

חומש דברים

THE TORAH

*With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson*
וצוקללה"ה נבג"מ זי"ע

Chumash Devarim
The Book of Deuteronomy

Parshat Eikev



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THE TORAH - CHUMASH DEVARIM

WITH AN INTERPOLATED ENGLISH TRANSLATION
AND COMMENTARY BASED ON THE WORKS OF
THE LUBAVITCHER REBBE

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עֵקֶב *Eikev*

Overview

As was explained in the previous *parashah*,¹ although God did not fully grant Moses' request that our Divine perception be characterized by the certainty associated with the sense of sight, He nevertheless did implant this level of Divine perception in our latent, subconscious minds. This subliminal perception endows us with the conviction necessary to fulfill our God-given mission: to promulgate and disseminate Divine consciousness throughout the world. At its initial, literal level, this mission focuses on the national duty to conquer the Land of Israel from the nations who personify the deification of worldly forces and antagonism to Divine awareness. On its derivative, allegorical level, this mission translates into our challenge to liberate all aspects of life from their materialistic orientation, allowing them to express their true, Divine essence.

The Divine "sight" implanted in our subliminal consciousness is, as Moses asked that it be, a Divine gift, unearned and unconditional. It is our job to actualize it, to bring it from subliminal to sentient consciousness. This is the subject of *parashat Eikev*.

Parashat Eikev begins, "If you will *listen*...." As was explained, listening (or hearing) is a lower level of perception than seeing. Indeed, the name of this *parashah*, *Eikev*, literally means "heel," the lowest extremity of the body and perhaps its most insensitive part.² On the other hand, hearing involves our interpretive efforts more than does seeing, since seeing is a more direct experience than hearing. True, it is possible to see without seeing attentively, i.e., without "looking," just as it is possible to hear without hearing attentively, i.e., without "listening." But on the whole, we are quicker to know what it is we have seen than what it is we have only heard or heard about, and we are more staunchly convinced of the truth of what we have seen than the truth of what we have merely heard. Attaining knowledge through hearing requires more effort.

The same holds true for Divine perception in the manner of "seeing" versus Divine perception in the manner of "hearing." The advantage of attaining Divine awareness via "hearing" is that it requires us to reach deeper into our personalities, forcing us to forge a more profound relationship with God than that which is accomplished through "seeing." "Seeing" Divinity the way Moses did is more direct, more immediate, and more overwhelming, but it is at the same time more ephemeral, more elusive. In contrast, "hearing"

1. In the Overview and on 4:35 & 39.

2. *Avot d'Rabbi Natan* 31:3.

Divinity requires us to dig deeper, to examine and work through our entire system of belief, until we reach the very bedrock of our Divine soul, our Divine essence, which then serves as the basis of our commitment to our Divine mission in life.

This, perhaps, is why the verb “to listen,” both in Hebrew and in English, means not only “to hear with the ears” but also “to obey.” When we “hear” a truth consummately—in the very fiber of our being—we become committed to that truth.

Paradoxically, then, it is hearing, rather than the more riveting experience of seeing, that enables us to commit ourselves wholeheartedly and totally to our Divine calling. This is one reason³ why the word for “if” in the opening phrase of this *parashah* (“If you will listen...”) literally means “heel”: the heel, as we noted, is the least sensitive limb of the body, and is thus a metaphor for raw commitment, the least emotionally engaging form of fulfilling our Divine mission.

Raw commitment and self-discipline, essential though they may be as the immutable basis of our relationship with God, are not intended, of course, to be either the entirety or quintessence of that relationship. We are bidden to progress from “hearing” to “seeing,” to manifest our subliminal surety of God’s existence that He granted us at Moses’ behest. Living life on this level of Divine awareness is a much loftier experience since, as we said, the experience of seeing overtakes our entire consciousness; all our faculties of intellect, emotion, and expression are imbued with this heightened energy.

The culmination of this process is alluded to in the following *parashah*, *Re’eh*, which opens with the words: “See, I have placed before you this day....”⁴ The implied promise is that if we fully and truly “hear,” as detailed in *parashat Eikev*, then even in the overall exilic context of “hearing,” we will be granted the ability to consciously experience the subconscious Divine sight (to “see” God’s “I”) that was implanted within us in *parashat Va’etchanan*. Nonetheless, it is the work we do while only “hearing” that enables our subsequent “seeing” to remain a permanent feature of our psyches, rather than the fleeting glimpse of higher reality that it is by itself.

Thus, in this *parashah*, Moses continues his review of Jewish history with the immediate aftermath of the Giving of the Torah (which he recounted in *parashat Va’etchanan*): the incident of the Golden Calf and the mechanism of return to God and reconciliation with Him—*teshuvah*. As we have noted,⁵ *teshuvah* is the underlying theme of the entire Book of Deuteronomy, but it receives particular emphasis in *parashat Eikev*, since it is the struggle to “hear” God, rather than the ecstasy of “seeing” Him, that characterizes the process of *teshuvah*.



The opening phrase of *parashat Eikev* is thus interpreted in the Midrash to refer allegorically to the messianic era.⁶ This is because “hearing,” aside from leading to “seeing,” also prepares us for the future messianic Redemption. As noted, “hearing” enables us to reach our own essence, and the result and reward of manifesting our Divine essence is the revelation of God’s essence that will occur after the final Redemption.⁷

3. For additional reasons, see on 7:12, below.

4. Deuteronomy 11:26.

5. In the Overview to *parashat Devarim*.

6. See on 7:12, below.

7. *Likutei Sichot*, vol. 9, pp. 76-77, pp. 81-83; *Sichot Kodesh* 5733, pp. 344-345.

12:7 וְהָיָה | עֲקֵב תִּשְׁמְעוּן אֶת הַמְּשָׁפְטִים הָאֵלֶּה
וּשְׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם וּשְׁמַר יְהוָה יֵלְחֶיךָ לָךְ אֶת־
הַבְּרִית וְאֶת־הַחֹסֶד אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם 13 וְאַתְּ
וּבְרַכָּה וְהִרְבָּה וּבְרַךְ פְּרִי־בִטְנֶךָ וּפְרִי־אֲדָמָתְךָ דְּגִנְךָ
וְתִירְשֶׁךָ וְיִצְהָרְךָ שְׁגַר־אֶלְפִיךָ וַעֲשִׂיתָ צֶאֱנֶךָ עַל־
הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לְאַבְרָהָם לֵאמֹר לְתֶת לָךְ:

12 **וְהָיָה עָקֵב תִּשְׁמְעוּן.** אם המצות הקלות שאדם
 יִדָּשׁ בְּעַקְבֵּיוֹ תִּשְׁמְעוּן: **וְשֹׁמֵר ה' וְגו'.** ישמר לה'
 הַבְּסֻחָתוֹ: 13 **שׁוֹר אֶלְפִיר.** ולדי בקרף שהנזקבה
 מְשַׁגֶּרֶת מִמֶּעִיָּה: **וְעֶשְׂתֵּרֶת צֶאֱנָה.** מנחת פרש: "אֲבִירִי

By taking care to fulfill the seemingly less-important commandments with the same devotion with which we naturally fulfill the seemingly more-important ones, we demonstrate our absolute devotion to God. We show that what matters to us is that God said that He wants us to do these things, not our own evaluation of which things are more weighty than others.¹²

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Humility

7:12 Having exhorted the people to keep God's commandments first out of legal obligation and then additionally out of love, Moses continued: "I must now warn you about falling into the delusion of self-aggrandizement when God rewards you for observing His commandments. **If you will indeed heed these ordinances** with such devotion that you are scrupulous about even the seemingly inconsequential ones, **and safeguard** them by studying the Torah's instructions regarding how to perform them, **and then perform them** accordingly, **God, your God, will keep the covenant for you, as well as the promise of kindness that He swore to your forefathers** that He would keep.

13 He will love you, bless you, and multiply you. He will bless your children, the fruit of your womb; your produce, the fruit of your soil: your grain, your wine, your oil; the offspring of your cattle and the choice of your flocks—all this in the land that He swore to your forefathers to give you.

— CHASIDIC INSIGHTS —

12 If you will heed: The word used here for "if" (*eikev*) literally means "heel." This unusual phraseology invites a number of interpretations:

- Heeding God's instructions will be closely followed by ("come at the heels of") the reward detailed in the verses that follow.¹ According to this interpretation, the verse would read: "On the 'heels' of your heeding...."
- The reward for heeding detailed in the verse that follow will be bestowed specifically for fulfilling those commandments that people typically neglect ("trample under their heels").² According to this interpretation, the verse would read: "If you heed even the 'heel'-commandments...."
- The reward for heeding detailed in the verse that follow will be bestowed in the messianic future (the end or "heel" of history).³ According to this interpretation, the verse would read: "There will be reward in the 'heel'-era for your heeding."
- In the era immediately preceding the advent of the Messiah (when we hear the "footsteps" of the Messiah), the Jewish people will return fully to God. According to this interpretation, the verse would read: "In the 'footstep'-era, you will heed...."⁴

What exactly is the reward for performing the commandments? Although the text appears to imply that the reward consists only of material blessing and plenty, this cannot be the case, since such a reward would not be commensurate with the tremendous, far-reaching effects of fulfilling the commandments. The sages point out that even the im-

measurable, indescribable delight experienced by the soul in the afterlife is not enough to compensate for just one hour of performing God's will in this world.⁵

By fulfilling God's commandments, we connect with God in the most intimate way possible.⁶ It is this very intimacy that is the true reward for performing the commandments, as alluded to in the sages' statement, "The reward for [doing] a commandment is a commandment."⁷ This refers to the bond forged with God by the commandment itself, the even greater bond forged by the further commandments it leads to, and the deeper bond resulting from the increased quality with which the individual performs it the next time.

Hence, the material bounty promised here and elsewhere in the Torah for observing God's laws is not an end in itself but rather simply the means by which God facilitates our further performance of His commandments.⁸ "The reward for [doing] a commandment is [that God will make it easier to do] another commandment."

Similarly, the material bounty awaiting us in the messianic era is not an end in itself but rather the circumstance that will enable us to fulfill God's will and perform the commandments in the most ideal way possible.⁹

There are, of course, many possible motivations for observing God's commandments, many of them quite legitimate. But only if we observe the commandments out of simple devotion to God will we be as careful about performing the "lighter" ones as

1. *Onkelos*, Rashi *ad loc.* 2. *Tanchuma*, Rashi *ad loc.* 3. *Devarim Rabbah* 3:1, 3; *Midrash Tehilim* 92; Ibn Ezra, Ramban *ad loc.*, *Or HaTorah*, *Devarim*, p. 103, pp. 106 ff. 4. *Or HaTorah ad loc.*, quoting *Or HaMeir*. 5. *Avot* 4:17. 6. *Likutei Torah* 2:45c, *inter alia*. 7. *Avot* 4:2. 8. *Mishneh Torah*, *Teshuvah* 9:1. 9. *Mishneh Torah*, *Melachim* 12.

— ONKELOS —

14 בְּרִיךְ תִּהְיֶה מִכָּל עַמּוּמָא לֹא יְהִי
 כָּךְ עֵקֶר וְעֵקְרָא וּבְבַעֲרִיךָ: 15 וַיַּעֲדֵי
 יִי מִנֶּה כָּל מַרְעִין וְכָל מִכְתָּשִׁי
 מִצְרִים בִּישׂאֵי דִי יָדַעְתָּ לֹא שׁוֹנוֹן
 כָּךְ וַיִּתְּנֵנוּן בְּכָל סְנַאֲיִךְ: 16 וַתִּגְמַר
 יִת כָּל עַמּוּמָא דִי יִי אֱלֹהֶךָ יִחַב
 לָךְ לֹא תַחוּס עֵינְךָ עֲלֵיהוֹן וְלֹא
 תַפְלֹחַ יִת טַעוּתְהוֹן אֲרִי לִתְקַלָּא
 יְהוֹן לָךְ: 17 דְּלִמָּא תִימַר בְּלִבְךָ
 סִגְיָאִין עַמּוּמָא הָאֲלִין מִנִּי אִיכְדִין
 אֲבוּל לְתַרְכוּתְהוֹן: 18 לֹא תִדְחַל
 מִנְהוֹן מְדַבֵּר תְּדַבֵּר יִת דִּי עֶבֶד
 יִי אֱלֹהֶךָ לְפָרְעָה וְלָכָל מִצְרִים:
 19 נִסִּין רַבְרְבִין דִּי חֲזָאֵה עֵינְךָ
 וְאַתִּיא וּמוֹפְתִיא וִידָא תְּקִיפְתָּא
 וְדַרְעָא מִרְמָמָא דִּי אִפְקֵר יִי אֱלֹהֶךָ
 כּוֹן יַעֲבֹד יִי אֱלֹהֶךָ לָכָל עַמּוּמָא
 דִּי אֵת דְּחַל מִקְדָּמִיהוֹן: 20 וְאַף
 יִת עֲרֵעִיתָא יִגְרִי יִי אֱלֹהֶךָ בְּהוֹן
 עַד דִּי־בִדּוֹן דְּאַשְׁתָּאֲרוּ וְדַאשְׁמֵרוּ
 מִקְדָּמָךְ: 21 לֹא תִתְּבֵר מִקְדָּמִיהוֹן
 אֲרִי יִי אֱלֹהֶךָ שְׂכִינְתָּה בֵּינָךְ
 אֱלֹהָא רַבָּא וְדִחִילָא: 22 וַיִּתְּרָךְ יִי
 אֱלֹהֶךָ יִת עַמּוּמָא הָאֲלִין מִקְדָּמָךְ
 זַעַר זַעַר לֹא תִבּוּל לְשַׁצִּיּוּתְהוֹן
 בְּפִרְיעַ דְּלִמָּא תִסְגִּי עֲלֶךָ חַיּוֹת
 בָּרָא: 23 וַיִּמְסְרֵנוּן יִי אֱלֹהֶךָ קַדְמָךְ
 וַיִּשְׁגְּשְׁנוּן שְׁגוּשׁ רַב עַד דִּישְׁתַּצּוֹן:

14 בְּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים לֹא־יִהְיֶה בְּךָ עֵקֶר וְעֵקְרָה
 וּבְבַהֲמֶתְךָ: 15 וְהִסִּיר יְהוָה מִמֶּךָ כָּל־חֲלִי וְכָל־מִדֵּי
 מִצְרִים הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יִשְׁימֶם בְּךָ וְנִתְּנָם בְּכָל־
 שְׁנֵאִיךָ: 16 וְאִכְלַתְּ אֶת־כָּל־הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ
 נָתַן לָךְ לֹא־תַחוּס עֵינֶךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת־אֱלֹהֵיהֶם
 כִּי־מוֹקֵשׁ הוּא לָךְ: ס

17 כִּי תֹאמַר בְּלִבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָה
 אוֹכֵל לְהוֹרִישָׁם: 18 לֹא תִירָא מֵהֶם זָכֹר תִּזְכֹּר אֵת
 אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ לְפָרְעָה וּלְכָל־מִצְרַיִם:
 19 הַמִּסֹּת הַגְּדֹלֹת אֲשֶׁר־רָאוּ עֵינֶיךָ וְהָאֵתֶת וְהַמִּפְתִּים
 וְהַיָּד הַחֲזָקָה וְהַזֶּרַע הַנְּטוּיָה אֲשֶׁר הוּצֵאתָ יְהוָה אֱלֹהֶיךָ
 בְּיַעֲשֶׂהָ יְהוָה אֱלֹהֶיךָ לְכָל־הָעַמִּים אֲשֶׁר־אַתָּה יֹרֵא
 מִפְּנֵיהֶם: 20 וְגַם אֶת־הַצִּרְעָה יִשְׁלַח יְהוָה אֱלֹהֶיךָ בָּם
 עַד־אֲבֹד הַנְּשֹׂאֲרִים וְהַנִּסְתָּרִים מִפְּנֵיךָ: 21 לֹא תַעֲרֹץ
 מִפְּנֵיהֶם כִּי־יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ אֵל גָּדוֹל וְנוֹרָא:
 22 וְנִשְׁלַח יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵל מִפְּנֵיךָ מַעֲט מַעֲט
 לֹא תוֹכֵל כֹּלֵתָם מֵהֵר פֶּן־תִּרְבֶּה עָלֶיךָ חַיַּת הַשָּׂדֶה:
 23 וְנִתְּנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהָמָם מִחוּמָה גְּדֹלָה עַד
 הַשָּׁמַיִם:

— RASHI —

הַעוֹף, שֶׁהֵיטָה זֹרָקָת בָּהֶם מֵרָה וּמִסְרָסְתָן וּמִסְמָאָה
 אֵת עֵינֵיהֶם, בְּכָל מְקוֹם שֶׁהָיוּ נִסְתָּרִים שָׁם: 22 פֶּן
 תִּרְבֶּה עָלֶיךָ חַיַּת הַשָּׂדֶה. וְהֵלֵךְ אִם עוֹשִׁין רְצוֹנוֹ שֶׁל
 מְקוֹם אֵין מִתְיָרְאִין מִן הַחַיָּה, שֶׁנֶּאֱמַר: "וְחַיַּת הַשָּׂדֶה
 הַשְּׁלֵמָה לָךְ?" אֵלָּא גְּלוּי הָיָה לְפָנָיו שֶׁעֲתִידִין לְחַטֹּא:
 23 וְהָמָם. נִקְוֵד קִמָּץ כָּלוּ, לִפִּי שְׂאִין מִ"ם אֲחֲרוֹנָה
 מִן הַיִּסּוּד, וְהָרִי הוּא כְּמוֹ "וְהָם אוֹתָם". אָבָל "וְהָמָם
 גִּלְגַּל עֲגֻלָּתוֹ", כָּלוּ יִסּוּד, לְפִיכָּה חֲצִיּוֹ קִמָּץ וְחֲצִיּוֹ
 פִּתּוּחַ, כְּשֶׁאֵר פֻּעַל שֶׁל שְׁלֹשׁ אוֹתִיּוֹת:

14 עֵקֶר. שְׂאִינֹ מוֹלִיד: 17 כִּי תֹאמַר בְּלִבְּךָ. עַל
 בְּרַחֲךָ לְשׁוֹן "דְּלִמָּא" הוּא, שְׂמָא תֹאמַר בְּלִבְּךָ
 "מִמֶּנִּי שֶׁהֵם רַבִּים לֹא אוֹכֵל לְהוֹרִישָׁם", אֵל תֹּאמַר
 כּוֹ, "לֹא תִירָא מֵהֶם". וְלֹא יִתְּכֵן לְפָרְשׁוֹ בְּאֶחָד
 מִשְׁאָר לְשׁוֹנוֹת שֶׁל "כִּי" שִׁיפֹל עָלָיו שׁוֹב "לֹא תִירָא
 מֵהֶם": 19 הַמִּסֹּת. נְסִיוֹנוֹת: וְהָאֵתֶת. כְּגוֹן: "וְיִהְיֶה
 לְנַחֲשִׁי", "וְהָיוּ לְדָם בִּיבֻשֶׁת": וְהַמִּפְתִּים. הַמִּכּוֹת
 הַמִּפְלָאוֹת: וְהַיָּד הַחֲזָקָה. זֶה הַדְּבָר: וְהַזֶּרַע הַנְּטוּיָה.
 זֶה הַחֶרֶב שֶׁל מִכַּת בְּכוֹרוֹת: 20 הַצִּרְעָה. מִין שֶׁרָץ

4. שְׁמוֹת ד, ג, 5. שֵׁם, ט, 6. אוֹיֵב ה, כג, 7. יִשְׁעִיָה כח, כח.

