

Discourse 27

*“VeHayah Eikev Tishme’un -
And it shall be, that because you will listen”*

Delivered on Shabbat Parshat Eikev,¹⁷⁵²

The 20th of Menachem-Av, 5716

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁷⁵³ “And it shall be, that because you will listen to these ordinances, to keep and do them; that *HaShem*-יהוה your God, will safeguard for you, the covenant and the kindness that He swore unto your forefathers.” Now, as well known, the explanation,¹⁷⁵⁴ of the word “you will listen-*Tishme’un*-תשמעון” is that it means “you certainly will listen.” This is because the word “because-*Eikev*-עקב” also means “heel,” (which is the lowest extremity of the body) and refers to the generation of the “heels of Moshiach-*Ikveta d’Meshicha*-דמשיחה.” Thus, since they are the final generation (who will experience the redemption) they “certainly will listen.” In other words, specifically **because** they are the final generation, there no longer is the option to wait, and

¹⁷⁵² The Rebbe made some corrections to the transcript of this discourse that is in the library of Agudat Chassidei Chabad.

¹⁷⁵³ Deuteronomy 7:12

¹⁷⁵⁴ See the discourse by the same title from the Tzemach Tzedek which was printed as an independent pamphlet in this year, 5716, with additional citations and annotations from the Rebbe, and subsequently printed in *Ohr HaTorah*, Eikev. Also see the continuation in the next discourse of this year, 5716, Discourse 28.

there no longer is time to push off the refinements (*Birurim*).¹⁷⁵⁵ Therefore, they certainly will listen.

Now, the word “*Tishme’un*-תשמעון” has three meanings. One meaning of “*Tishme’un*-תשמעון” is “to understand” as in the verse,¹⁷⁵⁶ “Speak, for Your servant is listening (*Shome’a*-שמע).” Another meaning of “*Tishme’un*-תשמעון” is “to summon” or “gather together,” as in the verse,¹⁷⁵⁷ “Shaul summoned (*VaYishma*-וישמע) the people.” The simple meaning of “*Tishme’un*-תשמעון” is “to hear.”

Now, the matter of hearing (*Shemiyah*-שמיעה) is related to thought (*Machshavah*). This is because the ear is merely the vessel (*Klee*) by which we hear, but the actual hearing is in the thought [of the brain]. Moreover, hearing (*Shmiyah*) is related to speech (*Dibur*), in that one hears what is spoken. This is the meaning of the words, “Because you will listen (*Tishme’un*-תשמעון) to these ordinances,” which is followed by the words, “to keep (*u’Shmartem*-ושמרתם)” and “do them (*v’Asitem*-ועשיתם).” That is, the actual listening (*Tishme’un*-תשמעון) is in the thought [of the brain], as explained above, that hearing is in thought.

The word “keeping” (*u’Shmartem*-ושמרתם) in the verse, refers to speech, as it states that,¹⁷⁵⁸ “The word ‘to keep-*Shamor*-שמור’ refers to the Mishnah,” (which is the Oral Torah). That is, the Mishnah is the final legal ruling as it comes forth in speech.

¹⁷⁵⁵ Also see the letter of 8 Elul of this year, 5716, printed in *Igrot Kodesh*, Vol. 13, p. 444.

¹⁷⁵⁶ Samuel I 3:10; Also see Kuntres Inyan Tefilah of the Mittler Rebbe, translated as *Praying With Passion*; Likkutei Sichot Vol. 17 p. 112; Likkutei Biurim of Rabbi Hillel Paritcher to Shaar HaYichud of the Mittler Rebbe, translated as *Listen Israel*.

¹⁷⁵⁷ Samuel I 15:4 and elsewhere.

¹⁷⁵⁸ See Talmud Bavli, Kiddushin 37a; Sefer HaMaamarim 5704 p. 133.

For, as long as the intellect is still in thought, it is concealed, and there can be angles in the intellect that lean toward rendering the matter pure and permissible, and other angles that lean toward the opposite verdict.¹⁷⁵⁹ However, once the intellect is revealed in speech with a definitive ruling, the external husks (*Kelipah*) can no longer derive any vitality from it. That is, as long as the matter is still concealed in thought, the external husks (*Kelipah*) can derive vitality, however once the verdict is revealed in speech, they no longer can derive vitality. This then, is the meaning of the teaching, “The word ‘to keep-*Shamor*-שמור’ refers to the Mishnah.” That is, the Mishnah is (the Oral Torah) that reveals the intellect in speech, which guards against the external husks (*Kelipah*) from receiving any vitality.

The word, “and do them (*v’Asitem*-ועשיתם),” refers to action (*Ma’aseh*-מעשה). Therefore, the three words of this verse, “Because you will listen (*Tishme’un*-תשמעון),” “to keep (*u’Shmartem*-ושמרתם)” and “do them (*v’Asitem*-ועשיתם),” correspond to thought, speech and action (*Machshavah, Dibur, Ma’aseh*)

However, the inception of all this are the aspects of thought, speech, and action as they are in thought itself (*Machshavah*),¹⁷⁶⁰ because these are the three meanings of the word, “*Tishme’un*-תשמעון.” That is, “*Tishme’un*-תשמעון” meaning “to understand” (*Havanah*-הבנה), refers to thought of thought (*Machshavah SheB’Machshavah*), “*Tishme’un*-תשמעון” meaning “to summon” or “to gather,” refers to action of thought (*Ma’aseh*

¹⁷⁵⁹ See Talmud Yerushalmi, Sanhedrin 4:2

¹⁷⁶⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41.

