

Discourse 41

“*v’Atah Yisroel... -
Now, O’ Israel...*”

Delivered on Shabbat Parshat Eikev,
23rd of Menachem-Av, 5728²⁵⁷²
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁵⁷³ “Now, O’ Israel, what does *HaShem*-יהו"ה your God ask of you? Only that you fear etc.” It states in Talmud,²⁵⁷⁴ “A person is obligated to recite one-hundred (*Me’ah*-מאה) blessings every day, as it states, “Now, O’ Israel what (*Mah*-מה) does *HaShem*-יהו"ה your God ask of you,” “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה.”²⁵⁷⁵

Now, this must be better understood, since “what-*Mah*-מה” and “one-hundred-*Me’ah*-מאה” are two different matters, and moreover, they are opposites. This is because the word “what-*Mah*-מה” indicates that the matter (being discussed) is something small.²⁵⁷⁶

²⁵⁷² The original discourse was edited by the Rebbe and published as a pamphlet for the 20th of Menachem-Av 5751.

²⁵⁷³ Deuteronomy 10:12

²⁵⁷⁴ Talmud Bavli, Menachot 43b

²⁵⁷⁵ Tosefot [to Menachot] *ibid.* (citing Rashi; Also see Chiddushei Aggadot of the Maharsha there); This is likewise stated in Zohar III 179a; beginning of Tanya Rabbati; Aruch section on “*Me’ah*-מאה”; Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Tefillah, beginning of Siman 46, and elsewhere.

²⁵⁷⁶ As in the words of the Talmud (Brachot 33b; Megillah 25a) “a minor matter.”

In contrast, “one-hundred-*Me’ah*-מאה” is²⁵⁷⁷ a large number such that it is the perfection of numeration.²⁵⁷⁸ [This is especially so according to the explanation in Chassidus,²⁵⁷⁹ that what is added to “one-hundred-*Me’ah*-מאה” over and above “what-*Mah*-מה” is the letter *Aleph*-אֵלֶּף, which shares the same letters as the word “wondrous-*Pele*-פֶּלֶא,” and refers to the surrounding light (*Ohr HaSovev*) of *HaShem*-יְהוָה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).]

We also must understand the statement in Tur,²⁵⁸⁰ said in the name of Rav Natronai Ga’on, that the matter of making one-hundred blessings every day was established by King Dovid, as the verse states,²⁵⁸¹ “The words of the man who was established on high,” in which the word “on high-*Al*-עַל־” has the numerical value of 100, whereas the teaching “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה” is only an allusion (*Asmachta*).²⁵⁸²

The reason Dovid established that one-hundred blessings be recited is (as Tur writes there) because every day one-hundred

²⁵⁷⁷ Also see Chiddushei Aggadot of the Maharsha to Menachot ibid., that “what-*Mah*-מה” is indicative of something small, and through adding an *Aleph*-א to it “it becomes one-hundred-*Me’ah*-מאה according to the mystery of *Aleph-Yod-Kof*-א"י-ק 1,10,100.”

²⁵⁷⁸ For, in the letters (*Otiyot*), the largest number is hundreds – See Likkutei Torah, beginning of Zot HaBrachah. Also see Chiddushei Aggadot of the Maharsha ibid.

²⁵⁷⁹ Ohr HaTorah, Eikev p. 588; [Ohr HaTorah] ibid. (Vol. 5) p. 2,033, and elsewhere. To point out, according to one explanation – the *Aleph*-אֵלֶּף of “one-hundred-*Me’ah*-מאה” hints at the Ancient One-*Atik*, as will be mentioned later in chapter five.

²⁵⁸⁰ [Tur], Orach Chayim, Siman 46 – also cited in the Shulchan Aruch of the Alter Rebbe ibid. section 1; Also see Midrash Bamidbar Rabba 18:21; Tanchuma Korach 12.

²⁵⁸¹ Samuel II 23:1

²⁵⁸² As the Tur writes there, “They based it upon the allusion in the exegesis of the verses,” and in Shulchan Aruch of the Alter Rebbe, “There is an allusion to the matter from the Torah.”

