

Discourse 39

*“U’Khtavtam Al Mezuzot... -
And you shall write them on the doorposts...”*

Delivered on Shabbat Parshat Eikev,
18th of Menachem-Av, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁰⁰ “And you shall write them on the doorposts of your house and upon your gates.” In the discourse by this title of the year 5629,¹²⁰¹ (said one-hundred years ago), the Maharash states that we must better understand the matter of the Mezuzah affixed at the entry of the house. He explains that the house (*Bayit*-בית) refers to the general totality of the world,¹²⁰² and that when each and every person enters to live in the “house,” they must affix the Mezuzah in order to contemplate and draw down the Godliness of *HaShem*-יהו"ה, blessed is He, into the world at large, in order that the world will be sustained etc.

That is, just as we affix a Mezuzah to a specific house to indicate that the house and everything in it, including the master of the house, are the property of the Holy One, blessed

¹²⁰⁰ Deuteronomy 11:20

¹²⁰¹ Sefer HaMaamarim 5629 p. 305

¹²⁰² See Midrash Vayikra Rabba 11:1

is He,¹²⁰³ through which protection for the house by the Holy One, blessed is He,¹²⁰⁴ is caused, the same is so that there is a matter of the Mezuzah as it relates to the world at large.

This refers to the matter of the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, [about whom it states],¹²⁰⁵ "You are called 'man-*Adam*-אדם,'" in that they repair the world so that it will be fitting to be a dwelling place for the Supernal Man, and moreover not just that it will be **fitting** to be a dwelling place, but that it **actually** will be a dwelling place for Him, blessed is He, by which the protection of the world at large is caused.

This also is the explanation of the matter of "affixing" the Mezuzah, as in the precise wording of the blessing, "[Who commanded us] **to affix-Likvo'a לקבוע** a Mezuzah."¹²⁰⁶ This is because since it is through the Mezuzah that the house (whether the particular house or the general "house" of the world) are made to be **a dwelling place** for Him, blessed is He, this therefore is a matter that is "affixed-*Kavu'a קבוע*" [indicating permanence] (that is, a permanent residence), in that "that which is permanent (*Kavu'a קבוע*) is not nullified."¹²⁰⁷

[To point out, the law that that which is permanent (*Kavu'a קבוע*) is not nullified is certainly Biblical, and is unlike other things that are not nullified, in which there is discussion

¹²⁰³ Also see Torah Ohr, Mikeitz 43c; Ohr HaTorah, Chanukah 334a; Sefer HaMaamarim 5679 p. 145; 5698 p. 180.

¹²⁰⁴ See Talmud Bavli, Avodah Zarah 11a; Tur, Yoreh De'ah 285; Likkutei Sichot, Vol. 19, p. 121 and on.

¹²⁰⁵ Talmud Bavli, Yevamot 61a

¹²⁰⁶ Mishneh Torah, Hilchot Mezuzah 5:7; Tur and Shulchan Aruch, Yoreh De'ah 289:1

¹²⁰⁷ Talmud Bavli, Ketubot 15a; Zevachim 73b and Tosefot there; See Eit Sofer (of Rabbi Eliezer Zusman Sofer), *Al Sugiyot HaShas – Klall "Kavua."*

as to whether they are Biblical or Rabbinic.¹²⁰⁸ In other words, the absence of the nullification of that which is permanent (*Kavu'a*-קָבֹועַ) is not because of boundaries and protective fences [around the law] etc., but is primary to the law itself.]

Now, this matter, that through the Mezuzah the world at large is caused to be a dwelling place for Him, blessed is He, is currently in a state of concealment. However, in the coming future it will be revealed. Then too it will be necessary for there to be the protection through the Mezuzot “on the doorposts of your house and upon your gates,” which “comes to include... the gates of the cities.”¹²⁰⁹ For, even though in the coming future “Yerushalayim will be settled beyond its walls,”¹²¹⁰ nonetheless, there also will be the matter of a “wall,” as it states,¹²¹¹ “I will be for it... a wall of fire around [it].”

2.

In the discourse he continues [and states]: In order to understand the matter of the Mezuzah, we must preface with the explanation of the verse,¹²¹² “But if the slave shall say... then he shall bring him to the door or the doorpost (Mezuzah) and his master shall bore through his ear with an awl etc.” About this our sages, of blessed memory, stated,¹²¹³ “Why is it that the ear [must be pierced, over any other limb]...? This is because

¹²⁰⁸ See Rama to Yore De'ah, 110:1; Mishneh LaMelech, Hilchot Me'ilah 7:6

¹²⁰⁹ Talmud Bavli, Yoma 11a; Rashi and Deuteronomy 6:9

¹²¹⁰ Zachariah 2:8

¹²¹¹ Zachariah 2:9

¹²¹² Exodus 21:5-6

¹²¹³ Talmud Bavli, Kiddushin 22b and Rashi to Exodus 21:6 *ibid.*

the ear that heard what I said at Mount Sinai,¹²¹⁴ ‘For the children of Israel are My servants,’ and yet went and procured a different master for itself, let the door and the doorpost who were witnesses [in Egypt] etc.” This demonstrates that the matter of the Mezuzah (the doorpost) relates to the ear and the sense of hearing in a person.

