



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 10

שמע ישראל הוי' אלקינו הוי' אחד ואהבת כו'

Hear, O Israel, Havayah is
our G-d, Havayah is One



The Shema names Havayah twice because there are two levels: “Havayah is One,” G-d’s oneness within creation, and “Havayah is our G-d,” His singularity (Yachid), the root of the soul’s Yechidah. Contemplating this once brought love by itself; since the destruction, love comes only through accepting the yoke of Heaven, nullifying one’s will, which, like a seed that rots before it grows, opens the way to boundless love “with all your might.”

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

The Shema names Havayah twice because there are two levels: “Havayah is One,” G-d’s oneness within creation, and “Havayah is our G-d,” His singularity (Yachid), the root of the soul’s Yechidah. Contemplating this once brought love by itself; since the destruction, love comes only through accepting the yoke of Heaven, nullifying one’s will, which, like a seed that rots before it grows, opens the way to boundless love “with all your might.”

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks why the Shema names Havayah twice, why “Blessed be the Name of the glory of His kingdom” was set before “And you shall love,” and why the daily Shema does not bring love, though ve’ahavta is also a promise. It answers through “choose life.” In the body the heart sends out vitality, food is sorted into choice and waste, and the diaphragm divides them; so G-d’s flow divides into upper waters, supernal delight, and lower waters, worldly pleasures, with the firmament between. Shema is “name” and the large ayin: the letters of the seven attributes that create the world day by day. “Havayah is One” is G-d’s oneness within creation, rooted in speech; “Havayah is our G-d” is drawn from Yachid, the Supernal Thought in which Israel arose, and contemplating it awakens the soul’s Yechidah and love. “We dwelt in the valley opposite Beis Pe’or” is the Shema’s bittul. Before the destruction contemplation sufficed; now love requires accepting the yoke of Heaven, nullifying the will. Like a rotting seed, this brings love “with all your might” and the “good” above “life.”

OUTLINE

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|---|---|-------|
| 1 | The questions | ¶1-3 |
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| Why Havayah is said twice, why “Blessed be the Name...” interrupts, and why the daily Shema does not bring love; ve’ahavta is also a promise, and “choose life” needs explaining, since everyone loves life. | | |
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| 2 | The heart, the firmament and the letters | ¶4-7 |
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| The heart’s vitality and the sorting of food into choice and waste illustrate G-d’s flow: upper waters of supernal delight and lower waters of worldly pleasure, divided by the firmament. The Shema, “name” and the large ayin, is the letters of the seven attributes that create each day. | | |
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| 3 | Two Names Havayah | ¶8-10 |
| <hr/> | | |
| “Havayah is One” is G-d’s oneness within creation, rooted in speech; “Havayah is our G-d” is drawn from Yachid, the Supernal Thought in which the souls arose. Contemplating it reaches the soul’s Yechidah. | | |
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4 Love, and the valley opposite Pe'or

¶11

Such contemplation brings love by itself. “We dwelt in the valley opposite Beis Pe’or” is the Shema’s stance of humility and self-sacrifice at “One,” the reverse of Pe’or, which drew life into the waste.

5 The yoke of Heaven after the destruction

¶12–13

Since the destruction, love requires accepting the yoke of Heaven: nullifying the will, both by refraining from the permitted and by going beyond habit in doing good. Like a seed that rots and sprouts, this leads to love “with all your might,” whose vessel is Malchus, the Oral Torah.

6 Seed and name

¶14

“So shall your seed and your name endure”: growth comes through bittul; in the Time to Come revelation will reach even the lower waters. A list of Midrashim on “Hear, O Israel” follows.

7 Life and good, death and evil

¶15–16

Life is above the partition, death is the waste below it, evil is making the waste an existence of its own, and good is above life itself. This is the firmament’s dividing stated twice, and the good is drawn down through “with all your might.”

KEY CONCEPTS

Upper and lower waters מים עליונים ומים תחתונים

The two kinds of divine flow: supernal delight in G-d Himself, the true “life,” and the delights of this world, compared to the waste of digestion. The firmament, like the body’s diaphragm, divides them.

Shem and the large ayin שם ע' רבתי

Shema (שמע) read as shem (שם, “name”) and the large ayin (ע, seventy), which the Zohar notes: the seven emotive attributes, each of ten, and the letters that flow from them to create the world.

Yachid and Yechidah יחיד / יחידה

Yachid is G-d as singular and unique, above all created life; “Havayah is our G-d” is drawn from it. Yechidah, the soul’s innermost level, is so called because it receives from Yachid.

Supernal Thought מחשבה עילאה

The level in which “Israel arose in thought,” the source of the souls, higher than divine speech, the source of the worlds and the angels.

Accepting the yoke of the Kingdom of Heaven קבלת עול מלכות שמים

The nullification of one’s own will before G-d, expressed in “Blessed be the Name of the glory of His kingdom.” Since the destruction of the Temple it is the necessary path to love.

Nullification of will ביטול הרצון

Doing the opposite of what the heart desires: refraining from permitted things in “turn away from evil,” and going beyond habit in “do good.” Only what is done this way is truly called service.

With all your might בכל מאדך

A love too great for any vessel, beyond the love held in the mind (“with all your soul”). It comes through nullifying the will, as a seed sprouts only after it rots, and its vessel is Malchus, the Oral Torah.

SECTION 1 • 11-3

The questions

1 שמע ישראל^{1,2} הוי' אלקינו הוי' אחד ואהבת כו'.³ וצריך להבין למה הזכיר ב' פעמים הוי'.

“Hear, O Israel, Havayah is our G-d, Havayah is One. And you shall love,” etc. We need to understand why [the verse] mentions [the Name] Havayah twice.

The maamar opens with the first verse of the Shema (Deuteronomy 6:4) and the start of the next verse, “And you shall love Havayah your G-d.” Its first question: why does the verse say the Name Havayah twice, once in “Havayah is our G-d” and again in “Havayah is One”?

ועוד להם הפסיקו אכנה⁴ [אנשי כנסת הגדולה] בין אחד לואהבת⁴ בבשכמליו [בברוך שם כבוד מלכותו לעולם ועד]. וגם צריך להבין פ' שמע שהוא לשון אסיפה מלשון וישמע שאול את העם⁵ וגם לשון הבנה⁶

Further: why did the Men of the Great Assembly interrupt between “One” and “And you shall love” with “Blessed be the Name of the glory of His kingdom forever and ever”? We also need to understand the meaning of “Shema,” which is a term of gathering, as in “And Shaul gathered (vayeshama) the people,” and also a term of understanding.

Two more questions. In the daily recital, “Blessed be the Name of the glory of His kingdom forever and ever” is said between “One” and “And you shall love”: why was this interruption instituted? And the word Shema has two senses: “gathering,” as when Shaul gathered (vayeshama) the people for war (I Samuel 15:4), and “understanding.” A maamar of 5640 cited in the Kehot note explains that the two are one: to gather all one’s faculties into contemplating how Havayah our G-d is one.

והנה ואהבת הוא לשון ציווי וגם לשון עתיד⁷ פ' שאומר הכתוב שכשיעמיק בדעתו ויבין שהוי' אחד יבוא לבחי' ואהבת לשון עתיד בכל לבבך בשני יצריך.^{8,9} שאפילו היצה"ר [היצר הרע] הוא נכנע ובטל לגבי אהבת ה'.¹⁰

Now, “And you shall love” is a term of command and also a term of the future. That is, the verse is saying that when a person delves deeply with his mind and understands that Havayah is One, he will come to the level of “And you shall love” (a term of the future) “with all your heart,” with both your inclinations: even the evil inclination is subdued and nullified before the love of G-d.

Ve'ahavta can be read as a command (“love!”) or as a future (“you will love”). The Alter Rebbe reads it as a promise: one who contemplates deeply that Havayah is One will come to love G-d “with all your heart,” which the Mishnah (Berachos 9:5) explains as “with both your inclinations,” so that even the evil inclination yields to that love.

2 והנה כל אחד ואחד אומר ב' פעמים בכל יום קריאת שמע שחרית וערבית ואעפ"כ [ואף על פי כן] אינם מגיעים לבחי' ואהבת.

Now, each and every one recites the Shema twice every day, morning and evening, and nevertheless they do not reach the level of "And you shall love."

The question is sharpened: every Jew recites the Shema morning and evening. If "And you shall love" is a promise that follows from it, why do people not actually arrive at that love?

אך הענין הוא כי הנה כתיב ראה נתתי לפניך היום את החיים וכו' ובחרת בחיים¹¹ לאהבה את^{12,13} הוי' אלקיך בכל לבבך

But the explanation is this. It is written, "See, I have set before you today life," etc., "and you shall choose life, to love Havayah your G-d with all your heart,

The answer begins with Moshe's words near the end of Deuteronomy (30:15-20): G-d sets life before us and tells us to choose it, "to love Havayah your G-d." Choosing life is bound up with loving G-d.

כי הוא חי¹⁴ היינו כל אחד ואחד שרוצה לעבוד ה' צריך לידע בתחלה הבחירה שלו.

for He is your life." That is, each and every one who wishes to serve G-d must first know [what] his choice [is].

"For He is your life" (Deuteronomy 30:20) identifies G-d Himself as the life one is to choose. Before he can serve G-d, a person must first understand what his choice really is, as the next paragraphs explain.

3 ולכן כתיב ובחרת בחיים.¹⁵ וצריך להבין מי הוא שאינו רוצה לבחור בחיים והלא כל או"א [אחד ואחד] אוהב חיים.

That is why it is written, "and you shall choose life." Now we need to understand: who is there that does not want to choose life? Surely each and every one loves life!

If "choose life" were simply a command to want to live, it would seem unnecessary: everyone already loves life.

ואדרבה מי שאוהב חיים הוא אדרבה אוהב את ההיפוך דהיינו תענוגי עוה"ז. ואיך כתיב ובחרת בחיים לאהבה את הוי' אלקיך והלא היצה"ר [היצר הרע] אוהב את החיים.

On the contrary, one who loves life is, on the contrary, a lover of the opposite, namely the delights of this world. So how can it be written, "and you shall choose life, to love Havayah your G-d"? Surely the evil inclination loves life!

Worse, the ordinary love of life is really a love of this world's pleasures, the opposite of loving G-d. The evil inclination itself "loves life" in this sense, so how can choosing life be the same as loving G-d?

אך צריך לידע מה נקי חיים הנה כתיב ויאמר אלהים¹⁶ יהי רקיע וכו' ויהי מבדיל כו'

But we need to know what is called “life.” It is written, “And G-d said, Let there be a firmament,” etc., “and let it divide,” etc.,

The answer depends on what “life” truly means. To explain it, the Alter Rebbe turns to the second day of creation (Genesis 1:6), when G-d commanded a firmament to divide between waters.

ויעש אלקים את הרקיע ויבדל במין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע.¹⁷

“And G-d made the firmament, and He divided between the waters that are below the firmament and the waters that are above the firmament.”

The next verse (Genesis 1:7) tells that G-d made the firmament and divided between the waters below it and the waters above it. These upper and lower waters will be the key to two kinds of “life.”

SECTION 2 • ¶4-7

The heart, the firmament and the letters

4 וצריך להבין למה שינה במאמר זה יותר מבשאר מאמרים שנאמר ענין הבדלת הרקיע שני פעמים¹⁸ ויהי מבדיל ויבדל.

We need to understand why [the Torah] varied in this utterance more than in the other utterances, in that the dividing of the firmament is stated twice: “and let it divide” and “and He divided.”

Of all the acts of creation, only the firmament’s dividing is told twice: “let it divide” in G-d’s command (Genesis 1:6) and “He divided” in its fulfillment (1:7). The maamar asks why this utterance is different.

אך הנה מבשרי אחזה¹⁹ אלוה למשל כל החיות שבאדם נמשך מהלב דהיינו עד”מ התהוות הקול והדבור הוא שנמשך מהלב להריאה ומהריאה לקנה

But “from my flesh I behold G-d.” By way of analogy: all the life-force in a person is drawn from the heart. That is, for example, voice and speech come into being in that [the life-force] is drawn from the heart to the lungs, and from the lungs to the windpipe,

The answer starts from Job’s words, “from my flesh I behold G-d” (Job 19:26): the workings of the human body can teach about G-dliness. In the body all vitality comes from the heart; voice and speech, for instance, are formed as that vitality passes from the heart to the lungs and from the lungs to the windpipe.