— CHASIDIC INSIGHTS —

tual victory over them would lead them to acknowl-
 edge the superiority of Judaism over idolatry. This

transformation of evil into good is clearly a greater
 victory over evil than is merely holding evil at bay.²¹

21. Likutei Sichot, vol. 9, p.83.

14 You will be blessed above all peoples. There will be no sterile male or barren female among you or your livestock.

15 God will remove from you all illness. He will not set upon you any of the evil diseases of Egypt that you knew,¹³ but will put them instead upon all your enemies.

16 You must destroy all the peoples whom God, your God, is handing over to you. You must not spare them, nor may you worship their deities, for that will be a snare for you.

17 Perhaps you will say to yourself, "These nations are more numerous than me; how will I be able to drive them out?"

18 You must not fear them. Rather, you should remember well what God, your God, did to Pharaoh and to all of Egypt:

19 the great trials that you saw with your own eyes, in which He dared the Egyptians to test Him;¹⁴ the signs by which He confirmed that He sent me to save you;¹⁵ the marvels, i.e., the plagues,¹⁶ especially the two in which He killed the Egyptians: the mighty hand that He figuratively used to kill their animals with an epidemic, and the outstretched arm that He figuratively used to slay their firstborn—all of with which God, your God, brought you out.¹⁷ So will God, your God, do to all the peoples whom you fear.

20 In addition, as He told you,¹⁸ God, your God, will incite hornets against them, which will inject venom into them that will castrate and blind them, until the survivors and those who hide from you perish.

21 You must not be terrified of these nations, for God, your God, who is in your midst, is a great and awesome God.

22 And you need not worry that if all the inhabitants of the land suddenly die, the land will be overrun by dangerous wild animals, for as He told you,¹⁹ God, your God, will cast out these nations from before you gradually. You will thus not be able to destroy them too quickly, lest the beasts of the field outnumber you. True, wild animals do not harm righteous people,²⁰ but I do not expect your entire population to sustain such a level of righteousness.

23 God, your God, will deliver these nations to you, and He will derange them with great pandemonium until they are utterly destroyed.

— ❧ CHASIDIC INSIGHTS ❧ —

14 You will be blessed above all peoples: This phrase may also be read, "You will be blessed *by* all peoples."

As mentioned previously, had the Jewish people entered the Promised Land directly from Egypt and not taken the forty-year detour in the desert, the Canaanite nations would have offered no resistance. They would have simply fled, and the Jews

would not have had to battle them or engage them in any way.

Although such a scenario would have been simpler, it would not have effected any change *per se* in these nations. They would have remained struck with fear from without, but within they would have remained just as they always were. In contrast, the armed struggle against these nations and our even-

13. See Exodus 15:26. 14. Exodus 8:5. 15. Exodus 4:2. 16. Exodus 7:3, 11:9-10. 17. Above, 4:34. 18. Exodus 23:28. 19. Exodus 23:29-30. 20. Cf. Genesis 6:2, 9:2; Rashi on 9:15; Job 5:23.

ONKELOS

24 וַיִּמָּסֵר מַלְכֵיהוֹן בִּידָךְ וְתוֹבֵד
 ית שמיהוֹן מִתְחַת שְׁמִיָּא לֹא
 יתעמד אֲנִשׁ קָדְמָךְ עַד דְּתִשְׁכַּח
 יתהוֹן: 25 צְלָמִי טַעֲוִתְהוֹן תּוֹקְדוֹן
 בְּנוֹרָא לֹא תִחְמַד בְּסָפָא וְדִהְבָּא
 דִּי עֲלִיהוֹן וְתִסָּב לָךְ דְּלִמָּא תִתְקַל
 בִּיה אַרִי מְרַחֵק דִּי אֱלֹהִי הוּא:
 26 וְלֹא תַעַל דְּמִרְחֵק לְבִיתְךָ וְתִהִי
 חֲרָמָא כּוֹתֵה שְׁקָצָא תִשְׁקַצְנָה
 וְרַחֲקָא תִרְחַקְנָה אַרִי חֲרָמָא הוּא:
 8:1 כָּל תִּפְקֻדָּתָא דִּי אֲנָא מִפְּקֻדָּךְ
 יוֹמָא דִּין תִּטְרוֹן לְמַעַבְדָּא בְּדִיל
 דְּתִיחֲוִין וְתִסְגֹּון וְתַעֲלוֹן וְתִתְרוֹן
 ית אֲרַעָא דִּי קִיִּים לְאַבְהִתְכוּן:
 2 וְתִדְבֵּר ית כָּל אֲרָחָא דִּי דְבָרָךְ
 אֱלֹהִיךָ דְּנִן אֲרַבְעִין שָׁנִין בְּמִדְבָּרָא
 בְּדִיל לְעִנְיֹתְךָ לְנִסְיוֹתְךָ לְמִדַּע
 ית דִּי בְּלִבְךָ הִתְטַר פְּקוּדוֹהִי אִם
 לֹא: 3 וְעִנְיָךְ וְאַכְפָּנְךָ וְאוֹכְלָךְ
 ית מָנָא דִּי לֹא יָדַעְתָּ וְלֹא יָדָעוּ
 אֲבֹהֶיךָ בְּדִיל לְאוֹדְעוֹתְךָ אַרִי
 לֹא עַל לְחָמָא בְּחֻדוֹהִי מִתְקִים
 אֲנָשָׁא אַרִי עַל כָּל אִפְקוֹת מִימְרָא
 דִּי יִתְקִים אֲנָשָׁא: 4 כְּסוּתְךָ לֹא
 בְּלִיַּת מִנֵּךְ וּמִסְנִיָּךְ לֹא יִחְפוּ דְּנִן
 אֲרַבְעִין שָׁנִין:

24 וְנָתַן מַלְכֵיהֶם בְּיָדְךָ וְהִאֲבִדְתָּ אֶת־שִׁמְם מִתַּחַת
 הַשָּׁמַיִם לֹא־יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הַשְּׁמֹרֶךְ אֹתָם:
 25 פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרָפוּן בָּאֵשׁ לֹא־תִחְמַד׃ כֶּסֶף וְזָהָב
 עֲלֵיהֶם וְלִקְחָתָהּ לָךְ פֶּן תִּוָּקֵשׁ בּוֹ כִּי תִוָּעֲבֹת יְהוָה אֱלֹהֶיךָ
 הוּא: 26 וְלֹא־תָבִיא תִוָּעֲבָה אֶל־בֵּיתְךָ וְהִיִּית הָרֶם כְּמָחוּ
 שְׂקִין | תִּשְׁקָצְנוּ וְתַעֲב | תִּתְעַבְּנוּ כִּי־חָרֶם הוּא: פ
 8:1 כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מֵצִוֶּה הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת
 לְמַעַן תִּחְיִין וּרְבִיתֶם וּבֵאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ
 אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם: 2 וְזָכַרְתָּ אֶת־כָּל־הַדָּבָר
 אֲשֶׁר הוֹלִיכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בְּמִדְבָּר
 לְמַעַן עֲנִתְךָ לְנִסְתָּךְ לָדַעַת אֶת־אֲשֶׁר בְּלִבְכָּךְ הִתְשַׁמֵּר
 מִצֻּוֹתַי {מִצֻּוֹתַי} אִם־לֹא: 3 וַיַּעֲנֶךָ וַיִּרְעַבְךָ וַיֹּאכֲלֶךָ אֶת־
 הַמֶּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדָעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי
 לֹא עָלִיתְהֶלֶם לְבַדּוֹ יְחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא כִּי־
 יְהוָה יְחִיָּה הָאָדָם: 4 שְׁמִלְתְךָ לֹא בָלְתָה מַעֲלֶיךָ וְרַגְלְךָ
 לֹא בִצָּקָה זֶה אַרְבָּעִים שָׁנָה:

RASHI

2 הַתְּשַׁמֵּר מִצֻּוֹתַי. שְׁלֹא תִנְסֶהוּ וְלֹא תִהְרַהֵר אַחֲרָיו:
 4 שְׁמִלְתְךָ לֹא בָלְתָה. עֲנִי כְבוֹד הָיוּ שְׁפִים בְּכֻסֹּתֶם
 וּמִגְדָּחִים אוֹתָם כְּמִין כְּלִים מְגֻדָּחִים, וְאִם קִטְנִיָּהֶם
 כְּמוֹ שֶׁהָיוּ גְדִלִים הָיָה גְדִל לְבוּשָׁן עִמָּהֶם, כְּלָבוֹשׁ
 הַזֶּה שֶׁל חֲמֵט שֶׁגָּדֵל עִמּוֹ: לֹא בִצָּקָה. לֹא נִפְחָה
 כְּבִצָּק, בְּדֶרֶךְ הוֹלְכֵי יִחְיָה שְׂרָגְלֵיהֶם נִפְּחוּ:

1 כָּל הַמִּצְוָה. כְּפִשּׁוּטוֹ. וּמִדְּרַשׁ אֲגָדָה: אִם הִתְחַלַּת
 בְּמִצְוָה, גָּמַר אוֹתָהּ, שְׂאִינָה נִקְרָאת אֵלָּא עַל שֵׁם
 הַגְּמֻרָה, שֶׁנֶּאֱמַר: "וְאַתָּה עֲצֻמּוֹת יוֹסֵף אֲשֶׁר הָעֵלּוּ
 בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם קָבְרוּ בְּשֶׁכֶם", וְהִלָּא מִשָּׁה
 לְבַדּוֹ נִתְעַסַּק בָּהֶם לְהַעֲלוֹתָם? אֵלָּא לְפִי שֶׁלֹּא
 הִסְפִּיק לְגִמְרָהּ וּגְמֻרָהּ יִשְׂרָאֵל, נִקְרָאת עַל שְׁמָם:

8. תנחומא. 9. יחושע כד, לב.

CHASIDIC INSIGHTS

4 **The Clouds of Glory pressed them:** We may sometimes feel overwhelmed by the concealment of God in this world, leaving us feeling distant from Him and spiritually lifeless. Rather than succumbing to despair, however, we should take this as a challenge to spur us on to exerting greater efforts to overcome the obstacles to Divine revelation. Such renewed resolve will in turn lead us to a deepened awareness and love of God. Indeed, it is precisely

because feeling estranged from God can inspire us to seek Him with greater resolve that God sometimes hides from us, similarly to how parents will sometimes temporarily distance themselves from their children in order to make the children realize how much their parents mean to them.

This dynamic is alluded to in Ezekiel's prophetic vision of the Divine chariot, in which he saw "a great cloud followed by a flaming fire";²⁸ the cold

28. Ezekiel 1:4.

24 He will deliver their kings into your hand, and you will thus destroy their renown from everywhere under heaven. No man will be able to stand up before you, from the beginning of the battle until you have destroyed them.

25 You must burn the sculpted images of their deities with fire. You must not desire the silver or gold that is plated upon them and take it for yourself, lest you be ensnared by it, for it is disgusting to God, your God.

26 Nor should you bring an idol, which is an object of God's disgust, into your house, lest—by demonstrating your lack of abhorrence for it—you thereby forfeit your life and become condemned to destruction like it. Rather, you must utterly loathe it²² and utterly detest it; for it is to be destroyed.

8:1 In the time remaining between now and your entry into the land, **you must safeguard—of all the commandments that I am commanding you today—**those that you are able to perform during this period,²³ by studying the Torah's instructions regarding how to perform them, in order to be able **to perform** them properly, **in order that you may live, multiply, and come take possession of the land that God swore to your forefathers—**for you will enter and take possession of the land in the merit of the commandments you perform. Of course, you are building on the accrued merits of the commandments that were performed by the generation that died out in the desert. But since the merits of the commandments that *you* perform will ultimately determine whether you will be able to conquer the land, it is as if *all* the merits that contributed toward this end belong to you. This principle will apply no matter why those who contributed toward the effort did not complete it—whether they were opposed to the goal (e.g., the spies and their sympathizers) or not (e.g., all the others over 20 years old, who were implicated in the spies' plot passively)—and no matter at what point those who are completing it joined the effort (e.g., the sympathizers of the spies who were under 20 at the time and thus were not punished and lived on to the present day).²⁴

It is thus clear that, wherever possible, you should take care to properly complete the performance of any commandment you begin to perform, for the merit of the commandment is ascribed to the one who completes it.

2 You must recall the entire journey on which God, your God, led you during these forty years in the desert, in order to afflict you and thereby to test you, i.e., to know what is in your heart, specifically: whether or not you would keep His commandments—i.e., the commandment not to put Him to the test²⁵—or criticize Him.

3 He afflicted you, let you go hungry, and then fed you with manna, which neither you nor your forefathers had ever known, in order to make you know that man does not live by bread alone, but that man lives by whatever is given him through the command that issues from God's mouth.

4 Your clothing did not wear out upon you, for the Clouds of Glory laundered and pressed them, and your children's clothing grew with them,²⁶ nor did your feet swell from walking barefoot during these forty years, for like your clothing, your shoes never wore out.²⁷

22. *Likutei Sichot*, vol. 9, p. 96, note 15. 23. *Likutei Sichot*, vol. 19, pp. 94-97. 24. *Likutei Sichot*, vol. 19, pp. 98-99. 25. Above, 6:16. 26. Exodus 13:21; *Likutei Sichot*, vol. 18, p. 259. 27. Below, 29:4.

— ONKELOS —

5 וַיִּדְעֶתָ עִם־לִבְּךָ כִּי כָאִשֶּׁר יִיפֹר אִישׁ אֶת־בְּנוֹ יְהוָה
 אֱלֹהֶיךָ מִיִּסְדָּךָ: 6 וְשִׁמְרָתָ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ
 לָלֶכֶת בְּדַרְכָּיו וּלְיִרְאָהוּ אֹתוֹ: 7 כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ
 אֶל־אֶרֶץ טוֹבָה אֶרֶץ גָּחָלִי מָיִם עֵינַת וְתַהֲמֹת יִצְאִים
 בְּבִקְעָה וּבְהָר: 8 אֶרֶץ חֹפֵל וּשְׁעָרָה וְגֶפֶן וְתַאֲנָה וְרִמּוֹן
 אֶרֶץ־זֵית שֶׁמֶן וְדִבְשׁ: 9 אֶרֶץ אֲשֶׁר לֹא בְּמִסְפַּנֶּת תֹּאכֹל־
 בָּהּ לֶחֶם לֹא־תַחֲסֹר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבֹנֶיהָ בְּרוֹז
 וּמַהֲרֶיהָ תַחֲצֹב נְחֹשֶׁת: 10 וְאָכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַּתָּ
 אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:
 שְׁנֵי 11 הַשָּׁמֶר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבִלְתִּי
 שָׁמֵר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֵּיהֶם אֲשֶׁר אָנֹכִי מְצֹוֶה הַיּוֹם:
 12 פֶּן־תֹּאכַל וּשְׂבַעְתָּ וּבָתִּים טִבִּים תִּבְנֶה וְיִשְׁבַּתָּ:
 13 וּבִקְרָךְ וּצְאֹנָךְ יִרְבֶּן וְכֶסֶף וְזָהָב יִרְבֶּה־לְךָ וְכָל־אֲשֶׁר־
 לְךָ יִרְבֶּה: 14 וְרַם לְבָבְךָ וּשְׁכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ
 הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: 15 הַמּוֹלִיכְךָ
 בַּמִּדְבָּר הַגָּדֹל וְהַנּוֹדֵא נָחֹשׁ שָׂרָף וְעַקְרָב וּצְמָאוֹן
 אֲשֶׁר אֵין־מַיִם הַמוֹצִיא לְךָ מֵיָּם מִצּוֹר הַחֹלְמִישׁ:
 מֵאֵל מִשְׁנָא תִקְיָא:

— RASHI —

8 זֵית שֶׁמֶן. זֵיתִים הָעוֹשִׂים שָׁמֶן:

— CHASIDIC INSIGHTS —

work we have to do (manifesting our inner, Divine nature) to the hardest (refining the outside world).

The repetition of the word “land”—emphasizing the setting in which all this work takes place—alludes to an intensified variation of the paradigm of work described by the first five plants. This is the extra exertion we must invest in attaining our goal during the exile, when the effort required of us is far greater than that required in the Holy Land during times of open Divine revelation.

This intensified process and its results are alluded to by the last two of the seven plants: Olives are bitter tasting and produce their oil only when pressed hard. Date trees take a very long time to grow, reflecting the great amount of work required during the exile to produce spiritual fruits. However, both the light-producing oil extracted from olives as well as the sweet honey produced from dates allude to the great revelations of the inner dimension of the

Torah that will accompany the messianic redemption. The supreme efforts required of us during the exile call forth much deeper and profounder dimensions of our relationship with God and our devotion to Him, and therefore elicit commensurately deep revelations of the Torah.