Now, as known,¹²¹⁵ every *mitzvah* relates to a specific matter in man. For example, in the general service of Him “with all your heart, and with all your soul, and with all your more,”¹²¹⁶ there are *mitzvot* that relate to a person’s money, about which the verse states “with all your more” (*Bechol Me’odecha*-בְּכֹל מְאֹדְךָ) meaning,¹²¹⁷ “with all your money,” such as the *mitzvah* of Mezuzah (and similarly, the *mitzvah* Tefillin, mentioned before it in the Torah).¹²¹⁸

There then are *mitzvot* that relate to the person himself, such as the *mitzvah* of love (*Ahavah*) of *HaShem*-יְהוָה. More specifically, the place of the *mitzvah* of love (*Ahavah*) of Him is in the right ventricle of the heart. That is, even though the love must be “with all your heart, and with all your soul, and with all your more,” nonetheless, love of Him is primarily in the right ventricle of the heart, and from there it spreads forth to “all your heart etc.”¹²¹⁹

The same is so of the *mitzvah* of Mezuzah, that even though it generally relates to a one’s money, nevertheless, more

¹²¹⁴ Leviticus 25:55

¹²¹⁵ See at length in Sefer Chareidim

¹²¹⁶ Deuteronomy 6:5

¹²¹⁷ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Rashi to Deuteronomy 6:5 *ibid*.

¹²¹⁸ Deuteronomy 6:8

¹²¹⁹ See Tanya, Likkutei Amarim, Ch. 9

specifically it relates to the person himself, and relates to the ear and to one's sense of hearing.

With the above in mind, there is a sweetness¹²²⁰ to the fact that the above-mentioned discourse, entitled “*u’Khetavtem* – and you shall write them” was said in the Torah portion of Eikev, even though the verse “*u’Khetavtem* – and you shall write them etc.,” is in the Torah portion of Va’etchanan¹²²¹ which precedes the Torah portion of Eikev.

[To point out, even this matter – that is, the verse about which the discourse was said – is part and parcel of the Torah teachings of our Rebbes, our leaders.] This is because the difference between the Torah portion of Va’etchanan and the Torah portion of Eikev is that in the Torah portion of Va’etchanan it states,¹²²² “Let me now cross **and see** (*v’Er’eh-ראראה*) etc.” That is, Moshe requested and desired to bring the matter of seeing (*Re’iyah-ראיה*) about.¹²²³ [Even though he did not bring about the drawing forth of the aspect of seeing (*Re’iyah-ראיה*), but only the aspect of hearing (*Shemiyah-שמיעה*), as it states afterwards,¹²²⁴ “Now, O’ Israel, Listen-*Shema-שמע* etc.,” he nevertheless drew forth the matter of seeing (*Re’iyah-ראיה*) in an encompassing way (*Makif*).¹²²⁵ Moreover, as known, he indeed drew forth and brought about

¹²²⁰ Also see Likkutei Sichot Vol. 7, p. 28, note 56; Vol. 9 p. 77 note 42.

¹²²¹ Deuteronomy 6:9

¹²²² Deuteronomy 3:25

¹²²³ Likkutei Torah, Va’etchanan 2d and on

¹²²⁴ Deuteronomy 4:1

¹²²⁵ See Likkutei Torah, Va’etchanan 3d; Maamarei Admor HaZaken 5563 Vol. 2, p. 669 and on; Shaarei Teshuvah of the Mittler Rebbe Vol. 2, p. 104b and on; Maamarei Admor HaEmtza’ee, Hanachot 5577 p. 271.

the matter of actual seeing (*Re'iyah*-ראיה) for singularly unique individuals (*Yechidei Segulah*).]¹²²⁶

In contrast, in the Torah portion of Eikev it states,¹²²⁷ “It shall be that because **you will listen-*Tishme'un*** תשמעון,” this being specifically the matter of hearing (*Shemiyah*-שמיעה). Thus, since the content of this discourse is about the superiority of the matter of **hearing** (*Shemiyah*-שמיעה) (as will be explained) it therefore relates to the Torah portion of Eikev, the substance of which is “It shall be that because you will listen-*Tishme'un* תשמעון.”

Now, to point out based on the explanation in Ohr HaTorah¹²²⁸ on [the words], “It shall be that because you will listen-*Tishme'un* תשמעון,” the word “*Shemiyah*-שמיעה” includes three meanings, these being the three aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*).