SheB'Machshavah) and “*Tishme'un*-תשמעון” meaning “to hear,” refers to speech of thought (*Dibur SheB'Machshavah*), in that he hears what is being spoken.

This then, is the meaning of the verse, “And it shall be, that because you will listen to these ordinances, to keep and do them; that *HaShem*-יהו"ה your God, will safeguard for you, the covenant and the kindness that He swore unto your forefathers.” That is, if “you will listen-*Tishme'un*-תשמעון” in the three aspects of thought, speech, and action of thought (*Machshavah*), and you then listen, keep and do, in thought, speech, and action themselves, then because of this “*HaShem*-יהו"ה your God, will safeguard for you, the covenant and the kindness that He swore unto your forefathers.” These three matters, (the covenant-*Brit*-ברית, the kindness-*Chessed*-חסד, and the oath-*Shevu'ah*-שבועה), are what are drawn down from above.

Now, the covenant (*Brit*-ברית) refers to action (*Ma'aseh*). For, the manner of forming a covenant (*Brit*-ברית) is that one cuts something whole into two, and then the parties to the covenant pass between them.¹⁷⁶¹ Through this, they establish a permanent love between them. That is, their love is established by way of covenant, so that it will remain unmoved even in the circumstance that there no longer is a reason to love, neither from the angle of speech nor from the angle of thought. Nevertheless, because of the covenant that was made between them, the loves remains permanently in place, which is a matter of actualization (*Ma'aseh*).¹⁷⁶²

¹⁷⁶¹ See Likkutei Torah, Nitzavim 44b; Ohr HaTorah Eikev ibid. Ch. 6.

¹⁷⁶² See the discourse entitled “*Mi Manah Afar Yaakov* – Who has calculated the dust of Yaakov,” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 20, Ch. 3 – “This is analogous to two devoted friends who make a solemn

On the other hand, being that kindness is an emotion of the heart and mind, kindness-*Chessed*-חסד refers to thought (*Machshavah*). This is further evidenced in the specific wording of the verse here, which states, “*HaShem*-יהו"ה your God, will safeguard (*Shamor*-שמור) for you... the kindness.” For, as explained about the difference between the words,¹⁷⁶³ “He does kindness-*Oseh Chessed*-עושה חסד,” and the words,¹⁷⁶⁴ “He keeps kindness-*Notzer Chessed*-נוצר חסד,” the words “He does kindness-*Oseh Chessed*-עושה חסד,” refer to the actualization of the kindness. In contrast, the words, “He keeps kindness-*Notzer Chessed*-נוצר חסד,” means that He safeguards (*Shomer*-שומר) the kindness in His heart and in His thought (*Machshavah*). Lastly, the oath-*Shevu'ah*-שבועה refers to speech (*Dibur*).

This then, is the meaning of the above verse, “And it shall be, that because you will listen to these ordinances, to keep and do them; that *HaShem*-יהו"ה will safeguard for you, the covenant, and the kindness that He swore unto your forefathers.” That is, when there is service of *HaShem*-יהו"ה from below to above, in thought, speech, and action (*Machshavah, Dibur, Ma'aseh*), there then will be a drawing down of *HaShem*'s-יהו"ה Supernal thought, speech and action (*Machshavah, Dibur, Ma'aseh*) from above to below.

Now, we must understand the reason for the differences in the order here. For, about the order of serving *HaShem*-יהו"ה, blessed is He, from below to above, the verse states them

oath and form a covenant with each other, that even in the event that their relationship comes to a state in which there no longer is room for love between them, neither in the emotions of the heart nor in the sensitivities of the intellect, they nevertheless form a covenant that this should not cause any weakening of their love for each other,” meaning, in actual action.

¹⁷⁶³ Exodus 20:6

¹⁷⁶⁴ Exodus 34:7

according to their proper order; thought, speech, and action (*Machshavah*, *Dibur* and *Ma'aseh*). That is, the order is that thought (*Machshavah*) is first, followed by speech (*Dibur*) and action (*Ma'aseh*). In contrast, about the drawing of *HaShem*'s-יהו"ה influence from above to below, the verse mentions action (*Ma'aseh*) first, followed by thought and speech (*Machshavah v'Dibur*).

Now, at first glance, since the drawing forth from *HaShem*-יהו"ה above, comes in response to man's service of *HaShem*-יהו"ה below, it would seem that the order of this too should be in the same order as man's service of *HaShem*-יהו"ה below. This being so, why is it that about the order of man's service of *HaShem*-יהו"ה, the order of the verse is that action (*Ma'aseh*) comes after thought and speech (*Machshavah v'Dibur*), whereas about the drawing down of influence from *HaShem*-יהו"ה above, the verse mentions action (*Ma'aseh*) before thought and speech (*Machshavah v'Dibur*)?

