

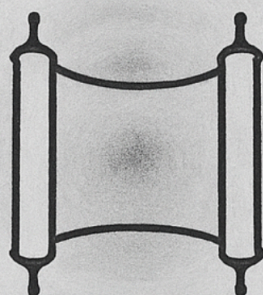
בס"ד

Rebbe Maharash

Torahs Shmuel

Parshas Eikev

וְכַתְּבֶתֶם עַל מְזוֹזוֹת בֵּיתְךָ



לע"נ

ר' לוי יצחק בן ברוך שניאור

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Introduction

This discourse is from **Rabbi Shmuel of Lubavitch (the Rebbe Maharash)**, the fourth Rebbe of Chabad-Lubavitch, who led from 1866 until his passing in 1882. A son of the Tzemach Tzedek, he was known for his succinct but profound Chassidic discourses and for his fearless advocacy for Jewish rights under the Czarist regime. His philosophy of “Lechatchila Arier” —that one should approach challenges by going over them from the outset— informs much of his Torah. This maamar explores the significance of the mezuzah, its mystical symbolism, and its role in bringing down a level of G-dliness beyond the structure of creation into the home and possessions of every Jew.

בס"ד, ש"פ עקב, כ"ט

With the help of Heaven, Parshas Eikev, 1869

“And you shall write them on the doorposts of your house and on your gates” (Devarim 11:20). We must explain the idea of the mezuzah being affixed at the entrance of the house.

וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ, וְצִרִיף לְזֵמֶר
עֲנִינְךָ הַמְּזוּזָה שְׁקוּבָעִין בְּפֶתַח הַבַּיִת

For it is written, “If Hashem does not build the house, in vain do its builders toil upon it” (Tehillim 127:1). Therefore, we affix the two paragraphs of Shema—which are the acceptance of the yoke of Heaven and the acceptance of commandments—at the entrance of the house in order to draw down the level of “Hashem will build the house.”

דִּהְיָה פְתִיב אִם ה' לֹא יִבְנֶה בַּיִת שְׁוֹא עֲמָלוֹ בּוֹנֵיוֹ בּוֹ,
וְלֹכֵן קוֹבָעִין ב' פְּרָשִׁיּוֹת דְּקָרִיאַת שְׁמַע שְׁהֵם קִבְּלַת
עַל מַלְכוּת שְׁמַיִם וְקִבְּלַת עַל מִצְוֹת בְּפֶתַח הַבַּיִת
בְּכַדִּי לְהַמְשִׁיךְ בְּחִינַת ה' יִבְנֶה בַּיִת

And “house” is the level of the general reality of the world—as our Sages said in Midrash Rabbah on the verse “Wisdoms built her house” (Mishlei 9:1)—that the “house” refers to the totality of the world.

וְהִנֵּה בַּיִת הוּא בְּחִינַת כְּלָלִיּוֹת הָעוֹלָם, וּכְמוֹ שֶׁאָמְרוּ
רַז"ל בְּמִדְרַךְ ש"ר רַבָּה עַל פְּסוּק חִכְמוֹת בְּנִתָּה בֵּיתָה,
לְשׁוֹנָה קָאִי עַל כְּלָלִיּוֹת הָעוֹלָם

And when each person enters to dwell in a house, he must affix a mezuzah in order that he reflect and draw down the Divinity of His blessed Essence into the general world, so that the world may be sustained.

וּכְאֲשֶׁר כָּל אֶחָד וְאֶחָד נִכְנָס לְדוּר בְּבֵיתוֹ, צִרִיף
לְקַבֹּעַ מְזוּזָה בְּכַדִּי שִׁיתְבוֹנֵן לְהַמְשִׁיךְ הַמְּשִׁכָּה
אֱלֹקוֹתוֹ וְתַבְרִךְ בְּכָל לֵיאוֹת הָעוֹלָם לְהִיּוֹת קִיּוֹם
הָעוֹלָם

And more particularly, it is the level of the house in which the mezuzah is affixed, which corresponds to acceptance of the yoke of Heaven and of commandments.

וּבְפֶרֶטִיּוֹת הוּא בְּחִינַת הַבַּיִת שְׁקוּבָעִין בּוֹ הַמְּזוּזָה,
שֶׁהוּא בְּחִינַת קִבְּלַת עַל מַלְכוּת שְׁמַיִם וְקִבְּלַת עַל
מִצְוֹת

And this is like the statement, “May it be His will that the fear of Heaven be upon you like the fear of flesh and blood” (Berachos 28b). Therefore, even when a person enters his house

וְזֶהוּ עַל דֶּרֶךְ הַמַּאמָּר יְהִי רָצוֹן שִׁיְהֵא מוֹרָא שְׁמַיִם
עֲלֵיכֶם כְּמוֹרָא בְּשׂוֹר וָדָם, וְלֹכֵן גַּם כְּשֶׁנִּכְנָס לְבֵיתוֹ

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and no one sees him, he should accept upon himself the yoke of Heaven and of mitzvos.

