



LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 10

אֵיטָא בַּמִּדְרַשׁ תְּהִלִּים ע"פ אַחַת שְׁאַלְתִּי מֵאֵת ה'...

It Is Stated in Midrash Tehillim
on "One Thing I Have Asked"



Above, awe and love are one, so G-d asks only for the higher awe and the higher love comes to it of itself; from this David learned to ask for only "one thing." Below, where awe and love are nearly opposites, a person must first soften the heart through humility, the lower awe, so that the love hidden in every soul can grow.

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מוֹקֵדֶשׁ לַכְבוֹד הַגָּאוֹן הַמְּקוּבֵּל רַבִּי לֵוִי יִצְחָק שְׁנִיאָוֶרְסָאָה זצ"ל

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



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THE BIG IDEA

Above, awe and love are one, so G-d asks only for the higher awe and the higher love comes to it of itself; from this David learned to ask for only “one thing.” Below, where awe and love are nearly opposites, a person must first soften the heart through humility, the lower awe, so that the love hidden in every soul can grow.

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

THE MAAMAR IN BRIEF

A Midrash relates that G-d asked David why he said “One thing I have asked” and then listed several requests, and David answered that he learned it from G-d, who asks Israel only “to fear” and then adds many mitzvos. The Maggid explained that David’s other requests branch out from the one and come by themselves. The Alter Rebbe asks why, then, David needed G-d’s example, and answers through the letters of the Name Havayah: awe, love, Torah and mitzvos. The higher a level, the greater its unity. The higher awe, the purpose of all the mitzvos, stands above the Torah, and when a person reaches it the higher love, “love in delights,” comes by itself, for above the two never part. Below, in the world of separation, awe and love are almost opposites, and the beinonim must first reach a lower love, the soul’s thirst for G-d. This requires “plowing”: softening the heart by mastering worldly desires and humbling oneself, which is the lower awe. Finally, David’s “house of Havayah” is the letters of the Torah and its “pleasantness” their light; for great tzaddikim the two are one.

OUTLINE

- 1 David’s one request** ¶1-2
The Midrash: G-d asks David why “one thing” became several requests, and David answers that he learned it from G-d’s own “only to fear.” The Maggid explains that the other requests branch out from the one and come with it.
- 2 Higher awe and higher love** ¶3
The letters of Havayah correspond to awe, love, Torah and mitzvos. The higher awe, the goal of the mitzvos, brings the higher love by itself, since above they are one; below they are nearly opposites, and the beinonim must first reach a lower love, the “service of love” that is like plowing.
- 3 Plowing the heart** ¶4
The love hidden in every heart is a supernal spark buried in the kelipos. Mastering worldly desires and humbling the heart, the lower awe, softens it so that the love can grow.

4 The house and its pleasantness

¶5-6

David's "house of Havayah" is the letters of the Torah, the vessels, and its "pleasantness" the light within them; for great tzaddikim such as Rabbi Yehudah son of Rabbi Ilai they are one. The Book of Bamidbar closes.

KEY CONCEPTS

Higher awe (the awe of exaltedness) יראה עליונה / יראת הרוממות

Awe before G-d's exaltedness, reaching to being nullified in one's very existence; the goal of all the mitzvos, which not everyone attains.

Lower awe יראה התחתונה

The lowliness and humbled heart that come from lowering oneself; the first step, which precedes love.

Great love, love in delights אהבה רבה / אהבה בתענוגים

The higher love, the soul's consuming yearning for its root. It cannot be produced by human effort; it comes from above to one who has reached the higher awe.

The hidden love האהבה המסותרת

The love for G-d concealed in every heart, a supernal spark buried in the kelipos, which grows as the heart is softened.

Beinonim (intermediate people) בינונים

Those who must begin from below: first a lower love, "My soul thirsts for You," prepared for by the lower awe.

Letters and lights אותיות / אורות

The letters of the Torah are its vessels, its "houses," and its pleasantness is the light within them; above, and for great tzaddikim, the two are one.