וזהו קול ודבור שיוצא מהם וגם אפילו המוח מקבל חיות מן הלב²⁰ שעולה מן הלב למוח לחשוב ולהרהר

and this is the voice and speech that come out of them. And even the brain, too, receives life-force from the heart, [life-force] that rises from the heart to the brain to think and to reflect.

Even the brain, which thinks and reflects, receives its vitality from the heart. The Kehot note points to the Zohar (3:161b, 221b and elsewhere), that the heart is distributed to all the limbs.

והנה זהו בחי' המשכת חיות רוחני מהלב שיומשך מזה הדבור והמחשבה וכן נמשך כ"כ [כל כך] מהלב חיות גשמי לכל האברים והוא דם הנמשך מהלב לכל האברים

Now, this is the level of a spiritual life-force drawn from the heart, from which speech and thought are drawn. And likewise a physical life-force is also drawn from the heart to all the limbs, namely the blood that is drawn from the heart to all the limbs,

So the heart sends out two kinds of life: a spiritual vitality that becomes thought and speech, and a physical vitality, the blood, which it sends to all the limbs.

ומזה נעשה גידול הבשר ודם זה נעשה מהמאכל שמתברר בקיבה וכבד והמובחר עולה ללב והפסולת יוצא דרך בני מעיים לחוץ.

and from this comes the growth of the flesh. And this blood is made from the food, which is sorted in the stomach and the liver: the choicest part rises to the heart, and the waste goes out through the intestines.

The blood that builds the body comes from food, which is sorted in the stomach and the liver: the best part rises to the heart, and the waste is expelled through the intestines. This sorting into choice and waste is the heart of the analogy.

5 וכל זה הוא מתחלק על ידי הפרסא שמפסקת דהיינו חצר הכבד שהוא המכדיל בין אברי הנשימה לאברי המזון.

All of this is divided by the partition (parsa) that separates, namely the diaphragm, which is what divides between the organs of breathing and the organs of nourishment.

In the body a partition, the diaphragm, separates the organs of breathing (heart and lungs) from the organs of digestion. The Alter Rebbe calls it by the Kabbalistic term parsa, "partition," preparing the comparison with the firmament between the waters.

כך ממש בנמשל כביכול הנה כתיב צור לבבי²¹ שכללות החיות נמשך ממנו ית' כדכתיב ואתה מחיה את כולם²² והנה יש גם כן ב' בחי' השפעות.

Exactly so in the analogue, as it were. It is written, "the Rock of my heart," for the life-force as a whole is drawn from Him, may He be blessed, as it is written, "and You give life to them all." And here too there are two levels of flow.

Now the analogue: G-d is called "the Rock of my heart" (Psalms 73:26), the "heart" from which all life flows, as it says, "and You give life to them all" (Nehemiah 9:6). And as in the body, His flow comes in two kinds.

הא' הוא הנקרא בחי' מים עליונים הוא תענוג עליון אז תתענג על²³ ה'.

The first is what is called the level of the "upper waters," which is supernal delight: "then you will delight in Havayah."

The first flow is the "upper waters," supernal delight: the delight in G-d Himself of which Isaiah says, "then you will delight in Havayah" (Isaiah 58:14).

6 והב' הוא מים תחתונים הם הפסולת תענוגי עוה"ז שנמשכים ע"י הפרסא ורקיע²⁴ המבדיל בין מים עליונים למים תחתונים

The second is the "lower waters," which are the waste, the delights of this world, drawn through the partition and the firmament that divides between the upper waters and the lower waters.

The second flow is the "lower waters," the delights of this world, which correspond to the waste of digestion. They are drawn down past the partition, the "firmament" that divides the upper waters from the lower.

וזוהו ובחרת בחיים העליונים שהוא בחי' עץ החיים ותענוג עליון ולמאוס בתענוגים גשמיים שמבחי' מים תחתונים עה"ד [עץ הדעת] טו"ר [טוב ורע].

This is "and you shall choose life": the supernal life, which is the level of the Tree of Life and supernal delight; and to despise the physical delights, which come from the level of the lower waters, the Tree of Knowledge of good and evil.

Now "choose life" is clear: it means choosing the higher life, the supernal delight that is the Tree of Life, and despising the physical delights that come from the lower waters, the Tree of Knowledge, where good and evil are mixed.

אך איך יוכל להגיע לבחי' זו הוא ע"י ק"ש [קריאת שמע] שחרית וערבית שמע הוא שם ע' רבתי.²⁵

But how can one reach this level? It is through the recital of Shema, morning and evening. "Shema" is shem ["name"] [and] the large ayin.

The way to make this choice is the Shema, morning and evening. The maamar reads the word Shema (שמע) as shem, "name" (שם), and the ayin (ע), which is written large in the Torah scroll, as the Zohar (3:236b) notes.

ע' [שבעים] הוא ז' מדות לך הוי" הגדולה והגבורה²⁶ כו' ז' מדות כל אחד כלול מעשר ושם הוא אותיות מהמדות [כמ"ש בד"ה השמים כסאי] שהוא הארה²⁷ הנמשך ומתפשט להוות יש מאין

The ayin [whose value is seventy] is the seven emotive attributes (middos), "Yours, Havayah, are the greatness and the might," etc.: seven attributes, each comprising ten. And shem is letters [that come] from the attributes (as is explained in the discourse beginning "The heavens are My throne"), which is a radiance that is drawn forth and spreads out to bring into being something from nothing,

The ayin has the value seventy: the seven emotive attributes listed in "Yours, Havayah, are the greatness and the might..." (I Chronicles 29:11), each made up of ten. Shem, "name," is the letters that express those attributes, a radiance that goes out from them to create something from nothing.

דהיינו ששמו ית' מחיה בעצמו דהא כי נשגב שמו לבדו²⁸ כתיב ששמו הוא נשגב הודו על ארץ ושמים שאפי' [שאפילו] על ארץ ושמים אינו

that is, His Name, may He be blessed, itself gives life. For it is written, "for His Name alone is exalted": His Name is exalted; "His splendor is over earth and heavens": even over earth and heavens it is nothing

That G-d's Name gives life does not mean that creation touches the Name itself. The verse says "His Name alone is exalted," beyond the world, while what is over earth and heavens is only "His splendor" (hodo) (Psalms 148:13).

אלא הודו זיו הארה מהאותיות והוא בחי' בדבר ה' שמים נעשו^{29,30} שיש בו התחלקות הזמן.

but "His splendor," a gleam of radiance from the letters. This is the level of "By the word of Havayah the heavens were made," in which there is a division of time.

"His splendor" is only a gleam of the radiance of the letters. This creative speech, "By the word of Havayah the heavens were made" (Psalms 33:6), unfolds in time, day by day.

דהיינו ביום א' יהי אור. ביום ב' יהי רקיע ובטובו מחדש³¹ בכל יום תמיד מעשה בראשית.

That is, on the first day, "Let there be light"; on the second day, "Let there be a firmament." And "in His goodness He renews each day, continually, the work of creation."

Each of the days of creation had its own utterance: on the first, "Let there be light," on the second, "Let there be a firmament." And as the blessing before the morning Shema says, G-d "in His goodness renews each day, continually, the work of creation."

7 והענין הוא כך שבכל יום ויום מתגלה דבר יום ביומו היינו בחי' האותיות והדבור הנמשך מבחי' המדה שביום ההוא

The matter is as follows. On each and every day there is revealed “the word (davar) of each day on its day,” that is, the level of the letters and the speech drawn from the level of the attribute of that day.

The phrase “the word (davar) of each day on its day” is read literally: each day of creation has its own “word,” the letters and speech that flow from the attribute belonging to that day.

דהיינו ביום א' נמשך אותיות יהי אור³² מבחי' מדת החסד. ביום ב' יהי רקיע³³ וכו'.

That is, on the first day the letters of “Let there be light” are drawn from the level of the attribute of Chesed (kindness); on the second day, “Let there be a firmament,” etc.

So the first day's utterance, “Let there be light,” comes from Chesed, kindness, the first of the seven attributes; the second day's, “Let there be a firmament,” comes from the attribute of that day, and so on.

SECTION 3 • 18-10

Two Names Havayah

8 ויום שבת הוא חוזר למקורר כמו שהיה כמשל אדם שהוא מחשב או מדבר וכשיכיל מדבורו או ממחשבתו חוזר למקורו הראשון. כך כביכול אצלו יתברך נק' שבת להוי' אלקיך.

And on the day of Shabbos it returns to its source, as it was, like a person who is thinking or speaking: when he finishes his speech or his thought, he returns to his first source. So too, as it were, with Him, may He be blessed: [this] is called “a Shabbos to Havayah your G-d.”

On Shabbos the creative speech returns to its source, as a person who finishes speaking or thinking returns to the source from which his words came. That is why the seventh day is called “a Shabbos to Havayah your G-d”: a return to G-d.

ופי' ישראל הוא ישראל עלה במחשבה³⁴ וכשמתבונן שהוי' אלקינו שם הוי' הוא בחי' צמצום והתפשטות והמשכה והוא להיות אלקינו בחי' מחשבה עילאה להיות התהוות נשיי' [נשמות ישראל] שנתהוו מבחי' מחשבה עילאה

The meaning of "Israel" is: "Israel arose in thought." And when one contemplates that "Havayah is our G-d": the Name Havayah is the level of tzimtzum (contraction), expansion and drawing-down, and it is in order to be "our G-d," the level of the Supernal Thought, so that the souls of Israel come into being, for they came into being from the level of the Supernal Thought,

Now the first question is answered. "Israel" recalls the Midrash that "Israel arose in [G-d's] thought" before creation. The Name Havayah stands for contraction, expansion and drawing-down; in "Havayah is our G-d" it is drawn down to be "our G-d," the Supernal Thought from which the souls of Israel came into being.

שהוא גבוה יותר מבחי' הוי' אחד שהוא צמצום והתפשטות והמשכה להיות בחי' דבור שמזה שרש התהוות ז' רקיעים והארץ וד' רוחות העולם הנרמזים בחי'ת די'³⁵ דאחד.

which is higher than the level of "Havayah is One," which is contraction, expansion and drawing-down to become the level of speech, from which is the root of the coming-into-being of the seven heavens, the earth and the four directions of the world, alluded to in the ches [= eight] and dalet [= four] of echad ("One").

This is higher than "Havayah is One," where the same process descends into divine speech, the root of the created world. The ches (eight) of echad alludes to the seven heavens and the earth, and its dalet (four) to the four directions; the Kehot note traces this to the Smak (siman 104), cited in the Beis Yosef (beginning of Orach Chaim 61), and see Berachos 13b.

9 וכנ"ל במשל מהלב נמשך חיות לדבור וגם למוח לחשוב ולהרהר והרי המשכה לבחי' מחשבה הוא גבוה יותר כו'

As mentioned above in the analogy: from the heart life-force is drawn to speech and also to the brain, to think and to reflect; and the drawing-forth to the level of thought is surely higher, etc.

The analogy is recalled: the heart's vitality goes both to speech and to the brain's thinking, and the vitality that reaches thought is the higher of the two.

וזהו שנאמר ב' שמות ³⁶ הוי' וכך יובן ג"כ למעלה שפי' הויה אלקינו היינו נש"י [נשמות ישראל] עלו במחשבה האו גבוה יותר מבחי' ההמשכה דבחי' דבור ואפילו מבחי' מלאכים וברוח פיו כל צבאם ³⁷ כו'

This is why the Name Havayah is said twice. And so it is to be understood above as well: the meaning of "Havayah is our G-d" is that the souls of Israel arose in thought, which is higher than the level of the drawing-forth of the level of speech, and even than the level of the angels, "and by the breath of His mouth all their host," etc.

This answers why the Name Havayah is said twice. "Havayah is our G-d" is the higher drawing-forth, into thought, where the souls of Israel "arose in thought"; it is higher than the drawing-forth into speech, and higher even than the angels, who were made "by the breath of His mouth" (Psalms 33:6).