ואין אדם רואהו יקבל עליו על מלכות שמים ועל מצות.

And to understand the concept of the mezuzah, we must first explain the verse, “And if the servant shall say... then his master shall bring him to the door or to the doorpost, and his master shall bore through his ear” (Shemos 21:5–6).

ולקבין ענין המזוזה, צריך להקדים ענין מה שכתוב ואם אמר יאמר העבד כו', והגישו אל הדלת או אל 'המזוזה, ורצע אדניו את אזנו כו'.

And our Sages said (Kiddushin 22b): Why is the ear singled out? Because the ear that heard at Sinai “For the Children of Israel are My servants” (Vayikra 25:55), and yet he went and acquired a master for himself—let it be bored.

ואמרו רז"ל מה נשתנה האזן כו', אלא אֵזון ששמע על הר סיני כי לי בני ישראל עבדים כו', ירצע

The door and the mezuzah were witnesses that I passed over them when I struck Egypt, as it says, “And you shall place [the blood] upon the lintel and the two doorposts... and Hashem will pass over the entrance” (Shemos 12:7, 12:23).

דלת ומזוזה שהיו עדים שפסקתי עליהם בנגפי את מצרים, שנאמר ונתתם על המשקוף ועל שתי המזוזות כו', ופסח ה' על הפתח.

And we must first explain: what is the idea of “an ear that heard”? Behold, there are two levels—sight and hearing. Moshe Rabbeinu requested, “And I shall see the land” (Devarim 3:25), and he was only granted, “And now, Israel, listen to the statutes” (Devarim 4:1)—which is the level of hearing.

וצריך לומר תחלה מהו ענין אֵזון ששמע. הנה יש ב' בחינות ראיה ושמיעה, ומשה רבינו ביקש וראה את הארץ, ולא פעל אלא ועתה ישראל שמע אל החקים – בחינת שמיעה.

If so, sight is higher than the level of hearing. And yet, we find that within the level of hearing there is a quality that surpasses even that of sight.

ואם כן ראיה למעלה מבחינת שמיעה, ומכל מקום מצינו שיש בבחינת שמיעה מעלה היותר עליונה גם מבחינת ראיה.

As Rabbeinu Yonah of blessed memory brings in his Shaarei Teshuvah a proof for this from the halachic ruling: “If one blinded his fellow’s eye, he gives the value of the eye; but if he deafened him, he gives the value of the whole person.”

כמו שהביא רבינו יונה זכרוננו לברכה בשערי תשובה שלו ראיה לזה מהדין: "זה סימא את עינו. נותן לו דמי עינו, חרשו נותן לו דמי כלו."

And this “he deafened him” does not refer to the general case of a deaf person who neither hears nor speaks, but here it means that he speaks but does not hear. And even so, he must give the value of his entire person.

וחרשו זה אינו כמו חרש שבכל מקום שאינו שומע ואינו מדבר, אלא כאן פירוש חרשו – שמדבר רק שאינו שומע, ומכל מקום נותן לו דמי כלו.

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The reason is, on a simple level: since he cannot hear at all, he cannot receive instructions from others, and therefore cannot earn or profit anything. So he is given the value of his whole self.

And to understand this concept above: behold, all the Torah and commandments are simply commands—"Command the Children of Israel..."

For the entire essence of the connection between Divinity and the Jewish people is through the level of Kingship, as it arose in His will, "I shall reign" (Bereishis Rabbah 1:4). And the way of a king is to command—for through commands, the attribute of Kingship rests and is revealed.

Therefore, the main fulfillment of the mitzvos must be only in order to perform and uphold the command of the Holy One, blessed is He, without seeking any reason at all—such as in the mitzvos of tzitzis and tefillin—even though a small reason has been revealed, that through them very exalted Divine continuations are drawn down.

Nevertheless, the fulfillment should not be because of the reason or the spiritual effect, but only to fulfill the command alone—because of being connected to the level of Ein Sof in the supernal will.

And this is the idea of the precedence of the acceptance of the yoke of Heaven, as mentioned in previous discourses. And how much more so with mitzvos that have no revealed reason, which are called "chukim," such as the Red Heifer.