2.

The explanation is that the general totality of man's service of *HaShem*-יהו"ה, blessed is He, comes about through contemplation (*Hitbonenut*).¹⁷⁶⁵ For, the core point of our service of *HaShem*-יהו"ה, blessed is He, is as our sages, of blessed

¹⁷⁶⁵ See the introduction to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*; Also see *Kuntres HaHitpa'alut* of the Mittler Rebbe, translated as *Divine Inspiration*, and his *Shaar HaYichud*, translated as *The Gateway to Understanding* (and is also known as *Kuntres HaHitbonenut* – *The Tract on [Chassidic] Contemplation*, and as *The Key to Chassidus*).

memory, stated,¹⁷⁶⁶ on the verse,¹⁷⁶⁷ “To love *HaShem*-יהו"ה your God, and to serve Him with all your heart.” They asked, “What service is performed by the heart?” And answered, “This is prayer.” However, prayer¹⁷⁶⁸ is preceded by the contemplations (*Hitbonenut*) of the *Shema* and the blessings of the *Shema* etc.

Now, the verse states,¹⁷⁶⁹ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One-אחד. The *Aleph*-א-1 of the word One-*Echad*-אחד, indicates *HaShem*-יהו"ה, the Unlimited One, blessed is He, the Master of the World-*Alupho Shel Olam*-אלופו של עולם. The letter *Chet*-ח-8 of the word One-*Echad*-אחד indicates the seven heavenly firmaments and the earth, and the *Dalet*-ד-4 of the word One-*Echad*-אחד indicates the four directions of the world.¹⁷⁷⁰ Now, the *Dalet*-ד of the word One-*Echad*-אחד is a big *Dalet*-ד, referring to the aspect of mature speech (*Gadloot HaDibur*).¹⁷⁷¹ That is, *Dalet*-ד is the aspect of speech (*Dibur*), and the big *Dalet*-ד is the aspect of mature speech (*Gadloot HaDibur*), which is speech as it is in thought (*Machshavah*).

This may be better understood by way of analogy to what we observe in man below. That is, all the particulars of a person’s speech are first included in his thought, as a single thought. In other words, that singular thought is the source of all the particulars in his speech. Furthermore, not only is this thought the

¹⁷⁶⁶ Talmud Bavli, Taanit 2a

¹⁷⁶⁷ Deuteronomy 11:13

¹⁷⁶⁸ Which refers to the *Amidah* prayer.

¹⁷⁶⁹ Deuteronomy 6:4

¹⁷⁷⁰ See *Sefer Mitzvot Katan* cited in *Beit Yosef* to *Orach Chayim* 61; Also see the introduction to *Imrei Binah* *ibid.*, translated as *The Gateway to Understanding*; *Likkutei Sichot*, Vol. 14, p. 22.

¹⁷⁷¹ See the notes at the end of Ch. 37 of *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity* (Vol. 2).

source of the words, but it also includes all the particulars of his speech, even once they are drawn down from his thought.

The same is understood as it is above in *HaShem's* יהו"ה-ה Godliness. That is, all the particulars of the ten utterances by which the world was created,¹⁷⁷² were first included in a single thought that includes them all,¹⁷⁷³ which is the utterance, "In the beginning-*Bereishit*-בראשית God created the heavens and the earth" For, as our sages, of blessed memory, stated,¹⁷⁷⁴ "The verse 'In the beginning-*Bereishit*-בראשית' is also an utterance." Now, two opposites are understood from the wording of this teaching.¹⁷⁷⁵ On the one hand, it is understood that the utterance "In the beginning-*Bereishit*-בראשית" is included in the count of the ten utterances, but on the other hand, it is understood that this utterance is higher than the other utterances, being that it was necessary to inform us that "it too is an utterance." This is because the utterance, "In the beginning-*Bereishit*-בראשית God created the heavens and the earth" is higher than the other utterances. That is, it is the aspect of all the utterances as they are included in *HaShem's* יהו"ה-ה Supernal thought (*Machshavah*). About this utterance our sages, of blessed memory, stated,¹⁷⁷⁶ "Surely [the world] could have been created with one utterance." This "one utterance" is the utterance, "In the beginning-*Bereishit*-בראשית

¹⁷⁷² Mishnah Avot 5:1

¹⁷⁷³ See Zohar II 20a

¹⁷⁷⁴ Talmud Bavli, Rosh HaShanah 32a; Likkutei Torah, Bechukotai; Bamidbar 12d, and elsewhere.

¹⁷⁷⁵ The Talmud (Rosh HaShanah 32a *ibid.*) asks, "Which are these [ten utterances]? [The verses in Genesis 1 beginning with the word,] 'And He said-*Vayomer*-ויאמר.' The Talmud continues, 'There are only nine verses beginning with 'And He said-*Vayomer*-ויאמר' in the Act of Creation?' To which the Talmud answers, 'The verse 'In the beginning-*Bereishit*-בראשית' is also an utterance.'

¹⁷⁷⁶ Mishnah Avot 5:1

God created the heavens and the earth,” which includes all the other utterances. Therefore, from this one utterance, “In the beginning-*Bereishit* בראשית God created the heavens and the earth,” all of creation could have been brought into being.