The first explanation is that it means “understanding” as in the verse,¹²²⁹ “Speak, for your servant is listening-*Shome'ah* שומע” meaning “understanding” (in thought – *Machshavah*). The second is that it is a word meaning “to summon,” as in [the verse],¹²³⁰ “Shaul summoned-*Vayeshama* וישמע the people” (in action – *Ma'aseh*). The third is in the literal sense, that it means “hearing” with the ear (this being the matter of speech (*Dibur*) since it is the ear that hears the speech).

¹²²⁶ Maamarei Admor HaZaken, Shaarei Teshuvah and Maamarei Admor HaEmtza'ee *ibid*.

¹²²⁷ Deuteronomy 7:12

¹²²⁸ Ohr HaTorah, Eikev p. 491 and on

¹²²⁹ Samuel I 3:10

¹²³⁰ Samuel I 15:4

He continues to explain that the three above-mentioned explanations [of the word “*Shemiyah*-שמיעה], these being thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) are in **thought** (*Machshavah*) itself. Thus, since the continuation of the verse states, “([It shall be that because] you listen-*Tishme’un*-תשמעון...) and you guard and you do them,” in which “and you guard-*u’Shemartem*-ושמרתם” refers to the matter of speech (*Dibur*), as in the teaching of our sages, of blessed memory,¹²³¹ “‘guard-*Shamor*-שמור’ refers to Mishnah,” meaning “guard them in [your] mouth,” and “you do them-*v’Asitem*-ועשיתם” refers to the matter of action (*Ma’aseh*-מעשה), and it is understood that “you listen-*Tishme’un*-תשמעון” refers to the matter of thought (*Machshavah*).

It therefore must be said that the three explanations of the word “you listen-*Tishme’un*-תשמעון” are thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) as they are in thought (*Machshavah*) itself. That is, there is thought of thought (*Machshavah SheB’Machshavah*), there is speech of thought (*Dibur SheB’Machshavah*), and there is action of thought (*Ma’aseh SheB’Machshavah*).

Nevertheless, it is understood that when it states, “It shall be that because you listen-*Tishme’un*-תשמעון,” it also is referring to listening with the ear in the literal sense. For, if the intention was only to the matter of thought (*Machshavah*) (as in the three above-mentioned explanations, these being the three matters of thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) as they are within thought (*Machshavah*)), the verse would not need to use the word “you listen-*Tishme’un*-תשמעון,”

¹²³¹ See Sifri to Deuteronomy 11:32; 12:1; Rashi to Deuteronomy 12:28

(since it then would be necessary to bring proof that it is a word denoting understanding) but would have instead used a word for “understanding.”

The same applies to the explanation that it refers to the matter of action (*Ma'aseh*), in which case it would have been necessary to use a word that denotes action. Thus, since it specifically uses the word “you listen-*Tishme'un*-תשמעון,” we see that it primarily refers to listening with the ear in the literal sense.

3.

The discourse continues and states: We must therefore understand what the matter of “the ear that heard” is. To explain, there are two aspects, these being seeing (*Re'iyah*-ראיה) and hearing (*Shemiyah*-שמיעה). Moshe requested, “Let me now cross and see (*Er'eh*-ואראה) the land etc.,” but he only brought about, “Now, O' Israel, **listen**-*Shma*-שמע to the statutes,” this being the aspect of hearing (*Shemiyah*-שמיעה).

This being so, seeing (*Re'iyah*-ראיה) is higher than the hearing (*Shemiyah*-שמיעה). However, we nonetheless find that in the aspect of hearing (*Shemiyah*-שמיעה) there is an element of superiority and elevation over and above even the aspect of seeing (*Re'iyah*-ראיה).

The explanation is that it generally is known that seeing (*Re'iyah*-ראיה) is higher than hearing (*Shemiyah*-שמיעה), as in the teaching of our sages, of blessed memory,¹²³² “Hearing (*Shemiyah*-שמיעה) cannot compare to seeing (*Re'iyah*-ראיה).”