Jews were dying and they did not know why, until Dovid investigated and understood through Divine Inspiration (*Ru'ach HaKodesh*) and established that one-hundred blessings be recited every day.

Now, this must be better understood. For, from the fact that the obligation to bless one-hundred blessings every day is derived (by way of allusion (*Asmachta*)) from the verse, “What does *HaShem*-יהו"ה your God ask of you? Only that you fear *HaShem*-יהו"ה your God... and love Him,” it is understood that to come to fear of *HaShem*-יהו"ה, blessed is He, and love of Him, this is through [reciting] the one-hundred blessings.²⁵⁸³ Yet, even so, throughout many generations (when one-hundred people did not die) they did not establish that one-hundred blessings be recited daily.

2.

This may be understood based on the explanation in the discourses²⁵⁸⁴ that explain the matter of the blessings, on the verse,²⁵⁸⁵ “Blessed is [*HaShem*-יהו"ה, the God of Israel], from the world to the world,” that [the word] “Blessed-*Baruch*-ברוך” is the matter of drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*).

²⁵⁸³ See Shulchan Aruch of the Alter Rebbe there that “the one-hundred blessings which are to fear *HaShem*-יהו"ה and to love Him.” Also see Chiddushei Aggadot of the Maharsha there, that the fact that *HaShem*-יהו"ה, your God, asks one-hundred blessings of you “is solely for the intention that you fear etc.”

²⁵⁸⁴ See at length in Ohr HaTorah, Bereishit Vol. 3, discourse entitled “*Lehavin Inyan HaBrachot*” (551a and on); *Hemshech* “*Chayav Adam Levarech*” 5638, Ch. 4 (Sefer HaMaamarim 5638 p. 94 and on).

²⁵⁸⁵ Psalms 41:14

In the matter of the *Sefirot*, this is the drawing down from Understanding-*Binah* (the concealed world – *Alma d'Itkasiya*) to Kingship-*Malchut* (the revealed world – *Alma d'Itgaliya*). In the matter of the names, this is the drawing down from the Upper Name *HaShem*-יהו"ה to the lower Name *HaShem*-יהו"ה.

The relationship between Understanding-*Binah* and Kingship-*Malchut* and the two Names *HaShem*-יהו"ה is because the Upper Name *HaShem*-יהו"ה is the aspect of His surrounding transcendent light (*Sovev*) and the revelation of the Crown-*Keter* (His surrounding light – *Sovev*) is in Understanding-*Binah*.

The lower Name *HaShem*-יהו"ה is the aspect of His light that fills the worlds (*Memaleh*) this being *Zeir Anpin*, which illuminates within Kingship-*Malchut*. The matter of the blessing (*Brachah*) is the drawing down of the revelation of the Upper Name *HaShem*-יהו"ה into the lower Name *HaShem*-יהו"ה.

It is explained in the discourses, that the drawing down of the Upper Name *HaShem*-יהו"ה into the lower Name *HaShem*-יהו"ה brought about through the blessing (*Brachah*), is in a way that the two Name's *HaShem*-יהו"ה become bound together. That is, even though [the verse states] "*HaShem*-יהו"ה, *HaShem*-יהו"ה"²⁵⁸⁶ with a pause in the cantillation between them,²⁵⁸⁷ nonetheless, the pause in the cantillation is not a complete separation (as with the other partitions (*Parsa'ot*)). Beyond this, it states in *Pardes* [Rimonim]²⁵⁸⁸ that the pause in the cantillation between the two Names *HaShem*-יהו"ה unifies and bonds them, [and] through the blessing (*Brachah*) the bond between the two names is a complete bond and unity.

²⁵⁸⁶ [Exodus 34:6]

²⁵⁸⁷ Zohar III 138a (Idra Rabba)

²⁵⁸⁸ [Pardes Rimonim], Shaar HaTa'amim, Ch. 3 – cited in Ohr HaTorah ibid. p. 554b, and in the aforementioned *Hemshech* Ch. 9 (p. 109).