SECTION 1 • 11-2

David's one request

1 איתא במדרש תהלים¹ ע"פ אחת שאלתי מאת ה' וגו' והובא בילקוט² אמר הקב"ה לדוד בתחלה אתה אומר אחת שאלתי³ שבתי⁴ בבית ה' ואח"כ אתה שואל כמה שאלות ולחזות בנועם ה' ולבקר בהיכלו⁵ וגו'

It is stated in Midrash Tehillim on the verse "One thing I have asked of Havayah," etc., and it is cited in the Yalkut: The Holy One, blessed be He, said to David, "At first you say, 'One thing I have asked: that I may dwell in the house of Havayah'; and afterwards you ask several requests: 'and to behold the pleasantness of Havayah, and to visit in His Sanctuary,' etc."

The maamar opens with a Midrash on Psalms 27:4, where David says he asked G-d for "one thing" and then lists several: to dwell in G-d's house, to behold His pleasantness, and to visit His Sanctuary. G-d points out this apparent inconsistency to David.

והשיבו דוד ממך למדתי בתחלה לא באת עלי⁶ אלא באחת שנאמר ועתה ישראל מה⁷ ה' אלקיך שואל מעמך כי אם ליראה ואח"כ פתחת עלינו במצות הרבה שנאמר ללכת בכל דרכיו⁸ ולדבקה בו וגו'.^{9,10}

And David answered Him: "I learned it from You. At first You came to me with nothing but one [thing], as it is said, 'And now, Israel, what does Havayah your G-d ask of you but to fear'; and afterwards You opened upon us with many mitzvos, as it is said, 'to walk in all His ways and to cleave to Him,' etc."

David replies that he learned this from G-d Himself: in Deuteronomy 10:12 G-d first asks Israel for one thing only, "to fear," and then goes on to many mitzvos. On its face the reply only shows the same pattern in G-d's own words without explaining it, and the maamar sets out to explain it.

2 ואמר הרב המגיד¹¹ ז"ל [זכרונו לברכה / זכרונו לברכה] נ"ע [נשמתו עדין] הטעם שבאמת שאל רק דבר אחד לבד והדברים הנוספים מסתעפים מזה

And the Rav, the Maggid, of blessed memory, whose soul is in Eden, said that the reason is that in truth he asked only one thing alone, and the additional things branch out from this

The Maggid of Mezritch, the Alter Rebbe's teacher, answers that David really asked for only one thing. The further requests are not additions but branch out from that one thing.

הדבר שמוכרחים להיות ממילא בהיות הדבר הזה מפני שהכל אחד ולא הוצרך לבקש רק דבר אחד וממילא באים עם זה שאר הדברים.

thing: they must necessarily come to be of themselves when this thing is present, because all is one; and he did not need to ask for more than one thing, and of themselves the other things come along with it.

Once that one thing is present, the others must follow of themselves, because at root they are all one. So David needed to ask for only one thing, and the rest came with it.

SECTION 2 • 13

Higher awe and higher love

3 וצריך ביאור לדבריו שלזה לא היה צריך דוד ללמוד מה' שהרי באמת לא שאל רק שאלה אחת.

His words require explanation: [if so,] David had no need to learn this from G-d, since in truth he asked only one request.

The Alter Rebbe questions the Maggid's answer: if David truly asked for only one thing, he had nothing to learn from G-d's example, and his reply "I learned it from You" would be unnecessary.

אך הענין הוא ידוע יי יראה¹² ה' אהבה ו' תורה ה' מצות והיותר למעלה יותר ענין אחדות והיראה עליונה הוא למעלה מן התורה כמ"ש

But the matter is [this]: it is known that the yud is awe, the hei is love, the vav is Torah, the [final] hei is the mitzvos; and the higher [a level is], the more it is a matter of unity. And the higher awe is above the Torah, as it is written,

The answer begins from a known teaching that the four letters of the Name Havayah correspond to four parts of divine service: yud to awe, the first hei to love, vav to Torah, and the final hei to the mitzvos. The higher a level, the more unified it is, and the higher awe, the yud, stands above even the Torah.

ויצונו ה' לעשות את כל החקים¹³ האלה ליראה את ה' אלקינו, הרי כל שמירת המצות אינם רק להגיע למדרגת היראה ההיא והוא יראת הרוממות

"And Havayah commanded us to do all these statutes, to fear Havayah our G-d." Thus all the keeping of the mitzvos is only in order to reach that level of awe, which is the awe of [His] exaltedness;

The verse says G-d commanded "all these statutes" in order "to fear Havayah our G-d," so the mitzvos are the means and this awe is their goal. It is called "the awe of exaltedness," awe before G-d's greatness.