Obviously, the same dynamic applies to each of us in our own individual journeys toward our personal “promised land”: the greater the efforts we expend in attaining, sustaining, and promulgating Divine consciousness, the deeper we must dig into the core of our souls, and the more profound will be our resultant relationship with God and the Torah.³⁵

15 That great and awesome desert: The Jewish people’s desert trek was a forerunner and metaphor of the existential state of exile, which is followed by the redemption and entry into the Promised Land. The Torah here describes the stages through which both the people as a whole can descend into their

5 You know in your heart that just as a man chastises his son, so does God, your God, chastise you.

6 You must keep the commandments of God, your God, to go in His ways, and to revere Him.

7 For God, your God, is bringing you to a good land: a land of brooks of water, fountains, and aquifers that emerge in valleys and mountains;

8 a land of wheat, barley, grapevines, figs, and pomegranates; a land of oil-producing olives and date- and fig-honey;²⁹

9 a land in which you will eat bread without scarcity—you will lack nothing in this land; a land whose stones yield iron, and out of whose mountains you will mine copper.

10 You will eat, be satiated, and bless God, your God, for the good land He has given you.

◆ *Second Reading* **11** So, after God has rewarded you with material abundance and military victory, beware lest you forget God, your God, by not keeping His commandments, ordinances, and rules, which I am commanding you today.

12 Beware lest you eat and be sated and build sturdy houses and dwell in them,

13 and your herds and your flocks multiply and your silver and gold increase, and all that you have increase,

14 and your heart subsequently grow haughty and you forget God, your God, who brought you out of Egypt, out of the house of slaves;

15 who led you through that great and awesome desert, which was notorious for its snakes, vipers, scorpions, and thirst induced from lack of water; who brought forth water for you out of flint-stone;³⁰

— ∞ CHASIDIC INSIGHTS ∞ —

darkness of the cloud is often the precursor to the great fire of desire in our relationship with God.

The spiritual garments of the soul are its modes of expression: thought, speech, and action. The garments we weave by pursuing mundane, ephemeral, or selfish ends wear out all too quickly; the garments we weave by studying the Torah, praying, or performing God's other commandments never tatter. It follows that mixing our personal agendas with our Divine pursuits undermines the quality and permanence of the garments we weave. But if we train ourselves to utilize our feelings of estrangement—our feeling of being “under the cloud”—to refine our intentions in the fire of Divine passion, the garments then woven out of our study, prayer, and performance of the commandments will be correspondingly pure and eternal.³¹

7-8 A land of wheat... The Land of Israel, as we have said, is the archetypal setting in which the

Jewish people are to transform the world into God's home. The seven plants enumerated here as the distinctive ones grown in the Land of Israel represent the diverse facets of this transformation process:

Wheat is used primarily for human food, barley primarily for animal food. These two grains therefore represent our methods for working with the Divine and animal sides of our personalities. Wine—the consummate product of the grape—which releases inhibitions and “gladdens man's heart,”³² represents the joy with which we should infuse our work with both our Divine and animal natures. Since Adam and Eve's first clothes were made of fig leaves,³³ figs represent our efforts to refine the “garments” of our souls, i.e., thought, speech, and action. The seed-laden pomegranate symbolizes the multitude of Divine commandments³⁴ through which we refine the world around us. Thus, these five plants depict how we fulfill our task in the world, progressing from the easier

29. Rashi on Exodus 34:26 and below, 26:2. 30. Exodus 17:1-7; Numbers 20:2-13. 31. *Or Torah* 159. 32. Psalms 104:15. 33. Genesis 3:7. 34. *Berachot* 57a, et al. 35. *Sefer HaSichot* 5752, vol. 1, pp. 324-328.

— ONKELOS —

16 דאזכלך מנא במדברא די לא ידעו אבהתך בדיל לענייתך ובדיל לנסייתך לאוטבא לך בסופך: 17 ותימר בלבך חילי ותקוף ידי קנו לי ית נכסאי האלין: 18 ותדבר ית יי אלהך ארי הוא יחב לך עצה למקני נכסין בדיל לקימא ית קנמיה די קיים לאבהתך כיומא הדין: 19 ויהי אם אתנשאה תתנשי ית דחלתא דיי אלהך ותתך בתר טעות עממיא ותפלחון ותסגוד להון אסיהדית בכו יומא דין ארי מיבד תיבדון: 20 בעממיא די יי מוביד מקדמיכון כן תיבדון חלה דלא קבלתון במימרא דיי אלהכון: 21 שמע ישראל את עבר יומא דין ית יידנא למעל למירת עממין רברבין ותקיפין מנה קרוין רברבין וכריבין עד צית שממא: 2 עם רב ותקיפ בני גבריא די את ידעת ואת שמעת מאן יכול למקם קדם בני גבריא: 3 ותדע יומא דין ארי יי אלהך הוא דעבר קדמך מימרה אשא אכלא הוא ישצנן והוא יתברנן קדמך ותתרכבון ותובדון בפריע כמא די מליל יי לך:

16 המאכלך מן במדבר אשר לא ידעון אבותיך למען ענתך ולמען נסתך להיטבך באחריתך: 17 ואמרת בלבבך כחלי ועצם ידי עשה לי את-החיל הזה: 18 וזכרת את-יהוה אלהיך כי הוא הנותן לך כח לעשות חיל למען הקים את-בריתו אשר-נשבע לאבותיך ביום הזה: פ

19 והיה אם-שכח תשכח את-יהוה אלהיך והלכת אחרי אלהים אחרים ועבדתם והשתחית להם העדתי בכם היום כי אבד תאבדון: 20 כגוים אשר יהוה מאבד מפניכם בן תאבדון עקב לא תשמעון בקול יהוה אלהיכם: פ

9:1 שמע ישראל אתה עבר היום את-הירדן לבא לרשת גוים גדלים ועצמים ממך ערים גדלות ובצרת בשמים: 2 עם-גדול ורם בני ענקים אשר אתה ידעת ואתה שמעת מי יתיצב לפני בני ענק: 3 וידעת היום כי יהוה אלהיך הוא-העבר לפניך אש אכלה הוא ישמידם והוא יבניעם לפניך והורשתם והאבדתם מהר כאשר דבר יהוה לך:

— RASHI —

1 גדלים ועצמים ממך. אתה עצום, והם עצמים ממך:

— CHASIDIC INSIGHTS —

up to our true destiny.⁴¹

17-18 My strength and the might of my hand have accumulated this wealth for me: It is clear to any intelligent person, especially to believing Jews—as were those who were about to enter the Land of Israel—that God is the source of all worldly success. True, God asks us to do our part by setting up a natural channel through which He can bestow His blessings. But there are also enough cases of unrewarded effort on the one hand and fortuitous “coincidences” on the other to make it clear that it is God’s hidden hand that ultimately determines whether or not our efforts will be crowned with success. Surely, then, the Torah is not seeking here to refute the preposterous claim that a person’s suc-

cess is entirely his own doing!

Rather, the Torah is here addressing a more subtle error in perception. We observe that children often surpass their parents in many ways, even though they received all their talents and aptitudes from them. The reason that children can manifest capabilities their parents do not seem to possess is because these talents and aptitudes remained dormant in the parents and only became active in their children.

Similarly, God calls the Jewish people His “children,” and has indeed left it up to us to bring creation to its completion, granting us a measure of power that He—in the context of created reality—has relinquished. Thus, when we accomplish

41. *Likutei Sichot*, vol. 2, pp. 372-375.

16 who fed you in the desert with manna,³⁶ which your forefathers did not know, in order to afflict you³⁷ and in order to test you,³⁸ for your ultimate benefit—

17 and you say to yourself, ‘It is my own strength and the might of my hand that have accumulated this wealth for me, and since I accrued it myself, I do not owe God anything for it.’

18 Rather, you should remember God, your God, for it is He who gives you strength to become wealthy, in order to fulfill His covenant that He swore to your forefathers, namely, to give their descendants this land, as He is doing this day.

19 If, on the other hand, you forget God, your God, and you follow insentient deities, worship them, and prostrate yourself before them, I testify before you today that you will surely perish. The surest way to forget God is by failing to remember what you have learned of the Torah, and the surest way to forget what you have learned is by failing to review it.³⁹

20 You will perish just as the nations that God destroys before you will perish, since you will not obey God, your God.

9:1 Hear, O Israel: You are indeed a great and strong nation, but today, you are crossing the Jordan River in order to come dispossess nations greater and stronger than you, great cities fortified up to heaven,

2 as well as great and tall people, the descendants of the supernatural giants,⁴⁰ whom you know and of whom you have heard said by the spies, ‘Who can stand up against the descendants of a giant?!’

3 Nonetheless, you must know and remember today that it is God, your God, who passes over before you as a consuming fire. He will destroy them and He will subdue them before you. You will either drive them out or destroy them quickly, as God spoke to you.

— CHASIDIC INSIGHTS —

collective exile and we as individuals can descend into our own personal exiles:

The first error lies in overestimating the power of the secular, mundane world and underestimating the power of holiness. True, the Divine soul, the observant Jewish community, and the Jewish people in general often seem to be at a disadvantage in every way, but the truth is that nothing can really oppose holiness. Deluding ourselves into thinking that anything is so *great* that it can oppose holiness is the first psychological descent into the mentality of exile.

Exaggerating the power of the unrectified world leads us to granting it dominion over the “religious” aspects of life as well. We become so afraid of the world’s power—we consider the desert so *awesome*—that we are scared to appear too religious, even in private.

This leads us to replace our natural religious fervor

with enthusiasm for worldly pursuits. This is symbolized by the *snake*, whose venom is hot. Eventually, our enthusiasm for worldly things will consume our religious fervor altogether; this is symbolized by the burning sting of the *viper*.

But sooner or later, devotion to worldly pursuits leaves us jaded and our enthusiasm for them spent. This leaves us cold and deadened to any kind of stimulation, just as the venom of the *scorpion* is cold. When God tries to arouse us from this state with a thirst for true life, we will not be able to recognize what we are thirsting for. We will *thirst* but remain *lacking water*.

The way to avoid all of this, then, is not to begin this process altogether, by making the mistake of overestimating the weight of the world around us. By fostering our awareness of the power of holiness within us, we can avoid the pitfalls of exile and live

36. Exodus 16:2-36. 37. Above, v. 3. 38. Exodus 16:4. 39. Rashi on 11:13, below. 40. Numbers 13:33.

ONKELOS

4 לא תימר בלבך בדיחבר יי
אלהך יהוהון מקדמך למימר
בזכותי אלעני יי למירת ית ארעא
הדא ובחובי עממיא האלין יי
מתרף להון מקדמך: 5 לא בזכותך
ובקשיטות לבך את עלל למירת
ית ארעהון ארי בחובי עממיא
האלין יי אלהך מתריכהון מקדמך
ובדיל לאקמא ית פתגמא די קיים
יי לאבחתך לאברהם ליצחק
וליעקב: 6 ותדע ארי לא בזכותך
יי אלהך יחב לך ית ארעא טבתא
הדא למירתה ארי עם קשי קדל
את: 7 הוי דכיר לא תתנשי ית די
ארגזות קדם יי אלהך במדברא למן
יומא די נפקת מארעא דמצרים
עד מיתבון עד אתרא הדין
מסרבין הויתון קדם יי: 8 ובחבר
ארגזות קדם יי והוה רגז מן קדם
יי בכון לשצאה יתבון: 9 במסקי
לטורא למסב לוחי אבניא לוחי
קמיא די גזר יי עמכון ויתבית
בטורא ארבעין יממין וארבעין
לילון לחמא לא אכלית ומיא לא
אשתיתי: 10 ויהב יי לי ית תרין
לוחי אבניא כתיבין באצבעא דיי
ועליהון ככל פתגמא די מליל יי
עמכון בטורא מגו אשא ביומא
דקהלא: 11 והוה מסוף ארבעין
יממין וארבעין לילון יהב יי לי
ית תרין לוחי אבניא לוחי קמיא:
12 ואמר יי לי קום חות בפריע
מבא ארי חביל עמך די אפקת
ממצרים סטו בפריע מן ארחא די
פקדתנן עבדו להון מתבא:

◆ **שלישי 4** אלתאמר בלבבך יהוה אלהיך אתם |
מלפניך לאמר בצדקתי הביאני יהוה לרשת את-
הארץ הזאת וברשעת הגוים האלה יהוה מורישם
מפניך: 5 לא בצדקתך ובישר לבבך אתה בא לרשת
את-ארצם כי ברשעת | הגוים האלה יהוה אלהיך
מורישם מפניך ולמען הקים את-הדבר אשר נשבע
יהוה לאבתך לאברהם ליצחק וליעקב: 6 וידעת כי לא
בצדקתך יהוה אלהיך נתן לך את-הארץ הטובה הזאת
לרשתה כי עסקשה-ערף אתה: 7 וכל אלתשפח את
אשר-הקצפת את-יהוה אלהיך במדבר למן-היום
אשר-יצאת | מארץ מצרים עד-באכם עד-המקום הזה
ממרים הייתם עם-יהוה: 8 ובחרב הקצפתם את-יהוה
ויתאנף יהוה בכם להשמיד אתכם: 9 בעלתי החרה
לקחת לוחת האבנים לוחת הפריית אשר-ברת יהוה
עמכם ואשב בהר ארבעים יום וארבעים לילה לחם
לא אכלתי ומים לא שתיתי: 10 ויתן יהוה אלי את-
שני לוחת האבנים כתבים באצבע אלהים ועליהם
ככל-הדברים אשר דבר יהוה עמכם בהר מתוך האש
ביום הקהל: 11 ויהי מקץ ארבעים יום וארבעים לילה
נתן יהוה אלי את-שני לוחת האבנים לוחת הפריית:
12 ויאמר יהוה אלי קום רד מהר מזה כי שחת עמך
אשר הוצאת ממצרים סרו מהר מן-הדרך אשר צויתם
עשו להם מסכה:

RASHI

4 **אל** תאמר בלבבך. צדקתי ורשעת הגוים גרמו:
5 **לא** בצדקתך וגו' אתה בא לרשת וגו' כי ברשעת
הגוים. הרי "כי" משמש בלשון "אלא": 9 **ואשב**

4 **אל** תאמר בלבבך. צדקתי ורשעת הגוים גרמו:
5 **לא** בצדקתך וגו' אתה בא לרשת וגו' כי ברשעת
הגוים. הרי "כי" משמש בלשון "אלא": 9 **ואשב**

◆ **Third Reading 4** Do not say to yourself when God, your God, has repelled them from before you, saying, 'Because of my righteousness, God has brought me to take possession of this land,' and that because of the wickedness of these nations, God is driving them out from before you.

5 You are not coming to take possession of their land because of your righteousness or because of the integrity of your heart. Rather, it is because of the wickedness of these nations that God, your God, is driving them out from before you, as well as in order to fulfill the statement that God swore to your forefathers, Abraham, Isaac, and Jacob.

6 You must know that God, your God, is not giving you this land to possess because of your righteousness, for on the contrary, you are a stiff-necked people.

7 Remember—do not forget—how you repeatedly angered God, your God, in the desert. You have been rebelling against God from the day you went out of Egypt until the day you came to this place.

The Golden Calf Revisited

8 The most graphic example of your stubbornness was when you angered God at Mount Horeb by making the Golden Calf, and God was so incensed with you that He wanted to destroy you, as I will now review with you.

9 When I ascended the mountain the first time, to receive the stone tablets, the tablets of the covenant that God made with you, I remained on the mountain for forty days and forty nights. I neither ate bread nor drank water,⁴²

10 and God gave me two stone tablets, inscribed by the finger of God, and on them were engraved all the exact words that God spoke with you on the mountain from the midst of the fire on the day of the assembly, i.e., the day of the Giving of the Torah. These tablets were written in an openly miraculous manner, since even though both tablets were the same size and there were many more words on the first tablet than there were on the second, nevertheless, the size of the letters, the spacing between the letters, the spacing between the lines, and the size of the margins were all identical on each.⁴³

11 At the end of forty days and forty nights, God gave me the two stone tablets, the Tablets of the Covenant.⁴⁴

12 But then God said to me, 'Arise, descend quickly from here, for your people, whom you have brought out of Egypt, have become corrupt. They have been quick to turn away from the path that I commanded them to follow; they have made for themselves a molten calf.'⁴⁵

— CHASIDIC INSIGHTS —

something real in this world, bringing it that much closer to its ultimate fulfillment, we may well ascribe this accomplishment to our own prowess. Therefore, the Torah reminds us that just as chil-

dren owe their superior powers to the parents from whom they inherited them, so should we recall that we owe all our power to accomplish great things in this world exclusively to God.⁴⁶