3.

Now, according to what is known,²⁵⁸⁹ that man's toil - (as an arousal from below) through which a drawing down is caused (the arousal from Above) - must be akin to the drawing down, it can be said that the toil by which the blessing and the drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*) is caused, is love [of *HaShem*-יהוה, blessed is He] "with all your soul."

The explanation is that "with all your soul" means with all the powers of the soul, these being the intellect (*Sechel*) and the emotions (*Midot*).²⁵⁹⁰ It can be said that the intention in this is that the superiority of love of Him "with all your soul" over love of Him "with all your heart" is that in love of Him "with all your heart," the primary thing is the emotion. [This is why it states about it, "with all your heart," in that the heart is the place of the emotions (*Midot*)].

This is because the comprehension that gives rise to this love is in the externality (*Chitzoniyut*) of the intellect (*Sechel*), which relates to the emotions (*Midot*), and the grasp of this aspect²⁵⁹¹ is in the brains and does not illuminate in the heart, and therefore, the birth of the love from the intellect is not in an automatic way, but rather, the intellect must cause the love.

In contrast, when it comes to love of Him "with all your soul," the grasp from which the love comes forth is in the inner aspect (*Pnimiyut*) of the intellect (*Sechel*), and the grasp of this

²⁵⁸⁹ See at length in Torat Menachem Sefer HaMaamarim Shvat p. 325

²⁵⁹⁰ See Likkutei Torah, Shir HaShirim 49b and elsewhere.

²⁵⁹¹ See at length in Sefer HaMaamarim 5665 p. 43 and elsewhere.

aspect illuminates²⁵⁹² in the heart, and therefore the drawing forth of the love from the intellect (*Sechel*) is in an automatic way. It is for this reason that it states about it “with all your soul,” [meaning], with all the powers of the soul, since the intellect (*Sechel*) is also sensed in this love.

[We can connect this with the explanation elsewhere,²⁵⁹³ that love of Him “with all your heart” is only in the heart, whereas love of Him “with all your soul” (is not only in the heart, but) also spreads forth in all the powers and limbs. It can be said that the intention in this is that love of Him “with all your heart” is that one’s fulfillment of the *mitzvot* due to his love of *HaShem*-יהוה is in a way the love **has an effect** on his deeds.

In contrast, in love of Him “with all your soul,” one’s fulfillment of the *mitzvot* is as though it is automatic. It can be said that the drawing down of the emotions (*Midot*) into the powers that are below them is comparable to the drawing down of the emotions (*Midot*) themselves, that the emotions (*Midot*) can be drawn forth from the intellect (*Sechel*) in a manner that is like an action, in that the intellect (*Sechel*) must activate the emotion, and their being drawn down into the powers below them is in a way of an action.

Then there are the emotions (*Midot*) that are drawn down from the intellect (*Sechel*) in an automatic way, being that the intellect (*Sechel*) also illuminates in the heart – and their drawing down into the powers below them is in a way that the emotions (*Midot*) themselves spread forth in all the powers and limbs, and

²⁵⁹² [See Sefer HaMaamarim 5665 p. 43 *ibid.* and elsewhere.]

²⁵⁹³ *Hemshech* 5666 p. 497; Sefer HaMaamarim 5689 p. 263 [p. 354 in the new edition]; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 351a and elsewhere.

their effect upon the powers and limbs is in a way that is automatic.]

Now, since the intellect (*Mochin*) is concealed, whereas the emotions (*Midot*) are revealed,²⁵⁹⁴ therefore, through love of Him “with all your soul,” when the intellect (*Mochin*) also illuminates in the heart, there is caused to be the blessing (*Brachah*) and the drawing down from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*).

4.