¹²³² See Mechilta to Exodus 19:9 (Yitro)

The reason¹²³³ is because it specifically is through seeing that the greatest recognition of the truth of that which was seen is caused, such that there is no room for the opposite in him, being that he saw it himself. This is why a witness cannot be a judge, “for once he has seen... he will be incapable of finding cause to exonerate.”¹²³⁴

In contrast, when one has [only] heard about something, there is room for its opposite as well. For example, with a judge, though he hears the words of the witnesses, he nonetheless is able to find cause to exonerate, and moreover, it is imperative that he finds grounds to exonerate. This is because when all [the judges] find him liable (and the same applies if they all find him to be exonerated) this proves that there was not proper investigation into the matter and it is not a true judgment.¹²³⁵

However, there also is an element of superiority to hearing (*Shemiyah*-שמיעה) over and above seeing (*Re'iyah*-ראיה). As he brings in the discourse,¹²³⁶ this is like the teaching of our sages, of blessed memory,¹²³⁷ that “a sage is greater than a prophet,” even though prophecy is with the aspect of seeing (*Re'iyah*) whereas a wise sage is only with the aspect of hearing (*Shemiyah*). The reason is as explained at length in Iggeret HaKodesh,¹²³⁸ that through hearing, the sage can grasp aspects

¹²³³ See Sefer HaMaamarim 5663 p. 13 and on

¹²³⁴ Talmud Bavli, Rosh HaShanah 26a

¹²³⁵ Mishneh Torah, Hilchot Sanhedrin, beginning of Ch. 9

¹²³⁶ Sefer HaMaamarim 5629 ibid. p. 307

¹²³⁷ Talmud Bavli, Bava Batra 12a

¹²³⁸ Tanya, Iggeret HaKodesh, Epistle 19

that are much higher than aspects that can be seen by the prophet.

To explain, when it comes to the matter of prophecy, even about our teacher Moshe, the master of all prophets, the verse states,¹²³⁹ “You will see My back (*Achorai*-אָחֹרַי), but My face (*Panai*-פָּנִי) shall not be seen.” About this our sages, of blessed memory, stated,¹²⁴⁰ “He showed him the knot of the Tefillin on the back [of the head],” meaning, only the aspect of the backside (*Achorayim*).

This is so even though the matter of grasp (*Hasagah*) can even be in levels that are higher than the aspect of “My back-*Achorai*-אָחֹרַי.” For example, in regard to Moshe himself, from the very fact that he requested,¹²⁴¹ “Please **show me** now Your glory” (to which *HaShem*-ה' responded, “You will see My back (*Achorai*-אָחֹרַי), but My face (*Panai*-פָּנִי) shall not be seen”) this demonstrates that the matter of his **grasp** (*Hasagah*) was also in aspects that transcend “My back (*Achorai*-אָחֹרַי).”

We similarly find in the Zohar and in the writings of the Arizal that many levels are explained which are much higher, beyond all comparison, to the aspect called “My back” (*Achorai*-אָחֹרַי). That is, according to all the explanations in the books of Kabbalah about what the aspect of “My back-*Achorai*-אָחֹרַי” refers to, in the Zohar and in the writings of the Arizal there are levels that are explained which are much higher. Thus, “a sage is greater than a prophet,” being that with his wisdom he is able to grasp much higher than those levels that can

¹²³⁹ Exodus 33:23

¹²⁴⁰ Talmud Bavli, Brachot 7a and Rashi there

¹²⁴¹ Exodus 33:18

descend below into the aspect of revelations to prophets in prophetic visions, being that whatever can descend and be revealed to them is on lower levels etc.

The reason¹²⁴² is because prophecy is the aspect of actual sight of the essential being of the thing, literally, like seeing with the physical eye, which is the [actual] sense of sight (*Re'iyah*). However, because of the limitations of the body it is impossible to see anything but the lowest levels that are measured and limited etc., just as the physical eye is only capable of seeing something limited, which has the form of imagery etc.

About this our sages, of blessed memory, stated,¹²⁴³ “During their lifetimes they do not see, but in their deaths they see.” That is, during their lifetimes they do not see because of the limitations of the body, such that even about our teacher Moshe the verse states, “You shall see My back (*Achorai*-אָחֹרַי)” alone. Only upon their deaths, after the separation and expiry of the soul from the body, is when they see.

In contrast, this is not so of the matter of comprehension (*Hasagah*), for since this is not manifest inwardly to the same degree as the matter of sight (*Re'iyah*), it therefore is possible for it to even be into more Supernal levels that transcend measure and limitation.

We thus find that there is an element of superiority to seeing (*Re'iyah*-רֵאִיָּה) and there is an element of superiority to hearing (*Shemiyah*-שְׁמִיעָה) and that both are true. That is, in the

¹²⁴² Also see Maamarei Admor HaZaken 5563 Vol. 1, p. 278 and on; p. 285 and on; Sefer HaMitzvot of the Tzemach Tzedek 172b and on.

¹²⁴³ Torat Kohanim to Leviticus 1:1; Midrash Bamidbar Rabba, end of Ch. 14.

levels in which the matter of seeing (*Re'iyah*) is possible, the matter of seeing (*Re'iyah*) is greater than hearing (*Shemiyah*). However, in higher levels that cannot be revealed in the aspect of seeing (*Re'iyah*), hearing (*Shemiyah*) is greater than seeing (*Re'iyah*), since specifically through hearing (*Shemiyah*) it is possible to grasp those levels.

