresses the concept that “the **end** is wedged in the beginning, and the beginning in the end” — including in the “end” of the “**addenda**” to *Likkutei Torah* on the book of *Vayikra*:<sup>52</sup>

The discussion there is about Yom Kippur ({referred to as} *Shabbos Shabbaton*) being an essential *taanug* that is not diluted with anything else (therefore, eating and drinking<sup>53</sup> on Yom Kippur is forbidden). Following {Yom Kippur} is the holiday of Sukkos (and Shemini Atzeres), when the *taanug* is drawn into *makifin*<sup>54</sup> and (then also) into *pnimiyim*,<sup>55</sup> “reaching the level of ‘Know the G-d of your father and serve Him with a whole heart and with a **willing** soul’”<sup>56</sup> — “willing” means the deeper level of *ratzon* — *taanug*.

[The statement, “with a willing soul...,” is the conclusion of this discourse in *Likkutei Torah* — similar to the ending of the last discourse on *Bechukosai*, as mentioned above: “This refers to the level of *atika kadisha*...,” since *atik* is (the essence of) *taanug*.]

As known, Shemini Atzeres is considered the “oil”<sup>57</sup> and the “essence”<sup>58</sup> of the entire month of Tishrei. Accordingly, we must say that the “willing soul” of (Sukkos and) Shemini Atzeres are **loftier** than the unadulterated *taanug* of Yom Kippur. As such, it is unclear: How can the *taanug* of Sukkos and Shemini Atzeres, which is associated with physical eating and drinking, be loftier than the *taanug* of Yom Kippur when we are divested from eating and drinking?

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<sup>52</sup> *Likkutei Torah*, “*Vayikra*,” 54d.

<sup>53</sup> {Pleasurable activities.}

<sup>54</sup> {Lit., “the surrounding ones,” denoting transcendent spirituality, as manifest in the Sukkah structure.}

<sup>55</sup> {Lit., “the inner ones,” denoting immanent spirituality.}

<sup>56</sup> *Divrei Hayamim* I 28:9.

<sup>57</sup> See *Or Hatorah*, “*Shemini Atzeres*,” p. 1817), and end of *Maamar* “*Be'yom HaShemini Atzeres*” 5674 (p. 435) quoting the Maggid of Mezrich that “*shemini*” and “*shemen*” {oil} are etymologically related; *Maamar* “*BeYom HaShemini Atzeres*” 5694 (*Sefer Hamaamarim* 5711 p. 87), and *Maamar* “*Be'yom HaShemini Atzeres*” 5702, 5703 **and more** — {explain that} “*shemen*” {oil} and “*deshen*” {abundance} are similar.

<sup>58</sup> *Or Hatorah*, “*Balak*,” 926, (quoting the Alter Rebbe); et al.

The explanation is as discussed: On the contrary, because the *avodah* of Sukkos and Shemini Atzeres occurs at the level of “*an*,” incorporating physical eating and drinking, that’s why specifically then there is the *taanug* (of His Essence Above, and automatically, too) of the soul’s actual essence.

## 8.

### BEYOND ENGRAVING

We might ask regarding this explanation: Since the *taanug* of Yom Kippur is an unadulterated *taanug*, what is so special and great about the subsequent *taanug* of a “willing soul” on Sukkos and Shemini Atzeres?

The explanation: Similar to the explanation in *Likkutei Torah* at the beginning of our *parshah*<sup>59</sup> — that despite engraved letters not being a separate entity from the precious stone {in which they are engraved}, they are part of the stone itself — still, they do not approach the simplicity of the precious stone itself, which is “utterly devoid of any form.”

The same can be said in the context of our discussion: The *taanug* of Yom Kippur is {indeed} an unadulterated *taanug*, akin to engraved letters on the soul which are inseparable; but the “willing soul” of Sukkos and Shemini Atzeres is like the simplicity of the **precious stone itself** — the essential *taanug* of the soul’s actual essence.

## 9.

### THE ULTIMATE REWARD

This is also why the Torah records “Keep My commandments” **after** “Follow My statutes”: The term “My statutes” alludes to the level symbolized by “engraving.” True, engraved letters are not something added {to the stone}, yet

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<sup>59</sup> *Likkutei Torah*, “*Bechukosai*,” 45d.

they still lack the simplicity of the precious stone. Thus, the *hiluch* and progression (“*teileichu*”) engendered by the level of engraving, despite being incomparably loftier than the *hiluch* of angels,<sup>60</sup> is still limited. Conversely, “keep My commandments” — fulfilling mitzvos with physical objects at the level of “*an*” — encapsulates the essence of simplicity, which is loftier than engraving. Therefore, there is genuine *hiluch*. As it says, “and where {*le’an*} you are **going** {*holech*}” — only on the level of “*an*” can there be true *hiluch*.

By fulfilling {the command to} “follow My statutes” — *hiluch* at the level of engraving, the soul’s root, similar to an awakening from **Above** — together with “keep My commandments” — fulfilling mitzvos at the level of “*an*,” an awakening from **below** —

This will be followed by (as the *parshah* concludes):<sup>61</sup> “I will walk {*his’halachti*} among you”: Two forms of *hiluch* — descending and ascending,<sup>62</sup> with both forms of *hiluch* merging into one, which is why the word “*his’halachti*” contains both.<sup>63</sup>

This leads to {fulfillment of Hashem’s promise}, “I will lead you upright {*komemiyus*},”<sup>64</sup> implying two levels<sup>65</sup> — the level of the bestower<sup>66</sup> and the level of the recipient, from Above to below and from below to Above.<sup>67</sup> And both levels will merge into one.

This will be the reward — for engaging in the *avodah* entailed by the directive, “If you follow My statutes and you keep My commandments” — that will be revealed with the coming of the future redemption. May it be very soon.

— Based on a talk delivered on *Shabbos parshas Bechukosai*, 5725 (1965)

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<sup>60</sup> See *Maamar “Tziena Uriena”* 5660; et al.

<sup>61</sup> *Vayikra* 26:12.

<sup>62</sup> *Likkutei Torah*, “*Re’eh*,” 26a; *Imrei Binah*, “*Shaar Hakrias Shema*,” sec. 87, 88 ff.; *Or Hatorah*, “*Bechukosai*,” *Maamar “Cheese Halachti*,” (vol. 2, p. 640 ff.); *Maamar “Ves’halachti*,” 5711.

<sup>63</sup> {This Hebrew verb form connotes a double *hiluch*.}

<sup>64</sup> *Vayikra* 26:13.

<sup>65</sup> {“*Komah* — קומה” means “stature,” “level,” or “height.” The double מ in “קוממיות” connotes a double height.}

<sup>66</sup> {In the original, “*mashpia*.”}

<sup>67</sup> *Imrei Binah*, “*Shaar Hakrias Shema*,” sec. 89; *Or Hatorah*, “*Bechukosai*,” *Maamar “Vhis’halachti*,” (p. 653, 672-673).