Another explanation of the difference between love of Him “with all your heart” and love of Him “with all your soul,”²⁵⁹⁵ is that love of Him “with all your heart” is in the aspect of His light that fills all worlds (*Memaleh Kol Almin*). For, since the vitality that is of the aspect of His light that fills all worlds (*Memaleh Kol Almin*) is manifest in the creations in a way that is internal to them (*b’Pnimityut*), therefore, through contemplation (*Hitbonenut*) this vitality is sensed even by the animalistic soul, and thus the love of Him is “with all your heart” [meaning], “with both your inclinations.”²⁵⁹⁶

In contrast, love of Him, “with all your soul,” is in the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*). Thus, since His surrounding light (*Ohr HaSovev*) transcends manifestation in the worlds, therefore through one sensing the wondrousness of the limitless light of the Unlimited

²⁵⁹⁴ Likkutei Torah, beginning of Parshat Pekudei, and elsewhere.

²⁵⁹⁵ See Torat Menachem, Sefer HaMaamarim Tishrei p. 92; Also see the discourse entitled “*Vayedaber... Zot Chukat HaTorah*” 5729 Ch. 9 (Torat Menachem, Sefer HaMaamarim Tammuz, p. 29), and elsewhere.

²⁵⁹⁶ Talmud Bavli, Brachot 54a – in the Mishnah; Sifrei (cited in Rashi) to the verse [Deuteronomy 6:5].

One (His surrounding light – *Sovev*) his love of *HaShem*-יהו"ה will be in a way of self-sacrifice (*Mesirat Nefesh*), “even if He takes your soul.”²⁵⁹⁷

Based on this, the relationship between love of Him “with all your soul” and the drawing down from the concealed world (*Alma d'Itkasiya*) (this being the matter of the blessing-*Brachah*) is not only in regard to the matter of the concealed world (*Alma d'Itkasiya*) as it is in the *Sefirot*, that is, Understanding-*Binah*, but it rather is also in regard to the matter of the concealed world (*Alma d'Itkasiya*) (that is, His surrounding light – *Sovev*) as it is in regard to all revelations (His light that fills all worlds – *Memaleh*).

It can be said that the fact that love that stems from the sense of the wondrousness of the limitless light of the Unlimited One, causes the drawing down from the concealed world (His surrounding light - *Sovev*) to the revealed world (His manifest light – *Memaleh*) is primarily when this love, which stems from the aspect of the *Chayah* [of the soul] (the encompassing aspect – *Makif*) is also sensed in his *Nefesh*, *Ru'ach* and *Neshamah*, (the inner manifest aspects – *Pnimi*). Through this a bond is caused between His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

5.

Now, as known,²⁵⁹⁸ for there to be the bond between His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*), this is brought about through a drawing down of the limitless light

²⁵⁹⁷ Talmud Bavli, Brachot 54a – in the Mishnah; Sifrei (cited in Rashi) to the verse [Deuteronomy 6:5].

²⁵⁹⁸ Torat Menachem, Sefer HaMaamarim Tishrei p. 94; Also see note 53 there.

of the Unlimited One that transcends [both] His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

This then, is the meaning of, “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה.”” “What-*Mah*-מה” is Kingship-*Malchut*, which is His inner manifest light (*Memaleh*), whereas “One-hundred-*Me’ah*-מאה” is the Long Patient One-*Arich*, which is His surrounding light (*Sovev*). “Do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה,” thus means that even within “What-*Mah*-מה” (His inner manifest light – *Memaleh*) there be the drawing down of “One-hundred-*Me’ah*-מאה” (His surrounding light – *Sovev*).

The difference between “one-hundred-*Me’ah*-מאה” and “what-*Mah*-מה” is that the letter *Aleph*-א"ל is added to it, the *Aleph*-א"ל being the aspect of the Ancient One-*Atik* (the aspect of “One, but not in enumeration”)²⁵⁹⁹ which transcends His surrounding light (*Sovev*).

It can be said that the reason that through adding the *Aleph*-א"ל to the word “what-*Mah*-מה” it becomes “one-hundred-*Me’ah*-מאה,” is because the *Aleph*-א"ל is the aspect of the Ancient One-*Atik*, and there thereby is caused to be a bond between His surrounding light (“one-hundred-*Me’ah*-מאה”) and His inner manifest light (“what-*Mah*-מה”). Therefore, through (adding) the *Aleph*-א"ל, “what-*Mah*-מה” is made into “one-hundred-*Me’ah*-מאה.”