We similarly find that there is an element of superiority to seeing (*Re'iyah*) and an element of superiority to hearing (*Shemiyah*) as they are throughout all generations as a whole. This is because our sages, of blessed memory, stated¹²⁴⁴ that upon the destruction of the Holy Temple, prophecy (the matter of seeing-*Re'iyah*) ceased. Thus, the time of the destruction and exile is a matter of descent relative to the time of the Holy Temple, at which time there was the cessation of the matter of seeing (*Re'iyah*) that transcends the matter of hearing (*Shemiyah*).

Nevertheless, the matter of hearing (*Shemiyah*) is present during the time of exile to a greater extent than during the time of the Holy Temple, this being the matter of the analysis and give and take [of questions and answers] that are specifically present in the Babylonian Talmud. This is as our sages, of blessed memory, stated that the verse,¹²⁴⁵ ““He has made me dwell in dark places,”¹²⁴⁶ refers to the Talmud of Babylonia,” the place of exile. That is, specifically through this we come to a much higher grasp, as our sages of blessed

¹²⁴⁴ See Talmud Bavli, Yoma 9b; Rashi to Yoma 21b (entitled “*Aron*-ארון”).

¹²⁴⁵ Talmud Bavli, Sanhedrin 24a; See Shaarei Orah of the Mittler Rebbe 22b and on; *Hemshech* 5666 p. 90 and on.

¹²⁴⁶ Lamentations 3:6

memory, expounded¹²⁴⁷ on the verse,¹²⁴⁸ “What He will do for one who awaits-*Mechakeh* מחכה Him,”¹²⁴⁹ meaning, “To those who are persistent-*Dachakin* דחקין with the words of the Torah.”

4.

However, *HaShem*’s יהו"ה ultimate Supernal intention is that even those levels that transcend limitations, and even those levels that completely transcend limitation, should be drawn down in an inner manifest way (*b’Pnimityut*). It can be said that this is why in the discourse¹²⁵⁰ he adds that there is another matter in the word “hearing-*Shemiyah* שמיעה,” which is the matter of “obeying-*Shemiyah* שמיעה,” in that it is a matter of accepting the yoke (*Kabbalat Ol*).

About this Shmuel told Shaul,¹²⁵¹ “To obey-*Shmo’ah* שמוע is better than a choice offering.” This is because Shaul followed rationale and reasoning, leaving the best of the sheep to bring them as offerings, and about this Shmuel chastised him stating, “To obey-*Shmo’ah* שמוע is better than a choice offering.” That is, the matter of listening (*Shemiyah* שמיעה) and accepting the command alone, without any rationalization, but solely out of adhesion to the aspect of the Unlimited One, who is the Master of the desire, is much higher than sacrificial

¹²⁴⁷ Zohar I 130b

¹²⁴⁸ Isaiah 64:3; See *Hemshech* 5666 p. 78 and on.

¹²⁴⁹ The word “awaits-*Mechakeh* מחכה” shares the same letters as “Wisdom-*Chochmah* חכמה.”

¹²⁵⁰ Sefer HaMaamarim ibid. p. 306.

¹²⁵¹ Samuel I 15:22

offerings, which are of the aspect of the reasonings (*Ta'amim*) of the Wisdom-*Chochmah*.

That is, in the “listening-*Shemiyah*-שמיעה” of accepting the yoke (*Kabbalat Ol*) there are two elements of superiority, in that there is grasp of levels that transcend limitation, but this nonetheless is drawn down in an inner manifest way (*b'Pnimityut*).

The explanation is that the “listening-*Shemiyah*-שמיעה” of accepting the yoke (*Kabbalat Ol*) is the matter of “the ear that heard on Mount Sinai what I said, ‘For the children of Israel are My servants,’” this being the matter of “hearing” (*Shemiyah*-שמיעה) that relates to the *mitzvah* of Mezuzah.

This is why when there is a blemish in this hearing by him acquiring another master for himself, that “then he shall bring him to the door or the doorpost (Mezuzah) and his master shall bore through his ear.” From this it is understood that when the “listening-*Shemiyah*-שמיעה” is as it should be, the service is then in a way of “obeying-*Shemiyah*-שמיעה” and solely accepting the command, without any rationalization, like the work of a servant, this being the meaning of “For the children of Israel are My servants.”

To further explain, the work of a servant stems solely from accepting the yoke (*Kabbalat Ol*). This is because when a servant fulfills the command of his master because in his intellect he grasps that he must heed the voice of his master, he then is not serving his master, but is rather serving **his own intellect**. Rather, the service of a servant is when his service is specifically in a way of accepting the yoke (*Kabbalat Ol*). In other words, even when the servant has neither feeling,

understanding, nor pleasure in this, he nevertheless fulfills the will of the master in a way of accepting the yoke (*Kabbalat Ol*), nullifying his own intellect and desire to the desire of the master.

