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"If in My statutes you walk and My commandments you guard and you perform them." And Rashi ז"ל explains: "If in My statutes" — one might think this refers to the fulfillment of the commandments; but when it states, "and My commandments you shall guard," the fulfillment of the commandments is already mentioned. So what do I establish from "if," etc.? That you should be laboring in Torah.	אִם בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם", וּפֵרֵשׁ רַשִׁ"י ז"ל: "אִם בְּחֻקֹּתַי" — יָכוֹל זֶה קִיּוּם הַמִּצְוֹת, כְּשֶׁהוּא אוֹמֵר "וְאֶת מִצְוֹתַי תִּשְׁמְרוּ" — הֲרֵי קִיּוּם הַמִּצְוֹת אָמוּר. הָא מָה אֲנִי מְקַיֵּם "אִם" וְכוּ' שֶׁתִּהְיוּ עֲמֵלִים בַּתּוֹרָה.
And the Rav (the author) precisely asks: Why does the Torah here call it "Chukim" (statutes)? For the Torah has many terms: mitzvos, mishpatim (laws), edos (testimonies), and the like.	וְדִקְדֵּק הָרַב: לָמָה קָרָא כָאן הַתּוֹרָה בְּשֵׁם "חֻקִּים"? וַהֲלֹא יֵשׁ לָהּ כַּמָּה שֵׁמוֹת — מִצְוֹת, וּמִשְׁפָּטִים, וְעֵדוֹת, וְכַיּוֹצֵא.
And the matter (is clarified) in the manner of what our Sages ז"ל said (Avos 5:1): "With ten utterances was the world created. And could it not have been created with one utterance? However, (it was so) to exact punishment… and to grant reward…"	וְהָעִנְיָן עַל דֶּרֶךְ שֶׁאָמְרוּ רַבּוֹתֵינוּ ז"ל (אבות ה', א'): "בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וַהֲלֹא בְּמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת? אֶלָּא לְהִפָּרֵעַ מִן הָרְשָׁעִים… וּלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים…"
And behold, many commentators have explained here — briefly — that if the world had been created with a single utterance and not via the chain of ten utterances, then it would not have been so dense and material, and there would not be the possibility of the admixture of evil — and free choice would be nullified.	וְהִנֵּה רַבּוּ הַמְפָרְשִׁים בְּכָאן, וּבְקִצּוּר, שֶׁאִם הָיָה הָעוֹלָם נִבְרָא בְּמַאֲמָר אֶחָד, וְלֹא בְּהִשְׁתַּלְשְׁלוּת עֲשָׂרָה מַאֲמָרוֹת — לֹא הָיָה עָב וְחָמְרִי כָּל כָּךְ, וְלֹא הָיְתָה אֶפְשָׁרוּת תַּעֲרוֹבֶת הָרַע, וּמִתְבַּטֵּל הַבְּחִירָה.
And this is [the meaning of]: "To exact retribution from the wicked"—for their creation was only possible through the ten utterances; and they, by corrupting that world which was created in this manner, forfeit it. "And to grant good reward to the righteous"—for despite the fact that the world was made with ten utterances and a dense, material descent, they nonetheless uphold it.	וְזֶהוּ: "לְהִפָּרַע מִן הָרְשָׁעִים" — שֶׁאֵי אֶפְשָׁר בְּרִיאָתָם כִּי אִם בַּעֲשָׂרָה מַאֲמָרוֹת, וְהֵם מְאַבְּדִין אוֹתוֹ עוֹלָם שֶׁנִּבְרָא בְּאֹפֶן זֶה. "וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים" — שֶׁאַף עַל פִּי שֶׁהָיָה עֲשָׂרָה מַאֲמָרוֹת וְהִשְׁתַּלְשְׁלוּת עָבוּת וְחָמְרִי — וְהֵם מְקַיְּמִין אוֹתָהּ.
And in order to explain well the matter of "ten utterances," that they are the ten times "And G-d said," and the Talmud's question is: "Was it not possible for the world to be created with one utterance?"—that with one utterance all creations could have been encompassed: heaven and earth, the gathering of waters, vegetation, water creatures, luminaries, beasts, and man—	וּבִכְדֵי לְבָאֵר הֵיטֵב עִנְיַן "בַּעֲשָׂרָה מַאֲמָרוֹת", שֶׁהֵם עֲשָׂרָה פְּעָמִים "וַיֹּאמֶר", וּשְׁאֵלַת הַגְּמָרָא הִיא: "וַהֲלֹא בְּמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת?" — שֶׁהוּא בְּ"וַיֹּאמֶר" אֶחָד הָיָה לוֹ לִכְלֹל כָּל הַבְּרִיאוֹת: שָׁמַיִם וָאָרֶץ, וּמִקְוֵה מַיִם, וְתַדְשֵׁא הָאָרֶץ, וּבְרִיאַת הַמַּיִם, וּמְאוֹרוֹת, וּבְהֵמוֹת, וְאָדָם.