ולא כל אדם זוכה לזה היראה ואהבה^{14, 15} העליונה שלמעלה מיראה זו היא אהבה רבה אשר אינה באה מעבודת האדם ויגיעתו כ"א השפעה עליונה כאשר יגיע האדם אל היראה עליונה ממילא תבוא עליו האהבה הזאת המופלגת

and not every person merits this awe. And the higher love, which is above this awe, is great love (ahavah rabbah), which does not come from a person's service and toil, but [is] a bestowal from above: when a person reaches the higher awe, this surpassing love will come upon him of itself,

Few attain this higher awe. Above it stands the higher love, ahavah rabbah ("great love"), which no human effort can produce: it is a gift from above that comes by itself to one who has reached the higher awe.

והיא כלות הנפש לשרשו והיא אהבה בתענוגים^{16, 17} ולמעלה היראה והאהבה הנ"ל הם כולא חד תרין ריעין דלא מתפרשין¹⁸

and it is the soul's consuming yearning for its root (kelos hanefesh), and it is love in delights (ahavah betaanugim). And above, the aforementioned awe and love are all one, "two companions that never part,"

This love is the soul's yearning to dissolve into its source, called "love in delights" (Song of Songs 7:7). In the higher realms awe and love are not separate at all but always together, like two companions who never part.

כי היותר למעלה הוא באחדות יותר משא"כ למטה הוא עולם הפירוד היראה והאהבה הם כמעט שני הפכים, היראה צריך שיגיע האדם מתחלה להשפיל א"ע [את עצמו] במדרגת השפלות עד מאד

for the higher [a level is], the more it is in unity; whereas below, which is the world of separation, awe and love are almost two opposites. [As for] awe, a person must first come to lower himself exceedingly, to the level of lowliness,

Unity increases the higher one goes; below, in the world of separation, awe and love are almost opposites. Awe begins with a person making himself utterly lowly.

ומזה יבוא ליראה התחתונה, ואהבה שלמעלה ממנו הוא השמחה ישמח ישראל בעושי¹⁹ וזאת האהבה היא למטה מיראה העליונה שע"י האהבה הזאת יוכל להגיע למעט מן היראה העליונה שהוא בטל במציאות כו'.

and from this he will come to the lower awe. And the love that is above it is joy: "Let Israel rejoice in its Maker." And this love is below the higher awe, for through this love one can reach a little of the higher awe, which is to be nullified in [one's very] existence, etc.

That lowliness brings the lower awe. Above it is a love expressed as joy, as in "Let Israel rejoice in its Maker"; this love is still below the higher awe, but through it a person can reach a small measure of that higher awe, which is bittul, being nullified in one's very existence.

וזהו מה ה' אלקיך שואל מעמך²⁰ כ"א ליראה העליונה הנ"ל וממילא בא אל האהבה העליונה הנ"ל

And this is [the meaning of] "What does Havayah your G-d ask of you but to fear," [that is,] the aforementioned higher awe; and of itself he comes to the aforementioned higher love,

This explains the verse "What does Havayah your G-d ask of you but to fear": G-d asks for the higher awe alone, and once it is attained the higher love comes by itself. The single request includes the rest.

כי דרכו של איש לחזור²¹ אחר אשה כי כולא חד למעלה כמבואר בלק"א [בלקוטי אמרים].²² (ועמ"ש מזה בהערה לתיקון חצות).²³

for "it is the way of a man to seek out a woman," since above, all is one, as is explained in Likkutei Amarim [the Tanya]. (And see what is written about this in the note on Tikkun Chatzos.)

The Talmud says it is the way of a man to seek out a woman; Tanya, chapter 43, applies this to love, called "man," which comes of itself to awe, called "woman," because above they are one. The text also refers the reader to the note on Tikkun Chatzos, the midnight lament over the destruction of the Temple.

אבל הבינונים צריכים להגיע מתחלה לאהבה שלמטה מן היראה העליונה הנ"ל והיא צמאה לך נפשי²⁴ וגו'.

But the intermediate ones (beinonim) must first reach the love that is below the aforementioned higher awe, which is "My soul thirsts for You," etc.

The beinonim ("intermediate" people, in the Tanya's term), who are not tzaddikim, cannot begin from the higher awe. They must first reach a lower love, the soul's thirst for G-d expressed in "My soul thirsts for You."