The same is so in man’s service of *HaShem*-יהו"ה, blessed is He. That is, for there to be the bond of the aspect of the *Chayah* (the encompassing light [of the soul] – *Makif*) with the aspects of the *Nefesh*, *Ru’ach*, and *Neshamah* (the inner manifest light [of the

²⁵⁹⁹ Introduction to Tikkunei Zohar – Patach Eliyahu. See Ohr HaTorah and Biurei Zohar *ibid.*, that this refers to the Ancient One-*Atik*.

soul] – *Pnimi*), so that the love of Him “with all your soul” will also be sensed in the inner manifest powers [of the soul], [and similarly, the bond between the intellect (*Mochin*) and the emotions (*Midot*)],²⁶⁰⁰ this is brought about through serving Him with self-sacrifice (*Mesirat Nefesh*) stemming from the aspect of the *Yechidah* [essence of the soul].²⁶⁰¹

It can be said that one of the explanations of this, is that through one giving himself up to Godliness, the substance of all the powers of his soul are to fulfill the desire of the Holy One, blessed is He. Thus, since the substance of [both] the encompassing light (*Makif*) and the inner manifest light (*Pnimi*) [of the soul] [and likewise, the intellect (*Mochin*) and the emotions (*Midot*)], are not an existence unto themselves, but exist only to fulfill the desire of the Holy One, blessed is He, they therefore do not oppose each other, but on the contrary, unify with each other.

6.

This then, is why reciting one-hundred blessings every day was specifically established when one-hundred people were dying every day. This is because the revelation of the power of self-sacrifice (*Mesirat Nefesh*) is brought about through concealment and hiddenness. [This is based on what is known,²⁶⁰² that during the time of the exile, and especially in the generation of “the footsteps of Moshiach,” the power of self-sacrifice (*Mesirat Nefesh*) is revealed to an even greater degree than during the time

²⁶⁰⁰ See before in chapter three.

²⁶⁰¹ See the citations in *Torat Menachem*, *Sefer HaMaamarim Kislev*, beginning of p. 26, note 97.

²⁶⁰² See *Sefer HaMaamarim* 5648 p. 187 and on; 5684 p. 290 and on; 5685 p. 258 and on; 5709 p. 119 and on; Discourse entitled “*Ein HaKadosh Baruch Hoo Ba B'Trunya*” at the beginning of *Sefer HaMaamarim Yiddish*, and elsewhere.

of the Holy Temple.] Therefore, the matter of reciting one-hundred blessings every day was specifically established when one-hundred people were dying each day.

This is because the reason one-hundred people were dying each day (one hundred souls being the wholeness and perfection of numeration), is because there then was a state and standing that was the opposite of being free of the angel of death,²⁶⁰³ which is the evil inclination.²⁶⁰⁴ This thereby aroused their power of self-sacrifice (*Mesirat Nefesh*) at that time. This is why they then established to bless one-hundred blessings, in that it through them a bond is caused between His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

For, through the revelation of (the power of self-sacrifice, which stems from) the *Yechidah* essence of the soul, there is caused to be the drawing down of the Ancient One-*Atik*, the *Aleph*-אל"ף of "one-hundred-*Me'ah*-מאה," the aspect of "One but not in enumeration," and through this there was caused to be the bond of "what-*Mah*-מה" (His inner manifest light – *Memaleh*) with "one-hundred-*Me'ah*-מאה" (His surrounding light – *Sovev*) - "do not read it as 'what-*Mah*-מה,' but rather as 'one-hundred-*Me'ah*-מאה.'"

With the above in mind we can also explain the teaching of Midrash,²⁶⁰⁵ "The word 'Now-*Atah*-עתה' refers only to repentance (*Teshuvah*), as the verse states, 'Now-*v'Atah*-ועתה, O' Israel, what does *HaShem*-יהו"ה your God ask of you.'"