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But since the truth of the matter is known—that the ten utterances correspond to the ten Sefiros, and the primal descent from above until it reaches the realm of measured attributes—and it is known that He "encompasses all worlds and fills all worlds" (Zohar Pinchas 225a), and behold, the ten Sefiros are ten distinct qualities—	אֲבָל מִהְיוֹת יָדוּעַ אֲמִתּוּת הָעִנְיָן, שֶׁהָעֲשָׂרָה מַאֲמָרוֹת הֵם הָעֶשֶׂר סְפִירוֹת, וְהִשְׁתַּלְשְׁלוּת הָרִאשׁוֹן עַד שֶׁהִגִּיעַ לְכָלַל הַמִּדוֹת. וְיָדוּעַ הוּא לִהְיוֹתוֹ סוֹבֵב כָּל עָלְמִין וּמְמַלֵּא כָּל עָלְמִין (זֹהַר פִּנְחָס רכה, א). וְהִנֵּה הָעֶשֶׂר סְפִירוֹת הֵם עֶשֶׂר בְּחִינוֹת שׁוֹנוֹת,
Though in each [Sefirah] all ten are included within it—nevertheless, all follows the primary aspect, and it dominates, and the rest are nullified relative to the primary. And this is the reason for ten utterances: that there are ten occurrences of "And He said," in order that each trait can enact its function.	הֲגַם שֶׁבְּכָל אַחַת כָּל הָעֶשֶׂר הֵם כְּלוּלִים בְּתוֹכָהּ — אַף עַל כֵּן, הַכֹּל הוֹלֵךְ אַחַר הָעִקָּר, וְהִיא הַגּוֹבֶרֶת, וְכֻלָּם מִתְבַּטְּלִים כְּנֶגֶד הָעִקָּר. וְזֶהוּ טַעַם "עֲשָׂרָה מַאֲמָרוֹת", שֶׁהֵם עֶשֶׂר פְּעָמִים "וַיֹּאמֶר", בִּכְדֵי שֶׁתּוּכַל כָּל מִדָּה וּמִדָּה לִפְעֹל פְּעֻלָּתָהּ.
Which would not be the case if there had been only one utterance—although the root of all is the Ein Sof that shines within all of them, and certainly all are concealed, bound, unified, included, and distinguished within it—and none dominates over another—but this is not in the manner of the measured traits (middos).	מַה שֶׁאֵין כֵּן אִם הָיָה רַק מַאֲמָר אֶחָד, הֲגַם שֶׁהֲרֵי שֹׁרֶשׁ הַכֹּל הוּא אֵין סוֹף הַמֵּאִיר בְּתוֹךְ כֻּלָּם, וּבְוַדַּאי כֻּלָּם כְּמוּסִים, וּקְשׁוּרִים, וּמְיֻחָדִים, וּכְלוּלִים, וְנִפְרָטִים בּוֹ, וְאֵין שׁוּם הִתְגַּבְּרוּת לְאֶחָד עַל חֲבֵרוֹ — אֲבָל אֵינָם כַּדֶּרֶךְ שֶׁהֵם בְּתוֹךְ הַמִּדוֹת.