This then, is the same as the matter of the big *Dalet*-ד, which is the matter of all the particular utterances, as they are in the one thought that includes them all, which is the aspect of mature speech (*Gadlout HaDibur*). That is, this is not the true essence of thought (*Machshavah*), but is rather the matter of speech (*Dibur*), only that it is speech (*Dibur*) as it still is included in thought (*Machshavah*) – which is the aspect of mature speech (*Gadlout HaDibur*).

This then, is the matter of *HaShem* is One-*HaShem Echad*-יהו"ה אחד. That is, it is the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as it is in the aspect of the enlarged *Dalet*-ד, which is mature speech (*Gadlout HaDibur*).

However, who is it, who contemplates and serves *HaShem*-יהו"ה, blessed is He, in this manner of nullification (*Bittul*) to Him? The verse informs us, “Listen (that is contemplate) Israel-*Shema Yisroel* שמע ישראל,” and as it states,¹⁷⁷⁷ “Israel arose in thought.” Now, when it states that “Israel arose in thought,” what is meant is that they arose in *HaShem*’s-יהו"ה Supernal thought (*Machshavah Ila’ah*), which transcends thought as it comes into form and limitation. In other words, not only is this Supernal thought loftier than the aspects of thought of speech (*Machshavah SheB’Dibur*) or of speech of thought (*Dibur SheB’Machshavah*), but it even is loftier than thought of thought (*Machshavah ShaB’Machshavah*).

¹⁷⁷⁷ Midrash Bereishit Rabba 1:4 and elsewhere.

To explain, thought of speech (*Machshavah SheB'Dibur*) takes place when a person is thinking how to speak, meaning, how to clarify the subject through the particulars of his speech, which is not the true essence of thought (*Machshavah*), because it only is thought (*Machshavah*) as it manifests and relates to speech (*Dibur*); that is, he thinks how to speak.

On the other hand, speech of thought (*Dibur SheB'Machshavah*) is the thought (*Machshavah*) itself, as it transcends, but nevertheless includes speech (*Dibur*). This was explained above about the matter of mature speech (*Gadlout HaDibur*), which is the single thought that includes all the particulars that will come out in speech.

However, the true essence of thought (*Machshavah*) is thought of thought (*Machshavah SheB'Machshavah*). This is like when a person is thinking of the essential concept itself, before it manifests in letters, which is higher than intellect of thought once it manifests in letters.

Now, the superiority of intellect as it is before manifesting in letters, over intellect as it is after manifesting in letters, is in two ways. The first, is that intellect as it manifests in letters, takes its form according to the particulars of how it is being explained, whereas before manifestation in letters, it has not yet been given the form of the particulars of an explanation, and therefore, can still be explained in various ways. The second, is that, as the intellect is before manifesting in letters, not only does it not yet have the form of the particulars of the explanation, but beyond this, the intellectual concept itself is in a state of simplicity, meaning that it is a simple concept, without the particulars of the concept itself (not even in a way of explanation).

However, the matter of “Israel arose in thought,” refers to *HaShem*’s-יהו"ה Supernal thought (*Machshavah Ila'ah*) that even transcends the matter of thought of thought (*Machshavah SheB'Machshavah*). For, the matter of thought of thought (*Machshavah SheB'Machshavah*) already has form (*Tzurah*). That is, even though it is entirely free of the particulars of the explanation and the particulars of the concept, nevertheless, at the very least, it has the form of intellect (*Sechel*). However, *HaShem*’s-יהו"ה Supernal thought (*Machshavah Ila'ah*) is absolutely and utterly simple.

3.

However, with the above in mind, we must understand why the soul descended below, which literally is a very great descent “from a high peak to a deep pit.”¹⁷⁷⁸ For, since the root of the souls of Israel is in *HaShem*’s-יהו"ה Supernal thought (*Machshavah Ila'ah*), this being so, to what end did they descend below? However, the explanation is that the descent is for the purpose of ascent, and that the ascent is to an even higher level than *HaShem*’s-יהו"ה Supernal thought (*Machshavah Ila'ah*).

The explanation is that it states in Talmud,¹⁷⁷⁹ “One verse states,¹⁷⁸⁰ ‘And you shall gather your grain,’ whereas another verse states,¹⁷⁸¹ ‘Foreigners will stand and tend to your flocks.’ One verse is speaking about when the children of Israel fulfill the will of the Ever Present One (*HaMakom*-המקום) and the other verse is

¹⁷⁷⁸ Talmud Bavli, Chagigah 5b

¹⁷⁷⁹ Talmud Bavli, Brachot 35b

¹⁷⁸⁰ Deuteronomy 11:14

¹⁷⁸¹ Isaiah 61:5

speaking about when the children Israel do not fulfill the will of the Ever Present One (*HaMakom*-המקום).” The question on this is well known. Namely, the verse “And you shall gather your grain” is stated in the second paragraph of the *Shema*, which begins with the words,¹⁷⁸² “And it shall be that if you listen to My commandments that I command you today, to love *HaShem*-יהו"ה your God, and to serve Him with all your heart and with all your soul etc.” This being so, how can it be said that this paragraph refers to a time when the Jewish people are not fulfilling the will of the Ever Present One (*HaMakom*-המקום), blessed is He?