And the idea is that hearing and accepting the command alone arouses above even more than the reason behind the mitzvah, because through this the attribute of Kingship rests and is revealed—and this is the whole essence of the connection of Divinity with the Jewish people.

וְהַטַּעַם הוּא עַל פִּי פֶשֶׁט, כִּי כִּיּוֹן שֶׁאֵינוֹ יָכוֹל לְשָׁמוֹעַ כָּל־ל – הָרִי אֵינוֹ יָכוֹל לְקַבֵּל הַצְּוִי מִחֻבְרוֹ, וְאֵם כֵּן אֵינוֹ יָכוֹל לְהַרְוִיחַ וּלְהַשְׁתַּכֵּר כְּלוּם, וְלָכֵן נּוֹתֵן לוֹ דְּמִי כָּלוּ.

וְלִהְיוֹת עֵינָיו זֶה לְמַעֲלָה: כִּי הִנֵּה כָּל הַתּוֹרָה וְהַמִּצְוֹת...הֵם רַק צְוִיִּים – צוֹ אֶת בְּנֵי יִשְׂרָאֵל

כִּי כָּל עֵיקַר הַתְּחַבְּרוּת אֱלֹקוּת עִם נִשְׁמַת יִשְׂרָאֵל הוּא עַל־יָדֵי בְּחִינַת מְלוּכָה כְּאֲשֶׁר עָלָה בְּרָצוֹנוֹ אֲנָא אֶמְלֹךְ, וְדַרְכּוֹ שֶׁל מֶלֶךְ לְצִוּוֹת, שֶׁעַל־יָדֵי הַצְּוִיִּים שׁוֹרָה וּמִתְגַּלֶּה מִדַּת הַמְּלוּכָה

וְלָכֵן עֵיקַר קִיּוּם הַמִּצְוֹת צָרִיךְ לִהְיוֹת רַק בְּכַדִּי לַעֲשׂוֹת וּלְקַיֵּם הַצְּוִי שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, שְׁלֹא לְבַקֵּשׁ שׁוּם טַעַם כָּל־ל, כְּמוֹ מִצְוֹת צִיצִית וְתַפְלִין, אֶף־עַל־פִּי שֶׁנִּתְגַּלֶּה קֶצֶת טַעַם אִיךָ שֶׁנִּמְשָׁךְ עַל־יָדֵי זֶה הַמְּשָׁכּוֹת עֲלִיּוֹנוֹת מְאֹד בַּעֲלָה

מִכָּל־מָקוֹם אֵין צָרִיךְ לִהְיוֹת הַקִּיּוּם מִצַּד הַטַּעַם וְהַהֲמָשָׁכָה כו', אֲלֹא רַק כְּדִי לְקַיֵּם הַצְּוִי בְּלִבְדּוֹ, מִחֲמַת הִיּוֹתוֹ דְּבוּק לְבְּחִינַת אֵין־סוֹף בְּאַרְיֵכְרָצוֹן

שֶׁזֶהוּ עֵינָיו הַקָּדָמַת קִבְּלַת עַל מְלָכוּת שָׁמַיִם כְּמוֹ שֶׁכְּתוּב בְּדִרּוּשֵׁי הַקּוּדְמִים, וְכָל־שֶׁכֵּן הַמִּצְוֹת שֶׁאֵין בָּהֶם טַעַם שֶׁנִּקְרְאוֹת חֻקִּים, כְּמוֹ פָּרָה אֲדָמָה

וְהִנֵּנוּ כִּי שְׁמִיעָה וְקִבְּלַת הַצְּוִי בְּלִבְדּוֹ מַעֲוֵרֵר לְמַעֲלָה יוֹתֵר מִבְּחִינַת הַטַּעַם שֶׁל הַמִּצְוָה, מִפְּנֵי שֶׁעַל־יָדֵי זֶה שׁוֹרָה וּמִתְגַּלֶּה מִדַּת הַמְּלוּכָה, שֶׁזֶהוּ כָּל עֵיקַר 'הַתְּחַבְּרוּת שֶׁל אֱלֹקוּת עִם נִשְׁמַת יִשְׂרָאֵל כו'

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And this is what Shmuel said to Shaul, “Behold, to listen is better than a sacrifice” (Shmuel I 15:22). For Shaul followed the reason and left the best of the sheep to offer as sacrifices—sacrifices being the concept of drawing near and unifying the higher forces, etc.