ועליה רמז בזוהר לית פולחנא כפולחנא דרחימותא²⁵ כי הוא כמ"ש לרפויא ארעא²⁶ פי' עבודת הקרקע היא חרישתה שתתרכך להצמיח הזרעים שבתוכה. משא"כ אם היא קשה אין מצמחת מה שזורעין בה.

And it is to this [love] that the Zohar alludes: "There is no service like the service of love." For it is as is said, "to loosen the earth"; that is, the work of the ground is its plowing, so that it softens to make the seeds within it sprout; whereas if it is hard, it does not make what is sown in it sprout.

The Zohar calls this love the greatest "service," and the Alter Rebbe reads "service" in its farming sense: the Talmud describes plowing as "loosening the earth." Ground that is hard cannot grow what is sown in it, so it must first be softened by plowing.

SECTION 3 • 14

Plowing the heart

4 וכן הענין בזאת האהבה המסותרת בלב כל אחד ואחד יעקב חבל נחלתו²⁷ ניצוץ עליון, אך שהיא מלוכשת מאד בעמקי הקליפות וצריך להעלותה לשרשה

And so it is with this love that is hidden in the heart of each and every one — “Jacob is the lot of His inheritance” — a supernal spark; but it is very much enclothed in the depths of the kelipos (husks), and it must be raised to its root;

The same holds for the love hidden in every Jewish heart, for each soul is “the lot of His inheritance,” a spark from above. But that love lies wrapped deep within the kelipos, the husks that conceal holiness, and it must be raised back to its source.

וצריך להיות רך בתחלה פ"י כמו חרישה שמרכיין ארעא כדי שתצמיח הזרעים, פ"י להתגבר על חפציו ותשוקתו בעניני עוה"ז וכל תאוותיו ולעמוד על נפשו שלא לפנות לבבו אליהם ולשכור לבבו בשביל חפצו לדבקה בה' אלקים,

and one must be soft at first, that is, like plowing, which softens the earth so that it will make the seeds sprout. That is: to overpower his wants and his longing for the matters of this world, and all his desires, and to stand guard over his soul so as not to turn his heart to them, and to break his heart for the sake of his desire to cleave to Havayah Elokim;

As ground must be plowed before seeds can grow, a person must first become “soft.” This means overcoming his wants and cravings for worldly things, guarding himself from turning his heart toward them, and breaking his heart out of the desire to cleave to G-d.

ומה שיחרוש גופו ביותר וישבר בענין זה כן מצמיח יותר האהבה המסותרת הנ"ל, ועבודה זו נקראת בחינת יראה התחתונה הקודמת לאהבה זו והוא השפלות והכנעת לבו כמ"ש רז"ל [רבתינו זכרונם לברכה] אין עומדין להתפלל אלא מתוך כובד ראש.²⁸

and the more he plows his body and is broken in this matter, the more it makes the aforementioned hidden love sprout. And this service is called the level of the lower awe, which precedes this love; and it is lowliness and the humbling of his heart, as our Sages, of blessed memory, said, “One may stand to pray only out of gravity of mind (koved rosh).”

The more a person “plows” his body and breaks its hold in this way, the more the hidden love grows. This preparatory work is the lower awe that comes before this love: lowliness and a humbled heart, like the gravity of mind the Sages require before prayer.

SECTION 4 • ¶5-6

The house and its pleasantness

5 ומן פסוק ועתה ישראל²⁹ למד דוד המלך ע"ה [עליו השלום] בבקשתו שבקש רק דבר אחד שבתי בבית³⁰ ה'

פ"י אותיות התורה הם נקראים בתים כנודע והם הכלים

And from the verse “And now, Israel,” King David, peace be upon him, learned [this] in his request, in which he asked only one thing, “that I may dwell in the house of Havayah.” That is: the letters of the Torah are called “houses,” as is known, and they are the vessels;

Returning to the Midrash: from the verse “And now, Israel,” David learned to ask for one thing only, “that I may dwell in the house of Havayah.” The “houses” are the letters of the Torah, which serve as vessels.