42. Exodus 24:18. 43. Exodus 31:18. 44. Exodus 31:18. 45. Exodus 32:7-8. 46. *Hitva'aduyot* 5743, vol. 4, pp. 1857-1859.

— ONKELOS —

13 וַאֲמַר יי לִי לְמִימַר גְּלִי קְדָמִי
עָמָא דְרִין וְהָא עִם קָשִׁי קֹדֶל הוּא:
14 אֲנָח בְּעוֹתֵךְ מִקְדָּמִי וְאֶשְׁכְּנוֹן
וְאֶמְחִי יֵת שְׁמִדְהוֹן מִתְּחוֹת שְׁמָא
וְאֶעֱבֹד יְתֵךְ לְעַם תְּקִיף וְסָגִי מִנְהוֹן:
15 וְאֶתְפַּנִּיתִי וְנִחַתִּית מִן טוּרָא
וְטוּרָא בְּעַר בְּאֶשָּׁא וְתִרְיִן לֹחִי
קִימָא עַל תְּרִמִּין יְדִי: 16 וְחֻזִּיתִי
וְהָא חֲבָתוֹן קָדָם יי אֶלְהִכּוֹן
עֲבָדְתוֹן לְכוֹן עֲגֹל מִתְּכָא סְטִיתוֹן
בְּפָרִיעַ מִן אֶרְחָא דִּי פָקִיד יי יִתְכוֹן:
17 וְאֶחָדִית בְּתִרְיִן לֹחִיא וְרִמִּיתוֹן
מַעַל תְּרִמִּין יְדִי וְתִבְרַתְּנוֹן
לְעִינִכוֹן: 18 וְאֶשְׁתַּחֲוִית קָדָם יי
בְּקְדִמִּיתָא אֶרְבָּעִין יָמִינוֹן וְאֶרְבָּעִין
לִילּוֹן לְחִמָּא לֹא אֶקְלִית וּמִיָּא לֹא
אֶשְׁתִּיתִי עַל כָּל חוֹבִיכוֹן דִּי חֲבָתוֹן
לְמַעַבְדַּד דְּבִישׁ קָדָם יי לְאֶרְגָּזָא
קְדָמוֹהִי: 19 אֲרִי דְחִלִּית מִקְדָּם
רְגָזָא וְחִימָתָא דִּי רְגָזָא יי עֲלִיכוֹן
לְשַׁעֲזָא יִתְכוֹן וְקָבֵל יי עֲלוֹתִי אֶף
בְּזִמְנָא הַהִיא: 20 וְעַל אֶהְרִן הָהָא
רְגָזָא מִן קָדָם יי לְחִדָּא לְשַׁעֲזִיתָהּ
וְעֲלִיתִי אֶף עַל אֶהְרִן בְּעֶדְנָא
הַהִיא: 21 וְיֵת חוֹבִתְכוֹן דִּי עֲבָדְתוֹן
יֵת עֲגֹלָא נְסִבִּית וְאוֹקְדִית יֵתָהּ
בְּנוֹרָא וְשִׁפִּית יֵתָהּ בְּשׁוּפִינָא יָאוֹת
עַד דִּי הָהָא דָּקִיק לְעַפְרָא וְרִמִּית
יֵת עַפְרָא לְנַחֲלָא דְנִחַת מִן טוּרָא:
22 וּבִדְלָקְתָא וּבְנִסְתָּא וּבְקִבְרִי
דְּמִשְׁאֲלִי מְרָגִזוֹן תְּרִיתוֹן קָדָם יי:
23 וְכֵד שְׁלַח יי יִתְכוֹן מִרְקָם גִּיאָה
לְמִימַר סָקוּ וְאַחֲסִינוּ יֵת אֶרְעָא
דִּי יִהְבִּית לְכוֹן וְסִרְבָּתוֹן עַל גִּזְרֵת
מִימְרָא דִּי אֶלְהִכּוֹן וְלֹא הִימְנָתוֹן
לֹא וְלֹא קִבְּלָתוֹן לְמִימְרָה:

13 וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר רְאִיתִי אֶת־הָעַם הַזֶּה וְהִנֵּה
עִם־קִשְׁה־עֲרֹף הוּא: 14 הֲרַף מִמֶּנִּי וְאֲשַׁמִּידֶם וְאִמְחָה
אֶת־שִׁמְם מִתַּחַת הַשָּׁמַיִם וְאֶעֱשֶׂה אוֹתָךְ לְגוֹי־עַצוֹם וְרַב
מִמֶּנּוּ: 15 וְאַפִּן וְאֶרֶץ מִן־הַהָר וְהַהָר בְּעֵר בְּאֵשׁ וּשְׁנֵי
לִוְחֹת הַבְּרִית עַל שְׁתֵּי יָדַי: 16 וְאֶרְאֶה וְהִנֵּה חֲטָאתָם
לִיהוָה אֱלֹהֵיכֶם עֲשִׂיתָם לָכֶם עֲגֹל מִסִּבָּה סִרְתָּם מִיָּהָר
מִן־הַהָרָךְ אֲשֶׁר־צִוָּה יְהוָה אֶתְּכֶם: 17 וְאֶתְפַּשְׁל בְּשְׁנֵי
חִלְחֹת וְאֲשַׁלְכֶם מֵעַל שְׁתֵּי יָדַי וְאֲשַׁבְּרֶם לְעֵינֵיכֶם:
18 וְאֶתְנַפֵּל לִפְנֵי יְהוָה כְּרָאשְׁנָה אֲרַבְּעִים יוֹם וְאֲרַבְּעִים
לַיְלָה לֶחֶם לֹא אֲכָלְתִּי וּמַיִם לֹא שְׁתִּיתִי עַל כָּל־
חַטֹּאתֶיכֶם אֲשֶׁר חֲטָאתֶם לַעֲשׂוֹת הֲרַע בְּעֵינַי יְהוָה
לְהַכְעִיסוֹ: 19 כִּי יִנְהַרְתִּי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קָצַף
יְהוָה עָלַיְכֶם לְהַשְׁמִיד אֶתְּכֶם וַיִּשְׁמַע יְהוָה אֵלַי גַּם
בַּפֶּעַם הַהוּא: 20 וּבִאֲהָרֹן הַתְּאֵנָף יְהוָה מֵאֵד לְהַשְׁמִידוֹ
וְאֶתְפַּלֵּל גַּם־בְּעַד אֶהְרֹן בַּעַת הַהוּא: 21 וְאֶת־חַטֹּאתֶיכֶם
אֲשֶׁר־עֲשִׂיתֶם אֶת־הָעֲגֹל לְקַחְתִּי וְאֲשַׁרְף אוֹתוֹ | בְּאֵשׁ
וְאֶכַּת אוֹתוֹ מִחוּץ הַיֵּיטֵב עַד אֲשֶׁר־דָּק לְעַפָּר וְאֲשַׁלֵּךְ אֶת־
עַפְרֹו אֶל־הַנַּחַל הַיָּרֵד מִן־הַהָר: 22 וּבִתְבַעֲרָהּ וּבִמְסָהּ
וּבִקְבָרָתָהּ תִּתְאֵוָה מִקְצָפַי הֵייתֶם אֶת־יְהוָה: 23 וּבִשְׁלַח
יְהוָה אֶתְּכֶם מִקֶּדֶשׁ בְּרִנֵּעַ לֵאמֹר עֲלוּ וּרְשׁוּ אֶת־הָאָרֶץ
אֲשֶׁר נָתַתִּי לָכֶם וּתְמֹרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא
הֶאֱמַנְתֶּם לוֹ וְלֹא שָׁמַעְתֶּם בְּקוֹלוֹ:

— RASHI —

הוא לישראל בשמחה, ואמר לו למשה: "סלחתי
בדברך", לכך הקבע למחילה ולסליחה. ומנין
שנותרצה ברצון שלם? שנאמר בארבעים של לוחות
אחרונות: "ואנכי עמדתי בהר כימים הראשנים" —
מה הראשונים ברצון, אף האחרונים ברצון. אמר
מעתה, אמצעיים היו בכעס: 20 ובאהרן התאנף
ה'. לפי ששמע לכם: להשמירו. זה כלוי בנים, וכן

18 וְאֶתְנַפֵּל לִפְנֵי ה' כְּרָאשְׁנָה אֲרַבְּעִים יוֹם. שְׁנַאֲמַר: "וְעַתָּה אֶעֱלֶה אֵל ה' אוֹלִי אֲכַפְּרָה". בְּאוֹתָהּ עֲלִיָּה
נִתְעַכְכְּתִי אֲרַבְּעִים יוֹם, נִמְצָאוּ כָלִים בְּכ"ט בָּבָב,
שְׁהוּא עָלָה בְּשׁוּמוֹנָה עֶשֶׂר בְּתַמּוּז, בּו בְּיוֹם נִתְרַצָּה
הַקְדוּשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל וְאָמַר לוֹ לְמֹשֶׁה: "פֶּסֶל
לִךְ שְׁנֵי לַחַת". עֲשֶׂה עוֹד אֲרַבְּעִים יוֹם, נִמְצָאוּ
כָלִים בְּיוֹם הַכַּפּוּרִים, בּו בְּיוֹם נִתְרַצָּה הַקְדוּשׁ בְּרוּךְ

10. שמות לב, ל. 11. שמות לד, א. 12. במדבר יד, כ. 13. דברים י, י.

13 **GOD spoke to me further, saying, 'I have observed this people, and they are indeed a stiff-necked people—they do not accept rebuke easily, if at all.**

14 **Therefore, I have only one option: Leave Me alone, and I will destroy them and obliterate their name from everywhere beneath heaven, i.e., the whole world, and I will start over and make you and your descendants into a nation mightier and more numerous than they.'**⁴⁷

15 **So I turned and came down from the mountain. The mountain was ablaze with fire,**⁴⁸ **and the two Tablets of the Covenant were in my two hands.**

16 **I saw that you had sinned against GOD, your God: you had made yourselves a molten calf. You were indeed quick to turn away from the path that GOD had commanded you to follow.**

17 **So I grasped the two tablets and hurled them from my two hands, shattering them before your eyes at the foot of the mountain.**⁴⁹

18 **I then ascended the mountain a second time**⁵⁰ **and I threw myself down on my face, to plead your case before GOD, staying there as before—for forty days and forty nights. I neither ate bread nor drank water, this time because I was so pre-occupied with seeking God's forgiveness for all the sins that you committed by doing evil in the eyes of GOD to anger Him,**⁵¹

19 **for I was frightened by the wrath and the fury that GOD displayed when He was angry at you, threatening to destroy you. But thankfully, GOD hearkened to me also at that time and did not destroy you.**

20 **GOD was extremely furious with Aaron for acquiescing to your insistence on making the calf. He threatened to destroy him by killing his four sons, thereby leaving him without any descendants, so I prayed also for Aaron at that time.** My prayer was effective only halfway, and therefore two of his sons—Nadav and Avihu—later died an unnatural death before having had any children of their own.⁵²

21 **Before I ascended Mount Sinai for the second time, I took the object of your sin—the calf that you had made—and I burned it with fire. I crushed it, grinding it well, until it was as fine as dust, and I cast its dust into the stream that descended from the mountain.**⁵³

22 **Besides the incident of the Golden Calf, you also provoked GOD to anger at Taveirah,**⁵⁴ **at Masah and Merivah,**⁵⁵ **at Kivrot HaTa'avah,**⁵⁶

23 **and when GOD sent you from Ritmah, opposite Kadesh Barnea, saying, 'Go up and take possession of the land I have given you,' you defied the word of GOD, your God. You did not believe Him when He promised to grant you victory, nor did you obey Him; instead, you asked to send spies.**⁵⁷

— RASHI —

הוא אומר:¹⁴ "וְאֶשְׁמִיד פְּרִיּוֹ מִמֶּעַל": וְאֶתְפַּלֵּל גַּם בְּעַד וְנִשְׁאַרְוּ הַשָּׁנִים: 21 טָחוּן. לְשׁוֹן הָהָה, כְּמוֹ "הָלוֹךְ אֲהַרְיֶה. וְהוֹעִילָה תִּפְלָתִי לְכַפֵּר מִחֻצָּה, וַיִּמְתּוּ שָׁנִים וְכָלוּת", מוֹלֵאנִי ט' בִּלְעֻזָּי:

¹⁴. עמוס ב, ט. ¹⁵. בְּטָחָנִי.

47. Exodus 32:9-10. 48. Exodus 19:18. 49. Exodus 32:19. 50. Exodus 32:30. 51. Exodus 33:4. 52. Exodus 32:34; Leviticus 10:1-7. 53. Exodus 32:20. 54. Numbers 11:1-3. 55. Exodus 17:1-7. 56. Numbers 11:4-34. 57. Numbers 13:1-2.

— ONKELOS —

24 מסרבינ הויתון קדם יי מימא
דידעית יתבון: 25 ואשתטחית
קדם יי זת ארבעין יממין וית
ארבעין לילון די אשתטחית ארי
אמר יי לשצא יתבון: 26 וצליתי
קדם יי ואמרית יי אלהים לא תחבל
עמך ואחסנתך די פרקת בתקפך
די אפקת ממצרים ביד תקיפא:
27 אדכר לעבדיך לאברהם
ליצחק וליעקב לא תתפני לקשיות
עמא הדין ולחוביהון ולחטאיהון:
28 דלמא יימרון דיירי ארעא די
אפקתנא מתמן מודלית יוכלא די
לאעלותהון לארעא די מליל להון
ומדסני יתהון אפקנן לקטלותהון
במדברא: 29 ואנון עמך ואחסנתך
די אפקת בחילך רבא ובדרעך
מרממא: 10:1 בעדנא ההיא
אמר יי לי פסל לך תרין לוחי
אבניא בקדמאי וסך לקדמי
לטורא ותעבד לך ארונא דאעא:
2 ואכתב על לוחיא ית פתגמאי
די הוו על לוחיא קדמאי די תברת
ותשונן בארונא: 3 ועבדית ארונא
דאעא שטין ופסלית תרין לוחי
אבניא בקדמאי וסלקית לטורא
ותרין לוחיא בדי: 4 וכתב על
לוחיא בכתבא קדמא ית עשרא
פתגמאי די מליל יי עמכון בטורא
מגו אשא בימא דקהלא ויהבנן
יי לי: 5 ואתפניתי ונתחית מן
טורא ושיתי ית לוחיא בארונא די
עבדית והוו תמן כמא די פקדני יי:

24 ממרים הייתם עם יהוה מיום דעתי אתכם:
25 ואתנפל לפני יהוה את ארבעים היום ואת ארבעים
הלילה אשר התנפלתי כי אמר יהוה להשמיד אתכם:
26 ואתפלל אלי יהוה ואמר אדני יהוה אל תשחת עמך
ונחלתך אשר פדית בגדלך אשר הוצאת ממצרים ביד
חזקה: 27 וכו' לעבדיך לאברהם ליצחק וליעקב אל
תפן אל קשלי העם הזה ואל רשעו ואל חטאתו: 28 פן
יאמרו הארץ אשר הוצאתנו משם מבלי יכולת יהוה
להביאם אל הארץ אשר דבר להם ומשנאתו אותם
הוציאם להמתם במדבר: 29 והם עמך ונחלתך אשר
הוצאת בביתך הגדול ובזרעך הנטויה: פ

◆ רביעי 10:1 בעת ההוא אמר יהוה אלי פסל לך שני
לוחות אבנים פראשנים ועלה אלי ההרה ועשית לך
ארון עץ: 2 ואכתב על הלוחות את הדברים אשר היו
על הלוחות הראשנים אשר שברת ושמתם בארון:
3 ואעש ארון עצי שטים ואפסל שני לוחות אבנים
פראשנים ואעל ההרה ושני הלוחות בידי: 4 וכתב על
הלוחות כמכתב הראשון את עשרת הדברים אשר דבר
יהוה אליכם בחר מתוך האש ביום הקהל ויתנם יהוה
אלי: 5 ואפן וארל מן ההור ואשם את הלוחות בארון
אשר עשיתי ויהיו שם כאשר צוני יהוה:

— RASHI —

נתעסקו בו עד לאחר יום הכפורים, כי בדרתו מן
ההר צוה להם על מלאכת המשכן, ובצלאל עשה
משכן תחלה ואחר כך ארון וכלים, נמצא זה ארון
אחר היה, והוא שהיה יוצא עמקה למלחמה. ואותו
שעשה בצלאל לא יצא למלחמה אלא בימי עלי,
ונענשו עליו ונשבה:

25 ואתנפל וגו'. אלו הן עצמם האמורים למעלה,
ובפסלן כאן לפי שכתוב כאן סדר תפלתו, שנאמר:
"ה' אלהים אל תשחת עמך" וגו'. 1 בעת ההוא.
לסוף ארבעים יום נתרצה לי, ואמר לי "פסל לך"
ואחר כך "ועשית לך ארון", ואני עשיתי ארון
תחלה, שפשטבוא והלוחות ביד, היכן אתנם? ולא
זה הוא הארון שעשה בצלאל, שהרי משכן לא

24 So you see, besides the Golden Calf, **you have been rebelling against God since the day I became acquainted with you.**

25 As I said,⁵⁸ when I ascended Mount Sinai the second time, **I threw myself down** to plead your case **before God** and remained prostrate during **the entire forty days and the forty nights** after I threw myself down, because God had said that He intended to **destroy you.**

26 I prayed to God and said, '**God, do not destroy Your people and Your inheritance, whom You have redeemed in Your greatness and whom You have brought out of Egypt with a mighty hand.**'⁵⁹

27 Remember your servants, Abraham, Isaac, and Jacob.⁶⁰ Pay no heed to the stubbornness of this people, or to their wickedness, or to their sin,

28 lest the people of the land from which you brought us out—Egypt—say, "**Because of God's inability to bring them into the land about which He spoke to them, and because of His hatred toward them, He has brought them out to slay them in the desert.**"⁶¹

29 But they are **Your people and Your inheritance, whom You brought out with Your great strength and with Your outstretched arm.'**

◆ *Fourth Reading 10:1* As I also said,⁶² God accepted my argument and did not wipe you out. **At that time, after my second forty days on the mountain,**⁶³ **God said to me, 'Hew yourself two tablets of stone like the first ones that you shattered, and come up to Me onto the mountain for a third time. Also make yourself a wooden ark.**

2 I will inscribe on the new tablets the same words that were upon the first tablets, which you shattered, and you must place the new tablets into the wooden ark.'

3 Although God had told me first to hew the tablets and only then to make an ark to house them, **I made an ark of acacia wood first, in order to have something to house the tablets, and only then I hewed two stone tablets like the first ones. I ascended the mountain with the two tablets in my hand.**⁶⁴

4 On the fortieth day of my third stay on the mountain,⁶⁵ God **inscribed on the tablets according to the original text, the Ten Commandments that God spoke to you on the mountain from the midst of the fire on the day of the assembly. God then gave them to me.**

5 **I turned, came down from the mountain, and placed the tablets in the ark that I had made, and they remained there, as God had commanded me, until the golden Ark was built and we inaugurated the Tabernacle.**⁶⁶

58. Above, vv. 18-19. 59. Exodus 32:11. 60. Exodus 32:13. 61. Exodus 32:12; cf. Numbers 14:13-16. 62. Above, 9:19. 63. Exodus 34:1-2. 64. Exodus 34:4. 65. Exodus 34:28-29. 66. Exodus 40:20.