The Rav, the Maggid of Mezheritch,¹⁷⁸³ answers by explaining that this is because the form of serving *HaShem*-יהו"ה, blessed is He, mentioned in the second paragraph of *Shema*, is only “with all your heart and with all your soul,” and lacks the form of serving *HaShem*-יהו"ה mentioned in the first paragraph of *Shema*, which also includes, “with all your being” (*Bechol Me'odecha*).¹⁷⁸⁴ They therefore said about this, that they “do not fulfill the will of the Ever Present One (*HaMakom*-המקום).”

To further elucidate, the meaning of the words, “They fulfill the will of the Ever Present One,” (*Oseen Retzono Shel Makom*-עושין רצונו של מקום) is that we must “make-עושין His desire-רצונו for a place-*Makom*-של.” The word “place-*Makom*-מקום” refers to the [place of the] chaining down of the worlds (*Seder Hishtalshelut*), whereas the limitless light of *HaShem*-יהו"ה, the

¹⁷⁸² Deuteronomy 11:13

¹⁷⁸³ See Ohr Torah of the Maggid of Mezheritch, Eikev, section entitled “*Mipnei Mah*”; Also see Chiddushei Aggadot of the Maharsha to Brachot 35b *ibid.*; Maamarei Admor HaZaken, 5563 Vol. 2 p. 679, 682; 5569 p. 135; Shaarei Teshuvah Vol. 2 p. 51a; Likkutei Sichot Vol. 12, p. 98 and the citations there.

¹⁷⁸⁴ Deuteronomy 6:5

Unlimited One Himself, blessed is He, transcends place-*Makom*-מקום, as Midrash¹⁷⁸⁵ states on the verse,¹⁷⁸⁶ “Behold, the place (*Makom*-מקום) is with Me,” that, “He is the place (*HaMakom*-מקומו) of the world, but the world is not His place.”¹⁷⁸⁷ It therefore is necessary for us to make-עושינו His desire-רצונו for a place-*Makom*-של מקום.

To further clarify, not only is the desire for a place (*Makom*-מקום) novel, but in fact, even desire (*Ratzon*) itself is novel. This is because the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, “is not of any of these qualities at all.”¹⁷⁸⁸ That is, *HaShem*-יהו"ה utterly transcends all the *Sefirot*, even the aspect of the desire (*Ratzon*) for them, and therefore, in order for desire (*Ratzon*) to exist, it must be brought into novel existence. We therefore pray, “May it be desirable before You etc. (*Yehee Ratzon Milfaneicha*-מלפניך מלפניך),” meaning that new desire (*Ratzon*) should be brought into being.

Now, bringing about *HaShem*'s-יהו"ה desire (*Ratzon*), comes through the Jewish people studying *HaShem*'s-יהו"ה Torah and fulfilling His *mitzvot*, as in the teaching,¹⁷⁸⁹ “It gives Me satisfaction of spirit (*Nachat Ru'ach*) that I spoke and My desire (*Ratzon*) was fulfilled.” That is, through bringing satisfaction of spirit to *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, the Jewish people thereby, “fulfill My desire (*Na'aseh*

¹⁷⁸⁵ Midrash Bereishit Rabba 68:9 and elsewhere.

¹⁷⁸⁶ Exodus 33:21

¹⁷⁸⁷ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, section entitled “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”

¹⁷⁸⁸ Introduction to Tikkunei Zohar 17b

¹⁷⁸⁹ Sifri and Rashi to Numbers 28:8

Retzonee-י"ה רצוני" in action, thus bringing new desire (*Ratzon*) into being.

Now, all the above is about giving novel existence to *HaShem's*-י"ה desire (*Ratzon*) in general, through fulfilling Torah and *mitzvot* in general. However, in order to "actualize His desire for a place," (*Oseen Retzono Shel Makom*-עושי'ן רצונו של מקום), meaning that, "to actualize His desire for a place-*Makom*," fulfilling Torah and *mitzvot* alone is not sufficient, but there also must be love of *HaShem*-י"ה, blessed is He, as indicated by the words "with all your being" (*Bechol Me'odecha*).

That is, to actualize *HaShem's*-י"ה desire (*Ratzon*) in general, service of *HaShem*-י"ה, blessed is He, that stems from the matter of "with all your heart and with all your soul," is sufficient. However, to draw down and actualize a new desire for a place-*Makom*, service of *HaShem*-י"ה that stems from love of Him is needed, as indicated by the words, "with all your being" (*Bechol Me'odecha*).

This is why the sages said about the second paragraph of *Shema*, that, "they do not fulfill the desire of the Ever Present One (*HaMakom*-המקום)," because it lacks serving *HaShem*-י"ה in the way of the first paragraph, which states, "with all your being" (*Bechol Me'odecha*). That is, it is specifically through serving *HaShem*-י"ה, blessed is He, "with all your being" that we "actualize the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום)," blessed is He.

4.