והענין שבחי' הוי' אחד אין נופן לשון אחד כ"א בהשתלשלות בחי' שמים וארץ כו' שהם בחי' ששה קצוות רוחניים וגשמיים כו' והוא ית' אחד בהם לפי שהם בטלים אליו ית' [וכמ"ש בפרשה בהעלותך ³⁸ וע"פ וארא] ^{39,40}

The explanation is that [regarding] the level of "Havayah is One," the term "one" applies only within the chain of descending worlds (hishtalshelus), the level of heaven and earth, etc., which are the level of the six directions, spiritual and physical, etc.; and He, may He be blessed, is One within them because they are nullified to Him, may He be blessed (as is explained in Parshas Beha'aloscha and on the verse "And I appeared").

"Havayah is One" belongs to the order of creation: "one" can be said only where there are many things, heaven and earth and the six directions, and G-d is One among them because they are all nullified to Him. The Kehot note adds that another transcript of this maamar calls this, in the name of Chovos HaLevavos (Sha'ar HaYichud, ch. 9), "the one that is counted."

אבל בחי' הויה אלקינו הוא המשכה מבחי' יחיד שהוא ית' יחיד ומיוחד והוא לבדו הוא

But the level of "Havayah is our G-d" is a drawing-forth from the level of Yachid, the Singular One: He, may He be blessed, is singular and unique, and He alone is.

"Havayah is our G-d," by contrast, is drawn from G-d as Yachid, the Singular One: not one among many, but singular and unique, the only existence. This is the source of the souls.

וכמאמר זרע יצחק יחידו⁴¹ שהוא בחי' חיי החיים שלמעלה אפילו מבחי' חיים הרוחניים שהוא בחי' ואתה מחיה את כולם⁴² בחי' ואתה אותיות הדבור מא' עד ת' וה' מוצאות הפה.^{43, 44, 45}

As in the saying, “the seed of Yitzchak, his only one (yechido)”: this is the level of the Life of life, which is higher even than the level of spiritual life, the level of “and You (ve’atah) give life to them all.” The level of ve’atah is the letters of speech, from alef to tav, and the hei [= five] articulations of the mouth.

The prayer calls Yitzchak Avraham’s yachid, “only one,” the same word. This level is the “Life of life,” above even the spiritual life that sustains the worlds, of which it says “and You (ve’atah) give life to them all” (Nehemiah 9:6). Ve’atah is read as the letters from alef to tav (את) and the hei (ה, five): the five places in the mouth where speech is articulated.

10 וזהו מכלכל חיים. וכמאמר יחיד חי העולמים מלך שהוא ית' יחיד ומיוחד וחי העולמים אינו אלא מבחי' מלך כו' וזהו כי עמך מקור חיים.⁴⁶

This is [the meaning of] “He sustains life.” And as in the saying, “Singular One, Life of the worlds, King”: He, may He be blessed, is singular and unique, and “Life of the worlds” is only from the level of “King,” etc. And this is “For with You is the source of life.”

“He sustains life,” from the Amidah, and “Singular One, Life of the worlds, King,” from the blessing Baruch She’amar, both teach that G-d as Singular is above the life He gives: He is “Life of the worlds” only through the level of “King,” Malchus. “For with You is the source of life” (Psalms 36:10) says the same: the source of life is with Him, while He Himself is above it.

וכשמתבונן בזה שהוי' אלקינו בחי' יחיד ממש וכמ"ש אחת היא יונתי⁴⁷ אחת היא היינו מה שהנשמה נקי' יחידה ע"ש [על שם] שמקבלת מבחי' יחיד.⁴⁸

And when one contemplates this, that “Havayah is our G-d” is the very level of Yachid, as it is written, “One is she, my dove ... one is she”: that is, the soul is called Yechidah because it receives from the level of Yachid.

When a person contemplates that “Havayah is our G-d” is the level of Yachid itself, he reaches the highest level of his own soul, Yechidah, “the singular one,” so called because it receives from G-d as Yachid. The verse “One is she, my dove” (Song of Songs 6:9) speaks of this oneness. The Kehot note points to Etz Chaim (Sha’ar Drushei ABYA, ch. 1) for the name Yechidah.

SECTION 4 • 111

Love, and the valley opposite Pe'or

11 וע"י התבוננות זו ממילא יבא לבחי' ואהבת את הוי' אלקיך⁴⁹ ממש ככל לבכך בבחי' יחידה שבנפש שבכל ניצוץ האדם כביכול ישראל עלה במחשבה.

Through this contemplation he will automatically come to the level of "And you shall love Havayah your G-d," truly, "with all your heart," with the level of Yechidah in the soul, which is in every spark of man, as it were: "Israel arose in thought."

Such contemplation brings by itself the love of "And you shall love Havayah your G-d with all your heart," coming from Yechidah, the soul's innermost point, present in every spark of a person: the spark that "arose in thought."

וע"ז אמר משה רבינו עליו השלום ונשב בגיא מול בית פעור⁵⁰ כשהזהיר על משנה תורה אמר שיהיה Of this Moshe Rabbeinu, peace be upon him, said, "And we dwelt in the valley opposite Beis Pe'or." When he gave his warning regarding Mishneh Torah [the repetition of the Torah], he said that it should be

Moshe's words "And we dwelt in the valley opposite Beis Pe'or" (Deuteronomy 3:29), said in his review of the Torah in Devarim (Mishneh Torah), are read as a lesson: one must stand "opposite" Pe'or, in the opposite stance.

מול בית פעור ופעור הוא שם ע"ז [עבודה זרה] שרצו להמשיך החיות מלמעלה למים התחתונים שהוא תענוגי עוה"ז וכענין בן סורר זולל וסובא^{51,52} שבתורה פ' כי תצא

opposite Beis Pe'or. Pe'or is the name of an idolatry whose [worshippers] wanted to draw the life-force from above into the lower waters, which are the delights of this world, like the matter of the wayward son, "a glutton and a drunkard," in the Torah, Parshas Ki Seitzei;

Pe'or was an idolatry whose worship sought to draw divine vitality down into the lower waters, the pleasures of this world. The Alter Rebbe compares it with the wayward son of Deuteronomy 21, "a glutton and a drunkard," given over to indulgence.

לכן היו מתריזין עצמן להמשיך הפסולת כו' וכמ"ש בע"ח [בעץ חיים] של"א פ"ה⁵³ ולכן הזהיר ונשב בגיא מול בית פעור

therefore they would relieve themselves, to draw down the waste, etc., as is written in Etz Chaim, Sha'ar 31, chapter 5. That is why he cautioned, "And we dwelt in the valley opposite Beis Pe'or."

Its worshippers relieved themselves as their service, which the maamar reads as drawing down the waste, the lowest of the lower waters. The Alter Rebbe cites Etz Chaim (Sha'ar 31, ch. 5); the Kehot note quotes it, through Or HaTorah: the service of Pe'or was to expel the filth to it, for that is its very nourishment.

כי גיא היינו בחי' שפלות והכנעה וביטול אליו ית' שהוא מול והיפך בית פעור כי כל איש אשר הלך אחרי בעל פעור השמידו הוי' אלקיך שנעשה מהם כלא היו

For “valley” is the level of lowliness, submission and self-nullification (bittul) to Him, may He be blessed, which is “opposite,” the reverse, of Beis Pe’or. For “every man who followed Baal Pe’or, Havayah your G-d destroyed him,” so that they became as though they had never been;

“Valley” (gai), low ground, stands for humility, submission and bittul before G-d, the very opposite of Pe’or. The verses (Deuteronomy 4:3-4) contrast Pe’or’s followers, who were destroyed and became as nothing, with those who cleave to G-d.

אבל ואתם הדבקים ⁵⁴ בה' אלקיכם חיים ⁵⁵ כו' ופי' ונשב בגיא י"ל [יש לומר] שזהו ענין ק"ש [קריאת שמע] שהיא מיושב וק, ש הוא להיות בחי' ביטול למס"נ [למסירות נפש] באחד. ⁵⁶

but “you who cleave to Havayah your G-d are alive,” etc. And the meaning of “And we dwelt (vane-shev) in the valley”: it can be said that this is the recital of Shema, which is [said] sitting, and the recital of Shema is in order to be in the level of bittul, to [the point of] self-sacrifice (mesirus nefesh) at [the word] “One.”

“You who cleave to Havayah your G-d are alive”: attachment to G-d is true life. And vaneshev, “we dwelt,” literally “we sat,” alludes to the Shema, which is recited sitting; its aim is bittul, to the point of readiness to give one’s life at the word “One.”

SECTION 5 • ¶12-13

The yoke of Heaven after the destruction

12 והנה קודם החורבן בית ראשון שהיו נשמות גבוהות היו יכולים להגיע לואהבת ע"י התבוננות לבד שמע ישראל כו' ואהבת.

Now, before the destruction of the First Temple, when there were lofty souls, they could reach “And you shall love” through contemplation alone: “Hear, O Israel,” etc., “And you shall love.”

In the time of the First Temple the souls were loftier, and contemplation alone, “Hear, O Israel ... One,” was enough to bring them to “And you shall love.”

אבל אחר החורבן אינו יכול להגיע לואהבת אלא על ידי בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שהוא קבלת עול מ"ש.

But after the destruction one cannot reach “And you shall love” except through “Blessed be the Name of the glory of His kingdom forever and ever,” which is accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim).

After the destruction, love can come only through “Blessed be the Name of the glory of His kingdom,” which stands for accepting the yoke of the Kingdom of Heaven. The next paragraph draws the conclusion for the order of the Shema.

13 ובוה מתורץ הקושיא דלעיל להמ אין כל אחד מגיע לבחי' ואהבת כי כדי להגיע עכשיו לבחי' ואהבת צ"ל ע"י קבלת עול מלכות שמים שזהו ענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שהצריכו לומר קודם ואהבת

With this the question above is resolved: why does not everyone reach the level of “And you shall love”? For to reach the level of “And you shall love” now, it must be through accepting the yoke of the Kingdom of Heaven, which is the matter of “Blessed be the Name of the glory of His kingdom forever and ever,” which they required to be said before “And you shall love.”

This answers the opening questions together. People today do not reach love through the Shema alone, because love now requires first accepting the yoke of Heaven, and that is why “Blessed be the Name of the glory of His kingdom” was placed before “And you shall love.”

והיינו ענין לאכפא ס"א [סטרא אחרא] דהיינו בטל רצונך^{57, 58} ביטול הרצון גשמי הוא בחי' עבודה וקבלת עו"מ [עול מלכות] ית' דאין מלך בלא עם^{59, 60, 61} לשון עוממות^{62, 63}

This is the matter of subduing the sitra achra (the other side), namely “Nullify your will.” The nullification of physical will is the level of service and of accepting the yoke of His Kingship, may He be blessed. For “there is no king without a people (am),” a term [akin to] omemos [“dimmed”],

Accepting the yoke means subduing the sitra achra, as the Mishnah says, “Nullify your will before His will” (Avos 2:4). G-d's kingship requires a people (am), and am is related to omemos, “dimmed” coals (Pesachim 75b): a people is a separate, “dimmed” existence, far from the King.

שהוא יש ודבר ואעפ"כ [ואף על פי כן] מבטל רצונו מכל וכל וכל דבר שאינו בביטול הרצון אינו נקי עבודה כלל (ועמ"ש בפי' שלח ע"פ ועתה יגדל. וע"פ כי עמך מקור חיים)

for he is a yesh (an existence) and a thing, and nevertheless he nullifies his will completely. And anything that is not in nullification of will is not called service at all. (And see what is written in Parshas Shelach on the verse "And now, let [the power] be great," and on the verse "For with You is the source of life.")

The worth of a subject's submission lies here: he is a separate being with a will of his own, yet he sets it aside completely. Only what is done with such nullification of will is truly called "service" (avodah).