²⁶⁰³ See Midrash Shemot Rabba 41:7

²⁶⁰⁴ Talmud Bavli, Bava Batra 16a

²⁶⁰⁵ Midrash Bereishit Rabba 21:6

According to what is known,²⁶⁰⁶ that all explanations of a particular verse are related to each other, it is understood that “*HaShem*-יהו"ה your God asking what-*Mah*-מה of you,” meaning, “one-hundred-*Me'ah*-מאה” blessings, is related to the matter of repentance (*Teshuvah*), “and Now-*v'Atah*-ועתה.” For, since those who return in repentance (*Baalei Teshuvah*) conquer their inclinations to a greater degree than the Righteous (*Tzaddikim*),²⁶⁰⁷ and since for a person to stand in opposition to his inclination, this is through remembering the matter of self-sacrifice (*Mesirat Nefesh*),²⁶⁰⁸ therefore, the primary revelation of the power of self-sacrifice (*Mesirat Nefesh*) is in those who return in repentance (*Baalei Teshuvah*).

This then, is the meaning of “Now-*v'Atah*-ועתה, O' Israel, what does *HaShem*-יהו"ה your God ask of you.” That is, through the revelation of self-sacrifice (*Mesirat Nefesh*) brought about through repentance (*Teshuvah*) - “and Now-*v'Atah*-ועתה” - it is possible for there to be the matter of “one-hundred-*Me'ah*-מאה” blessings, “what-*Mah*-מה does *HaShem*-יהו"ה your God, ask of you.”

7.

Now, we must better understand this. For, in the above-mentioned derivation, for “what-*Mah*-מה” (Kingship-*Malchut*, His manifest light – *Memaleh*) to be “one-hundred-*Me'ah*-מאה” (the Long Patient One-*Arich*, His surrounding light – *Sovev*), this is brought about through the *Aleph*-א"ף (the Ancient One-*Atik*)

²⁶⁰⁶ As in the known proof for this from Shaatnez (Talmud Bavli, Niddah 61b) – See Likkutei Sichot Vol. 3, p. 782 and elsewhere.

²⁶⁰⁷ Mishneh Torah, Hilchot Teshuvah 7:4

²⁶⁰⁸ Tanya, Likkutei Amarim, end of Ch. 25

being added to it. However, “what-*Mah*-מה” itself does not have the matter of “one-hundred-*Me’ah*-מאה” in it, not even in a concealed way. However, from the words of our sages, of blessed memory, “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה,’” namely, that “one-hundred-*Me’ah*-מאה” is the way to read (*Kri*) the written word (*Ktiv*) “what-*Mah*-מה” (and the written word (*Ktiv*) and read word (*Kri*) are the concealed (*He’elem*) and the revealed (*Giluy*)),²⁶⁰⁹ this seems to indicate that in “what-*Mah*-מה” itself there is the matter of “one-hundred-*Me’ah*-מאה,” only that it is concealed.

We also must understand why in the first paragraph [of the *Shema* recital] it states, “with all your heart and with all your soul and with all your more,”²⁶¹⁰ and in the second paragraph it only states “with all your hearts and with all your souls.”²⁶¹¹ At first glance, being that the second paragraph discusses those who require the warning, “beware for yourselves, lest your heart be seduced etc.,” it would seem that the second paragraph relates to the matter of self-sacrifice (*Mesirat Nefesh*) to a greater extent. However, even so, the matter of “with all your more” (*Bechol Me’odecha*-בכל מאדך) (which seemingly relates to the matter of self-sacrifice (*Mesirat Nefesh*), is specifically stated in the first paragraph.

It can be said that the explanation is that the matter of “with all your more” as it is in the form of love (“you shall love...