The explanation is that there are two levels of desire (*Ratzon*). There is a lower desire (*Ratzon HaTachton*) and an upper desire (*Ratzon HaElyon*). These two aspects of the desire (*Ratzon*) also exist in the animalistic soul, and by understanding these matters as they are in the animalistic soul, we can thereby understand them as they are in the Godly soul. Moreover, through this, we can understand how they are above, in *HaShem's* יהוה's Godliness.

To explain, the lower desire (*Ratzon HaTachton*) of the animalistic soul, is like when a person desires something that relates to his business affairs. This is desire (*Ratzon*) born of intellect (*Sechel*). That is, if he understands how a certain business model would be good for him, he will desire it, and because he desires it, he will think about it, speak about it, and actually act on it. Now, since this desire is born of intellect (*Sechel*), it is the lower desire (*Ratzon HaTachton*).

The upper desire (*Ratzon HaElyon*) of the animalistic soul transcends intellect (*Sechel*), in that it is not the result of reason and intellect. This is like a person's desire to live, in that he desires that his life should continue and be sustained. Nevertheless, the desire for matters of business is rooted in his desire to live. In other words, through his intellect, his desire to live takes on form, and manifests in various particular desires according to his intellect, in that he conceptualizes and understands what would be good for him. That is, all the particular desires are merely manifestations of his desire to live, as it takes on form according his intellect.

Now, the difference between the lower desire (*Ratzon HaTachton*) and the upper desire (*Ratzon HaElyon*) is that the lower desire (*Ratzon HaTachton*) is limited. In other words, since it is born of intellect (*Sechel*), it therefore is limited to the limitations of intellect. Moreover, these are only the desires of the externality of the soul. For, since they are only born of contemplation (*Hitbonenut*), they therefore only reach the depth of soul that intellect can reach. However, the upper desire (*Ratzon HaElyon*) entirely transcends intellect and is therefore limitless (*Blee Gvul*), being that it comes from the inner essential self of the soul.

With the above in mind, we can also understand how these matters are in the Godly soul, in that it too has a lower desire (*Ratzon HaTachton*) and an upper desire (*Ratzon HaElyon*). Its lower desire (*Ratzon HaTachton*) is the desire for Godliness that comes from one's contemplation (*Hitbonenut*) of matters of Godliness, whereas the upper desire (*Ratzon HaElyon*) is indicated in the verse,¹⁷⁹⁰ "To love *HaShem*-יהו"ה your God... for He is your life." In other words, this is not out of reason and intellect, but is simply because *HaShem*-יהו"ה your God... He is your life! In other words, this is like (how it is in the animalistic soul,) that he desires (*Ratzon*) to live. This is the upper desire (*Ratzon HaElyon*) and is called "the desire of all desires" (*Ra'ava d'Kol Ra'avin*).¹⁷⁹¹

In the same manner, we may understand this as it is above, in *HaShem*'s-יהו"ה Godliness. That is, His lower desire (*Ratzon HaTachton*) is desire that comes forth in the chaining down of the worlds (*Hishtalshelut*) through the intellectual *Sefirah* of wisdom-

¹⁷⁹⁰ Deuteronomy 30:20

¹⁷⁹¹ Zohar II 88b

Chochmah. In contrast, His upper desire (*Ratzon HaElyon*) transcends reason and intellect and is, “the desire of all desires” (*Ra’ava d’Kol Ra’avin*). (This is similar to the explanation about the animalistic soul, that all its particular desires stem from the desire to live.)

This then, is the matter of “actualizing the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום).” That is, we actualize *HaShem*’s-ה"ה desire that transcends the chaining down of the worlds (*Hishtalshelut*) within space-*Makom*-מקום, meaning, within the chaining down of the worlds (*Hishtalshelut*). In other words, by drawing down *HaShem*’s-ה"ה desire (*Ratzon*) that transcends the chaining down of the worlds (*Hishtalshelut*), into the chaining down of the worlds (*Hishtalshelut*), we thereby cause the conduct below to be in a limitless manner, so that even within the limitations of the chaining down of the worlds (*Hishtalshelut*) there is the illumination of *HaShem*-ה"ה, the Unlimited One, blessed is He. This is why about the time that the Jewish people will actualize the will (*Ratzon*) of the Ever Present One (*HaMakom*-המקום),” the verse states,¹⁷⁹² “Foreigners will stand and tend to your flocks,” since at such a time, the conduct will be in a way of limitlessness (*Blee Gvul*), even below.

This is like the verse,¹⁷⁹³ “On that day *HaShem*-ה"ה will be one,” as it states in Talmud,¹⁷⁹⁴ “Right now, I am not called as I am written,” since right now, *HaShem*-ה"ה is concealed. However, in the coming future, *HaShem*-ה"ה will be openly revealed below. This revelation is brought about through loving

¹⁷⁹² Isaiah 61:5

¹⁷⁹³ Zachariah 14:9

¹⁷⁹⁴ Talmud Bavli, Pesachim 50a

HaShem-יהו"ה "with all your being" (*Bechol Me'odecha*).¹⁷⁹⁵ For, to reach the limitless aspect of *HaShem*-יהו"ה, the Unlimited One, blessed is He, He must be served with the limitless aspect of the soul. That is, even though, in and of itself, this is not the true limitlessness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, but is only "with all **your** being" (*Me'od Shelcha*-שלך),¹⁷⁹⁶ nevertheless, since for man, it is an aspect of limitlessness (*Blee Gvul*) and is the aspect of the upper desire (*Ratzon HaElyon*) in man, therefore through this, we also draw down the aspect of *HaShem*'s-יהו"ה upper desire (*Ratzon HaElyon*) blessed is He, as it is above, which is the matter of "actualizing the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום)."