וביטול רצון היינו כפשוטו לעשות הפך מה שהלב חומד הן בבחי' סור מרע הן בבחי' ועשה טוב בסור מרע הוא קדש א"ע [את עצמו] במותר לך⁶⁴ והוא בחי' נדר ואיש

Nullification of will means, simply, doing the opposite of what the heart desires, both in the aspect of "turn away from evil" and in the aspect of "do good." In "turn away from evil," it is "Sanctify yourself in what is permitted to you," and this is the level of a vow: "And a man,

Nullifying the will is meant literally: doing the opposite of what the heart desires. In "turn away from evil," it means "Sanctify yourself in what is permitted to you" (Yevamos 20a), refraining even from permitted things, which is the idea of a vow (Numbers 30:3).

כי ידור נדר להי⁶⁵ נדרים סייג לפרישות^{66, 67} מביא לידי קדושה^{68, 69} הוא בחי' אה"ר [אהבה רבה] בכל לבבך (ועמ"ש ע"פ ראשי המטות⁷⁰ כו')

when he vows a vow to Havayah." "Vows are a fence for abstinence"; [abstinence] "brings one to holiness." This is the level of great love (ahavah rabbah), "with all your heart." (And see what is written on the verse "the heads of the tribes," etc.)

A vow, the Mishnah says, is "a fence for abstinence" (Avos 3:13), and abstinence "brings one to holiness" (Sotah 9:15). The Alter Rebbe calls this the level of ahavah rabbah, "great love," "with all your heart."

ופעמים נאמר נקיות מביא לידי פרישות⁷¹ והיינו שקודם החורבן השיגו בחי' נדר (עיי' ברע"מ [ברעי' מהימנא] ס"פ יתרו)⁷²

And sometimes it is said, "Cleanliness brings one to abstinence." That is, before the destruction they attained the level of a vow (see the Raaya Mehemna at the end of Parshas Yisro)

Elsewhere the Sages say that cleanliness brings one to abstinence (Avodah Zarah 20b), with no mention of vows. The Alter Rebbe explains: before the destruction people attained the level of a vow itself, which the Raaya Mehemna describes as very lofty.

(דצ"א ע"ב) נדר איהו לעילא ואינון חיי⁷³ כו' ועי' מש"ל [מה שכתוב לעיל] בפ"י חיים אבל כהיום אנו אומרים בלא נדר.^{74, 75}

(p. 91b): "A vow is above, and they are the life of," etc. And see what is written above on the meaning of "life." But nowadays we say, "without a vow."

The Raaya Mehemna (Zohar 2:91b) says a vow is "above," bound up with "the life of the King," which recalls the maamar's discussion of "life." Today, however, we say "without a vow" (bli neder), as the Shulchan Aruch rules (Yoreh De'ah 203:4); the two sayings thus seem to fit two eras.

ובבחי' ועשה טוב ההיפוך הוא היינו אינו דומה שונה פרקו מאה פעמים⁷⁶ לשונה פרקו מאה פעמים ואחד שהפעם האחד שהוא יותר מרגילותו חשוב ממאה אשר הוא רגילותו

And in the aspect of "do good," [doing] the opposite is as follows: "One who reviews his chapter a hundred times is not comparable to one who reviews his chapter a hundred and one times," for the one time that is beyond his habit is worth more than the hundred that are his habit.

In "do good," doing the opposite of one's nature means going beyond habit. The Talmud (Chagigah 9b) says that one who reviews his learning a hundred times is not like one who reviews it a hundred and one times, and calls only the second one who "serves G-d."

וכן בצדקה שהפרוטה שהוא נותן יותר מרגילותו חשוב ביותר מן הרגילות וזהו קבלת עומ"ש [עול מלכות שמים] ועי"ז יכול לבוא לבחי' ואהבת ובכל מאדך⁷⁷ כי

So too with charity: the coin that one gives beyond his habit is worth more than what is habitual. This is accepting the yoke of the Kingdom of Heaven, and through this one can come to the level of "And you shall love ... and with all your might." For

The same holds for charity: the coin given beyond one's habit is worth more. Going beyond oneself in this way is accepting the yoke of Heaven, and it leads to the higher love, "with all your might" (bechol me'odecha), love without limit.

הנה כתיב אור זרוע לצדיק⁷⁸ וזרעתיה לי בארץ⁷⁹ (ועמ"ש ע"פ בשלח פרעה)⁸⁰ וזהו כלל שלא יוכל להש תנות מיש ליש אחר

it is written, "Light is sown for the righteous," and "I will sow her for Me in the land." (And see what is written on the verse "When Pharaoh sent out.") And this is a general rule: nothing can change from one existence (yesh) to another existence

Two verses about sowing show why: "Light is sown for the righteous" (Psalms 97:11) and "I will sow her for Me in the land" (Hosea 2:25). It is a rule that nothing becomes something new except by first losing its old existence.

אלא בביטול מהותו כמשל הזריעה שזורעין גרעין אחד אינו צומח עד שנרקב וכשנרקב צומחים ממנו כמה שבליים.

except through the nullification of its essence, like the analogy of sowing: when one sows a single kernel, it does not sprout until it has rotted, and when it has rotted, many ears grow from it.

A seed sprouts only after it rots in the ground, and then it yields many ears. The nullification of the old form is what makes growth and multiplication possible.

כך הוא ממש בנמשל כשמבטל רצונו ואתכפיא סט"א [סטרא אחרא] אזי יוכל לבוא לבחי' ואהבת בכל מאדך בחי' אהבה גדולה שאינה יכולה להתקבל בכלי שבחי' בכל נפשך הוא בחי' אהבה שנתקבל במוח שהוא בחי' כלי

Exactly so in the analogue: when one nullifies his will and the sitra achra is subdued, then he can come to the level of "And you shall love ... with all your might," the level of a great love that cannot be received in a vessel. For the level of "with all your soul" is the level of a love that is received in the mind, which is the level of a vessel;

So too in the soul: when a person nullifies his will and subdues the sitra achra, he reaches "with all your might," a love too great for any vessel. "With all your soul," by contrast, is a love held in the mind, a vessel with limits.

אבל בחי' ובכל מאדך לא היה בשום כלי אלא הכלי שלה הוא מלי פה ותושבע"פ [ותורה שבעל פה] קרינן לה^{81,82} ונקרא מצות המלך⁸³ אסור ומותר טמא וטהור כשר ופסול ומתניתא וכו'.⁸⁴

but the level of "and with all your might" is not in any vessel. Rather, its vessel is Malchus, "Malchus is the mouth, and we call it the Oral Torah," and it is called "the King's command": forbidden and permitted, impure and pure, fit and unfit, and the Mishnah (matnisa), etc.

"With all your might" has no vessel of its own; its vessel is Malchus, which the Tikkunei Zohar calls "the mouth" and the Oral Torah. The Oral Torah is called "the King's command," the rulings of forbidden and permitted, impure and pure, fit and unfit; the Kehot note points to Beitzah 28b, where the Talmud's mnemonic is "the Mishnah is the queen."

SECTION 6 • ¶14

Seed and name

14 וזהו כן יעמוד זרעכם ושמכם⁸⁵ זרעכם הוא בחי אור זרוע⁸⁶ אשריכם זורעי⁸⁷ כו' ושמכם בחי ויעש דוד

שם⁸⁸ קבלת עול מלכות שמים שהוא בחי הביטול רקיבת הגרעין שעייז יוכל להיות הצמיחה

This is [the meaning of] “So shall your seed and your name endure.” “Your seed” is the level of “Light is sown,” “Fortunate are you who sow,” etc. And “your name” is the level of “And David made a name”: accepting the yoke of the Kingdom of Heaven, which is the level of the nullification, the rotting of the kernel, through which the growth can come about.

Isaiah’s promise, “So shall your seed and your name endure” (66:22), is read through the image of sowing. “Your seed” is the light that is sown and grows (Psalms 97:11; Isaiah 32:20). “Your name” is linked to “And David made a name” (II Samuel 8:13) and to accepting the yoke of the Kingdom of Heaven: the bittul that is like the rotting of the seed, which makes growth possible.

(והנה עייז נקרא כנס"י [כנסת ישראל] בחי תמתי שממשיכים שגם למטה יהיה הגילוי כמו למעלה. וזהו

שכתוב לעי"ל [לעתיד לבוא] ומעין מבית⁸⁹ ה' יצא והשקה את נחל השטים שהוא בחי מים תחתונים שלא

יהיו עוד בבחי ומשם יפרד⁹⁰ כו'

(Now, through this the Congregation of Israel is called the level of “My perfect one” (tamasi), for they draw down so that below, too, there will be revelation as above. And this is what is written of the Time to Come: “And a spring shall go forth from the House of Havayah and water the valley of Shittim,” which is the level of the lower waters, that they will no longer be in the level of “and from there it divided,” etc.,

In a parenthesis the Alter Rebbe adds that through this bittul the Congregation of Israel is called tamasi, “my perfect one,” which the Sages, as Likkutei Torah cites them elsewhere, read as te'umasi, “my twin”: Israel draws the revelation down so that below is like above. Joel’s prophecy of a spring from G-d’s House that waters the valley of Shittim (Joel 4:18) means that the lower waters will no longer be in the state of “from there it divided” (Genesis 2:10), cut off from their source.

וכמ"ש במ"א ע"פ ששים המה מלכות^{91,92} כו' והיינו עייז בחי עומ"ש [עול מלכות שמים] ובכל מאדך שהוא

בחי באר מים חיים שנעשים המים בחי מים חיים עייז עכרם דרך הארץ כו'

as is explained elsewhere on the verse “There are sixty queens,” etc. And this is through the level of the yoke of the Kingdom of Heaven and “with all your might,” which is the level of “a well of living waters”: the waters become the level of living waters by passing through the earth, etc.,

The Alter Rebbe refers to his discussion of “There are sixty queens” (Song of Songs 6:8). This change comes through the yoke of Heaven and “with all your might,” which is compared to “a well of living waters”: the waters become “living” by passing through the earth.

וכמ"ש פ' חקת ע"פ עלי באר⁹³ כו' ועי"ז נמשך בחי' ומעין יצא כו' והשקה כו') ועיין מענין פסוק שמע ישראל^{94, 95, 96} ברבות ס"פ ואתחנן⁹⁷ ויחי פצ"ח⁹⁸ ויקרא ס"פ ד'⁹⁹.

as is explained in Parshas Chukas on the verse "Spring up, O well," etc. And through this is drawn the level of "and a spring shall go forth," etc., "and water," etc.) And see on the subject of the verse "Hear, O Israel" in [Midrash] Rabbah: at the end of Parshas Va'eschanan; Vayechi, chapter 98; Vayikra, at the end of chapter 4.

Further discussion is in Parshas Chukas, on the song of the well, "Spring up, O well" (Numbers 21:17); through this the spring of the Time to Come goes forth and waters even the lower waters. The parenthesis closes, and the Alter Rebbe lists Midrashim on the verse "Hear, O Israel": Devarim Rabbah at the end of Va'eschanan, Bereshis Rabbah 98 and Vayikra Rabbah at the end of chapter 4.

בשה"ש [בשיר השירים] פסוק ועלי תשוקתו¹⁰⁰ באיכה ס"פ נשקד עול¹⁰¹ ושם גבי מעשה במרים בפסוק על כן אוחיל לו¹⁰².

In Shir HaShirim, the verse "and his desire is for me"; in Eichah, at the end of [the section on] "The yoke ... is bound." And there, regarding the story of Miriam, on the verse "therefore I will hope in Him."

The list continues with the Midrash Rabbah on Shir HaShirim, on "and his desire is for me" (Song of Songs 7:11), and on Eichah, at the end of its comment on "The yoke ... is bound" (Lamentations 1:14), and there the story of Miriam, on "therefore I will hope in Him" (Lamentations 3:24).

SECTION 7 • ¶15-16

Life and good, death and evil

15 ובפסוק חלקי^{103, 104} ה'. בקהלת בפסוק יש אחד¹⁰⁵. ובפסוק מרוע אחד¹⁰⁶. באסתר בפסוק ישנו עם אחד.

And on the verse "My portion is Havayah." In Koheles, on the verse "There is one," and on the verse "from one Shepherd." In Esther, on the verse "There is one people."