As is known, the qualities of *song* (*shir*) of the Levi'im and their *joyous praise* (*renanah*) have their root in *Gevurah*, which is *Dinim* (judgments) — as stated in Zohar III 66b (Tosefta). And seemingly, this is the opposite of the nature of joy.	כַּיָּדוּעַ, מִמִּדוֹת הַשִּׁיר שֶׁל לְוִיִּים וְהָרְנָנָה, שָׁרְשָׁם בִּגְבוּרָה — שֶׁהוּא דִּינִים (זֹהַר ח"ג שׁו, ב תּוֹסֶפְתָּא). וְלִכְאוֹרָה, הִיא הֵפוּךְ הַטֶּבַע שֶׁל חֶדְוָה.
But the truth is: there can be no *joyful exaltation* (*chedvah direnanah*) except through *renewal* of goodness — and renewal is impossible without first having Dinim, which involve *withdrawal*.	אֲבָל הָאֱמֶת הוּא: שֶׁאֵי אֶפְשָׁר לְחֶדְוָה דִּרְנָנָה כִּי אִם עַל יְדֵי הִתְחַדְּשׁוּת הַטּוֹב. וְהִתְחַדְּשׁוּת — אִי אֶפְשָׁר בִּלְתִּי דִּינִים בַּתְּחִלָּה, שֶׁהוּא הִסְתַּלְּקוּת.
And afterward, through the *removal* of the Dinim and the return of goodness, *joy and song* are awakened.	וְאַחַר כָּךְ, בְּהָסִיר הַדִּינִים וְהִתְחַדֵּשׁ הַטּוֹב — מִתְעוֹרֵר הַחֶדְוָה וְהָרְנָנָה.
And behold, this is analogous to the root of the *middos* (attributes) within the Blessed One, as mentioned above, and in the verse (Divrei HaYamim I 16:27): "Strength and joy are in His place" — this refers to the root of *Gevurah*.	וְהִנֵּה נִמְשַׁל עַל שֹׁרֶשׁ הַמִּדוֹת שֶׁבּוֹ יִתְבָּרֵךְ, שֶׁהֵם כַּנִּזְכָּר לְעֵיל. וּבַפָּסוּק (דִּבְרֵי הַיָּמִים א טז, כז): "עֹז וְחֶדְוָה בִּמְקֹמוֹ" — שֶׁהוּא שֹׁרֶשׁ הַגְּבוּרָה.
And even though, as it says (Iyov 36:2), "For still there are words for Elokah," and one who understands will understand, still, such attributes are not able to manifest — and if so, in the world of revelation, they can only appear through withdrawal and renewal.	הֲגַם: "כִּי עוֹד לֶאֱלוֹקַ מִלִּין" (אִיּוֹב לו, ב), וְהַמֵּבִין יָבִין — אַךְ מִדּוֹת כָּאֵלּוּ אֵינָם יְכוֹלִים לְהִתְגַּלּוֹת. וְאִם כֵּן, בָּעוֹלָם הַהִתְגַּלּוֹת — אֵינוֹ יָכוֹל לִהְיוֹת כִּי אִם עַל יְדֵי הִסְתַּלְּקוּת וְהִתְחַדְּשׁוּת.