²⁶⁰⁹ See Iggeret HaKodesh, Epistle 19 (128a); Also see the end of *Hemshech “Chayav Adam Levarech”* 5638 (p. 78 (Sefer HaMaamarim 5638 p. 212)) in regard to the matter of the written word (*Ktiv*) and the read word (*Kri*) of “what-*Mah*-מה” and “one-hundred-*Me’ah*-מאה” (only that over there it is explaining the matter as it is in the Father-*Abba* (i.e., Wisdom-*Chochmah*) and Mother-*Imma* (i.e., Understanding-*Binah*).

²⁶¹⁰ Deuteronomy 6:5

²⁶¹¹ Deuteronomy 11:13

with all your more”) is that the matter of love (like all emotions) is **the feeling** that he loves, only that the love is limitless, this being the revelation of the essence of the soul as it relates to revelation (feeling).

This is because the love that stems from the revealed powers (including the love that stems from encompassing aspect of the *Chayah*) is limited, whereas the love of “with all your more” which is limitless, is from the essence of the soul (as it relates to revelation). However, the revelation of the essence of the soul, which transcends relation to revelation, is the matter of self-sacrifice (*Mesirat Nefesh*). That is, the fact that every single Jew, including the least of the least amongst them, will give his life up for the sanctification of the Name *HaShem* יהו"ה, is not because of the sense of love, being that he does not give up his life because he desires to do so,²⁶¹² but rather because **he is incapable** of separating from *HaShem*’s יהו"ה Oneness, Heaven forbid.²⁶¹³

The same is so of fulfilling all the 613 *mitzvot* as they come from recalling the matter of self-sacrifice (*Mesirat Nefesh*). For, when one contemplates (**and senses** in himself) that through every sin, he is caused to be separated from *HaShem*’s יהו"ה Oneness, blessed is He, like the sin of idolatry, the fact that he does not sin is because **he is incapable** of separating from His Oneness, Heaven forbid. This is why the second paragraph of the *Shema* recital does not mention “with all your more,” since the warning of “beware for yourselves, lest your heart be seduced etc.,” is (not just through the love of “with all your more,” but) through

²⁶¹² The word “love-*Ahavah*-אהבה” is of the root “*Avah*-אבה” which means “desire-*Ratzon*-רצון” (Likkutei Torah, Beha’alotcha 29d, and elsewhere).

²⁶¹³ See Tanya, Likkutei Amarim, end of Ch. 18 that “it is altogether impossible.” See at length in *Hemshech* 5666 p. 267 (copied in *Torat Menachem*, Sefer HaMaamarim Av, end of p. 210, note 30).

recalling the matter of self-sacrifice (*Mesirat Nefesh*) as a result of which **he is incapable** of transgressing the command of *HaShem*-יהו"ה.

8.

This then, is the meaning of [the verse], “Now, O’ Israel, what does *HaShem*-יהו"ה your God ask of you.” That is, “what-*Mah*-מה” is the matter of self-nullification (*Bittul*) as in the verse, “and what-*Mah*-מה are we.”²⁶¹⁴ This is the essential nullification (*Bittul*) stemming from the essence of the soul. Thus, the explanation of “What-*Mah*-מה does *HaShem*-יהו"ה your God ask of you,” is that *HaShem*-יהו"ה your God, asks of you [to have] the nullification (*Bittul*) of “What-*Mah*-מה.”

Although this nullification (*Bittul*) (stemming from the essence of the soul) is always in a state of fullness and perfection, nevertheless, the nullification of “What-*Mah*-מה” present in every Jew is in a state of concealment. This concealment is not just due to the animalistic soul that covers and conceals it, but is rather also because, in and of itself, it is concealed, being that it transcends the revelation,²⁶¹⁵ and *HaShem*-יהו"ה your God asks of you that you reveal the “What-*Ma*”*H*-ה.”

In this request (that *HaShem*-יהו"ה your God requests that you reveal the “What-*Ma*”*H*-ה”) there are two matters. There is the revelation of the “What-*Ma*”*H*-ה” brought about through recollecting the matter of self-sacrifice (*Mesirat Nefesh*). Then there is the revelation of [self-sacrifice] through the “one-hundred-

²⁶¹⁴ Exodus 16:7

²⁶¹⁵ See Likkutei Torah, Shir HaShirim 5d in explanation of the verse (Song of Songs 1:6), “Do not look upon me that I am black-*Shcharchoret*-שחרחרת,” which is a doubled “blackness-*Shachroot*-שחררות.” See there.