וְזֶהוּ שֶׁאָמַר שְׁמוּאֵל לְשָׁאוּל: הִנֵּה שְׁמוּעַ מִזְבַּח טוֹב, כִּי שָׁאוּל הִלָּךְ אַחֵר הַטַּעַם וְהִשְׁאִיר מִמִּיטֵב הַצֹּאן לְהַקְרִיב קֶרְבָּנוֹת, אֲשֶׁר קֶרְבֵּן הוּא עֲנֵן קִירֹב 'שֶׁמֶקְרֵב וּמִיִּיחָד הַכּוֹחוֹת שֶׁלִּמְעַלָּה כּו'.

And about this Shmuel reproved him: “Behold, to listen is better than a sacrifice”—that the level of listening and accepting the command alone, without any reason, only because of being attached to the level of Ein Sof in the supernal will—this is higher than sacrifices, which are based on reasons from the level of Chochmah (Wisdom).

וְעַל זֶה הוֹכִיחוֹ שְׁמוּאֵל: הִנֵּה שְׁמוּעַ מִזְבַּח טוֹב, שֶׁבְּחִינַת שְׁמִיעָה וּקְבִלַת הַצְּוִי בְּלִבְדּוֹ, בְּלִי שׁוּם טַעַם, אֲלָא מִחֶמֶת הָיוֹתוֹ דְּבוּק לְבְּחִינַת אֵין-סוֹף בְּאַרְיֵכְ-רָצוֹן—וְזֶה גְבוּהַ יוֹתֵר מִהַקְרָבָנוֹת, שֶׁהֵם מִבְּחִינַת טַעְמִי דְּחֻקָּמָה.

And according to this, it will be understood how there is in the level of hearing a quality even higher than the level of sight—which is what Moshe requested when he said, “And let me see the land” (Devarim 3:25).

וְעַל-פִּי זֶה יוֹבֵן אִיךָ שֶׁיֵּשׁ בְּבְּחִינַת שְׁמִיעָה מַעַלָּה הַיּוֹתֵר עֲלִיוֹנָה גַּם מִבְּחִינַת רְאִיָּה, שֶׁהוּא מֵהַשְׂבִּיחַ שֶׁל מֹשֶׁה: וְאַרְאֶה אֶת הָאָרֶץ.

For behold, all the prophets prophesied with the expression “so” (כֹּה), and even Moshe, who prophesied with “this” (זֶה), nevertheless it is written: “And you shall see My back, but My face shall not be seen” (Shemos 33:23).

דְּהִנֵּה כָּל הַנְּבִיאִים נִתְּנָבְאוּ בְּכֹה, וְאַפִּילוּ מֹשֶׁה שֶׁנִּתְּנָבְאָ בְּזֶה, מִכָּל-מָקוֹם כְּתִיב: וְרָאִיתָ אֶת-אַחֲרִי, וּפְנֵי לֹא יֵרָאוּ.

And this refers specifically to the level of sight and grasping the actual essence.

וְהִנֵּנוּ דּוֹקָא בְּבְּחִינַת רְאִיָּה וְהַשְׂגַּת הַמַּהוּת מִמֶּשׁ.

But in the level of hearing and accepting the commands alone, it is written: “And these words which I command you today” (Devarim 6:6). “I” (אֲנֹכִי)—the One Who is what I am (cf. Shemos 20:2).

אָבֵל בְּבְּחִינַת שְׁמִיעָה וּקְבִלַת הַצְּוִיִּים בְּלִבְדּוֹ כְּתִיב: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם – אֲנֹכִי, מִי שֶׁאֲנֹכִי.

And this word “command you” is both an expression of command and also of companionship and connection (צִוְיָה).

וְזֶהוּ מְצַוֶּה – לְשׁוֹן צְוִי, וְגַם לְשׁוֹן צִוְיָה וְחִיבּוּר.

That is: through fulfilling the command, there is drawn a companionship and connection from the level of “Anochi” itself.

וְהִנֵּנוּ, שֶׁעַל-יְדֵי קִיוֵם הַצְּוִי נִמְשָׁךְ הַצִּוְיָה וְחִיבּוּר מִבְּחִינַת אֲנֹכִי מִמֶּשׁ.

And this is like what our Sages said (Bava Basra 12a): “A sage is preferable to a prophet.” Even though prophecy is the level of sight, as it says, “And I saw,” etc., and a sage has only the level of hearing and grasping the existence alone—

וְזֶהוּ עַל דֶּרֶךְ מֵהַ שֶׁאָמְרוּ רַז"ל: חֹכֶם עֲדִיף מִנְּבִיא – אַף-עַל-פִּי שֶׁנְּבוּאָה הִיא בְּחִינַת רְאִיָּה שֶׁנֶּאֱמַר: וְאַרְאֶה כּו', וְחֹכֶם הוּא רַק בְּבְּחִינַת שְׁמִיעָה וְהַשְׂגַּת הַמְּצִיאוֹת בְּלִבְדּוֹ.