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And once the middos have reached a state of revelation, then the Blessed One shines within them, unifies them, and encompasses each one — as is known.	וְאַחֲרֵי שֶׁהִגִּיעוּ הַמִּדּוֹת לִכְלַל הִתְגַּלּוּת — הַשֵּׁם יִתְבָּרֵךְ מֵאִיר בְּתוֹכָם, וּמְיַחֵד לוֹן, וּמְסַבֵּב לְכָל אֶחָד, כַּיָּדוּעַ.
Behold, when a person shifts from one trait to another, and walks from world to world, he must "make level the path of his feet" (Mishlei 4:26), and "place Hashem before his eyes" (Tehillim 16:8), [and examine:] "What is this and why is this?" (Esther 4:5), for He, blessed be He, is the One who surrounds each trait, and it is impossible to exit one world and enter another except through His agency, blessed be He, who surrounds it — and the root of the matter is found within Him.	הִנֵּה, כְּשֶׁהָאָדָם מִשְׁתַּנֶּה מִמִּדָּה לְמִדָּה, וּמִתְהַלֵּךְ מֵעוֹלָם אֶל עוֹלָם — צָרִיךְ לְפַלֵּס מַעְגַּל רַגְלָיו (מִשְׁלֵי ד, כו), וְלָשׁוּם ה' נֶגֶד עֵינָיו (תְּהִלִּים טז, ח), מַה-זֶּה וְעַל מַה-זֶּה (אֶסְתֵּר ד, ה), שֶׁהֲרֵי הוּא יִתְבָּרֵךְ — הוּא הַסּוֹבֵב לְכָל אֶחָד, וְאִי אֶפְשָׁר לָצֵאת מֵעוֹלָם וּלְהִכָּנֵס בְּשֵׁנִי כִּי אִם עַל יָדוֹ יִתְבָּרֵךְ הַמְסַבֵּב אוֹתוֹ, וְשֹׁרֶשׁ הַדָּבָר נִמְצָא בּוֹ.
"And thus you shall do to them to purify them" (Bamidbar 8:7), "[he] shall be holy" (ibid. 6:5), and the trait will perform its essential function.	וְאִם כֹּה יַעֲשׂוּ לָהֶם לְטַהֲרָם (בַּמִּדְבָּר ח, ז), קָדוֹשׁ יִהְיֶה (שָׁם ו, ה), וְהַמִּדָּה תִּפְעַל פְּעֻלָּתָהּ הַשָּׁרְשִׁית.
By way of example: His *Gevurah* and awe will produce joy and exultation — unlike "the wicked are like a storm-tossed sea" (Yeshayah 27:20), who mix all the traits at once — a moment of kindness, a moment of anger, and so too with all the other traits —	עַל דֶּרֶךְ מָשָׁל: הַגְּבוּרָה וְהַפַּחַד שֶׁלּוֹ תִּפְעַל הַחֶדְוָה וְהָרְנָנָה, מַה שֶּׁאֵין כֵּן "הָרְשָׁעִים כַּיָּם נִגְרָשׁ" (יְשַׁעְיָה כז, כ), שֶׁמְעָרֵב כָּל הַמִּדּוֹת יַחַד — בְּרֶגַע חֶסֶד, בְּרֶגַע כַּעַס, וְכֵן בְּכָל הַמִּדּוֹת.
And he does not "consult the Mighty G-d" (Yeshayah 9:5) to deliberate why he enters this trait and exits another — rather, all traits occur and are activated within him on their own, for his bodily self-interest, for they are all contained within him.	וְאֵינוֹ "יוֹעֵץ אֵל גִּבּוֹר" (יְשַׁעְיָה ט, ה) לְהִתְיַעֵץ מַה וְלָמָּה נִכְנָס בְּמִדָּה זוֹ וְיוֹצֵא מִזּוֹ — אֲבָל כָּל הַמִּדּוֹת כֻּלָּם נַעֲשִׂים וּמִתְפַּעֲלִים בּוֹ מֵאֲלֵיהֶם, עַל יְדֵי עַצְמוֹ — לְטוֹבַת גּוּפוֹ, שֶׁהֲרֵי כֻּלָּם נִכְלָלִים בּוֹ.
But if he does not consult with the *root* and *life-force* of the traits — that which surrounds and fills them — it results in their being emptied and collapsing on their own.	וְאִם אֵינוֹ מִתְיַעֵץ עִם שָׁרְשָׁם וְחַיּוּתָם שֶׁל הַמִּדּוֹת, הַסּוֹבֵב אוֹתָם וּמְמַלֵּא אוֹתָם — נִמְצָא שֶׁהֵם כָּלִים מֵאֲלֵיהֶם.
And this is what is stated (Mishlei 2:4): "If you seek them like silver, and search for them like buried treasure."	וְזֶהוּ שֶׁנֶּאֱמַר (מִשְׁלֵי ב, ד): "אִם אוֹתָם תְּבַקְשֶׁנָּה כַכָּסֶף, וְכַמַּטְמוֹנִים תַּחְפְּשֶׂנָּה".