ולחזות בנועם ה' היא המתקה עמ"ש כביאור ע"פ באתי לגני³¹ והם האורות שבתוך הכלים ולמעלה הם כולם אחדות אחד משא"כ למטה הם נפרדים יש שלומד באותיות כו'.

and “to behold the pleasantness of Havayah” is sweetening — see what is written in the Biur on the verse “I have come into My garden” — and they are the lights within the vessels. And above, they are all one unity, whereas below they are separate: there is one who studies [only] the letters, etc.

“Beholding the pleasantness of Havayah” is the sweetness of the Torah, the light within those letter-vessels; on “sweetening” the text refers to the explanation (Biur) of “I have come into My garden.” Above, letters and light are one, but below they can be separated, so that a person may study the letters of the Torah without its inner light.

וכן מצינו ברבי יהודה בר' אלעאי שהיו פניו צהובים מטוב לבו מרוב השמחה והאורה שבתורה שבע"פ [שבעל פה] מפני שהיו צדיקים מופלגים והיו להם הפנימית והאותיות כולא חד וכו' וד"ל [ודי למבין]:³²

And so we find with Rabbi Yehudah son of Rabbi Ilai, that his face was radiant out of the gladness of his heart, from the abundance of joy and light in the Oral Torah; because they were extraordinary tzaddikim, and for them the inner [dimension] and the letters were all one, etc. And this suffices for one who understands.

Rabbi Yehudah son of Rabbi Ilai shows the higher state: his face shone with gladness from the joy and light of the Oral Torah. For such extraordinary tzaddikim the inner light and the letters were one, so the letters brought their light with them.

6 סליק ספר במדבר

The Book of Bamidbar is concluded.

A closing line: with this maamar, Likkutei Torah's discourses on the Book of Bamidbar come to an end.

IN ONE'S AVODAH

Before hoping for the exalted love of G-d, soften the heart: overcome the pull of worldly wants and desires, refuse to turn the heart toward them, and come to prayer with lowliness and gravity of mind. The more a person "plows" himself this way, the more the love hidden in his soul grows; and whoever attains the higher awe will find the higher love coming to him of itself.

QUESTIONS FOR DISCUSSION

1. If David truly asked for only one thing, why did he need to learn it from G-d's words to Israel?
2. Why are awe and love one above but almost opposites in the world of separation?
3. Why can the higher love not be produced by effort, while the lower love must be cultivated?
4. How does the image of plowing explain the place of humility in revealing the hidden love?
5. What does it mean that for great tzaddikim the letters of the Torah and its inner light are one?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 איתא במדרש תהלים

The note points to several glosses in Or HaTorah on Masei (p. 1416) and to two places in Or HaTorah on Eikev, the parsha of the verse "And now, Israel," as parallel discussions.

KEHOT'S NOTE

הגהות אחדות באוה"ת מסעי ע' איתטו. וראה ד"ה אחת שאלתי בסה"מ תקס"ג ח"ב ע' תשד ואילך. אוה"ת עקב ע' תקעח. שם ע' תקפג ואילך. יהל אור עה"פ. ד"ה אני לדודי תרכ"ט. ד"ה ועתה ישראל — תשליז (סה"מ מלוקט ח"ב).

2 והובא בילקוט

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

KEHOT'S NOTE

עה"פ רמזו תשו.

3 אחת שאלתי

David says, "One thing I have asked of Havayah, that I will seek: that I may dwell in the house of Havayah all the days of my life, to behold the pleasantness of Havayah and to visit in His Sanctuary." The Midrash asks why "one thing" is followed by several requests.

Tehillim 27:4: ד"ה: תהילים

אחת שאלתי מאת ה' אותה אבקש שבתי בבית ה' פלימי חיי לחיות בנעם ה' ולבקר בהיכלו:

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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

KEHOT'S NOTE

תהלים כו, ד.

4 Midrash Tehillim records G-d's question to David and David's reply: at first G-d came with only one demand, "to fear," and afterwards opened with many mitzvos, and "it is enough for the servant to be like his master." This exchange is the starting point of the maamar.