The same is so of spiritual service, that the service of the servant is in a way that he sets aside and nullifies his own intellect, including even the loftiest intellect of the side of holiness, this being the meaning of the verse, “To obey-*Shmo'ah* שמיעה is better than a choice offering.”

That is, even though in his intellect he grasps the great elevation of serving Him with the sacrifices, [as it states],¹²⁵² “The mystery of the sacrifices ascends to the mystery of the Unlimited One,” nonetheless, he must nullify this lofty grasp and fulfill his service in a way of obeying, by accepting the yoke (*Kabbalat Ol*).

Now, since this “listening-*Shemiyah* שמיעה” is in a way of nullifying his whole existence, therefore he completely departs from all his limitations, such that he is not at all an existence unto himself, but his entire existence is rather the existence of the Master. Through this, there is a drawing forth in him in an inner manifest way (*b'Pnimityut*) of even the loftiest aspects that transcend limitation.

That is, it is through the “obeying-*Shemiyah* שמיעה” of accepting the yoke (*Kabbalat Ol*), that is, “the ear that heard at Mount Sinai etc.,” that there is a drawing forth of the revelation of the aspect of “I-*Anochi* אני” which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). This is

¹²⁵² See Zohar II 239a; Zohar III 26b

the meaning of the verse,¹²⁵³ “I am (*Anochi*-אנכי) *HaShem*-יהו” your God who took you out of the land of Egypt,” [which is], “so that you be in servitude of Me,”¹²⁵⁴ this being the matter of, “For the children of Israel are My servants.”

This then, is the superiority of hearing (*Shemiyah*-שמיעה) over seeing (*Re'iyah*-ראיה). This is because seeing (*Re'iyah*) only grasps those levels that are limited, whereas the listening (*Shemiyah*-שמיעה) of accepting the yoke (*Kabbalat Ol*) takes hold of the Essential Self of the Singular Preexistent Intrinsic One, and in a way that this is his whole existence.

In the discourse¹²⁵⁵ he brings proof for this from the revealed parts of the Torah,¹²⁵⁶ that “if one blinded the eye of another, he gives him the value of his eye, but if he deafened him, he gives him his entire value.” He explains that the simple reason is that since he altogether is incapable of hearing, he thus is incapable of receive commands from his fellow, and thus is altogether unable to profit or earn wages, which is why his fellow must pay him his full value. How much more is this so of a servant, that he is not an existence unto himself, but his entire existence is his bond with his master, through hearing and receiving the command of the master.

The same is so of [our] spiritual service, that it specifically is through the “listening-*Shemiyah*-שמיעה” of accepting the yoke (*Kabbalat Ol*) that we take hold of His Essential Self, the aspect of “I-*Anochi*-אנכי,” in a way that this

¹²⁵³ Exodus 20:2

¹²⁵⁴ Rashi to Exodus 20:2

¹²⁵⁵ Sefer HaMaamarim ibid. – citing the words of Rabbeinu Yona in Shaarei Teshuvah (Shaar 2, Section 12).

¹²⁵⁶ Talmud Bavli, Bava Kamma 85b

is one's entire existence. We thus find that there are two elements of superiority in this, in that we take hold of levels that transcend limitation, but nevertheless this is drawn down in an inner manifest way (*b'Pnimityut*).

5.

He continues in the discourse¹²⁵⁷ [and explains] that the word “Mezuzah-מְזוּזָה” consists of two words, “This-Zu-זו” and “This-Zeh-זה.” This is because the souls of the Jewish people are called,¹²⁵⁸ “This people-*Am Zu*-זו עַם that I fashioned for Myself,” and the Holy One, blessed is He, is called,¹²⁵⁹ “This is my God-Zeh *Eili*-אֱלִי-זה.” The difference between them is that “This-Zu-זו” is in the feminine and “This-Zeh-זה” is in the masculine.¹²⁶⁰ This is why the souls of the Jewish people are called “This people-*Am Zu*-זו עַם,” due to accepting the yoke (*Kabbalat Ol*), in that they accept upon themselves the commands from the aspect of “This is my God-Zeh *Eili*-אֱלִי-זה.” The word “Mezuzah-מְזוּזָה,” which is the bond between the two words “This-Zu-זו” [in the feminine] and “This-Zeh-זה” [in the masculine] indicates the bond and connection between the souls of the Jewish people and the Holy One, blessed is He.

This matter is also connected to the second explanation in the discourse,¹²⁶¹ that the word “the doorposts-*Mezuzot*-

¹²⁵⁷ Sefer HaMaamarim ibid. p. 309

¹²⁵⁸ Isaiah 43:21

¹²⁵⁹ Exodus 15:2

¹²⁶⁰ Also see Likkutei Levi Yitzchak to Zohar III p. 453.