The list of Midrashim on the Shema continues: on "My portion is Havayah" (Lamentations 3:24), on "There is one" (Ecclesiastes 4:8) and "from one Shepherd" (Ecclesiastes 12:11), and on "There is one people" (Esther 3:8). Three of these verses contain the word echad, "one."

וזהו ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע¹⁰⁷ ומבואר לעיל דבחי' חיים זהו מה שלמעלה מהפרסא ומות נקרא הפסולת שנתברר מתחת הפרסא.

And this is [the meaning of] “See, I have set before you today life and good, and death and evil.” It was explained above that the level of “life” is what is above the partition, and “death” is the name of the waste that is sorted out below the partition.

Now the verse quoted at the beginning (Deuteronomy 30:15) is explained in full. “Life” is the flow above the partition, the upper waters; “death” is the waste sorted out below it, the lower waters.

אך הנה הרע הוא מר ממות דהיינו ענין פער שהיו עושין מהפסולת יש גמור ה"ז [הרי זה] רע יותר מעצם הפסולת מצד עצמו.¹⁰⁸

But “evil” is more bitter than death, namely the matter of Pe'or, where they made of the waste a complete existence (yesh). This is more evil than the waste itself, as it is in its own right.

“Evil” is worse than death: it is what Pe'or did, making the waste into a full-fledged existence of its own. Waste in itself is only refuse; making it a thing in its own right is worse than the waste itself.

16 והנה עדי"ז בחי' הטוב הוא למעלה מבחי' החיים וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] יפה שעה אחת בתשובה¹⁰⁹ ומעשים טובים בעוה"ז מכל חי'¹¹⁰

Now, in the same way, the level of “good” is above the level of “life,” as our Sages, of blessed memory, said: “Better is one hour of teshuvah (return) and good deeds in this world than all the life of

Just as “evil” is lower than “death,” “good” is higher than “life.” The Mishnah (Avos 4:17) says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

העוה"ב [העולם הבא] וכתוב כי טוב חסדך מחיים¹¹¹ כי חיות כל העולמות הוא רק מב' אותיות ב"ה ה' צור עולמים¹¹² ביו"ד נברא העוה"ב [העולם הבא]¹¹³ כו'

the World to Come.” And it is written, “For Your kindness is better (tov) than life.” For the life-force of all the worlds is only from two letters, “with yud-hei, Havayah is the Rock of the worlds”: “with the yud the World to Come was created,” etc.;

So too, “Your kindness is better (tov, ‘good’) than life” (Psalms 63:4). All the worlds draw their life from just two letters, yud and hei: the Talmud (Menachos 29b) reads “with Yah, Havayah is the Rock of the worlds” (Isaiah 26:4) to mean that this world was created with hei and the World to Come with yud.

והם כלא חשובים לגבי מהותו ועצמותו יטת' [יתברך] וגם כמ"ש והחכמה תחיה והוא ית' למעלה מעלה מחכמה חי ואל בחיים¹¹⁴ כו'

and they are as nothing compared with His being and essence, may He be blessed. And also, as it is written, "And wisdom gives life"; and He, may He be blessed, is far, far above wisdom: living, but not through life, etc.

Those letters, the source of all life, are as nothing before G-d's essence. And though "wisdom gives life" (Ecclesiastes 7:12), G-d is far above wisdom: He is "living, but not through life," a phrase the Kehot note traces to the Rambam.

וכתיב כי עמך מקור חיים¹¹⁵ שאפילו בחי' מקור החיים הוא רק עמך טפל ובטל לך כו'.

And it is written, "For with You is the source of life": even the level of the source of life is only "with You," secondary and nullified to You, etc.

"For with You is the source of life" (Psalms 36:10) means that even the source of life is only "with" G-d, secondary and nullified to Him. "Good," then, is a level above even the source of life.

ועמ"ש בפי' ובטובו מחדש בד"ה שחורה אני. וזהו ענין הבדלת הרקיע שנאמר שני פעמים והמשכה זו הוא ע"י בכל מאדך כו':^{116, 117}

And see what is written on the meaning of "And in His goodness He renews" in the discourse beginning "I am black." And this is the matter of the firmament's dividing, which is stated twice. And this drawing-forth is through "with all your might," etc.

The text refers to its explanation of "in His goodness He renews" in the discourse "I am black." It then returns to the question of paragraph 4: this is the meaning of the firmament's dividing stated twice. In context, beside the division between "life" and "death" there is a further distinction, "good" that is above "life," and drawing it down comes through "with all your might."

IN ONE'S AVODAH

Today, the maamar says, contemplation alone does not bring love of G-d: one must first accept the yoke of Heaven by nullifying one's will. In "turn away from evil" this means sanctifying oneself even in what is permitted; in "do good" it means going beyond habit, reviewing one's learning once more than usual and giving a little more charity than one is used to. With this, the Shema, recited in bittul and with readiness for self-sacrifice at "One," brings love "with all your heart" and even "with all your might."

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the ordinary love of life is really a love of the opposite? What is the "life" we are told to choose?
2. How does the difference between "Havayah is One" and "Havayah is our G-d" explain why the Name is said twice in the Shema?
3. Why is contemplation alone no longer enough after the destruction of the Temple, and how does "Blessed be the Name of the glory of His kingdom" supply what is missing?
4. Why does reviewing a chapter the hundred-and-first time, or giving a coin beyond one's habit, count as nullifying the will?
5. How does the image of a seed that must rot before it grows explain the love "with all your might"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שמע ישראל

According to the note, this maamar was recorded in more than one transcript: the Mittlerer Rebbe's, printed in Sefer HaMaamarim 5562, vol. 1, and that of Rabbi Moshe, the Alter Rebbe's son, in vol. 2.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ב ח"א ע' רמד. הנחת הר"מ בן אדה"ז שם ח"ב ע' תקטו. מאמר זה בשינויים ובתוס' הגהות וביאורים נדי באוה"ת ואתחנן ע' רה ואילך. [מיוסד על הנחת כ"ק אדה"א הנדפס בסה"מ תקס"ב ח"א. וכן הביאור שם ע' ריד. ועוד קטע מהנחת אדה"א נעתק באוה"ת פי שמיני ע' סד ואילך עם הגהות]. בהוספות לסה"מ תקס"ב ח"ב ע' תרי הגהות נוספות מכ"ק אדמו"ר הצ"צ (שם מיוסד על הנוסח דסה"מ תקס"ב ח"ב). לכללות המאמר ראה גם אמרי בינה שער הק"ש.

2 שמע ישראל . ואהבת

The first verse of the Shema: "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar asks why the Name Havayah is said twice in it, and answers in paragraphs 8-9.

Deuteronomy 6:4 דברים ו':ד

שמע ישראל ה' אלקינו ה' אחד:

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

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KEHOT'S NOTE

דברים ו, ד-ה.

3 ואהבת כו'

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads its first word both as a command and as a promise of the future.

Deuteronomy 6:5 דברים ו':ה

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

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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4 הפסיקו אכנה"ג בין אחד לואהבת

The Talmud explains why "Blessed be the Name of the glory of His kingdom forever and ever" is said after the first verse of the Shema: when Yaakov's sons declared "Hear, O Israel ... Havayah is One," Yaakov responded with these words, and the Sages instituted that it be said quietly. The Kehot edition gives this passage for the interruption the maamar asks about.

Pesachim 56a:7 א:א פסחים

דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם." ביקש יעקב לגלות לבניו קץ הימים, ונסתלקה ממנו שכינה. אמר: שפא חס ושלום יש במטתי פסול, כאברהם שיצא ממנו ישמעאל,

ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלקינו ה' אחד". אמרו: כשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד. באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם ועד".

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

KEHOT'S NOTE

פסחים נו, א.

5 וישמע שאול את העם

"And Shaul summoned (vayeshama) the people and counted them in Tela'im." Here the verb from the root of Shema means to gather, the first of the two senses of Shema the maamar names.

I Samuel 15:4 שמואל א ט"ו:ד

וישמע שאול את-העם ויפקדם בטלאים מאתים אלה רגלי ועשרת אלפים את-איש יהודה:

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

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KEHOT'S NOTE

שמואל-א טו, ד.

6 שמע שהוא לשון אסיפה . וגם לשון הבנה

The note quotes it: the two senses of Shema, gathering and understanding, are one in substance, namely to contemplate, and to gather all one's faculties into this contemplation, so as to grasp how Havayah our G-d is one G-d.

KEHOT'S NOTE

ושיניהם ענינם א', והיינו להתבונן ולאסוף כל הכחות בהתבוננו זו להשכיל ולהבין איך שהוי' אלקינו הוא ה' אחד — יונתי תר"מ סעי' ו.

7 ואהבת הוא לשון ציווי וגם לשון עתיד

The note sends the reader to this encyclopedia of Chabad concepts for the discussion of "And you shall love" as both a command and a promise of the future.

KEHOT'S NOTE

ראה ספר הערכים-חב"ד כרך א' ע' שטו ואילך. ומורינו המגיד ממעזריטש נייע קשה דהלא אהבה היא מדה שבלב, ואיך שייך בזה ענין הציווי, אלא שפי' ואהבת שהוא מלשון הבטחה דסופר לבוא לידי אהבה, והוא ע"י הקדמת שמע ישראל כו' אחד (ספר המאמרים ה'תש"ט ע' 40). ראה ג"כ מצות אהבה (נדפס בסו"ס המצוות להצ"צ (קה"ת, תשט"ז). "שמעתי פא"א מאדמו"ר [הזקן] נייע בזה"ל כך קבלתי מהה"מ דמעזריטש וכך קבל הוא ז"ל מהבעש"ט שמצות ואהבת היא לתקוע מחשבתו ודעתו (ובל"א אמר בזה"ל מע זא"ל זיך אריין טאן) בדברים המעוררים את האהבה ומה שיבוא מזה אין זה מעיקר המצוה" (הרה"ג והרה"ח וכ"ו מהרי"א הלוי עפשטיין מהאמיל בספרו שני המאורות ח"ב ס"ב). (הערת כ"ק אדמו"ר למצות אהבה הנ"ל). והקשה רבינו נ"ע דהגם שבהתבוננות שייך ענין הציווי אבל אינו מוכרח עדיין, ורז"ל אמרו דלעולם ילמוד אדם במקום שלבו חפץ, והו"ע השימת לב שהיא המביאה את ההתבוננות בדבר בפועל לפי ענין ההשגה (ד"ה ואהבת, תשי"א. נדפס בס' המאמרים ה'תשי"א ע' 116, עיי"ש בארוכה).

8 בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

9 בכל לבבך בשני יצריך

The Mishnah explains "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." The maamar uses it to say that true love of G-d subdues even the evil inclination.

Mishnah Berachot 9:5 ט"ה: ה' ברכות

חייב אדם לברך על הרעה כשם שהוא מברך על הטובה, שנאמר (דברים ו) ואהבת את יי אלקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך, בשני יצריך, ביצור טוב וביצור רע. ובכל נפשך, אפלו הוא נוטל את נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מוידד לה הוי מודה לו במאד מאד. לא יקל אדם את ראשו כנגד שער המזרח, שהוא מקונו כנגד בית קדשי הקדשים. לא יכנס להר הבית במקלו, ובמנעלו, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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10 וגם לי הבנה

Kehot's note points to I Samuel 3:10 for these words.

I Samuel 3:10 י"ג: שמואל א

ויבא ה' ויתקרב ויקרא כפעם-כפעם שמואל שמואל ויאמר שמואל דבר כי שמע עבדך:

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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KEHOT'S NOTE

ראה שמואל-א ג, י.

PARAGRAPH 2

11 ובחרת בחיים

"Life and death I have set before you, the blessing and the curse; and you shall choose life, so that you and your offspring may live." The maamar asks what "life" it is that one must choose.

דברים ל"ט:19 Deuteronomy 30:19

העדתי ככם היום את-השמים ואת-הארץ החיים והמוות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעך:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the

curse; therefore choose life, that thou mayest live, thou and thy seed;

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12 ראה נתתי לפניך . . לאהבה את ה"א

"See, I have set before you today life and good, and death and evil." The maamar returns to the whole verse in paragraph 15.