Midrash Tehillim 27:5: ה"ה: מדרש תהילים

דבר אחר אחת שאלתי. אמר לו הקב"ה בתחלה אתה אומר אחת שאלתי שבתי בבית ה'. וחזרת ואמרת לחזות בנועם ה' ולבקר בהיכלו. אמר לפניו רבונו של עולם לא יהא העבד שוה לרבו. בתחלה לא באת עלי באחת שנאמר (דברים י יב) ועתה ישראל מה ה' אלקיך שואל מעמך כי אם ליראה את ה' אלקיך. ואחר כך פתחת עלינו במצוות הרבה שנאמר (שם) ללכת בכל דרכיו ולאחבה אותו וגו'. הוי דיו לעבד שיהא כרבו:

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5 בתחלה אתה אומר . . . ולבקר בהיכלו

A talk of the Rebbe that the note cites on G-d's words to David, "At first you say ... and to visit in His Sanctuary."

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 170.

6 לא באת עלי

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

KEHOT'S NOTE

ביל"ש הגירסא: בתחלה אמרת. אבל במדרש תהלים באבער: לנו.

7 ועתה ישראל מה ה"א

Moses tells Israel that G-d asks of them only to fear Him, and the same verse continues "to walk in all His ways," to love Him and to serve Him. David cites it as the precedent for asking "one thing" and then several.

דברים י:12: Deuteronomy 10:12

ועתה ישראל מה ה' אלקיך שאל מעמך כי אם ליראה את ה' אלקיך ללכת בכל דרכיו ולאחבה אותו ולעבד את ה' אלקיך בכל לבבך ובכל נפשך:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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KEHOT'S NOTE

דברים י, יב.

8 ללכת בכל דרכיו

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

KEHOT'S NOTE

שם.

9 והשיבו דוד . . . ולדבקה בו וגו'

The Rebbe's maamar asks that, on its face, David's reply "I learned it from You" does not answer why he said "one thing I have asked"; it only shows that the same question applies to the Holy One, who first asks "only to fear" and afterwards opens with many mitzvos.

KEHOT'S NOTE

בד"ה ועתה ישראל — תשליז הקשה "דלכאורה תשובת דוד ממך למדתי אינה מתרצת זה שאמר אחת שאלתי אלא שאומרת שהשאלה היא על הקב"ה שבתחלה אומר כי אם ליראה, ואח"כ פתח במצוות הרבה".

- 10 The Yalkut Shimoni on Psalms (remez 706) quotes the same exchange; in its version David answers, "At first You said, 'And now, Israel ...'".

Yalkut Shimoni on Nach 706:4 ד"ת תש"ו: ד"ר ילקוט שמעוני על נ"ך

PARAGRAPH 2

- 11 ואמר הרב המגיד
The note says the Maggid's explanation is quoted there as well, in Or HaTorah on Eikev, the parsha of the verse "And now, Israel."

KEHOT'S NOTE

מובא גם באוה"ת עקב ע' תקעה. ראה ד"ה אחת שאלתי — בסה"מ תערי"ב-ב ע' אקיד. ד"ה ועתה ישראל תשלי"ו סעי' ג (בסה"מ מלוקט-ב ע' שכו).

PARAGRAPH 3

- 12 י"י ראה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ע' זח"ג (קכב, ב) ברע"מ שם (קכג, ב). [כ].

- 13 ויצונו ה' לעשות את כל החקים
Moses says G-d commanded all the statutes "to fear Havayah our G-d." The Alter Rebbe reads it to mean that keeping the mitzvos is a means to the higher awe.

דברים ו': כ"ד 6:24 Deuteronomy

וַיִּצְוֵנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה' אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ כְּהַיּוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

- 14 י"י ראה ה' אהבה ו' תורה ה' מצות
The Zohar in Parshas Nasso explains that the yud of the Name brings awe into a person's heart, to keep him from transgressing the prohibitions; the hei brings love, to fulfil the positive commandments; and the vav brings words of Torah study. The Alter Rebbe cites this correspondence as "known."

ספר הזוהר, נשא ד': ל"ה 4:30-38 Zohar, Nasso

- 15 י"י ראה ה' אהבה ו' תורה ה' מצות
The Raaya Mehemna there says that the yud and hei of the Name are called awe and love, and that from them the Torah and the mitzvah are given.