¹²⁶¹ Sefer HaMaamarim ibid. p. 310

¹²⁶² divides into “death is moved [away]-*Zaz Mavet* זז-מורת”¹²⁶³ in that death (*Mavet*-מורת) which is evil, should be moved (*Zaz*-זז) and distanced from the house, so that it cannot approach. For, since the Mezuzah causes there to be the bond between the souls of the Jewish people and the Holy One, blessed is He (“This-*Zu*” זז and “This-*Zeh*” זה), Him being the Source of Life (*Mekor HaChayim*-מקור החיים),¹²⁶⁴ it is understood that [the presence of] a matter that is the opposite of life does not apply.

Now, we should add that this terminology (in the word “Mezuzah-מזוזה”) indicates the matter of seeing (*Re'iyah*-ראיה). This is as our sages, of blessed memory, stated,¹²⁶⁵ “Each and every individual would point with his finger and say, ‘This is my God-*Zeh Eili* זה אלי- and I shall build Him a habitation.’” Our sages of blessed memory, thus stated¹²⁶⁶ that in the coming future, each person will point with his finger, as the verse states,¹²⁶⁷ “And they will say on that day, ‘Behold, this (*Zeh*-זה) is our God... this (*Zeh*-זה) is *HaShem*-יהוה to Whom we hoped etc.,” in which the word “This-*Zeh*” זה- is stated twice.¹²⁶⁸

It is in this regard that our sages, of blessed memory, stated,¹²⁶⁹ “All the prophets prophesied with the word ‘Thus-*Koh*’ כה,’ whereas Moshe prophesied with the word ‘This-*Zeh*-

¹²⁶² Deuteronomy 6:9

¹²⁶³ Tikkunei Zohar, Tikkun 22 (66a)

¹²⁶⁴ Also see Ohr HaTorah, Chanukah 331b; Va’etchanan Vol. 6 p. 2,282 and on.

¹²⁶⁵ Midrash Shemot Rabba, end of Ch. 23.

¹²⁶⁶ Talmud Bavli, Taanit 31a and Rashi there.

¹²⁶⁷ Isaiah 25:9

¹²⁶⁸ See Midrash Shemot Rabba *ibid.*; Sefer HaMaamarim 5635 Vol. 1, p. 89; 5654 p. 154.

¹²⁶⁹ Sifri and Rashi to Numbers 30:2

זה,” being that his prophecy was with the Illuminating Lens (*Aspaklaria HaMe'irah*),¹²⁷⁰ this being the matter of seeing His Essential Being.

[Based on the explanation before, that even about Moshe it states, “You shall see My back (*Achorai*-אָחֹרַי),” though in the levels that transcend the aspect of “My back” (*Achorai*-אָחֹרַי) he did have the matter of grasp, it is understood that for Moshe those levels also were the aspect of “Thus-Koh-כה.”

This is why even about Moshe we find some prophecies that he prophesied with the word “Thus-Koh-כה,” and the precise wording of our sages, of blessed memory, is that “he had an **additional** superiority to them, in that he [also] prophesied with the word ‘This-Zeh-זה.’”

This indicates that even Moshe prophesied with the word “Thus-Koh-כה,” except that there was an addition in him, in that he [also] prophesied with the word “This-Zeh-זה.” This is because those levels that transcend the aspect of “My back” (*Achorai*-אָחֹרַי) were also in the way indicated by the word “Thus-Koh-כה” for him].

Now, the numerical value of “This-Zu-זו-13” and “This-Zeh-זה-12” is “כ”ה-25,”¹²⁷¹ which is related to the aspect indicated by the word “Thus-Koh-כה-25.”¹²⁷² As explained in

¹²⁷⁰ Talmud Bavli, Yevamot 49b and elsewhere; Also see Torah Ohr, Hosafot to Megillat Esther 119b; Likkutei Torah, Matot 82a and on.

¹²⁷¹ Ohr HaTorah, Chanukah 331b *ibid.*; Va’etchanan Vol. 6 p. 2282 and on *ibid.*

¹²⁷² See Torah Ohr, Hosafot to Megillat Esther 119b; Likkutei Torah, Matot 82a and on.

Likkutei Torah¹²⁷³ in explanation of the verse,¹²⁷⁴ “You shall say, ‘Thus [shall your success be] for life-*Koh LeChai*-כה לחי,” that Rosh HaShanah is the aspect of “This-*Zeh*-זה,” whereas the 25th of Elul is the aspect of “Thus-*Koh*-כה-25,” from which it is understood that the aspect of “Thus-*Koh*-כה” relates to the number 25-כה, 25-כה days, and similarly, 25-כה years,¹²⁷⁵ “a day for a year.”¹²⁷⁶ From this it is understood that even the number 25-כה (the numerical value of the two words “This-*Zu*-זו-13” and “This-*Zeh*-זה-12”) is connected to the aspect of “Thus-*Koh*-כה-25.”