דברים ל"ט:15 Deuteronomy 30:15

ראה נתתי לפניך היום את-החיים ואת-הטוב ואת-המוות ואת-הרע:

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו-כ.

13 לאהבה את הוי אלקיך בכל לבבך

"And Havayah your G-d will circumcise your heart ... to love Havayah your G-d with all your heart and with all your soul, for the sake of your life." The maamar's words appear in this verse of the same chapter, which also links love and life.

דברים ל"ו:6 Deuteronomy 30:6

ומל ה' אלקיך את-לבבך ואת-לחב ורעה לאהבה את-ה' אלקיך בכל-לבבך ובכל-נפשך למען חיה:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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14 כי הוא חיך

"To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life and the length of your days." The life to be chosen is G-d Himself.

דברים כ"ז:10 Deuteronomy 30:10

לאהבה את-ה' אלקיך לשמע בקלו ולדבקה-בו כי הוא חיך וארך ימיה לשבת עליה-האדמה אשר נשבע ה' לאבותיה לאברהם ליצחק וליעקב לתת להם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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PARAGRAPH 3

15 ובחרת בחיים

"And you shall choose life, so that you and your offspring may live." The question is why a command is needed to choose what everyone loves.

דברים ל"ט:19 Deuteronomy 30:19

העדתי ככם היום את-השמים ואת-הארץ החיים והמוות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעך:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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16 ויאמר אלהים יהי רקיע וכו' ויהי מבדיל

“And G-d said: Let there be a firmament in the midst of the waters, and let it divide between waters and waters.” This is the first mention of the dividing.

בראשית א':6

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מְבַדִּיל בֵּין מַיִם לְמַיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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17 ויעש אלקים את הרקיע ויבדל במין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע

“And G-d made the firmament and divided between the waters below the firmament and the waters above the firmament.” The dividing is mentioned a second time, which the next paragraph asks about.

בראשית א':7

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:

And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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PARAGRAPH 4

18 שנאמר ענין הבדלת הרקיע שני פעמים

The note says that this point, that the dividing of the firmament is stated twice, is quoted in the Hemshech of 5672, which also gives an explanation of it there.

KEHOT'S NOTE

מובא בהמשך תעריב כרך ב ע' אר"ב. ושם יש גם ביאור.

19 מבשרי אחזה אלוה

“And from my flesh I behold G-d.” In Chassidus this verse is the warrant for learning about the divine from the structure of the human being, as the maamar does here with the heart and the body.

איוב כ"ו:19

ואַחֲרֵי עוֹרִי נִקְפּוּזָא וּמִבְּשָׂרִי אֲחֻזָּה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

שמע ישראל הוי' אלקינו הוי' אחד ואהבת כו'

20 וגם אפילו המוח מקבל חיות מן הלב

Kehot's note points to Zohar III, 161b for these words.

Zohar III, 161b, כסא, זח"ג

KEHOT'S NOTE

ראה זח"ג קסא, ב. רכא, ב ובכ"מ שלבא פליג לכל שייפין.

PARAGRAPH 5

21 צור לבבי

“My flesh and my heart fail; the Rock of my heart and my portion is G-d forever.” The maamar takes “the Rock of my heart” to mean that G-d is the heart from which all life is drawn.

Psalms 73:26

כָּלָה שְׁאָרִי וּלְבָבִי צוּר־לִבִּי וְחִלְקִי אֱלֹהִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

22 ואתה מחי את כולם

“You alone are Havayah ... and You give life to them all, and the host of heaven bows to You.” It supports the statement that all life-force is drawn from G-d.

Nehemiah 9:6

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עֹשֵׂת אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּל־כֶּלֶם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

23 אז תתענג על ה'

“Then you will delight in Havayah, and I will make you ride upon the heights of the earth.” The maamar uses it for the supernal delight, the delight in G-d Himself, which is the “upper waters.”

Isaiah 58:14

אָז תִּתְעַנֵּג עַל־יְהוָה וְהִרְפַּכְתִּידָּ עַל־[בְּמִתִּין] (במותי) אֶרֶץ וְהֶאֱכַלְתִּידָּ נְחֹלֶת יַעֲקֹב אֲבִידָּ כִּי פִי ה' דִּבֶּר:

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

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KEHOT'S NOTE

ישע"י נח, יד.

PARAGRAPH 6

24 **יהי רקיע**
 “Let there be a firmament in the midst of the waters.” The utterance of the second day.

בראשית א':6:1

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:
 And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'
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25 **שמע . . עי רבתי**
 The Zohar notes that the ayin of Shema and the dalet of echad are written large, together spelling ed, “witness,” and that the letters shin and mem of Shema remain. The maamar builds on this, reading Shema as shem, “name,” and the large ayin.

זח"ג רלו, Zohar III, 236bb

KEHOT'S NOTE

זח"ג רלו, ב.

26 **לך ה' הגדולה והגבורה**
 “Yours, Havayah, are the greatness and the might and the beauty and the victory and the splendor, for all that is in heaven and earth; Yours, Havayah, is the kingdom.” The verse names the seven attributes that make up the ayin of seventy.

דברי הימים א כ"ט:י"א:29:11

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"י כל בשמים ובארץ
 לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

27 **יהי אור**
 “And G-d said: Let there be light, and there was light.” The utterance of the first day.

בראשית א':3:1

ויאמר אלקים יהי אור ויהי־אור:

And G-d said: 'Let there be light.' And there was light.

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28 **כי נשגב שמו לבדו**
 “Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heavens.” The maamar reads two levels in it: the Name itself, exalted beyond the world, and only its splendor over creation.

תהילים קמ"ח:יג:148:13

יהללו את־שם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אֲרֶץ וְשָׁמַיִם:

שמע ישראל הוי' אלקינו הוי' אחד ואהבת כו'

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

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KEHOT'S NOTE

תהלים קמח, יג.

29 **בדבר ה' שמים נעשו**
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם לג, ו.

30 **בדבר ה' שמים נעשו**
 “By the word of Havayah the heavens were made, and by the breath of His mouth all their host.” Creation comes through divine speech, the letters of the Name.

תהילים ל"ג:6:33

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְּאָם:

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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31 **ובטובו מחדש בכ"ת**
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 7

32 **יהי אור**
 “Let there be light.” Its letters are drawn from the attribute of Chesed, the attribute of the first day.

בראשית א':3:1

ויאמר אלקים יהי אור ויהי־אור:

And G-d said: 'Let there be light.' And there was light.

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33 **יהי רקיע**
 “Let there be a firmament.” The utterance of the second day, drawn from that day's attribute.

בראשית א':6:1

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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PARAGRAPH 8

34 **ישראל עלה במחשבה**
 The Midrash lists things that preceded the creation of the world: some were created, and some “arose in thought” to be created, among them Israel. The maamar uses it for the souls' root in the Supernal Thought.

בראשית רבה א':ד:4:1

... “ה' קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב):
 “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח,

לעיל פי' בהעלותך כט, ד.

ויע"פ וארא

There, on "Hear, O Israel ... Havayah is One," the Alter Rebbe explains that "one" can mean "the one that is counted," whereas G-d in His essence is singular (yachid), like Yitzchak called "your only one"; He is called One because He is revealed in the seven heavens, the earth and the four directions, which are all nullified to Him.

KEHOT'S NOTE

תו"א נה, ב. אוה"ת שמות כרך ח' ד"ה וארא האי סעי' ה.

40 אין נופל לשון אחד כ"א בהשתלשלות . . והוא ית' אחד בהם

In that transcript of this maamar, the point that "one" applies only within the chain of worlds is given in the name of Chovos HaLevavos (Sha'ar HaYichud, ch. 9): it is "the one that is counted."

KEHOT'S NOTE

בסה"מ תקס"ב ח"א ע' רמט מביא בשם חובת הלבבות שער היחוד פ"ט שהוא אחד המנוי ע"ש. וראה שרש מצות התפלה פרק יח.

41 זרע יצחק יחידו

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

KEHOT'S NOTE

נוסה התפלה.

42 ואתה מחיה את כולם

"And You give life to them all." The maamar reads ve'atah, "and You," as the letters of speech, the level of life that sustains the worlds.

נחמיה ט:ו' Nehemiah 9:6

אתה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לה משתחווים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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43 מכלכל חיים

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

KEHOT'S NOTE

נוסה תפלת שמר"ע.

44 יחיד חי העולמים

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

KEHOT'S NOTE

ברכת ברוך שאמר.

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) "בטרים 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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KEHOT'S NOTE

ראה ב"ר א, ד. נסמן לעיל פי' צו טז, ג.

35 י' רקיעים . . הנרמזים בחי"ת ד'

The Talmud says one who prolongs echad has his days lengthened, especially its dalet, and that one who has made G-d King "above and below and to the four directions of the heavens" need do no more. The Kehot note points here for the allusion in the letters of echad.

ברכות י"ג בבב Berakhot 13b

KEHOT'S NOTE

סמ"ק ס"י קד. הובא בב"י או"ח רסס"א. וראה ברכות יג, ב.

PARAGRAPH 9

36 וזהו שנאמר ב' שמות הוי'

The note refers to the Hemshech of 5672 for this explanation of why the Name Havayah is said twice in the Shema.

KEHOT'S NOTE

ראה המשך בששה"ק תעריב ח"א ע' תצו.

37 וברוח פיו כל צבאם

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The angels, the "host," come from divine speech, below the level of thought from which the souls come.

תהילים ל"ג: Psalms 33:6

בדבר ה' שמים נעשו וברוח פיו כל צבאם:

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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38 וכמ"ש בפרשה בהעלותך

There ve'ahavta, "and you shall love," is read from avah, "will": the will is the inner core of the emotions, since a person's will governs what he feels, and so the verse commands him to turn his will and desire to the love of G-d.

KEHOT'S NOTE

45 | Kehot's note points to Numbers 8:1-12:16 for these words.
 במדבר ח:א-י"ב:ט"ז Numbers 8:1-12:16

PARAGRAPH 10

46 | **כי עמך מקור חיים**
 "For with You is the source of life; in Your light we see light." The maamar reads "with You" as saying that even the source of life is only beside G-d, not His essence.

Psalms 36:10 תהלים ל"ו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֵוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

47 | **אחת היא יונתי**
 "One is she, my dove, my perfect one; one is she to her mother." The maamar applies the beloved's oneness to the soul's level of Yechidah, which receives from G-d as Yachid.

Song of Songs 6:9 שיר השירים ו:ט

אַחַת הִיא יוֹנָתִי תַמְתִּי אַחַת הִיא לְאִמָּה בָּרָה הִיא לְיֹלְדָתָהּ רְאוּהָ בָנוֹת
 וַיֹּאשְׁרוּהָ מְלָכוֹת וּפְלִלְגִישִׁים וַיַּהֲלִיחֶהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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KEHOT'S NOTE

שה"ש ו, ט.

48 | **נק' יחידה . יחיד**
 Kehot's note points to where this is explained further: Etz Chaim.
 KEHOT'S NOTE
 ראה ע"ה ש' דרושי אבי"ע פ"א.

PARAGRAPH 11

49 | **ואהבת את הויה אלקיך**
 "And you shall love Havayah your G-d with all your heart." Here it is the love that comes by itself from contemplating G-d as Yachid.

Deuteronomy 6:5 דברים ו:ה

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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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50 | **ונשב בגיא מול בית פעור**
 "And we dwelt in the valley opposite Beis Pe'or," the verse that closes the account of Moshe's plea at the opening of

שמע ישראל הוי' אלקינו הוי' אחד ואהבת כו'

Parshas Va'eschanan. The maamar reads "valley" as humility and "opposite" as the reverse of Pe'or.

Deuteronomy 3:29 דברים ג:כ"ט

וַנֵּשֶׁב בְּגֵיאַ מוֹל בֵּית פְּעוֹר:

So we abode in the valley over against Beth-peor.

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KEHOT'S NOTE

דברים ג, כט.

51 | **בן סורר זולל וסובא שבתו**
 "If a man has a wayward and rebellious son, who does not listen to the voice of his father or his mother." The Alter Rebbe compares Pe'or's worship to this son's indulgence.