— ONKELOS —

6 ובני ישראל נסעו מבארות בני יעקן למוסרה תמן מית אהרן ואחקבר תמן ושמש אלעזר ברה תחווה: 7 מתמן נטלו לגדגד ומן גדגד לטבת ארעא נגדא נחלין דמין: 8 בעדנא ההיא אפרש יי ית שבטא דלוי למטל ית ארון קמא דיי למקס קדם יי לשמשותה ולברכא בשמה עד יומא דדין: 9 על פן לא הוה ללוי חלק ואחסנא עם אחוהי מתמן דיחב לה יי אנון אחסנתה כמא די מליל יי אלהך לה: 10 ואנא הויתי קאם בטורא כיומין קדמאין ארבעין יממין וארבעין לילון וקבל יי צלותי אף בזמנא ההיא לא אבא יי לחבלותה: 11 ואמר יי לי קום זיל למטול קדם עמא ויעלון וירתון ית ארעא די קמית לאבהתהון למתן להון:

6 ובני ישראל נסעו מבארות בני יעקן מוסרה שם מת אהרן ויקבר שם ויכהן אלעזר בנו תחתיו: 7 משם נסעו הגדגדה ומן הגדגדה יטבתה ארץ נחלימים: 8 בעת ההוא הבדיל יהוה את שבט הלוי לשאת את ארון ברית יהוה לעמד לפני יהוה לשרתו ולברך בשמו עד היום הזה: 9 על־כן לא־היה ללוי חלק ונחלה עם אחיו יהוה הוא נחלתו כאשר דבר יהוה אליהך לו: 10 ואנכי עמדי בחר בימים הראשנים ארבעים יום וארבעים לילה וישמע יהוה אלי גם בפעם ההוא לא־אבה יהוה השחיתך: 11 ויאמר יהוה אלי קום לך למסע לפני העם ויבאו וירשו את הארץ אשר־נשבעתי לאבתם לתת להם: פ

— RASHI —

על שנתנו ראש לפרש ממנו כיום שעשו בו את העגל: 8 בעת ההוא הבדיל ה' וגו'. מוסב לענין הראשון: בעת ההוא. בשנה הראשונה לצאתכם מצרים, וטעיתם בעגל, ובני לוי לא טעו, הבדילם המקום מכם. וסמך מקרא זה לחזרת בני יעקן, לומר שאף בזה לא טעו בה בני לוי, אלא עמדו באמונתם: לשאת את ארון. הלויים: לעמד לפני ה' לשרתו ולברך בשמו. הכהנים, והוא נשיאת פנים: 9 על פן לא היה ללוי חלק. לפי שהבדלו לעבודת מזבח ואינן פנויין לחרש ולזרע: ה' הוא נחלתו. נוטל פרס מזמן מבית המלך: 10 ואנכי עמדי בהר. לקבל הלוחות האחרונות. ולפי שלא פרש למעלה כמה עמד בהר בעליה אחרונה זו, חזר והתחיל בה: בימים הראשנים. של לוחות הראשונות, מה הם ברצון, אף אלו ברצון, אבל האמצעים שעמדי שם להתפלל עליכם היו בכעס: 11 ויאמר ה' אלי וגו'. אף על פי שפרתם מאחריו וטעיתם בעגל, אמר לי: "לך נחה את העם" וגו'.

7-6 ובני ישראל נסעו מבארות בני יעקן מוסרה. מה ענין זה לכאן? ועוד, וכי מבארות בני יעקן נסעו למוסרה? והלא ממוסרה באו לבני יעקן, שגאמר: "ויסעו ממוסרות" וגו'? ועוד, "שם מת אהרן", והלא בהר הקר מן, צא וחשוב ותמצא שמונה מסעות ממוסרות להר ההר! אלא אף זו מן התוכחה — ועוד זאת עשיתם, כשמת אהרן בהר הקר לסוף ארבעים שנה ונסתלקו ענני כבוד, יראתם לכם ממלחמת מלך ערד ונתתם ראש לחזר למצרים, וחזרתם לאחוריים שמונה מסעות עד בני יעקן, ומשם למוסרה. שם נלחמו בכם בני לוי והרגו מכם ואתם מהם, עד שהחזירו אתכם בדרך חזרתכם, ומשם חזרתם הגדגדה, הוא חר הגדגד, ומן הגדגדה יטבתה: 8 ובמוסרה עשיתם אבל כבד על מיתתו של אהרן שגרמה לכם זאת, ונדמה לכם כאלו מת שם. וסמך משה תוכחה זו לשבירת הלוחות, לומר שקשה מיתתן של צדיקים לפני הקדוש ברוך הוא כיום שנשתברו בו הלוחות, ולהודיעך שהקשה לו

17. במדבר לג, לא. 18. עי' פסוק ראשון; לקו"ש ח"י"ד, עמ' 30 חערה 1.

6 God considers the death of righteous individuals as distressing as the breaking of the Tablets of the Covenant. It is therefore now appropriate to mention yet another instance when you angered God, this one occasioned by the death of Aaron. When Aaron died at Mount Hor and the Amalekites attacked you, **the Israelites** (i.e., all of you except the tribe of Levi) became discouraged and fled, backtracking toward Egypt. When you **journeyed from the wells of Benei Ya'akan to Moseirah** (i.e., Moseirot), the Levites caught up with you and engaged you in battle until you halted your retreat. Then, once peace and order were restored, you mourned **Aaron as if there he had died, had been buried, and his son Eleazar had been installed to serve as high priest in his stead.**

7 **From there, you** resumed the trek toward the Promised Land and **journeyed** once again **to HaGudgod** (i.e., Chor HaGidgad), **and from HaGudgod** you journeyed again **to Yotvatah**, which was **a land with streams of water.**⁶⁷ I mention this incident in the context of the incident of the Golden Calf (even though the two incidents were separated by many years) in order to emphasize, as well, that your defection from God's mission was as distressing to Him as when you made the Golden Calf.

8 Just as the Levites showed themselves to be faithful to God when you tried to return to Egypt after Aaron's death, so were they the only tribe all of whose members proved faithful in the incident of the Golden Calf. Since they did not participate in this sin, **God separated the tribe of Levi at that time** from the rest of the people, charging them **to bear the Ark of the Covenant of God**, as well as all the other components of the Tabernacle when we travel,⁶⁸ **to stand before God to serve Him as priests,**⁶⁹ **and to bless the people in His Name,**⁷⁰ as they do **to this day.**⁷¹

9 **Therefore, the tribe of Levi has no portion** in the spoils of war **nor any land-inheritance**⁷² **with its brothers**, since they are occupied with other work and have no time to engage in war or agriculture. The portion that the lay people will separate from their produce and give to **God is their inheritance**, just as **God, your God, spoke to them.**⁷³

10 **I remained on the mountain** the third time **like the first days**, that is, in God's good favor, **for forty days and forty nights**, and **God hearkened to me also at that time; God did not seek to destroy you.**

11 **God therefore said to me, 'Arise, go before the people to lead them on their journey, so that they may come and take possession of the land I promised their forefathers that I would give them.'**⁷⁴

67. Numbers 20:23-21:4, 33:31-40. 68. Numbers 3:8. 69. Exodus 28:1. 70. Numbers 6:22-27. 71. Exodus 32:4, 26-29. 72. Rashi on 18:1, below. 73. Numbers 18:24. 74. Exodus 33:1.

— ONKELOS —

12 ובען ישראל מא יי אלהיך תבע מנה אלהיך למדחל קדם יי אלהיך למנהר בכל ארצו ותקנו קדמוהי ולמרחם יתה ולמפלח קדם יי אלהיך בכל לבך ובכל נפשך: 13 למטר ית פקודיא דיי וית קימוהי דאנא מפקדך יומא דין לדייטב לך: 14 הא דיי אלהיך שמיא ושמי שמיא ארעא וכל די בה: 15 לחוד באבהתך צבי יי למרחם יתהו ואתרעי בבגידיון בתריהו בכו מכל עממא כימא דדין: 16 ותעדון ית טפשות לבכו וקדלכו לא תקשון עוד: 17 ארי יי אלהכו הוא אלה דינין ומרי מלכין אלהא רבא גברא ודחילא די לית קדמוהי מסב אפין ואף לא לקבלא שוחדא: 18 עבד דין יתם וארמלא ורחם גיורא למתן לה מזונא ובסו:

◆ חמישי 12 ועתה ישראל מה יהוה אלהיך שאל מעמך כי אם ליראה את יהוה אלהיך ללכת בכל דרכיו ולאהבה אותו ולעבד את יהוה אלהיך בכל לבבך ובכל נפשך: 13 לשמור את מצוות יהוה ואת חקתיו אשר אנכי מצוה היום לטוב לך: 14 הן ליהוה אלהיך השמים ושמי השמים הארץ וכל אשר בה: 15 רק באבתך חשק יהוה לאהבה אותם ויבחר בורעם אחריהם בכם מכל העמים כיום הזה: 16 ומלתם את ערלת לבבכם וערפכם לא תקשו עוד: 17 כי יהוה אלהיכם הוא אלהי האלהים ואדני האדנים האל הגדל הגבור והנורא אשר לא ישא פנים ולא יקח שחד: 18 עשה משפט יתום ואלמנה ואהב גר לתת לו לחם ושמלה:

— RASHI —

”מכל העמים כיום הזה”: 16 ערלת לבבכם. אטם לבבכם וכסיו: 17 ואדני האדנים. לא יוכל שום אדון להציל אתכם מידו: לא ישא פנים. אם תפרקו עלו: ולא יקח שחד. לפיכך בממון: 18 עשה משפט יתום ואלמנה. הרי גבורה ואצל גבורתו אתה מוצא ענותנותו: ואהב גר לתת לו לחם ושמלה. ודבר חשוב הוא זה, שכל עצמו של יעקב אבינו על זה נתפלל: “ונתן לי לחם לאכל ובגד ללבש”:

12 ועתה ישראל. אף על פי שעשיתם כל זאת עודנו רחמיו וחבתו עליכם, ומכל מה שחטאתם לפניו, אינו שואל מכם: כי אם ליראה וגו'. רבותינו דרשו מכאן: הכל בידי שמים דוין מיראת שמים: 13 לשמור את מצוות ה'. ואף היא לא לחנם, אלא “לטוב לך”, שתקבלו שכר: 14 הן לה' אלהיך. הכל, ואף על פי כן רק באבתך חשק ה' מן הכל: 15 בכם. כמו שאתם רואים אתכם חשוקים

19. ברכות לג, ב. 20. בראשית כח, כ.

— CHASIDIC INSIGHTS —

Of course, Moses is here addressing all the Jewish people. How was the apparent ease with which he attained fear of God relevant to the rest of the people—who were certainly not on his spiritual level? The answer is that indeed, every Jew contains within him a “spark” of the soul of Moses. Moses was the “shepherd” of the Jewish flock, charged by God with the task of conveying the Torah he received directly from Him to the people—in all its facets, both rational and supra-rational. In order to accomplish this feat, God made Moses’ soul a comprehensive one, in which the souls of all the people were rooted and which projected itself into the souls of all the people. This is the allegorical interpretation of Moses’ statement about “the people in whose midst I

am.”⁷⁹ And since, as we have noted,⁸⁰ the souls of all the Jewish people were present at Mount Sinai and received the Torah from God through Moses, something of Moses’ soul is projected into the souls of all Jews throughout all time.

By virtue of this spark of Moses within us, every one of us can emulate him. When we reveal our inner Moses, the fear of God does indeed become relatively easy to attain.

Moses personified the ability to “know” God, as the Torah testifies: “There was no other prophet who arose among Israel like Moses, whom God knew face to face.”⁸¹ The Moses within us is thus our inborn ability to reach profound levels of Divine consciousness.

79. Numbers 11:21; Likutei Torah 3:31d; Sefer HaMa'amarim 5732, p. 148. 80. On Exodus 20:1. 81. Below, 34:10.

Response to God's Mercy

◆ **Fifth Reading 12** And now, Israel, even though you rebelled against God all those times, **what does God, your God, demand of you? Only that you exercise your free choice to revere God, your God, to walk in all His ways, to love Him, and to serve God, your God, with all your heart and with all your soul,**

13 by keeping God's commandments and rules, which I am commanding you today. Furthermore, He is not asking you to do this gratuitously, but **for your own good**, since He will reward you amply for your devotion. Indeed, it is only regarding your relationship with Him that He grants you free choice; everything else in life is predestined.

14 Behold, both the physical heaven and the spiritual heavens beyond the physical heaven, not to mention the earth and all that is on it, belong to God, your God.

15 Yet, out of the entire universe, **God desired only your forefathers, to love them, and He chose their seed after them—you—out of all peoples, as you remain His chosen ones to this day.**

16 You must therefore circumcise the foreskin of your heart—i.e., cease to be callous in the face of His love—and cease being stiff-necked.

17 For God, your God, is God over all divine beings and Lord over all earthly kings and lords, so you will never be able to appeal to any other power for protection from Him. He is **the great, mighty, and awesome God, who will not be partial** to you if you totally shirk your Divine mission, despite having promised to be partial toward you by overlooking occasional lapses.⁷⁵ **Nor will He accept a bribe** if you try to appease Him by donating money to His causes if you totally shirk your Divine mission, even though paying a fine can atone for sins in certain other cases.⁷⁶

18 Yet, despite His transcendence and omnipotence, He also concerns Himself with the lowly affairs of humanity, even its least powerful strata: **He executes justice** in behalf of **the orphan and widow, and He showers love upon the resident alien by giving him bread and clothing** even though he will not possess any land inheritance from which to earn a living. Do not underestimate the importance of food and clothing, for when your forefather Jacob was threatened by his enemies, the only material request he made of God besides physical protection was for these two things.⁷⁷

❧ CHASIDIC INSIGHTS ❧

12 Only to fear God, your God: Although in some contexts, the “fear of God” mentioned in the Torah could arguably mean “the fear that God will (or could) punish you,” in most cases it is clear that “fear of God” refers to a palpable awareness of His presence; “fear,” in this context, is simply the fear that God would see you doing something that you

would be embarrassed or ashamed to have Him see you do, a mere consequence of a much more significant intensity of Divine consciousness.

It is in this vein that the sages of the Talmud ask, referring to this verse, “Is the fear of Heaven, then such a small matter?” And they answer, “Yes, for Moses it is a small matter.”⁷⁸

75. Numbers 6:26. 76. Exodus 21:30; *Likutei Sichot*, vol. 24, pp. 73-76. 77. Genesis 28:20. 78. *Berachot* 33b.

ONKELOS

19 וְתִרְחֲמוּן יֵת גִּיּוֹרָא אַרִי דִּירִין
הוֹיִתוֹן בֶּאֱרָעָא דְּמַצְרִים: 20 יֵת
יֵי אֱלֹהֵךְ תִּדְחַל וּקְדֻמוֹהִי תִפְלַח
וּלְדַחֲלָתָהּ תִּקְרַב וּבִשְׁמָהּ תִּקְרִי:
21 הוּא תִשְׁבַּחְתָּךְ וְהוּא אֱלֹהֵךְ
דְּעֵבֶד עִמָּךְ יֵת רִבְרִבְתָּא וְיֵת
חֲסִינָתָא הָאֲלֵין דִּי חֲזָאָה עֵינֵיהּ:
22 בְּשִׁבְעִין נִפְשֵׁן נִחְתוּ אֲבֹהֵיךְ
לְמַצְרִים וּכְעַן שׁוּיָךְ יֵי אֱלֹהֵךְ
כְּכֹכְבֵי שָׁמַיָא לְמַסְגִּי: 23 וְתִרְחֲמוּ
יֵת יֵי אֱלֹהֵךְ וְתִשְׁרַח מִשְׁרַח מִימְרָה
וּקְדֻמוֹהִי וְדִינוֹהִי וּפְקֻדוֹהִי כֹל
יוֹמָא: 2 וְתִדְעוֹן יוֹמָא דִּין אַרִי לֹא
יֵת בְּנִיכּוֹן דִּי לֹא יִדְעוּ וְדִי לֹא חֲזוּ
יֵת אֲלִפְנָא דִּי אֱלֹהֵכּוֹן יֵת רְבוּתָהּ
יֵת יְדָהּ תִּקְיָפָתָהּ וְדִרְעָהּ מְרִמָּתָהּ:
3 וְיֵת אֲתוּתָהּ וְיֵת עֹבְדוּתָהּ דִּי עֵבֶד
בְּגוּ מַצְרִים לְפָרַעַה מֶלֶכָא דְּמַצְרִים
וּלְכָל אֲרַעָה: 4 וְדִי עֵבֶד לְמִשְׁרֵית
מַצְרִים לְסוֹסוֹתָהּ וּלְרִבְחוֹתָהּ דִּי
אִשְׁףָּהּ יֵת מִי יִמָּא דְּסוּף עַל אֲפִיחוֹן
בְּמִרְדְּפָהּ בְּתִרְכּוֹן וְאוֹבְדָנוֹן יֵי
עַד יוֹמָא הַדִּין: 5 וְדִי עֵבֶד לְכוֹן
בְּמִדְבָּרָא עַד מִיתִיכּוֹן עַד אֲתֵרָא
הַדִּין: 6 וְדִי עֵבֶד לְדִתָּן וּלְאֲבִירָם
בְּנֵי אֱלִיאָב בֶּרֶךְ רֵאשִׁית דִּי פִתְחַת
אֲרַעָא יֵת פֶּמָהּ וּבְלַעֲתָנוֹן וְיֵת
אֲנָשׁ בְּתִיחוֹן וְיֵת מִשְׁכְּנִיחוֹן וְיֵת כֹּל
יְקוּמָא דִּי עֲמָחוֹן בְּגוּ כֹל יִשְׂרָאֵל:
7 אַרִי עֵינִיכּוֹן חֲזָאָה יֵת כֹּל עֹבְדָא
דִּי רַבָּא דִּי עֵבֶד: 8 וְתִשְׁרֹחַן יֵת כֹּל
תִּפְקֻדָּתָא דִּי אֲנָא מִפְּקֻדָּהּ יוֹמָא דִּין
בְּדִיל דְּתִתְקַפּוֹן וְתִעֲלֹן וְתִירְחֲמוֹן
יֵת אֲרַעָא דִּי אֲתוֹן עֲבִרִין לְתַמּוֹן
לְמִירְתָּהּ:

19 וְאֶהְבְּתֶם אֶת־הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:
20 אֶת־יְהוָה אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וְבוֹ תִדְבָּק
וּבִשְׁמוֹ תִשָּׁבַע: 21 הוּא תְהַלֶּלְתֶּךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר־
עָשָׂה אֹתְךָ אֶת־הַגְּדֹלָת וְאֶת־הַנּוֹרְאוֹת הָאֵלֶּה אֲשֶׁר רָאוּ
עֵינֶיךָ: 22 בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִמָּה וְעַתָּה
שָׁמַךְ יְהוָה אֱלֹהֶיךָ בְּכֹכְבֵי הַשָּׁמַיִם לָרֹב: 11:1 וְאֶהְבְּתָה
אֶת יְהוָה אֱלֹהֶיךָ וְשִׁמְרַת מִשְׁמְרָתוֹ וְחֻקָּתָיו וּמִשְׁפָּטָיו
וּמִצְוֹתָיו כָּל־הַיָּמִים: 2 וַיִּדְעֶתֶם הַיּוֹם כִּי לֹא אֶת־בְּנֵיכֶם
אֲשֶׁר לֹא־יָדְעוּ וְאֲשֶׁר לֹא־רָאוּ אֶת־מוֹסֵר יְהוָה אֱלֹהֵיכֶם
אֶת־גְּדֻלּוֹ אֶת־יְדוֹ הַחֲזָקָה וְזִרְעוֹ הַנְּטוּיָה: 3 וְאֶת־אֲתֻתּוֹ
וְאֶת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפָרַעַה מֶלֶךְ־
מִצְרַיִם וּלְכָל־אֲרָצוֹ: 4 וְאֲשֶׁר עָשָׂה לְחַיִּל מִצְרַיִם לְסוֹסֵי
וּלְרִכְבּוֹ אֲשֶׁר הִצִּיף אֶת־מִי יַם־סוּף עַל־פְּנֵיהֶם בְּרֹדְפָם
אֲחֵרֵיכֶם וַיֹּאבְדֵם יְהוָה עַד הַיּוֹם הַזֶּה: 5 וְאֲשֶׁר עָשָׂה
לָכֶם בְּמִדְבָּר עַד־בְּאֲכֶם עַד־הַמָּקוֹם הַזֶּה: 6 וְאֲשֶׁר עָשָׂה
לְדִתְךָ וּלְאֲבִירֶם בְּנֵי אֱלִיאָב בֶּרֶךְ־רֵאוּבֵן אֲשֶׁר פָּצַתָּהּ
הָאֶרֶץ אֶת־פִּיהָ וּתְבַלְעֶם וְאֶת־בְּתִיחָם וְאֶת־אֲהֵלֵיהֶם
וְאֶת כָּל־הַיָּקוֹם אֲשֶׁר בְּרִגְלֵיהֶם בְּקֶרֶב כָּל־יִשְׂרָאֵל: 7 כִּי
עֵינֵיכֶם הִרְאִיתֶם אֶת כָּל־מַעֲשֵׂה יְהוָה הַגְּדֹל אֲשֶׁר עָשָׂה:
8 וּשְׁמִרְתֶּם אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אֲנֹכִי מְצִוֶּה הַיּוֹם
לְמַעַן תִּחְזְקוּ וּבְאֵתֶם וּיְרִשְׁתֶּם אֶת־הָאֶרֶץ אֲשֶׁר אֲתֶם
עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

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הָאֶרֶץ אֶת פִּיהָ, וְלֹא "פִּיּוּתִּיהָ"? אָמַר לוֹ: וְמָה אָנִי
מְקִיָּם "בְּקֶרֶב כָּל יִשְׂרָאֵל"? אָמַר לוֹ: שְׁנַעֲשִׂית הָאֶרֶץ
מִדְּרוֹן כְּמִשְׁפָּךְ, וְכָל מְקוֹם שֶׁהָיָה אֶחָד מֵהֶם בּוֹרַח,
הָיָה מִתְגַּלְגֵּל וְכָא עַד מְקוֹם הַבְּקִיעוֹת: וְאֵת כָּל הַיָּקוֹם
אֲשֶׁר בְּרִגְלֵיהֶם. זֶה מְמוֹנוֹ שֶׁל אָדָם, שֶׁמִּעֲמִידוֹ עַל
רִגְלָיו: 7 כִּי עֵינֵיכֶם הִרְאִיתֶם. מוֹסֵב עַל מִקְרָא הָאֲמֹר
לְמַעַלְהָ: "כִּי לֹא אֶת בְּנֵיכֶם אֲשֶׁר לֹא יָדְעוּ" וְגו', כִּי
אִם עִמָּכֶם אֲשֶׁר "עֵינֵיכֶם הִרְאִיתֶם" וְגו':

19 כִּי גֵרִים הֵייתֶם. מוֹם שֶׁבָּרַךְ אֶל תֹּאמַר לְחִבְרָה:
20 אֵת ה' אֱלֹהֶיךָ תִירָא. וְתַעֲבֹד לוֹ וְתִדְבָּק בּוֹ, וְלֹא אַחֲרֵי
שִׁיחִיו בָּרַךְ כָּל הַמִּדּוֹת הֵלֵל, אֲזַי "בִּשְׁמוֹ תִשָּׁבַע":
2 וַיִּדְעֶתֶם הַיּוֹם. תִּנּוּ לֵב לְדַעַת וּלְהִבִּין וּלְקַבֵּל
תּוֹכְחָתִי: כִּי לֹא אֵת בְּנֵיכֶם. אֲנִי מְדַבֵּר עִכְשָׁו, שְׂיוֹכְלוֹ
לוֹמַר: אֲנִי לֹא יָדְעָנוּ וְלֹא רָאינוּ כָּכָל זֶה: 6 בְּקֶרֶב
כָּל יִשְׂרָאֵל. כָּל מְקוֹם שֶׁהָיָה אֶחָד מֵהֶם בּוֹרַח, הָאֶרֶץ
נִבְקָעַת מִתְחַתָּיו וּבּוֹלְעָתוֹ, אֵלּוּ דְּבָרֵי רַבִּי יְהוֹדָה.
אָמַר לוֹ רַבִּי נַחֲמִיָּה: וְהֵלֵא כְּכֹר נֶאֱמַר: "וְתִפְתַּח

19 **You**, likewise, **must** show **love toward** the resident **alien** by not taunting him for being of inferior social status, **for you yourselves were aliens in Egypt** and suffered for being of inferior status.

20 In general, you should strive to imitate God by imitating all facets of His loving-kindness. Accordingly, I am stipulating that this behavior be an additional aspect of the respect you must accord Him. Previously, I told you that you may only swear in His name if you revere Him and worship Him.⁸² Now, I am adding a third condition: Only if **You revere God, your God, worship Him, and are attached to Him** in love⁸³ **may you swear by His Name**.

21 **He** deserves to be the object of **your praise**, because **He is your God, who did these great and awesome things for you, as you have seen with your own eyes**.

22 **Your forefathers descended to Egypt with seventy souls, and now God, your God, has made you**—relative to those seventy souls⁸⁴—**as abundant as the stars of heaven**.

11:1 **You must** therefore reciprocate His love, and **love God, your God, and guard His charge, rules, ordinances, and commandments, all the days**, i.e., for all time.

2 **Know** and accept all that I am saying **today**, for I am **not speaking with your children—who did not know and who did not see the chastisement of God, your God, His greatness, His mighty hand, His outstretched arm,**

3 **His signs, and His deeds, which He performed in the midst of Egypt, to Pharaoh, king of Egypt and to his entire land;**

4 **and what He did to the army of Egypt, to its steeds, and to its chariots, how He caused the waters of the Sea of Reeds to inundate them when they pursued you, and how God destroyed them, so that their army remains crippled to this day;**

5 **and what He did for you in the desert, until you arrived at this place;**

6 **and what He did to Dathan and Aviram, sons of Eliav the son of Reuben, when the earth opened its mouth and swallowed them up, along with their households, their tents, and all the property that stood them on their feet** (i.e., made them self-sufficient), **in the midst of all Israel**,⁸⁵ and since your children did not know or see all this, they might question how I can exhort them to be faithful to God based upon all these things—

7 **rather**, it is with you that I am speaking, for **your eyes have seen all the great work of God, which He did**, as I have recounted.

8 Therefore, **keep all the commandments that I am commanding you today, in order that you be strong and come take possession of the land that you are crossing into in order to possess,**

∞ CHASIDIC INSIGHTS ∞

Possessing this inner spark enables us all to contemplate and meditate upon God's unlimited immanence and transcendence and thereby awaken ourselves to a profound awareness of His presence. Even though we may not be able to sustain this awareness con-

stantly, the depth of its impression upon those of us who indeed contemplate it profoundly makes it relatively "simple" to reawaken this awareness at any time. Thus, "for [the] Moses [within us], it is indeed a relatively small matter."⁸⁶

82. Above, 6:13. 83. *Likutei Sichot*, vol. 14, p. 55. 84. *Likutei Sichot*, vol. 19, p. 20, note 46; vol. 39, p. 1, note 8. 85. Numbers 16:32. 86. *Tanya*, chapter 42.

— ONKELOS —

9 ובדיל דתורכון יומין על ארעא
די קיים יי לאבהתכון למתן להון
ולבניהון ארעא עבדא חלב ודבש:
10 ארי ארעא די את עלל לתמן
למירתה לא בארעא דמצרים
היא די נפקתון מתמן די תורע
ית זרעך ומשקת לה ברגלך
בגנתא ירקא: 11 וארעא די אתון
עברין לתמן למירתה ארע טורין
ובקען למטר שמיא תשתי מיא:
12 ארעא די אלהך תבע יתה
תדיא עיני יי אלהך בה מרישא
דשתא ועד סופא דשתא: 13 ויהי
אם קבלא תקבלון לפקודי די אנא
מפקד יתכון יומא דין למרחם ית
יי אלהכון ולמפלח קדמוהי בכל
לכבון ובכל נפשכון:

9 וּלְמַעַן תִּתְּנוּ לָהֶם יָמִים עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לְאֲבֹתֵיכֶם לָתֵת לָהֶם וּלְיֹרְעָם אֶרֶץ זֶבֶת חֶלֶב וְדִבְשׁ: ס
שִׁי 10 כִּי הָאֲרֶץ אֲשֶׁר אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ לֹא
בְּאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר יֵצְאתֶם מִשָּׁם אֲשֶׁר תִּזְרַע
אֶת־זֶרְעֲךָ וְהִשְׁקִית בְּרִגְלֶךָ בְּגֵן הָיִרְק: 11 וְהָאֲרֶץ אֲשֶׁר
אַתָּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבִקְעֹת לְמִטְר
הַשָּׁמַיִם תִּשְׁתַּחֲמֹז: 12 אֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ דִּרְשׁ
אֹתָהּ תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד
אַחֲרִית שָׁנָה: ס

13 וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוְהָ
אֹתְכֶם הַיּוֹם לֹא־הִבֵּה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־
לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:

— RASHI —

השמים תשתה מים²⁸, אתה ישן על מטתך והקדוש
ברוך הוא משקה נמוך וגבוה, גלוי ושאינו גלוי,
כִּאֲתָּה: בְּגֵן הָיִרְק. שאין די לו בגשמים, ומשקין אותו
ברגל ובכתף: 11 אֶרֶץ הָרִים וּבִקְעֹת. משבץ ההר מן
המישור, שהמישור — בבית בור אתה זורע בור,
אבל ההר — בית בור ממנו חמשת בורין, ארבעה
מארבעה שפועין ואחד בראשו: וּבִקְעֹת. הן מישור:
12 אֲשֶׁר ה' אֱלֹהֶיךָ דִּרְשׁ אֹתָהּ. והלא כל הארצות
הוא דורש, שנאמר²⁹: "להמטיר על ארץ לא איש",
אלא בכיכול אינו דורש אלא אותה, ועל ידי אותה
דרישה שדורשה, דורש את כל הארצות עמה: תָּמִיד
עֵינֵי ה' אֱלֹהֶיךָ בָּהּ. לראות מה היא צריכה ולחדש
לה גזרות, עתים לטובה ועתים לרעה וכו', כדאיתא
בראש השנה³⁰: מִרְשִׁית הַשָּׁנָה. מראש השנה נדון מה
יהא בסופה: 13 וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוּ. "והיה" מוסב על
האמור למעלה — "למטר השמים תשתה מים": וְהָיָה
אִם־שָׁמַעַתְּ תִשְׁמָעוּ. אם "שמע" ביטול "תשמע" בחדש.
וכן: "והיה אם שכח תשכח", אם התחלת לשכח —
סוף שתשכח כלה, שכן כתיב במגילה³¹: אם תעובני
יום, יומים אעובך: מֵצִוְהָ אֹתְכֶם הַיּוֹם. שיהיו עליכם
חדשים, כאלו שמעתם בו ביום: לֹא־הִבֵּה אֶת־ה'
שלא תאמר: הרי אני לומד בשביל שאהיה עשיר,
בשביל שאקרא רב, בשביל שאקבל שכר, אלא
כל מה שתעשה עשה מאהבה, וסוף הכבוד לבוא:
וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם. עבודה שהיא בלב, וזו היא

10 לֹא בְּאֶרֶץ מִצְרַיִם הִוא. אלא טובה הימנה.
ונאמרה הבטחה זו לישראל ביציאתם ממצרים,
שהיו אומרים: שמא לא נבוא אל ארץ טובה
ויפה כזו. יכול בגנותה הכתוב מדבר, וכן אמר
להם: לא בארץ מצרים היא, אלא רעה הימנה,
תלמוד לומר³²: "וחברון שבע שנים נבנתה לפני"
וגו' — אדם אחד בנאן, חם בנה צען למצרים בנו,
וחברון לכנען, דרף ארץ אדם בונה את הנאה ואחר
כה בונה את הכעור, שפסלתו של ראשון הוא
נותן בשני, ובכל מקום החביב קודם. הא למדת,
שחברון יפה מצען. ומצרים משבחת מכל הארצות,
שנאמר³³: "בגן ה' בארץ מצרים", וצען שבח מצרים
היא, שהיתה מקום מלכות, שכן הוא אומר³⁴: "כי
היו בצען שריו". וחברון פסלתה של ארץ ישראל,
לכה הקצוה לקבורת מתים, ואף על פי כן היא
יפה מצען. ובמסכת כתובות³⁵ דרשו בענין אחר:
אפשר אדם בונה בית לבנו הקטן ואחר כך לבנו
הגדול, אלא שמבנה על אחד משבעה בצען: אֲשֶׁר
יֵצְאתֶם מִשָּׁם. אפלו ארץ רעמסס וארץ גשן אשר
ישבתם בה, והיא במיטב ארץ מצרים, שנאמר³⁶:
"במיטב הארץ" וגו', אף היא אינה בארץ ישראל:
וְהִשְׁקִית בְּרִגְלֶךָ. ארץ מצרים היתה צריכה להביא
מים מנילוס ברגלך ולהשקותה, וצריך אתה לנגד
משנתך ולעמל, והנמוך שותה ולא הגבוה, ואתה
מעלה המים מן הנמוך לגבוה. אבל זו — "למטר

23. במדבר יג, כב. 24. בראשית יג, י. 25. ישעיה ל, ד. 26. קיב, א. 27. בראשית מז, יא. 28. דברים יא, יא. 29. איוב לח, כו. 30. יז, ב. 31. דברים ח, יט.

9 and in order that you prolong your days in the land that God swore to your forefathers that He would give to them and to their seed, a land flowing with milk and date- and fig-honey.

- ◆ **Sixth Reading 10** For the land to which you are coming to possess is not like Egypt, not even like the part of Egypt out of which you came—Goshen, which is the choicest part of Egypt.⁸⁷ In Egypt, after you sowed your seed, you watered many of the fields manually, carrying water to them by foot—just as a vegetable garden cannot survive on rainwater and needs to be irrigated—since the natural overflow of the Nile did not reach all the fields by itself, and certainly not the fields that were higher than the river.

11 In contrast, the land that you are crossing into in order to possess is superior to Egypt. Whereas all the arable land in Egypt is level, the Land of Israel is a land of mountains and valleys, so you can cultivate their slopes and thereby produce more yield per area than is possible in Egypt. Furthermore, it is watered by the rains of heaven, which reach all elevations equally. You do not have to trouble yourselves to irrigate it manually.

12 It is the land that God, your God, watches over; only through watching over the Land of Israel does He watch over the rest of the world. The eyes of God, your God, are always upon it, from the beginning of the year—*Rosh HaShanah*, when the material fortune of the world is determined for that year⁸⁸—to the end of the year, to see if the beneficence He apportioned it on *Rosh HaShanah* needs to be increased or decreased based on the merits of its inhabitants.”

The Community's Love of God

13 Moses then spoke in God's name, articulating the conditions for receiving the Divine blessings he just mentioned as characterizing the Land of Israel: “Specifically, if you, as a community,⁸⁹ ensure that all the individuals that compose the community⁹⁰ study My commandments continuously, reviewing them constantly in order not to forget what you have already learned and in order to better understand what you have yet to learn, and you study them with ever-fresh enthusiasm as if I am commanding them to you for the first time today,⁹¹ and you study the Torah out of love for God, your God, rather than out of any ulterior motive, such as reward or title, and in order to serve Him in prayer with all your heart and

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תפלה, שהתפלה קרויה עבודה, שנאמר: “אלהך די אנת פלח לה בתדירא”, וכי יש פלחן בבבלי? אלא, על שהיה מתפלל, שנאמר: “וכוין פתיחן לה” וגו'. וכן בדרך הוא אומר: “תכון תפלתי קטרת לפניהך: בכל לבבכם ובכל נפשכם. והלא כבר הזהיר על כך: “בכל לבבך ובכל נפשך?” אלא, אזירה ליחיד, אזירה לעבור:

32. עיין מדרש שמואל פרשה א שהביא כן משם “מגילת חסידים”. 33. דניאלו, יז. 34. שם, יא. 35. תהלים קמא, ב. 36. דברים ו, ה.

87. Genesis 47:6, 11. 88. Leviticus 23:25. 89. Whereas above, 6:4 ff, the commandment is couched in the singular “you,” here it is couched in the plural “you.” 90. *Sichot Kodesh* 5729, vol. 2, p. 419. 91. *Likutei Sichot*, vol. 19, p. 233, note 48; vol. 24, pp. 192-193 (particularly note 42).