The explanation is that it is through the “listening-*Shemiyah*-שמיעה” of the aspect of the Mezuzah-מזוזה, “the ear that heard on Mount Sinai what I said, ‘For the children of Israel are My servants,’” that even those aspects in which the aspect of “This-*Zeh*-זה” is inapplicable, and all that is applicable to them is the matter of “Thus-*Koh*-כה,” are also drawn down in an inner manifest way (*b’Pnimityut*) (as explained in chapter four).

Based on this, we can explain the connection between the Mezuzah and the Torah portion of Eikev (as mentioned in chapter two). This is because the primary service of Him with the acceptance of the yoke (*Kabbalat Ol*) (“that you shall obey-*Tishme’un*-תשמעון”) specifically is in the generations of the

¹²⁷³ Likkutei Torah, Nitzavim 47b

¹²⁷⁴ Samuel I 25:6

¹²⁷⁵ It should be pointed out that the 20th of Menachem-Av of this year, 5729, completed 25 years from the passing & Hilulah of his honorable holiness, the holy Rabbi and Godly genius, the Kabbalist etc., Rabbi Levi Yitzchak of righteous memory, the father of his honorable holiness, the Rebbe.

¹²⁷⁶ Numbers 14:34

“heels of Moshiach-*Ikvetā d'Meshicha*-דמשיחא עקבתא”
 (“because-*Eikev*-עקב”).

That is, in these generations there is a greater power of self-sacrifice (*Mesirat Nefesh*) (this being the ultimate self-nullification – *Tachlit HaBittul*). Moreover, this service reaches even higher than the service of the earlier generations. For, although our sages, of blessed memory, stated,¹²⁷⁷ “If the earlier generations were like angels, we are like etc.,” nevertheless, service with self-sacrifice (*Mesirat Nefesh*) specifically is in the later generations.

This is to such an extent that service of Him with self-sacrifice (*Mesirat Nefesh*) is even higher than the aspect of the prophecy of Moshe who prophesied with the word “This-Zeh-זה.” This is as in the well-known¹²⁷⁸ explanation of the verse,¹²⁷⁹ “Now the man Moshe was exceedingly humble, more than any person on the surface of the earth,” that his primary humility was in relation to the service of self-sacrifice (*Mesirat Nefesh*) of the generation of the “heels of Moshiach.”

6.

This then, is the meaning of [the verse], “And you shall write them on the doorposts of your house and upon your gates.” That is, the matter of the Mezuzah is the self-nullification (*Bittul*) indicated by the aspect of “obedience-

¹²⁷⁷ See Talmud Bavli, Shabbat 112b; Tosefot entitled “*Tzaddikim*” in Tractate Chullun 5b

¹²⁷⁸ Numbers 12:3

¹²⁷⁹ Sefer HaMaamarim 5679 p. 464; 5689 p. 299 and on; 5697 p. 298 and on; 5698 p. 170.

Shemiyah-שמיעה,” such that one has an effect on all the things in his house and all his belongings, as well as in the world at large, which is called a “house-*Bayit*,” in that they all should be nullified to Him, blessed is He, through which there will be the aspect of protection from the aspect of “*I-Anochi*.”

This is as explained before about the matter of “the ear that heard at Mount Sinai etc.,” that through the nullification indicated by the aspect of “hearing-*Shemiyah*” one grasps the aspect of “*I-Anochi*.” Through this we thereby bring about that the entire world becomes a dwelling place for Him, blessed is He, and as mentioned above, this matter will be revealed in the coming future, at which time there will be the revelation and descent of the third Holy Temple to below, about which the verse states,¹²⁸⁰ “The glory of this latter Temple will be greater than the first.”

As explained before¹²⁸¹ [although] “this latter Temple” also refers to the second Holy Temple, nevertheless, the primary intention in this is to the third Holy Temple, with the true and complete redemption through our righteous Moshiach. This is as in the binding Halachic ruling of the Rambam,¹²⁸² “He will build the Temple in its place and gather the dispersed of Israel,” and will lead us upright to our Land!

¹²⁸⁰ Haggai 2:9

¹²⁸¹ See the preceding discourse of Shabbat Parshat Va’etchanan of this year, 5729, entitled “*Boneh Yerushalayim HaShem* – The builder of Yerushalayim is *HaShem*,” Discourse 38, Ch. 2 and on.

¹²⁸² Mishneh Torah, Hilchot Melachim 11:1; 11:4