Deuteronomy 21:18 דברים כ"א:י"ח

כִּי־יִהְיֶה לְאִישׁ בֶּן סוֹרֵר וּמוֹרָה אֵינָנו שֹׁמֵעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וַיִּסְרוּ
 אֹתוֹ וְלֹא יִשְׁמָע אֲלֵיהֶם:

If a man have a stubborn and rebellious son, that will not hearken to the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them;

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KEHOT'S NOTE

דברים כא, יח.

52 | **זולל וסובא**
 "This son of ours is wayward and rebellious ... a glutton and a drunkard." Indulgence in the lower waters, the pleasures of this world.

Deuteronomy 21:20 דברים כ"א:כ

וַאֲמָרוּ אֲל־זְקֵנֵי עִירוֹ בְּנֵי זֶה סוֹרֵר וּמוֹרָה אֵינָנו שֹׁמֵעַ בְּקוֹלָנוּ זֹלֵל וְסוֹבָא:

and they shall say unto the elders of his city: 'This our son is stubborn and rebellious, he doth not hearken to our voice; he is a glutton, and a drunkard.'

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53 | **בע"ח שלי"א פ"ה**
 Or HaTorah quotes the Etz Chaim passage the Alter Rebbe cites: the service of Pe'or was for its worshippers to expel the filth to it, for that is its very nourishment, and no flow reaches it except in this way.
 KEHOT'S NOTE

"בענין פעור אשר עבודתה לפעור עצמם ולהוציא הוזהמא אליה, כי זהו מזונה ממש ואין שפע נמשך עליה כ"א עדי"ז עכ"ל" — אוה"ת ואתחנן ע' רו עי"ן שם בארוכה.

54 | **כי כל איש אשר הלך . . ואתם הדבקים**
 "Your eyes saw what Havayah did at Baal Pe'or: every man who followed Baal Pe'or, Havayah your G-d destroyed him from your midst." Those who drew life into the waste became as nothing.

Deuteronomy 4:3 דברים ד:ג

עֵינֵיכֶם הִרְאוּ אֶת אֲשֶׁר־עָשָׂה ה' בְּעַעַל פְּעוֹר כִּי כָל־הָאִישׁ אֲשֶׁר הָלַךְ
 אַחֲרָי בְּעַל־פְּעוֹר הִשְׁמִידוֹ ה' אֱלֹהֶיךָ מִקִּרְבְּךָ:

Your eyes have seen what the L-RD did in Baal-peor; for all the men that followed the Baal of Peor, the L-RD thy G-d hath destroyed them from the midst of thee.

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KEHOT'S NOTE

דברים ד, ג-ד.

55 ואתם הדבקים בה' אלקיכם חיים

"But you who cleave to Havayah your G-d are alive, all of you, today." True life is attachment to G-d.

Deuteronomy 4:4 דברים ד:4

ואתם הדבקים בה' אלקיכם חיים כלכם היום:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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56 למסור נפשו באחד

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה ב"ח או"ח ר"ס סא. שו"ת הרשב"א ח"ה סני"ה. פעי"ח שער הק"ש פי"ב.

PARAGRAPH 13

57 בטל רצונך

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

KEHOT'S NOTE

אבות ב, ד.

58 בטל רצונך

"Nullify your will before His will, so that He will nullify the will of others before your will." The maamar makes it the essence of accepting the yoke of Heaven.

Pirkei Avot 2:4 משנה אבות ב:ד

הוא הנה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע, שסופו להשמע. ואל תאמר לקשאפנה אשנה, שמה לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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59 דאין מלך בלא עם

the passage shares nothing with the note

KEHOT'S NOTE

עמה"מ ש' שעשועי המלך, רפ"א. ס' החיים פ' גאולה, פ"ב. בחי וישב לה, ל. פדרי"א (פ"ג). [כ]. ראה גם לעיל ה, ג. ט, ב. לקמן פ' נצבים נה, ב.

60 אין מלך בלא עם

Rabbeinu Bachya explains that on Rosh Hashanah, the day the world was created, we call G-d "the King," for that day

שמע ישראל הוי' אלקינו הוי' אחד ואהבת כו'

began His works, "for there is no king without a people." The Kehot note gives it among the sources of this saying.

Rabbeinu Bahya, Bereshit 38:30 ל"ח: בראשית ל"ח: רבנו בחיי

61 דאין מלך בלא עם

Before creation the Torah tells G-d: if a king has no army and no camp, over whom does he reign, and if no people praise him, what is his glory? The Kehot note gives it among the sources of this saying.

Pirkei DeRabbi Eliezer 3 פרקי דרבי אליעזר ג'

62 לשון עוממות

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

KEHOT'S NOTE

פסחים (עה, ב) [כ] [שם כז, א].

63 לשון עוממות

The Talmud speaks of "dimmed" (omemos) coals as against glowing ones, and asks whether the word is spelled with alef or ayin, citing "the cedars in the garden of G-d could not dim it." The maamar relates am, "people," to this word for dimness.

Pesachim 75b פסחים ע"ה בב' 75

64 קדש א"ע במותר לך

Explaining why certain rabbinic prohibitions are called "prohibitions of holiness," Rava says: "Sanctify yourself in what is permitted to you." The maamar applies it to refraining from permitted things.

Yevamot 20a:15 יבמות כ"א:ט"ו

איסור קדושה — שניות מדברי סופרים, ואמאי קרי לקה איסור קדושה? אמר אביי: כל המקיים דברי חכמים נקרא קדוש. אמר לקה רבא: וכל שאינו מקיים דברי חכמים, קדוש הוא דלא מיקרי, רשע נמי לא מיקרי! אלא אמר רבא: קדש עצמך במותר לך.

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

KEHOT'S NOTE

יבמות כ, א.

65 ואיש כי ידור נדר לה'

"When a man vows a vow to Havayah, or swears an oath to bind himself with a bond, he shall not break his word." A vow forbids to oneself what is permitted.

Numbers 30:3 במדבר ל"ג:3

איש כי ידור נדר לה' או יהשבע שבועה לאסור אסר על-נפשו לא יחל דברו ככל-היצא מפיו יעשה:

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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KEHOT'S NOTE

במדבר ל, ג.

parable to one who reviews it a hundred and one times.
What goes beyond habit is what counts as service.

חגיגה ט"ב:10 Chagigah 9b:10

אמר לקה בר הי להלל, מאי דכתיב: "ושבתם וראיתם בין צדיק
לרשע בין עובד אלקים לאשר לא עבדו", היינו "צדיק" — היינו "עובד
אלקים", היינו "רשע" — היינו "אשר לא עבדו"! אמר לקה: "עבדו"
ו"לא עבדו" — תרנויהו צדיקי גמורי ניהו, ואינו דומה שונה פרקו
מאה פעמים, לשונה פרקו מאה ואחד.

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KEHOT'S NOTE

חגיגה ט, ב.

77

ואהבת ובכל מאדך

"With all your heart, with all your soul and with all your
might (me'odecha)." The maamar distinguishes "with all
your soul," a love held in the mind, from "with all your
might," a love beyond any vessel.

Deuteronomy 6:5 דברים ו':ה

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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78

אור זרוע לצדיק

"Light is sown for the righteous, and joy for the upright in
heart." Light is "sown": it grows as a seed does.

Psalms 97:11 תהילים צ"ז:11

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright
in heart.

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KEHOT'S NOTE

תהלים צז, יא.

79

וזרעתי לי בארץ

"And I will sow her for Me in the land." Israel is G-d's
seed, sown so that it may grow.

Hosea 2:25 הושע ב':25

וזרעתי לי בארץ ורחמתי את־לא רחמה ואמרתי ללא־עמי עמי־אתה
והוא יאמר אלקי:

And I will sow her unto Me in the land; And I will have com-
passion upon her that had not obtained compassion; And I
will say to them that were not My people: 'Thou art My peo-
ple'; And they shall say: 'Thou art my G-d.'

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KEHOT'S NOTE

הושע ב, כה.

80

ועמי ש"פ בשלח פרעה

There the Alter Rebbe reads "I will sow her for Me in the
land" of Israel in the Egyptian exile: as one who sows a kor
harvests many kors, Israel are G-d's "grain," sown so that

the revelation of His G-dliness may increase and multiply
below as above.

KEHOT'S NOTE

תו"א סא, א.

81

מלכות פה תושבע"פ קרינן לה

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

82

מלי פה ותושבע"פ קרינן לה

In Patach Eliyahu the Sefiros are described as the limbs of
a figure: "Malchus is the mouth; we call it the Oral Torah."
The maamar makes Malchus, the Oral Torah, the vessel for
the love that has no vessel.

Tikkunei Zohar 17a:16-17 תיקוני זוהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא.
תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית
קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה
מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי
אלקינו.

Constantinople, 1740 (CC-BY-NC)

83

מצות המלך

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

KEHOT'S NOTE

להעיר מב"ב קנט, א. תוספתא נגעים פ"ג.

84

ומתניתא וכו'

Rav Pappa gives a mnemonic linking the Mishnah and the
baraisa (matnisa) to Rav Malkiya: "the Mishnah is a
queen" (malkesa). The Kehot note points here for the
text's "and the Mishnah, etc."

Beitzah 28b ביצה כ"ח

KEHOT'S NOTE

ביצה כח, ב. וש"נ

PARAGRAPH 14

85

כן יעמוד זרעכם ושמכם

"For as the new heavens and the new earth that I make en-
dure before Me, says Havayah, so shall your seed and your
name endure." The maamar reads "seed" as the light that
is sown and "name" as accepting the yoke of Heaven.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני
נאם־ה' כן יעמד זרעכם ושמכם:

For as the new heavens and the new earth, which I will
make, shall remain before Me, saith the L-RD, so shall your
seed and your name remain.

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KEHOT'S NOTE

ישע"י סו, כב.

86

אור זרוע

"Light is sown for the righteous." "Your seed" is this sown light.

Psalms 97:11א"י: תהילים

אור זרוע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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87

אשריכם זורעי

"Fortunate are you who sow beside all waters." Another verse of sowing joined to "your seed."

Isaiah 32:20כ"ב: ישעיהו

אשריכם זרעי על כל מים משלחי רגליהשור והחמור:

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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KEHOT'S NOTE

ישעיה לב, כ.

88

ויעש דוד שם

"And David made a name when he returned from smiting Aram." The maamar links "your name" to this verse and to accepting the yoke of the Kingdom of Heaven.

II Samuel 8:13ג"ח: שמואל ב

ויעש דוד שם בשבו מהכותו את ארם בגיא מלח שמונה עשר אלף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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KEHOT'S NOTE

ש"ב ח, יג.

89

ומעין מבית ה' יצא

"And on that day ... a spring shall go forth from the House of Havayah and water the valley of Shittim." The maamar reads it as the lower waters receiving revelation in the Time to Come.

Joel 4:18י"ח: יואל

והיה ביום ההוא יפשו ההרים עסיס והגבעות תלכנה חלב וכל אפיקי יהודה ילכו מים ומעין מבית ה' יצא והשקה את נחל השטים:

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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KEHOT'S NOTE

יואל ד, יח.

90

ומשם יפרד

"A river goes out of Eden to water the garden, and from there it divides and becomes four heads." The lower wa-

ters will no longer be in this state of separation.

Genesis 2:10י"ב: בראשית

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

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

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KEHOT'S NOTE

בראשית ב, י.

91

ע"פ ששים המה מלכות

There the Sages' reading is given: the sixty queens are the sixty tractates, the eighty concubines the baraisos and the countless maidens the halachos, while "one is she, my dove, my perfect one" is the Congregation of Israel, the source of the souls.

KEHOT'S NOTE

לקמן שה"ש לח, ג.

92

ששים המה מלכות

"There are sixty queens and eighty concubines, and maidens without number." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 6:8ח"ו: שיר השירים

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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93

עלי באר

"Then Israel sang this song: Spring up, O well, sing to it." The Alter Rebbe refers to his discourse on this verse in Parshas Chukas.