ספר הזוהר, נשא ד': מ"ט-נ"ט 4:49-59 Zohar, Nasso

- 16 והיא אהבה בתענוגים
Or HaTorah explains that the higher awe is the vessel that receives supernal Chochmah and, as the Pardes says, is

Binah.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תרכד מבוואר "יראה עילאה שהיא כלי קיבול לחכמה עילאה וכן פ"י בפרדס ערך יראה שהיא הבינה. ולפ"ז אתי שפיר מ"ש בלק"ת ס"פ מסעי בד"ה איתא במדרש תלים . . בענין שע"י יראה עילאה יבא אהבה בתענוגים כי דרכו של איש לחזור כו' וכן פ"י באג"ה . . בד"ה מה יפית ומה נעמת אהבה בתענוגים, והיינו כי אבא מלביש חסד דא"א ובינה מלבשת גבורה דא"א ולכן מבחי' בינה נמשך יראה עילאה" ע"ש.

17

אהבה בתענוגים

"How beautiful and how pleasant you are, love in delights." The phrase names the highest love, which the Alter Rebbe identifies with ahavah rabbah.

Song of Songs 7:7 ז' שיר השירים

מִה־יָפִית וּמִה־נִּעְמָת אֶהְבֶּה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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18

כולא חד תריין ריעין דלא מתפרשין

The Rebbe Rashab explains these words to mean that where the higher awe is present, the love in delights comes of itself, following the higher awe, with no need for labor and toil, as the Iggeres HaKodesh writes.

KEHOT'S NOTE

בד"ה ואתם תהיו — תר"ס ע' קנא שמפרש "והיינו דכשיש בחי' יראה עילאה ממילא באה האהבה בתענוגים וא"צ עבודה ויגיעה לזה כ"א באה ממילא אחרי בחי' יראה עילאה וכמ"ש באגה"ק [סי' יח]."

19

ישמח ישראל בעושו

"Let Israel rejoice in its Maker." The Alter Rebbe cites it for the love that takes the form of joy, which stands above the lower awe.

Psalms 149:2 ב' תהילים קמ"ט

יִשְׁמַח יִשְׂרָאֵל בְּעֲשׂוֹ בְּנִי־צִיּוֹן יִגִּילוּ בַּמְּלָכִם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

20

מה ה' אלקיך שואל מעמך

The verse asks of Israel only "to fear"; the Alter Rebbe reads this as the higher awe, which brings the higher love with it.

דברים י': י"ב 10:12 Deuteronomy

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹהֶיךָ שֹׂאֵל מֵעַמֶּךָ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹהֶיךָ לְלַקֵּחַ בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹהֶיךָ בְּכָל־לֵבְבְךָ וּבְכָל־נַפְשְׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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21

דרכו של איש לחזור

Rabbi Shimon explains that the Torah says "when a man takes a woman" because it is the way of a man to go in search of a woman (the Talmud spells it לחזר). The Alter Rebbe applies it to love, which comes to awe.

Kiddushin 2b:13-14ד"ג-י"ג-י"ד

... מפני מה אמרה תורה "כי יקח איש אשה", ולא כתב "כי תלקח אשה לאיש"? - מפני שדרכו של איש לחזר על אשה ואין דרכה של אשה לחזר על איש. משל לאדם שאבדה לו אבידה - מי חוזר על מי? פעל אבידה מחזר על אבידתו. והא דתנן: "בשבעה דרכים בודקין את הנוב", ליתני "דברים!" הן הם הא קא משמע לן, דדרכא דמיכלא יתירא לאתני לדי זיבה, ודרכא דמישתא יתירא לאתני לדי זיבה.

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KEHOT'S NOTE

קידושין ב, ב (ושם): לחזר. וראה ג"כ עד"ז במאמר כ"ק אדה"א בהוספות לסה"מ תקס"ד ע' רסט).

22

כמבואר בלק"א

Chapter 43 explains that ahavah rabbah, the love in delights, comes from above as a gift to one who is complete in awe, citing "it is the way of a man to seek out a woman": love is called "man," and the awe of G-d "woman." Without awe first this love cannot be reached, for it belongs to Atzilus, where there is no separation.

KEHOT'S NOTE

פרק מג.

23

בהערה לתיקון הצות

The maamar itself sends the reader to "the note on Tikkun Chatzos" for more on this subject; the Kehot note locates that note in the Siddur with Chassidic discourses, folio 152a.

KEHOT'S NOTE

בסידור עם דא"ח קנב, א.

24

צמאה לך נפשי

"My soul thirsts for You, my flesh longs for You." The Alter Rebbe uses it for the lower love, the soul's thirst for G-d, which the beinonim must reach first.