[NOTE: Summary:

This section from R. Menachem Mendel of Horodok presents a profound psychological and mystical framework for how a person transitions between different spiritual states and emotional traits (*middos*). It centers on the principle that all changes in inner consciousness — shifts from one *midah* (e.g., love, fear, awe, joy) to another, or from one spiritual "world" to another — must be done **deliberately, consciously, and God-centered**.

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The key metaphysical concept is that **God is the "Sovev kol almin"**, the One who **encompasses all worlds** and all inner traits. Thus, **no spiritual shift is possible** — no authentic entry into a new *midah* or realm of consciousness — **except through divine guidance and presence**.

When a person moves haphazardly from one emotion to another — like the wicked who are "tossed like a stormy sea" — he becomes ruled by chaotic internal impulses: mixing moments of kindness and anger, sweetness and judgment, without awareness of the inner purpose of each trait. This is contrasted with the tzaddik, who **"consults" with the Divine source of each *midah*, aligning with its root**, so that even *gevurah* (awe or fear) leads ultimately to *chedvah* (joy).

The tzaddik's transformation is *deliberate and holy* ("קדוש יהיה") and brings forth the root-function of the *midah* itself. For example, divine awe becomes a catalyst for exultation, and contraction becomes the seed of renewal. However, **if one does not align with the Source**, the *midah* dries up, collapses, and acts purely for bodily self-interest.

The climax is the pasuk from Mishlei: "If you seek them like silver and search for them like hidden treasures" — meaning: only those who pursue the deeper root and divine source of each trait will access their inner illumination and not be misled by surface turbulence.

Practical Takeaway:

1. **Spiritual transitions must be guided by mindfulness** — one should not jump impulsively from joy to sadness, from rigor to softness. Ask: *"Why am I feeling this trait right now? Where is it coming from?"*
2. **Every emotional state has a Divine root** — we must **"consult" with its source**, meaning we should examine whether our *midah* is truly aligned with Hashem's will, or just reactive and ego-based.
3. **Do not suppress difficult traits like fear or awe** — instead, **elevate them** by recognizing that their ultimate purpose is to bring renewal and joy when they are purified and reconnected to their Source.
4. **Avoid emotional chaos** — the "rasha" is defined here not by sin but by lack of integration, mixing traits without orientation. A true chassid knows that **clarity, direction, and Divine connection** are essential for real growth.
5. **Meditate before action** — before reacting emotionally, *"place Hashem before your eyes"* and ask *"מה זה ועל מה זה"* — *"What is this, and why is this happening?"*

Chassidic Story:

Menachem Mendel of Horodak
Pri Ha'Eretz
Parshas Bechukosai

The Measured Footsteps of the Tzaddik
Source: Adapted from Pele Yoetz and Or HaGanuz traditions on the Horodoker.

It is told that **R. Menachem Mendel of Horodok**, when walking from his study to the synagogue, would pause every few steps and stand silently with eyes closed, lips moving faintly in prayer. A young student once followed him curiously and finally asked:
"Rebbe, why do you stop every few paces? Is something wrong?"

The Horodoker turned to him with a soft smile:
"My child, every step we take between places, and every shift from one state of mind to another, is a crossing from one world into another. And no man may enter a new world unless he consults the King of that world."

He explained that each change — from study to prayer, from speaking to silence, from calm to zeal — must be done **with intention, reverence, and clarity**, for otherwise, the soul is tossed about like a boat in a stormy sea.

He concluded with a teaching that would later be repeated by the Chassidim of Slonim:

"The wicked mix all traits into one vessel. But the tzaddik weighs each emotion like gold on a scale — and asks the Ribbono Shel Olam: *Should I use this now? And for what purpose?*"

That student, later a prominent teacher in Polotsk, would say that **this story taught him more about inner Avodah than a hundred sermons**. **END NOTE]**