— CHASIDIC INSIGHTS —

created and sustained by God. Relative to the first paragraph, this experience is true “hearing,” since we are now “hearing” what is normally “heard” — God’s immanence.

The implications of these two levels of Divine consciousness account for the differences in the two versions of life as described by these two similar but different passages.

THE FIRST TWO PARAGRAPHS OF THE SHEMA

Deuteronomy 6:4-9 (<i>parashat Va’etchanan</i>)	Deuteronomy 11:13-21 (<i>parashat Eikev</i>)
4 Hear, O Israel: God is our God, God is one.	
5 You will love God, your God, with all your heart, and at the expense of your very soul, and with all your material means.	13 If you study My commandments continuously, as if I am commanding them to you today, out of love for God, your God, and in order to serve Him in prayer with all your heart and with all your soul,
	14 I will give the rain of your land both in its proper time, the early rain and the latter rain, and you will gather in your grain, wine, and oil. 15 I will give grass to your livestock in your field, you will eat and be sated. 16 beware, lest your heart be misled and you neglect the study of the Torah, and you worship insentient gods and prostrate yourselves before them. 17 If you do, the wrath of God will be kindled against you. He will close off heaven and there will be no rain, and the ground will not give back its produce. You will perish quickly from upon the good land that God is giving you.
6 These words that I command you today... you will keep them upon your heart.	18 You must set these words of Mine upon your heart and upon your soul.
7 You will learn for the sake of your students. You will discuss them when you sit in your house, when you walk on the way, when you lie down, and when you wake up.	
8 You must bind them as a sign upon your weaker arm and they must act as a reminder between your eyes.	You must bind them as a sign upon your weaker arm and they must act as a reminder between your eyes.
	19 You must teach them to your children to speak with them when you sit in your house, when you walk on the way when you lie down and when you wake up.
9 You must inscribe this paragraph upon the doorposts of your house and upon your gates.	20 You must inscribe this paragraph upon the doorposts of your house and upon your gates.
	21 In order that your days and the days of your children increase on the land that God swore to your forefathers to give them as the days of heaven above earth.

with all your soul—but you nevertheless do all this only to the extent required of you, not going beyond that which is required of you and not exceeding your natural abilities,

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13 If you study My commandments continuously: This paragraph appears in the daily liturgy as the second paragraph of the *Shema* (the first paragraph being found toward the end of *parashat Va'etchanan*⁹²). As can be seen in the comparison given here, it is similar to the first paragraph in many ways—and even seems to repeat it—but there are a number of significant differences:

- The first paragraph is couched entirely in the singular (each Jew is addressed individually), whereas the second paragraph is mainly couched in the plural (i.e., the Jews are addressed as a community).
- In the first paragraph, we are commanded to love God “with all your heart, with all your soul, and with all your means.” In the second paragraph, the third type of love—“with all your means”—is not mentioned.
- Unlike the first paragraph, the second paragraph raises the issue of reward and punishment.
- Unlike the first paragraph, the second paragraph discusses the eventuality of exile and how the Jew—even in such circumstances—can and should continue to serve God.
- In the first paragraph, the commandment to learn the Torah is mentioned before the commandment of *tefilin*, whereas in the second paragraph, the order is reversed: the commandment of *tefilin* precedes that of learning Torah.
- In the first paragraph, learning the Torah is mentioned with reference to teaching students, whereas in the second paragraph it is mentioned with reference to teaching one's children.

These differences mirror the diverse aspects of our relationship with God described in *parashat*

Va'etchanan and *parashat Eikev*.

The key to understanding the differences between these aspects of relationship lies in the word used to describe the type of love for God that appears only in the first paragraph of the *Shema*: “with all your means (מְאֹד).” Every other time this word appears in Scripture, it is used as an adjective meaning “very” or “very much,” so that it might be translated here as “your very much,” or “beyond your own ability.” Thus, the contemplation that introduces the first paragraph of the *Shema* is one that will lead us to love God beyond our natural ability, while that presumed by the second paragraph will not.

As has been discussed at length, Moses asked God to grant us the unconditional gift of Divine “sight,” i.e., the direct perception of God's transcendence. This request was not granted, so he instead exhorted us to “hear,” i.e., to contemplate and understand God's transcendence intellectually. Moses then described how our relationship with God will unfold based on this meditation.

Nonetheless, since that which we are exhorted to “hear”—God's transcendence—is the same as what Moses wanted us to “see,” this “hearing” is still relatively on the level of “seeing.”

Therefore, this expectation is still not realistic, at least on the popular level. Sustained contemplation on the fact that there is Something and Someone that so transcends everything we see and know that it renders our apparent reality null and void is simply too intense to demand of the average individual. The Torah therefore asks us to sustain consciousness of God's immanence, the aspect of His Divinity to which we can all relate much more readily. It is indeed reasonable to expect us to remain aware that everything we see and know is continuously

— INNER DIMENSIONS —

[13] If you study: The fact that the first paragraph of the *Shema* is couched in the singular indicates that it is addressing the unique, singular essence of the Jew (the *yechidah* of the soul), which—at least in the present order—lies latent, deep within our Divine consciousness and is not normally evident. This aspect of the soul, in which we all identify ourselves as “a veritable part of God,” knows nothing of the bounds of nature; therefore, when it does surface, it enables

us to operate at a much higher level of Divine energy and existence. This is possible because of this aspect of the soul's singular focus on God to the exclusion of all else.

In the second paragraph of the *Shema*, which is couched in the plural, we are addressed as a collection of various faculties and powers, i.e., at the levels below our unique essence. Therefore, the commandment to express love for God “beyond your natural ability” is not relevant.

92. Deuteronomy 6:7-8.

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14 וְאֵתָן מִטֵּר אֲרַעְכוֹן בְּעֶדְנָה
בְּכִיר וְלִקִּישׁ וְתַכְנוּשׁ עֲבוּרָךְ
וְחִמְרָךְ וּמִשְׁחָךְ: 15 וְאֵתָן עֵשָׂב
בְּחֻקְךָ לִבְעִירָךְ וְתִיכּוֹל וְתִשְׁבַּע:

14 וְנִתְּתִי מִטֵּר־אֲרַעְכֶּם בְּעֵתוֹ יוֹרֵה וּמִלְקִישׁ וְאִסְפָּה
דִּגְגָךְ וְתִירְשֶׁךָ וְיִצְהַרְךָ: 15 וְנִתְּתִי עֵשָׂב בְּשִׂדְךָ לִבְהֶמְתֶּךָ
וְאִכְלָתָ וְשִׁבַּעְתָּ:

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אֵל הַבֵּית וְלֹא אוֹיְבֶיךָ, כְּעִנְיָן שֶׁנֶּאֱמַר: "אִם אֵתָן אֶת
דִּגְגָךְ וְגו' כִּי מֵאִסְפִּיו יֵאָכְלֶהוּ", וְלֹא כְּעִנְיָן שֶׁנֶּאֱמַר: "וְהָיָה אִם יָרַע יִשְׂרָאֵל" וְגו'. 15 וְנִתְּתִי עֵשָׂב בְּשִׂדְךָ.
שֶׁלֹּא תִצְטָרֵךְ לְהוֹלִיכָהּ לְמִדְבָּרֶיךָ. דָּבָר אַחֵר:
שֶׁתִּהְיֶה גֹזֵז תְּבוֹאָתְךָ כָּל יְמוֹת הַגְּשָׁמִים וּמִשְׁלִיךְ
לִפְנֵי בְהֶמְתְּךָ, וְאֵתָהּ מוֹנֵעַ יָדְךָ מִמְּנוֹה שְׁלִשִּׁים יוֹם
קֹדֶם לְקִצְרָהּ, וְאֵינָהּ פּוֹחֶתֶת מִדִּגְגָּהּ: **וְאִכְלָתָ וְשִׁבַּעְתָּ.**
הָרִי זֶה בְּרִכָּה אַחֶרֶת, שֶׁתִּהְיֶה בְּרִכָּה מְצוּיָה בַּפֶּת בְּתוֹךְ
הַמַּעֲיָם: "וְאִכְלָתָ וְשִׁבַּעְתָּ":

14 וְנִתְּתִי מִטֵּר אֲרַעְכֶּם. עֲשִׂיתֶם מִזֶּה שְׁעָלִיכֶם,
אִף אֲנִי אֶעֱשֶׂה מִזֶּה שְׁעָלִי: **בְּעֵתוֹ.** בְּלִילוֹת שְׁלֹא
יִטְרִיחוּ אֶתְכֶם. דָּבָר אַחֵר: "בְּעֵתוֹ", בְּלִילֵי שִׁבְתוֹת,
שֶׁהַכֹּל מְצוּיִין בְּבִתְיָהֶם: **יוֹרֵה.** הֵיא רְבִיעָה הַנוֹפֶלֶת
לְאַחֵר הַיּוֹרֵעָה, שֶׁמִּרְוָה אֶת הָאָרֶץ וְאֶת הַיּוֹרְעִים:
וּמִלְקוֹשׁ. רְבִיעָה הַיּוֹרֶדֶת סְמוּךְ לְקִצְרָה לְמִלְאוֹת
הַתְּבוֹאָה בְּקִשְׁיָהּ. וְלִשּׁוֹן "מִלְקוֹשׁ" דָּבָר הַמֵּאֲחָר,
כְּדַמְתָּ גְמִינָן: "וְהָיָה הַעֲטָפִים לְלֶכֶן" — "לְקִישִׁיא".
דָּבָר אַחֵר: לֶכֶךְ נִקְרָאת "מִלְקוֹשׁ", שְׂיורֶדֶת עַל
הַמִּלְלִיּוֹת וְעַל הַקִּשְׁיִין: **וְאִסְפָּה דִּגְגָךְ.** אֵתָהּ תִּאֲסָפֶנּוּ

37. בראשית ל, מב. 38. ישעיה סב, חט. 39. שופטים ו, ג.

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discouraging descent from the utopia depicted in the first paragraph. However, as we have seen before, there is often an advantage to the apparently lower scenario over the apparently higher one—in the present case, of “hearing” over “seeing.”⁹⁷ Consciousness of God’s transcendence may indeed engender a more comprehensive and absolute dissolution of the will before God, but its disadvantage is that it is so beyond our natural consciousness that it cannot affect it or transform it. In contrast, since consciousness of God’s immanence, in contrast, must by nature infuse itself into the very fabric of our mundane lives, it strikes much deeper at the root of our natural consciousness and is far more effective in transforming it into Divine consciousness.

This explains, from another perspective, why exile is mentioned only in the second paragraph but not in the first. When our relationship with God is predicated solely on “sight,” its very perfection precludes compromise or provisional policies; it knows only of “either/or” logic. Thus, it cannot conceive of performing the commandments during exile; exile and any continued relationship with God seem mutually exclusive. When, however, our relationship with God is attained through “hearing,” it penetrates to our essential bond with Him; thus, in its context, the particulars of circumstance are inconsequential and we can continue our relationship with God even in exile.

For this reason, too, the first paragraph only speaks

of teaching “students,” who can appreciate the value of the Torah, while the second paragraph also speaks of teaching “children,” who are still too immature to appreciate its value. In teaching the immature, we address their intrinsic relationship with the Torah rather than their conscious recognition of its worth.

Nonetheless, despite its applicability to only the select few and its inherent flaw, the higher vision of our relationship with God remains part of the daily liturgy, even preceding the recitation of the lower vision. This fact reminds us that despite our limitations, we should still aspire to the future day when we will be able to overcome them, and moreover, that we can now and again rise above our everyday selves and live life as if we belonged to the religious elite that live that way constantly.

If you study My commandments continuously: As was noted, the sages inserted the ancillary statement “Blessed be the name of the glory of His kingdom forever and ever” into our twice-daily liturgical recitation of the *Shema*. The purpose of this insertion is to focus our consciousness on our direct perception (“sight”) of God’s immanence within creation. Thus, although the Torah itself only requires us to “hear” rather than “see,” the sages encourage us to “see” as much as we can—God’s immanence—in order that we benefit from the advantages of direct perception as well as from intellectual contemplation.⁹⁸

97. See the Overview to *parashat Va'etchanan*. 98. Or *HaTorah* 166; *Likutei Torah* 3:42c; *Likutei Sichot*, vol. 9, p. 77, footnote 40; pp. 79-85; *Sefer HaMa'amarim Melukat*, vol. 4, pp. 6-7, vol. 5, p. 282.

14 I will reward you in a like manner:⁹³ I will provide you with all your material needs, but only to the maximal extent possible within the limitations I have built into nature. Thus, **I will give the rain** in the manner best suited **for your land** to produce its yield: it will fall **in its time**—i.e., the time I have placed at its exclusive disposal (so to speak)—the nighttime, when people are not outdoors working the land. This way, you will be able to work the land by day unhindered by rain. Both types of rain necessary for an optimal yield will fall: **the early rain**, which falls after sowing-time, enabling the newly sown seed to germinate and grow; **and the latter rain**, which falls just before harvest-time, bringing the grain to full ripeness. **You**—rather than your enemies—**will gather in your grain, wine, and oil.**

15 In fact, **I will give** your land so much fertility that you will be able to harvest your grain a month early and use it as the **grass** you need **to feed your livestock in your field**, and by harvest time it will have grown back so **you will** still have enough to **eat and be sated**. And if you do not choose to use your grain for fodder, **I will still give** you the **grass** you need **for your livestock in your own field**, so you won't have to lead them to other, far-away fields. In any case, even when **you will eat** a small amount of the bread that you bake from your grain, **you will be sated** by it.⁹⁴

(In contrast, as I have told you,⁹⁵ if you dedicate yourselves to your Divine mission beyond the call of duty, you will earn beneficence that exceeds the limitations of nature.⁹⁶)

∞ CHASIDIC INSIGHTS ∞

Sustained contemplation of God's transcendence—Moses' vision for the Jewish people in the first paragraph of the *Shema*—is so intense that fulfillment of God's will is a given; there is no need to mention reward and punishment, and the possibility of exile is of course not even considered. Furthermore, the intensity of this Divine consciousness enables us to transcend our innate finitude and love God "beyond your natural ability," beyond our natural limits. When this is the case, we can all rely on ourselves and on our own personal experience of Divinity to ensure our commitment to God and His will.

Similarly, learning Torah—relative to performing the commandments—is a direct experience of Godliness, inasmuch as through learning the Torah we are granted a glimpse into God's mind, as it were. In this context, therefore, it is given precedence over the fulfillment of the Torah's commandments.

But the fact that this vision of reality is couched in the singular alludes to the fact that it is ultimately relevant only for select individuals, the spiritually gifted few who can indeed continuously sustain

such a transcendent consciousness. In contrast, consciousness of God's immanence in creation is the "consciousness for the masses"; therefore, the second paragraph of the *Shema* is couched in the plural.

Since, at this less-intense level of Divine perception, we are entirely aware of our own existence, we are therefore susceptible to mistakenly putting our own perceived priorities ahead of those of the Torah. It therefore becomes necessary to delineate the consequences both of heeding and ignoring God's call. Since we are fallible, reliance on our own effort leaves room for the possibility of exile, and we need to look to each other for communal support to bolster our commitment to God's will—another reason this paragraph is couched in the plural rather than in the singular.

Similarly, the experience of fulfilling God's commandments, relative to Torah study, is an indirect experience of God; in this context, therefore, it is given precedence over the study of the Torah.

Thus far, the second paragraph seems to be a

⁹³ *Likutei Sichot*, vol. 19, pp. 115-117. ⁹⁴ Leviticus 25:19, 26:5; Cf. Genesis 23:2, 24:67. ⁹⁵ Leviticus 26:3-13. ⁹⁶ *Likutei Sichot*, vol. 19, pp. 115-120.

ONKELOS

16 אסתמרו לבון דלמא יטעי לבכון ותסטון ותפלחון לטעות עממא ותסגדון להון: 17 ויתקוף רגזא דיי בבון ויחוד ית שמאי ולא יהי מטרא וארעא לא תתן ית עללתה ותיבדון בפריע מעל ארעא טבתא דיי יחב לבון: 18 ותשוון ית פתגמי אלין על לבכון ועל נפשכון ותקטרון יתהון לאת על ידכון ויהון לתפלין בין עיניכון:

16 הַשְׁמְרוּ לָכֶם פְּנֵי־יִפְתָּה לְבַבְכֶּם וְסוּרְתָם וְעַבְדֵתָם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: 17 וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבֹדְתֶם מִחֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: 18 וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶּם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:

RASHI

היסורין אגלה אתכם מן האדמה, שגרמה לכם לחטא. משל למלך ששלח בנו לבית המשתה, והיה יושב ומפקדו: אל תאכל יותר מצרף, שתבוא נקי לביתך. ולא השגיח הבן ההוא, אכל ושתה יותר מצרכו, והקיא וטנף את כל בני המסכה, נטלוהו בידי וברגליו וזרקוהו אחורי פלטרין: מהרה. איני נותן לכם ארץ. ואם תאמרו: והלא נתנה ארץ לדור המבול, שנאמר: 43: "והיו ימיו מאה ועשרים שנה?" דור המבול לא היה להם ממי ללמוד, ואתם יש לכם ממי ללמוד: 18 ושמעתם את דברי. אף לאחר שתגלו היו מצנינים במצות: הניחו תפלין ועשו מזוזות, כדי שלא יהיו לכם חדשים כשתחזרו. וכן הוא אומר: 44: "הציבי לך צינים":

16 הַשְׁמְרוּ לָכֶם. כִּי־נָתַן שִׁמְרוֹ אֲכִלִּים וּשְׂבָעִים, הַשְׁמְרוּ לָכֶם שְׁלֵל תִּבְעֻטוֹ, שְׁאִין אָדָם מוֹרֵד בְּהַקְדוּשׁ בְּרוּךְ הוּא אֵלָּא מִתּוֹךְ שְׂבִיעָה, שְׁנֶאֱמַר: 40: "פֶּן תֹּאכַל וּשְׂבָעְתָּ, וּבִקְרָךְ וְצֹאנֶךָ יִרְבֶּיךָ", מִדָּה הוּא אוֹמֵר אֲחֵרִיז "וְרָם לְבָבְךָ וְשִׁכַּחְתָּ": וְסוּרְתָם. לִפְרֹשׁ מִן הַתּוֹרָה, וּמִתּוֹךְ כֶּף "וְעַבְדְּתֶם אֱלֹהִים אֲחֵרִים", שְׂכִינָה שְׁאֵדָם פּוֹרֵשׁ מִן הַתּוֹרָה הוֹלֵךְ וּמַדְבֵּק בְּעִבּוּדָה זָרָה. וְכֵן דִּוֵּד אָמַר: 41: "כִּי גִרְשׁוֹנֵי הַיּוֹם מִהִסְתַּפֵּחַ בְּנִחְלַת ה' לֹא־אִמַּר לִי עֶבֶד" וְגו', וּמִי אָמַר לוֹ כֵּן? אֵלָּא כִּי־נָתַן שְׁאֵנִי מִגֶּרֶשׁ מִלְעֶסֶק בַּתּוֹרָה, הִרְיֵנִי קְרוֹב לְעֶבֶד אֱלֹהִים אֲחֵרִים: אֱלֹהִים אֲחֵרִים. שֶׁהֵם אֲחֵרִים לְעוֹבְדֵיהֶם, צוּעֵק אֵלָיו וְאִינוֹ עוֹנֶהוּ, נִמְצָא עֲשׂוֹי לוֹ כְּנֶכְרִי: 17 אֶת יְבוּלָהּ. אֵף מִדָּה שֶׁאֵתָּה מוֹבִיל לָהּ, כְּעֵינֶיךָ שְׁנֶאֱמַר: 42: "וְרַעַתָּם הִרְבֵּה וְהִבָּא מֵעֵט": וְאֲבֹדְתֶם מִהֵרָה. עַל כָּל שְׂאָר

40. דברים ח, יב. 41. שמואל א כו, יט. 42. חגי א, ו. 43. בראשית ו, ג. 44. ירמיה לא, כ.