Psalms 63:2ב"ב:ג

אֱלֹהִים אֵלֵי אֲתָה אֶשְׁתַּחֲוֶה צִמְאָה לְךָ נַפְשִׁי כִּמְהָ לְךָ בֶּשָׂרִי בְּאֶרֶץ צִיָּה וְעֵינִי בְּלִי־מַיִם:

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

25

לית פולחנא כפולחנא דרחימותא

On "You shall love Havayah your G-d," the Zohar says that a person should serve G-d with love, for there is no service

like the love of the Holy One, blessed be He. The Alter Rebbe applies it to the love the beinonim must reach.

Zohar III, 267א, רסז, זח"ג

KEHOT'S NOTE

זח"ג רסז, א.

26

לרפויא ארעא

In the Talmud's discussion of plowing, Rabbah says that the way of one who plows is "to loosen the earth." The Alter Rebbe uses it to show that the "service" of the ground is softening it.

Moed Katan 2b:4ד'ב:ד

אמר רבה, כוותי ידיד מסתבא: מה דרכו של חורש — לרפויי ארעא, האי נמי מרפויי ארעא. אמר רב יוסף, כוותי ידיד מסתבא: מה דרכו של זורע — לצמוחי פירא, הקא נמי מצמח פירא.

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KEHOT'S NOTE

מור"ק ב, ב.

PARAGRAPH 4

27

יעקב חבל נחלתו

"For Havayah's portion is His people; Jacob is the lot of His inheritance." The Alter Rebbe cites it to show that the love hidden in every heart comes from a supernal spark.

Deuteronomy 32:9ב:ט

כִּי חֶלֶק Havayah עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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28

אין עומדין להתפלל אלא מתוך כובד ראש

The Mishnah teaches that one may stand to pray only with gravity of mind. The Alter Rebbe identifies this with the lowliness and humbled heart of the lower awe, which comes before love.

Mishnah Berakhot 5:1א'ה:ה

אין עומדין להתפלל אלא מתוך כבד ראש. חסידים הראשונים היו שוהים שעה אחת ומתפללים, כדי שיכבדו את לבם למקום. אפלו המלך שואל בשלומו, לא ישיבנו. ואפלו נחש כרוך על עקבו, לא יפסיק:

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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PARAGRAPH 5

29

ועתה ישראל

The verse in which G-d asks Israel only "to fear"; from it, the Alter Rebbe says, David learned to ask for just one

thing.

דברים י"ב:12 Deuteronomy

ועתה ישראל מה ה' אלקיך שאל מעמך כי אם ליראה את ה' אלקיך
ללכת בכל דרכיו ולאחבהו וליעבד את ה' אלקיך בכל לבבך ובכל
נפשך:

And now, Israel, what doth the L-RD thy G-d require of thee,
but to fear the L-RD thy G-d, to walk in all His ways, and to
love Him, and to serve the L-RD thy G-d with all thy heart
and with all thy soul;

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30

שבתי בבית ה'

David's "one thing" is "that I may dwell in the house of Havayah"; the same verse continues "to behold the pleasantness of Havayah." The Alter Rebbe reads the "house" as the letters of the Torah and the "pleasantness" as the light within them.

תהילים כ"ז:4 Psalms

אחת שאלתי מאת ה' אותה אבקש שבתי בבית ה' כל ימי חיי לחיות
בנעם ה' ולבקר בהיכלו:

One thing have I asked of the L-RD, that will I seek after:
That I may dwell in the house of the L-RD all the days of my
life, To behold the graciousness of the L-RD, and to visit ear-
ly in His temple.

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31

באתי לגני

"I have come into My garden, My sister, My bride." The text refers to the explanation (Biur) on this verse for the idea of "sweetening."

שיר השירים ה':1 Song of Songs

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי
שתיתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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32

בפ' שמות ע"פ איה סופר

In Torah Ohr, Parshas Shemos (53b), on the verse "Where is the scribe? Where is the weigher?" (Isaiah 33:18), the Alter Rebbe explains that "Ayeh" ("Where?") is the great circle, the level of sovev, which itself measures out all the levels; contemplating this, he says there, brings a person to very great awe.

KEHOT'S NOTE

בתו"א נג, ב "איה הוא בחי העיגול הגדול בחי סובב".



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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