5.

This then, is the meaning of, "Listen Israel, *HaShem* is our God, *HaShem* is One" (*Shema Yisroel, HaShem Elohei"nu, HaShem Echad*-אחד יהו"ה אלהינו יהו"ה ישראל (שמע ישראל יהו"ה אלהינו יהו"ה).

The words "*HaShem* is **our** God-*HaShem Elohei"nu*-יהו"ה אלהינו," means that *HaShem*-יהו"ה, blessed is He, who utterly transcends the chaining down of the worlds (*Hishtalshelut*), is our strength and our life.¹⁷⁹⁷ This refers to the Upper Name *HaShem*-

¹⁷⁹⁵ Deuteronomy 6:5

¹⁷⁹⁶ See Torah Ohr, Mikeitz 39d and elsewhere.

¹⁷⁹⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) & The Gate of His Title (*Shaar HaKinuy*), where it is explained that the title "God-*Elohi*"מ-אלהים" indicates strength, in that it is of the same root as "strong-*Aleem*-אלים," as in the dictum (Gittin 60b and elsewhere), "Whoever is stronger prevails-*Kol d'Aleem Gvar*-כל דאליים גבר." Also see Likkutei Torah, Re'eh, and elsewhere.

יהו"ה, as He transcends all novel existence.¹⁷⁹⁸ The continuation, “*HaShem* is One-*HaShem Echad*-יהו"ה אחד” refers to the lower Name *HaShem*-יהו"ה, as He manifests in the chaining down of the worlds. That is, the lower Name *HaShem*-יהו"ה indicates the constriction of *Tzimtzum* (י), expansive spreading forth (ה), drawing down to below (ו), and spreading out (ה).¹⁷⁹⁹ That is, through this (lower Name *HaShem*-יהו"ה) it is possible for there to be “One-*Echad*,” that is, the existence of the seven heavenly firmaments and earth, and the four directions of space.

This then, is the meaning of “Listen Israel, *HaShem* is our God, *HaShem* is One (*Shema Yisroel, HaShem Elohei*”nu, *HaShem Echad*-יהו"ה אחד יהו"ה אלהינו” (שמע ישראל יהו"ה אחד)). That is, “Listen Israel” (*Shema Yisroel*-שמע ישראל) refers to understanding through contemplation (*Hitbonenut*). “*HaShem* is our God” (*HaShem Elohei*”nu-יהו"ה אלהינו”) means that the upper, transcendent Name *HaShem*-יהו"ה is our strength and life. Because of this, there can be the matter (the lower) Name *HaShem*-יהו"ה of “*HaShem* is One” (*HaShem Echad*-יהו"ה אחד) meaning, sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This then, explains the descent of the soul. For, it is specifically through our contemplation (*Hitbonenut*) below, that we come to serve *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him, which is the service of *HaShem*-יהו"ה, blessed is He, indicated by the words, “And you shall love

¹⁷⁹⁸ That is, the essential name (*Shem HaEtzem*) of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

¹⁷⁹⁹ See *Likkutei Torah*, Beshalach 1a and elsewhere.

HaShem-יהו"ה your God... with all your being (*Bechol Me'odecha*).” Through serving *HaShem*-יהו"ה, blessed is He, in this manner, we “actualize the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום),” meaning that we draw down His upper desire (*Ratzon HaElyon*) that even transcends the source of the souls, that is, it transcends the aspect of His upper thought (*Machshavah Ila'ah*).

6.

This then, is the meaning of the verse,¹⁸⁰⁰ “And it shall be, that because you will **listen** (*Tishme'un*-תשמעון) to these ordinances, to **keep** (*u'Shmartem*-ושמרתם) and **do** them (*v'Asitem-*ועשיתם etc.” That is, this refers to serving *HaShem*-יהו"ה, blessed is He, in thought, speech, and action (*Machshavah, Dibur, Ma'aseh*), as it stems from love of *HaShem*-יהו"ה - “with all your being” (*Bechol Me'odecha*). Through this, “*HaShem*-יהו"ה your God, will safeguard for you, the **covenant** (*Brit*-ברית) and the **kindness** (*Chessed*-חסד) that He **swore** (*Shevu'ah*-שבועה) unto your forefathers.” The covenant (*Brit*), the kindness (*Chessed*) and the oath (*Shevu'ah*) refer to the subsequent drawing down from higher than the chaining down of the worlds (*Hishtalshelut*), and is the matter of “actualizing the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום).”

About this the verse states, “*HaShem*-יהו"ה your God, will safeguard for you, the covenant and **the kindness** (*Chessed*-חסד).”