CHASIDIC INSIGHTS

16 Beware, lest your heart be misled and you neglect (literally, "you turn away") **and you worship insentient gods:** The Ba'al Shem Tov interpreted this verse to mean that the moment a person turns away from God, he is already "serving idols."¹⁰⁷

Divine consciousness encompasses the awareness that God is the only true, intrinsic reality, and that everything else is contingent on His reality. As soon

as a person allows this consciousness to lapse, he is ipso facto tacitly ascribing at least some independent reality to creation. Having lost sight of the fact that God is the sole autonomous force in the world, he succumbs to the illusion that he should respect lesser "deities," whether these be celestial, natural, or societal forces (such as wealth, power, and prestige). This is a subtle but very real form of idolatry.¹⁰⁸

99. Above, 8:11-17. 100. Rashi here and on 32:1, below. 101. Above, 8:19-20. 102. Genesis 6:3. 103. *Likutei Sichot*, vol. 9, p. 80, note 6. 104. *Likutei Sichot*, vol. 9, p. 80, note 9. 105. Rashi on 6:8, above, and on Exodus 13:16. 106. Above, 6:8. 107. *Tzava'at HaRibash* (ed. Kehot) 76. 108. *Sichot Kodesh* 5720, pp. 392-393.

16 Here again,⁹⁹ **beware, lest your heart be misled** into spiritual insensitivity by this material abundance, as it is apt to be, **and you** consequently **neglect** the study of the Torah, **and** as a result, when you eventually seek to fill the spiritual void in your life, **you worship insentient deities and prostrate yourselves before them.**

17 If you fall into idolatry, **the wrath of God will be kindled against you. He will close off heaven and there will be no rain, and the ground will even not give back** as **its produce** the quantity of grain you sow it with. In addition,¹⁰⁰ I will exile you; **you will perish quickly from upon the good land that God is giving you**, since that very land and its material bounty are causing you to rebel against Me.¹⁰¹ I will not give you any reprieve; although I gave the generation of the Flood reprieve,¹⁰² they had no one to learn from. You, however, should have learned from their example.

18 Therefore, **you must set these words of Mine upon your heart and upon your soul:** fulfill My commandments—both when you are in your land, in order to earn the right to remain there, and when you go into exile,¹⁰³ in order to remain practiced in them so they will not seem strange to you when you return.¹⁰⁴ With regard to *tefilin*, I instruct you now to write this paragraph on a fourth parchment and place it in the remaining empty compartment of your head-*tefilin* (see Figure 1), and also to add this paragraph to the single parchment of your hand-*tefilin* (see Figure 2). Thus, **you must bind them as a sign upon your weaker arm** (see Figure 3) **and they must act as a fourfold**¹⁰⁵ **reminder** on your forehead, above the point exactly **between your eyes** (see Figure 4).¹⁰⁶



Figure 1. Manufacture of Head-Tefilin



Figure 2. Manufacture of Arm-Tefilin



Figure 3. Wearing the Arm-Tefilin



Figure 4. Wearing the Head-Tefilin

— ONKELOS —

19 ותלפון יתהון ית בניכון למללא
 בהון במתבך בביתך ובמהכך
 בארמא ובמשכך ובמקמך:
 20 ותכתבנן על מזוזין ותקבענן
 בספי ביתך ובתריעך: 21 גדיל
 דיסגון יומיכון ויומי בניכון על
 ארעא די קיים יי לאבהתכון למתן
 להון כיומי שמאי על ארעא:
 22 ארי אם מטר תטרון ית כל
 תפקדתא הדא די אנא מפקד
 יתכון למעבדה למרחם ית יי
 אלהכון למקד בכל ארסו דתקון
 קדמודי ולא תקרבא לדחלתה:

19 וְלִמְדַתֶּם אַתֶּם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
 בְּבִיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְכְךָ וּבְקוֹמְךָ: 20 וְכָתַבְתֶּם
 עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעֶיךָ: 21 לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי
 בְּנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר
 לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ: ס

◆ שביעי ומפטיר 22 כִּי אִם־שָׁמַר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה
 הַזֹּאת אֲשֶׁר אֲנִי מֵצִוֶּה אֶתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָה
 אֶת־יְהוָה אֱלֹהֵיכֶם לִלְכֹּת בְּכָל־דְּרָכָיו וּלְדַבְּקָה־בּוֹ:

— RASHI —

לִתַּת לָהֶם. "לִתַּת לָכֶם" אין כתיב כאן, אלא "לִתַּת
 לָהֶם", מכאן מצינו למדים תחית המיתים מן התורה:
 22 שִׁמְרֵם תִּשְׁמְרוּן. אֲזַכְּרֶת שְׁמִירוֹת הַרְבֵּה, לְהוֹדִיר
 בְּתַלְמוּדוֹ שְׁלֹא יִשְׁתַּכַּח: לִלְכֹּת בְּכָל דְּרָכָיו. הוא
 רחום וְאֵתָה תְהֵא רַחוּם, הוא גּוֹמֵל חֲסִדִּים וְאֵתָה
 גּוֹמֵל חֲסִדִּים: וּלְדַבְּקָה בּוֹ. אֲפָשָׁר לוֹמַר כֵּן, וְהֵלֵא
 אֵשׁ אוֹכְלָה הוא, אֵלֶּא הִדְבֵּק בְּתַלְמִידִים וּבְחֻכְמִים,
 וּמַעֲלָה אֲנִי עָלֶיךָ כָּאֵלֹו נְדַבְּקָת בּוֹ:

19 לְדַבֵּר בָּם. מִשְׁעָה שֶׁהֵבִין יוֹדֵעַ לְדַבֵּר, לְמִדָּה:
 "תּוֹרָה צִוָּה לָנוּ מִשָּׁה" ⁴⁵, שִׁיָּהָא זֶה לְמוֹד דְּבוּרוֹ.
 מִכָּאן אָמְרוּ: כְּשֶׁהִתְיַנּוֹק מִתְחִיל לְדַבֵּר אָבִיו מְשִׁיחַ
 עִמּוֹ בְּלִשׁוֹן הַקֹּדֶשׁ וּמִלְמוֹדוֹ תּוֹרָה, וְאִם לֹא עָשָׂה כֵּן,
 הָרִי הוּא כָּאֵלֹו קוֹבְרוֹ, שְׁנֵאָמַר: "וּלְמִדָּתֶם אַתֶּם אֶת
 בְּנֵיכֶם לְדַבֵּר בָּם" וְגו': 21 לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי
 בְּנֵיכֶם. אִם עָשִׂיתֶם כֵּן יִרְבוּ, וְאִם לֹא יִרְבוּ,
 שְׂדֵבְרֵי תּוֹרָה נִדְרָשִׁין מִכָּלֵל לֹא הֵן וּמִכָּלֵל הֵן לֹא:

.45 דברים ל, ד.

~ A CLOSER LOOK ~

[20] **You must inscribe:** It is customary for the scribe to write God's Name *Shakai* (שדי) on the back of the *mezuzah*. The *mezuzah* is then rolled up and positioned in its case with the word *Shakai* facing outward.¹¹⁴ This Name can be seen as an acronym for the words "Guardian of the Doors of Israel" (שומר דלתות ישראל).¹¹⁵

Although there is nothing wrong with encasing the *mezuzot* in ornamental or artistically crafted cases, one should never scrimp with the qual-

ity of the parchments in order to afford more expensive cases, since it is only the parchments that fulfill the commandment and produce the spiritual and physical effects the commandment is intended to provide. Hence the special importance of ensuring that all the *mezuzot* affixed to the doorposts of our homes and places of work be written by skilled scribes in compliance with the strictest standards of Jewish law.

~ INNER DIMENSIONS ~

[20] **You must inscribe:** The letters that spell the word *mezuzah* (מְזוּזָה) allude to the unique ideal of the Jewish home:

זו and זו are the third-person feminine and masculine demonstrative pronouns ("this"), respectively. They thus allude to the male and female principles in creation, which are most fundamentally the cosmic groom and bride (God and

the Jewish people), and which are reflected in the husband and wife in the physical home itself. The *mem* (מ) preceding these two pronouns alludes to the Written Torah, which was given to Moses (in the form of the Ten Commandments, which include the entire Torah¹¹⁶) at the end of 40 days (40 being the numerical value of the letter *mem*), and the Oral Torah, which, as recorded

114. Zohar 3:228b, 258a 115. Etz Chaim, Sha'ar HaKelalim 4; Yalkut Me'am Lo'ez on this verse. 116. Exodus 20:1.

19 You must teach them to your children;¹⁰⁹ in fact, teach your children **to speak with them**: converse with your children in Hebrew so it becomes their native tongue, and teach them the language using passages from the Torah. Let them see that the Torah's teachings are your chief occupation: as above,¹¹⁰ each one of you should discuss them **when you sit in your house and when you walk on the way**; let them be your last concern **when you lie down** to sleep at night **and** your first concern **when you awaken** in the morning.

20 Every one of you must inscribe this paragraph, too, **upon** the parchment that I have instructed you¹¹¹ to place in a container (see Figure 5) fastened to one of **the doorposts** of each door **of your house and upon your gates** (see Figure 6).



Figure 5. The Mezuzah and a Case

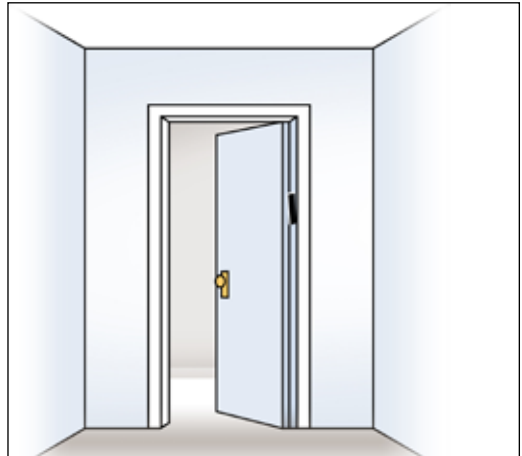


Figure 6. The Mezuzah on a Doorpost

21 Fulfill My commandments and study My Torah in order that your days as a collective entity **and the days of your children increase in the land**¹¹² **that God swore to your forefathers to give** not only to you, their descendants, but to **them** as well, when they will be resurrected in the messianic future, for as long as **the days of heaven above earth**, i.e., for all time.

- ◆ *Seventh Reading & Maftir* **22 For if you** take measures to **safeguard all these commandments that I am commanding you**, by studying the Torah's instructions regarding how **to perform them** properly and not by forgetting what you have learned, and in order **to love God, your God**, and then **to walk in all His ways** by being merciful and kind—not only to the extent to which you have been explicitly commanded to be, but by imitating how He is merciful and kind beyond the ways He requires of you in His commandments—**and finally to cleave to Him** by constantly associating with the sages and teachers of the Torah,¹¹³

— CHASIDIC INSIGHTS —

20 You must inscribe: We have just described how the first two paragraphs of the *Shema* express the two facets of Divine consciousness that we are intended to maintain throughout our lives. By affixing a *me-*

zuzah—a parchment inscribed with these passages—to the doorposts of our homes, we affirm that everything we possess and all aspects of our lives are infused with this dedication to God. **[continues...]**

^{109.} *Likutei Sichot*, vol. 9, p. 33, note 3. ^{110.} 6:7. ^{111.} Above, 6:9. ^{112.} *Likutei Sichot*, vol. 7, p. 159, note 8; vol. 9, p. 80, note 8. ^{113.} *Likutei Sichot*, vol. 14, pp. 55-56, 59.

ONKELOS

23 ויתרך ?? ית כל עממיא האלין
מקדמיכון ויתרתון עממין רברבין
ותקיפין מנכון: 24 כל אתרא די
תדרוך פרסת רגלכון בה דלכון
יהי מן מדברא ולבגן מן נהרא
נהר פרת ועד ימא מערבא יהי
תחומכון: 25 לא יתעתד אנש
קדמיכון דחלתכון ואימתכון יתן
?? אלהכון על אפי כל ארעא די
תדרכון בה כמא די מליל לבון:

23 והוריש יהוה את-כל־הגוים האלה מלפניכם
וירשתם גוים גדלים ועצמים מכם: 24 כל־המקום אשר
תדרוך כף־רגלכם בו לכם יהיה מן־המדבר והלבנון
מן־הנהר נהר־פרת ועד הים האחרון יהיה גבולכם:
25 לא־יתיצב איש בפניכם פחדכם ומוראכם יתן |
יהוה אלהיכם על־פני כל־הארץ אשר תדרכו־בה
כאשר דבר לכם:

קריא פסוקים. אי"ק סימן. יעל"א סימן.

RASHI

מכל מקום. אם כן, מה תלמוד לומר "איש"? אפלו
כעוג מלך הבשן: פחדכם ומוראכם. והלא "פחד" הוא
"מורא", אלא "פחדכם" על הקרובים, "ומוראכם"
על הרחוקים. "פחד" לשון בעיתת פתאם, "מורא"
לשון דאגה מימרים רבים: כאשר דבר לכם. והיכן
דבר? "את אימתי אשלח לפניה" וגו':
חסלת פרשת עקב

23 והוריש ה'. עשיתם מה שעליכם, אף אני אעשה
מה שעלי: ועצמים מכם. אתם גבורים והם גבורים
מכם. שאם לא שישראל גבורים, מה השבח שמשבח
את האמוריים לומר "ועצמים מכם", אלא אתם
גבורים משאר אמות, והם גבורים מכם: 25 לא
יתיצב איש וגו'. אין לי אלא איש, אמה ומשפחה
ואשה בכשפיה מניין? תלמוד לומר: "לא יתיצב"

46. שמות כג, כז.

INNER DIMENSIONS

[continued...] in its seminal form as the Mishnah, begins and ends with the letter *mem*. (The first word of the Mishnah is מאימתי ["from when"]¹²² and the last word in the Mishnah is שלום ["peace"].¹²³) The word *mezuzah* thus alludes to

the domestic harmony between husband and wife as well as to that between God and the Jewish people, which is ultimately possible only when their relationship is governed by the principles of the Torah.¹²⁴

122. *Berachot* 1:1. 123. *Uktzin* 3:12. 124. *Benei Veitcha*, p. 28 (from *Kefar Chabad Magazine*, issue 1163, p. 38).

23 then, in reward, God will drive out all these nations from before you. You will dispossess nations who are so strong that they are greater and stronger than you, even though you yourselves are mighty.

24 Every place upon which the soles of your feet will tread in order to conquer will be yours, even territory beyond your promised border, which will extend from the desert in the south to Lebanon in the north, and from the 'great' river, the Euphrates River in the east to the Mediterranean sea in the west.¹¹⁷

25 No one will stand up against you, not even a man as giant as Og. God, your God, will cast the immediate terror of you on those near you and the gnawing dread of you on all the inhabitants of the land upon which you tread, even those far away, as He spoke concerning you."¹¹⁸

The Haftarah for parashat Eikev is on p. 239.



❧ CHASIDIC INSIGHTS ❧

The *mezuzah* is affixed to the right doorpost because the right side is associated with love,¹¹⁹ as is stated in the Song of Songs,¹²⁰ "His right hand embraces me," and maintaining Divine consciousness, as these passages assure us, inspires us to love God with and through all aspects of our lives.

Affixing the *mezuzah* to the doorpost of the home's entrance—in addition to the doorposts of all inner doorways—is an affirmation that the ideals and

Divine consciousness inscribed on the *mezuzah* are meant to accompany us when we leave our homes, as well. This heightened Divine consciousness protects us spiritually from the materialistic enticements of those aspects of the outside world that have yet to be rectified, and since every spiritual reality finds expression in physical reality, the *mezuzah* serves to protect us from physical harm, as well.¹²¹

¹¹⁷. Numbers 34:1-15. ¹¹⁸. Exodus 23:27. ¹¹⁹. See on Genesis 1:1 (Inner Dimensions). ¹²⁰. 2:6, 8:3. ¹²¹. *Torah Or* 42c; *Sefer HaMa'amaram Melukat*, vol. 5, pp. 48-49.

Dedicated in honor of our children

**Nathan, Yitzchok,
Moshe Lev,
and Gilana**

*May you continue to grow in the ways
of our holy Torah*

Yuri and Deana Pikover