Numbers 21:17י"ז: במדבר

אז ישיר ישראל את השירה הזאת עלי באר ענרלה:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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94

שמע ישראל

The Midrash asks where Israel merited the recital of Shema, and answers: at the giving of the Torah, when G-d opened with "Hear, O Israel, I am Havayah your G-d," all answered "Havayah is our G-d, Havayah is One," and Moshe said "Blessed be the Name of the glory of His kingdom forever and ever."

Devarim Rabbah 2:31א"ב: דברים רבה

95

שמע ישראל

When Yaakov was about to die he asked his sons whether there was any dispute in their hearts against the Holy One, blessed be He; they answered, "Hear, O Israel, our father ... Havayah is our G-d, Havayah is One," and he said,

"Blessed be the Name of the glory of His kingdom forever and ever."

Bereshit Rabbah 98:3 ג"ח: רבה צ"ח

... שמעו אל ישראל, שבשמים אביכם, שמא יש בלבבכם מחלוקת על הקב"ה! אמר לו: (דברים ו) שמע ישראל אבינו, כשם שאין בלבך מחלוקת על הקדוש ברוך הוא, כך אין בלבנו מחלוקת, אלא ה' אלקינו ה' אחד. אף הוא פירש בשפתיו ואמר: ברוך שם כבוד מלכותו לעולם ועד. רבי ברכיה ורבי חלבו בשם רבי שמואל, הדא הוא, שישאל משכמים ומעריבים בכל יום, ואומרים: שמע ישראל אבינו, ממערת המכפלה, אותו דבר שצויתנו, עדיין הוא נוהג בנו, ה' אלקינו, ה' אחד: "Assemble and hear, sons of Jacob" (Genesis 49:2) - Rabbi Berekhya, sometimes he said it in the name of Rabbi Hiyya and sometimes he said it in the name of the Rabbis from there:). From here [it may be derived] that they were scattered and an angel came and assembled them. Rabbi Tanhuma said: From here, that they were scattered and he assembled them with the Divine Spirit. "And listen to [el] Israel your father" (Genesis 49:2) - Rabbi Yudan and Rabbi Pinhas: Rabbi Yudan said: Listen to the G-d ...

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96

שמע ישראל

Among the ways the soul resembles G-d: the soul is unique in the body and the Holy One, blessed be He, is unique in His world, so let the soul that is unique in the body praise the One who is unique in His world, as it says, "Hear, O Israel ... Havayah is One."

Vayikra Rabbah 4:8 ח"ד: יקרא רבה

97

ברכות ס"פ ואתחנן

Or HaTorah quotes this Midrash: Israel merited the Shema at the giving of the Torah, when G-d said "Hear, O Israel, I am Havayah," all answered "Havayah is our G-d, Havayah is One," and Moshe said "Blessed be the Name...." It discusses the Midrash at length on pp. 355 and 366.

KEHOT'S NOTE

"ומהיכן זכו ישראל לק"ש כו' ממתן תורה כו' א"ל שמע ישראל אנכי ה' כו' נענו כולם ואמרו ה' אלקינו ה' אחד ומשה אמר בשכמל"ו — אוה"ת ואתחנן ע' רב. וראה שם ע' שנה וע' שסו בארוכה.

98

ויחי פצ"ח

Or HaTorah quotes the Midrash on "and listen to Israel your father": the sons told Yaakov, "Hear, O Israel, our father: as there is only One in your heart ... Havayah is our G-d, Havayah is One."

KEHOT'S NOTE

"ע"פ ושמעו אל ישראל (שבשמים) אביכם, אמרו לו שמע ישראל אבינו כו' כשם שאין בלבך אלא אחד כו' ה' אלקינו ה' אחד — אוה"ת ואתחנן ע' רה.

99

ויקרא ס"פ ד'

Or HaTorah quotes the Midrash: let the soul, which is unique (yechidah) in the body, come and praise the Holy One, blessed be He, who is unique in His world, as it says

"Hear, O Israel ... Havayah is One." It echoes the maa-mar's link between the soul's Yechidah and G-d as Yachid.

KEHOT'S NOTE

"תבא הנפש שהיא יחידה בגוף ותקלס להקב"ה שהוא יחיד בעולמו שנאמר שמע ישראל כו' ה' אחד" — אוה"ת ואתחנן ע' רב.

100

ועלי תשוקתו

"I am my beloved's, and his desire is for me." The Midrash on this verse is one of those listed on the Shema.

Song of Songs 7:11 א"י: שיר השירים

אני לדודי ועלי תשוקתו:

I am my beloved's, and his desire is toward me.

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101

נשקד עול

"The yoke of my transgressions is bound by His hand." The Midrash on this verse is one of those listed on the Shema.

Lamentations 1:14 ד"א: איכה

נשקד על פשעי בידו ישתרגו עולו על צוארי הכשיל כחי נתנני אֲדֹנִי בְיָדִי לֹא-אוּכַל קוֹם:

The yoke of my transgressions is impressed by His hand; They are knit together, They are come up upon my neck; He hath made my strength to fail; The L-rd hath delivered me into their hands, Against whom I am not able to stand.

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102

על כן אוחיל לו'

"Havayah is my portion, says my soul; therefore I will hope in Him." The Alter Rebbe places the Midrash's story of Miriam here.

Lamentations 3:24 ג"כ: איכה

חֲלִקִי ה' אֶמְרָה נַפְשִׁי עָלַיִן אוּחִיל לו':

'The L-RD is my portion', saith my soul; 'Therefore will I hope in Him.'

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PARAGRAPH 15

103

ובפסוק חלקי ה'

Or HaTorah quotes the Midrash on "My portion is Havayah": "For Yaakov chose....," "My beloved is mine," "He is my G-d," and also that we say "Havayah is One," and that of the Time to Come it is written, "On that day Havayah will be One."

KEHOT'S NOTE

"כי יעקב בחר כו' דודי לי הוא לי לאלקים כו' וגם מה שאומרים הוי אחד וכתב לע"ל ביום ההוא יהי הוי אחד" — אוה"ת ואתחנן ע' שנה.

104

חלקי ה'

"Havayah is my portion, says my soul; therefore I will hope in Him." The Midrash on this verse is listed among those on the Shema.

Lamentations 3:24 ג"כ: איכה

חֲלִקִי ה' אֶמְרָה נַפְשִׁי עָלַיִן אוּחִיל לו':

'The L-RD is my portion', saith my soul; 'Therefore will I hope in Him.'

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

- 105 "There is one, and there is no second." The Midrash on this verse is listed among those on the Shema.

Ecclesiastes 4:8:ח"ח:ק

יש אחד ואין שני גם בן ואח אינלו ואין קץ לכל-עמלו גם-ענינו (ענינו) לא-תשבע עשר ולמי אני עמל ומחסר את-נפשי מטובה גם-זה הכל וענין רע הוא:

There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labour, neither is his eye satisfied with riches: 'for whom then do I labour, and bereave my soul of pleasure?' This also is vanity, yea, it is a grievous business.

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- 106 מרוע אחד

"The words of the wise are like goads ... given from one Shepherd." The Midrash on this verse is listed among those on the Shema.

Ecclesiastes 12:11:ב"י:קחלת

דברי חכמים כדרכנות וכמשמרות נטועים בעלי אספות נתנו מרעה אחד:

The words of the wise are as goads, and as nails well fastened are those that are composed in collections; they are given from one shepherd.

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- 107 ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע

"See, I have set before you today life and good, and death and evil." The maamar now explains all four terms: life, death, evil below death, and good above life.

Deuteronomy 30:15:ו"ט:דברים

ראה נתתי לפניך היום את-החיים ואת-הטוב ואת-המות ואת-הרע:

See, I have set before thee this day life and good, and death and evil,

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

- 108 Haman's words to Achashverosh: "There is one people, scattered and dispersed among the peoples." The Midrash on this verse is listed among those on the Shema.

Esther 3:8:ח"ג:אסתר

ויאמר המן למלך אחשוורוש ישנו עם אחד מפוזר ומפוזר בין העמים בכל מדינות מלכותך ודתיהם שנות מפלעם ואת-דתהי המלך אינם עשים ולמלך אין-שנה להנחם:

And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them.

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PARAGRAPH 16

- 109 יפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

- 110 יפה שעה אחת בתשובה ומעשים טובים בעוה"ז מכל חיי

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The maamar brings it to show that "good" is above "life."

Pirkei Avot 4:17:י"ז:משנה אבות ד

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

- 111 כי טוב חסדך מחיים

"For Your kindness is better than life; my lips shall praise You." The word tov, "good," is placed above "life."

Psalms 63:4:ד"ג:ס"ג:תהילים

כי-טוב חסדך מחיים שפתי ישבחונך:

For Thy lovingkindness is better than life; My lips shall praise Thee.

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KEHOT'S NOTE

תהלים סג, ד.

- 112 ב-ה הוי' צור עולמים

"Trust in Havayah forever, for with Yah, Havayah is the Rock of the worlds." The Sages read it as the two letters yud and hei with which the worlds were formed.

Isaiah 26:4:ד"כ:ישעיהו

בטחו בה' עדי-עד כי בקה ה' צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע" כו, ד.

- 113 ביו"ד נברא העוה"ב

Rabbi Yehudah bar Rabbi Ilai expounds Isaiah 26:4: these are the two worlds the Holy One, blessed be He, created, one with hei and one with yud; the World to Come was created with yud, because its righteous are few.

Menachot 29b:13-14:י"ג-י"ד:מנחות כ"ט ב

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא

תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן
שלש יגנו

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KEHOT'S NOTE

מנחות כט, ב.

114

חי ואל בחיים

The Rambam writes that G-d, His knowledge and His life are one in every way; were He living with a life and knowing with a knowledge outside Himself, there would be many gods. The Kehot note traces the phrase "living, but not through life" to the Rambam.

משנה תורה, Foundations of the Torah 2:10
הלכות יסודי התורה ב"י

הַקָּדוֹשׁ בְּרוּךְ הוּא מְכִיר אֱמֻתּוֹ וְיוֹדֵעַ אוֹתָהּ כְּמוֹ שֶׁהִיא. וְאִינוּ יוֹדֵעַ בְּדַעַה
שֶׁהִיא חוּץ מִמֶּנּוּ כְּמוֹ שֶׁאֵנוּ יוֹדְעִין. שְׂאִין אֲנוּ וְדַעַתְנוּ אֶחָד אֲכָל הַבּוֹרָא
יִתְבָּרֵךְ הוּא וְדַעַתּוֹ וְחַיּוֹ אֶחָד מְכַל צַד וּמְכַל פְּנֵה וּבְכָל דֶּרֶךְ יְחִיד.
שְׂאֵלְמִי הִיא חַי בְּחַיִּים יוֹדֵעַ בְּדַעַה חוּץ מִמֶּנּוּ הִיוּ שֵׁם אֱלֹהוֹת הִרְבֵּה
הוּא וְחַיּוֹ וְדַעַתּוֹ, וְאִין הַדְּבָר כֵּן אֵלָּא אֶחָד מְכַל צַד וּמְכַל פְּנֵה וּבְכָל דֶּרֶךְ
יְחִיד. נִמְצְאָתָּ אֵתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיֹּדֵעַ וְהוּא הַדַּעַה עֲצָמָה הַכֹּל
אֶחָד. וְדָבָר זֶה אִין ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by
Simon Glazer, 1927 (Public Domain)

115

כי עמך מקור חיים

"For with You is the source of life." Even the source of life is only "with" G-d, secondary and nullified to Him.

Psalms 36:10 ל"ו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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116

והחכ' תחי'

"The advantage of knowledge is that wisdom gives life to those who have it." G-d is above wisdom, the source of life.

קהלת ז':יב"ב Ecclesiastes 7:12

KEHOT'S NOTE

קהלת ז', יב, ושם בלא "ו" החכמה. [כ].

117

חי ולא בחיים

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

KEHOT'S NOTE

לי הרמב"ם ז"ל במו"נ ח"א ובסוף ח' פרקים שלו. וכן בספר היד שלו הי' יסודיות פ"ב [הי"י]. וע' עקרים מאמר ב' פ"ל. ובכוזרי מאמר ב ס"י ב [כ].



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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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