¹⁸⁰⁰ Deuteronomy 7:12

The meaning here is like what Zohar states¹⁸⁰¹ about the verse,¹⁸⁰² “If a man takes his sister... it is a *Chessed*-חסד.” The Zohar explains, “The ‘man (*Ish*-איש)’ in this verse refers to the Holy One, blessed is He; ‘His sister (*Achoto*-אחותו)’ refers to the ingathering of the souls of Israel (*Knesset Yisroel-Shechinah*). (That is, this refers to the union (*Yichud*) of the Holy One, blessed is He, with the souls of Israel, which is also called, “the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.) And what is the reason? Because it is a kindness-*Chessed*-חסד, in that it certainly is a kindness-*Chessed*-חסד.” In other words, the drawing down below, is out of the kindness-*Chessed* of the Holy One, blessed is He.

This is like the verse,¹⁸⁰³ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are eternal.” Now, the term “remember” only applies if something that can be forgotten. That is, since before *HaShem*-יהו"ה, the entire chaining down of the worlds (*Hishtalshelut*) is utterly inconsequential, we therefore plead to *HaShem*-יהו"ה to “Remember Your mercies and Your kindnesses.” Your “mercies” refers to the thirteen attributes of mercy, which transcend the chaining down of the worlds (*Hishtalshelut*), in that they begin with the words,¹⁸⁰⁴ “*HaShem*-יהו"ה passed before him and proclaimed: *HaShem*-יהו"ה, *HaShem*-יהו"ה.” That is, the words “*HaShem*-יהו"ה passed before him,” refer to His Upper Name *HaShem*-יהו"ה, that transcends the chaining down of the worlds. Moreover, the word “Your kindnesses (*Chassadecha*-חסדיך) refers to the great kindnesses (*Rav Chessed*)

¹⁸⁰¹ Zohar III 7b

¹⁸⁰² Leviticus 20:17

¹⁸⁰³ Psalms 25:6

¹⁸⁰⁴ Exodus 34:6

of *HaShem*-יהו"ה, blessed is He, which also transcend the chaining down of the worlds (*Hishtalshelut*).

Now, it is about these aspects that the verse states, “For they are eternal (*Kee Me’Olam Heima*-המה-עולם).” The word “eternal-*Olam*-עולם” is of the same root as “concealment-*He’elem*-העלם,”¹⁸⁰⁵ indicating that they are concealed in their Source. That is, they are like the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) or like the ten *Sefirot* of *Akudim*. This aspect must be drawn down into the world (*Olam*-עולם) according to its simple meaning, that is, even below, there should be a drawing forth of the limitlessness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, through which the verse,¹⁸⁰⁶ “Foreigners will stand and tend to your flocks,” will be fulfilled.

This is specifically brought about through loving *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me’odecha*). In other words, it is not enough just to fulfill Torah and *mitzvot* in our thoughts, speech and actions, because thought, speech, and action are only garments (*Levushim*) of the soul, which cannot at all compare to the powers of the soul itself, and certainly not to the matter of desire (*Ratzon*). For, as known, thought and speech are similar to cause and effect, in that relative to speech (*Dibur*), thought (*Machshavah*) is the cause. The same is true of the relationship between speech (*Dibur*) and action (*Ma’aseh*). In contrast, thought, speech and action, cannot at all be compared to the powers of the soul itself, especially to the desire (*Ratzon*) of the soul. Therefore, it is necessary for our service of *HaShem*-יהו"ה, blessed is He, to specifically be “with all your being”

¹⁸⁰⁵ See Likkutei Torah Bamidbar 5c, Shlach 37d, and elsewhere.

¹⁸⁰⁶ Isaiah 61:5

(*Bechol Me'odecha*). For, through this, *HaShem's* יהו"ה Upper Desire (*Ratzon HaElyon*) is drawn down.

However, for love of *HaShem* יהו"ה, blessed is He, to be “with all your being” (*Bechol Me'odecha*) and draw down *HaShem's* יהו"ה Supernal Desire (*Ratzon HaElyon*), there must be a covenant (*Brit*). For, since novel created beings are of utterly no consequence, how could they possibly bring about such a drawing forth by their service? However, because of the covenant (*Brit*), their service of *HaShem* יהו"ה, blessed is He, affects a drawing down of revelation from Above to below. This is why the verse mentions the covenant (*Brit*-ברית) first, and only then mentions the kindness (*Chessed*-חסד) and the oath (*Shevu'ah*-שבועה), because the general matter of bringing about such revelation depends on the covenant (*Brit*-ברית).

This then, is the meaning of the words, “And it shall be, that because you will listen-*Tishme'un* תשמעון” to these ordinances, to keep and do them; that *HaShem* יהו"ה your God will safeguard for you, the covenant and the kindness that He swore unto your forefathers.” That is, as explained above (in chapter one), that the word *Tishme'un* תשמעון means “you certainly will listen,” therefore in our time, which is called, the “heels of Moshiach-*Ikveta d'Meshicha* דמשיחה,” “you certainly will listen,” in a way of “with all your being.” Through doing this, “*HaShem* יהו"ה your God, will safeguard the covenant (*Brit*) etc.,” so that the redemption from the exile will be with an upraised arm, through our righteous redeemer Moshiach, may it be speedily in our days!