Me'ah-מאה” blessings,²⁶¹⁶ (as in the teaching of our sages, of blessed memory, “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me'ah*-מאה”), this being the bond between the aspect of the *Chayah* of the soul and the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah* of the soul, through which there is the revelation of the “What-*Ma*”H-ה”מ” of the aspect of the *Yechidah* essence of the soul. (This is because for there be the bond between the encompassing aspect (*Makif*) and the inner manifest aspect (*Pnimi*), this is specifically brought about by the essential self of the soul.)

With the above in mind, we can understand why “one-hundred-*Me'ah*-מאה” is the way to read (*Kri*) “What-*Mah*-מה.” This is because the nullification (*Bittul*) of “What-*Ma*”H-ה”מ” stemming from the essence of the soul is the aspect of concealment that transcends revelation (the written word - *Ktiv*), whereas “one-hundred-*Me'ah*-מאה,” which is the bond between the *Chayah* and the *Nefesh*, *Ru'ach*, and *Neshamah*, brought about through the revelation of the essence of the soul, is the revelation (the read word – *Kri*) of “What-*Mah*-מה.”

[We should add that even the *Aleph*-א of “What-*Mah*-מה” which is the aspect of the *Yechidah* of the soul, through which the bond is caused between the *Chayah* of the soul and the *Nefesh*, *Ru'ach* and *Neshamah* of the soul, is below the aspect of “What-*Mah*-מה.” This is because the aspect of the *Yechidah* (that is, the *Aleph*-א of the “one-hundred-*Me'ah*-מאה”) through which the bond between the *Chayah* and the *Nefesh*, *Ru'ach*, and *Neshamah* is caused, is the essence [of the soul] that relates to the revealed

²⁶¹⁶ Also see the above-mentioned discourse (Torat Menachem, Sefer HaMaamarim ibid. p. 214 and on) that through revealing the “What-*Ma*”H-ה”מ” through the “one-hundred-*Me'ah*-מאה” blessings, elevation is added to it.

powers [of the soul], whereas the nullification (*Bittul*) of “What-*Ma”H-מ"ה*” stems from the essence of the soul that transcends relation to revelation.]

Now, through the Jewish people fulfilling the request of the Holy One, blessed is He, to reveal the “What-*Ma”H-מ"ה*” of the soul in the two above-mentioned ways – the revelation of the “What-*Ma”H-מ"ה*” itself as it transcends form, and its revelation as it is drawn down to have an effect on the particular levels of the soul (the *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah*) – there thereby is caused that the Holy One, blessed is He, fulfills the request of the Jewish people, both the general and essential request of, “**One** thing I ask,”²⁶¹⁷ as it is unto itself – “Would that I dwell in the House of *HaShem-יהוה* all the days of my life,” and also as it is drawn into the many particulars (“to behold the sweetness of *HaShem-יהוה* and to contemplate in His sanctuary etc.”) and the Holy One, blessed is He, grants each and every Jew to be inscribed and sealed for a good and sweet new year,²⁶¹⁸ both physically and spiritually, below ten handsbreadths.

²⁶¹⁷ Psalms 27:4; See Midrash Tehillim there, that the fact that he initially said “One thing I ask,” but then enumerated several things, is similar to the fact that it states, “What does *HaShem-יהוה* your God ask of you, **only** that you fear,” but then adds several particulars. See Likkutei Torah, Masei 96b and on; Also see the above-mentioned discourse, Ch. 3 (Torat Menachem, Sefer HaMaamarim ibid. p. 209).

²⁶¹⁸ To point out what has been discussed numerous times (Likkutei Sichot Vol. 4 p. 1103 in the notes, and elsewhere), on the 20th of Av which is 40 days prior to Rosh HaShanah, the preparations for Rosh HaShanah begin (in regard to various matters).