Rebbe Maharash

Torahs Shmuel

Parshas Eikev

וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ - תָּרַךְ"ט/1869

Nevertheless, through the level of hearing he is able to attain higher levels than the prophets, who only prophesied with “so” (כֹּה).

מִכָּל־מָקוֹם עַל־יְדֵי בְּחִינַת שְׁמִיעָה יָכוֹל לְהַשִּׁיג בְּבְחִינוֹת עֲלִיוּנוֹת יוֹתֵר מִהַנְּבִיאִים שֶׁנִּתְּנָבְאוּ רַק כֹּה.

For it is true: if he were able to see, in the level of sight, that which he grasps, then the level of sight would be much higher.

דִּהוּ אֱמֶת – אִם הָיָה יָכוֹל לִרְאוֹת בְּבְחִינַת רְאִיָּה מֵהַשְׁמִיעָה מְשִׁיג, הָיְתָה בְּחִינַת הַרְאִיָּה יוֹתֵר גְּבוּהָ הַרְבֵּה.

However, in the level of sight it is impossible for such levels to be grasped, as it is written, “My face shall not be seen” (Shemos 33:23).

אָבָל בְּבְחִינַת רְאִיָּה אֵי אֶפְשָׁר לִהְיוֹת מוֹשִׁיג בְּחִינוֹת 'אֵלֹהִי, וְכִמוֹ שֶׁכָּתוּב: וּפָנַי לֹא יֵרְאוּ כו

Therefore, all the prophets prophesied with “so” (כֹּה), but in the level of hearing—which is the acceptance of mitzvos and commandments (קַבְּלַת עַל מִצְוֹת), that follows the general acceptance of the yoke of Heaven (קַבְּלַת עַל מַלְכוּת שָׁמַיִם)—

שֶׁלֹּכֵן כָּל הַנְּבִיאִים נִתְּנָבְאוּ כֹה, אָבָל בְּבְחִינַת שְׁמִיעָה – שֶׁהוּא קַבְּלַת עַל מִצְוֹת שְׁאֲחֵר הַהִקְדָּמָה כְּלִלִיּוֹת דְּקַבְּלַת עַל מַלְכוּת שָׁמַיִם.

Then the particular desires of the Torah and mitzvos are drawn from the level of “Anochi, Who I am” itself.

הָרִי בְּחִינַת פְּרִטֵי הַרְצוֹנוֹת דְּתוֹרָה וּמִצְוֹת – הָרִי הֵם נִמְשָׁכִים מִבְּחִינַת אֲנֹכִי מִי שֶׁאֲנֹכִי מִמֶּשׁ.

And even though one does not see this level, nevertheless this drawing is present within them.

וְהֵגַם כִּי אֵינוֹ רוֹאֶה בְּחִינָה זוֹ – מִכָּל־מָקוֹם הָרִי יֵשׁ 'בְּחִינַת הַמִּשְׁכָּה זוֹ בָּהֶם כו

And this is [the meaning of] “an ear that heard at Mount Sinai... ‘For the Children of Israel are My servants’” (Kiddushin 22b)—that the primary focus must be only on the level of *hearing* the command, to accept the yoke of Heaven and the yoke of mitzvos.

וְזֶהוּ אֲזֵן שֶׁשָּׁמְעָה עַל הַר סִינַי כו' כִּי לִי בְּנֵי יִשְׂרָאֵל עֲבָדִים, שֶׁהֵעִיקָר צָרִיךְ לִהְיוֹת רַק בְּחִינַת שְׁמִיעָת הַצּוֹוִי – שֶׁיִּקְבַּל עַל מַלְכוּת שָׁמַיִם וְעַל מִצְוֹת.

This is the concept of accepting the commands alone, without any reason—the service of a servant. And this is [the meaning of] “For the Children of Israel are My servants.”

שֶׁהוּא עֲנֵן קַבְּלַת הַצּוֹוִיִּים בְּלִבְד בְּלִי שׁוּם טַעַם – עֲבֹדַת עֶבֶד. וְזֶהוּ: כִּי לִי בְּנֵי יִשְׂרָאֵל עֲבָדִים.

And through the level of *hearing* the command alone, there is drawn a connection and unity from the level of “Anochi” itself, which is higher than the level of the creation of the world—which was created with the letter **Beis** [of Bereishis].

וְעַל־יְדֵי בְּחִינַת שְׁמִיעָת הַצּוֹוִי בְּלִבְד – יוֹמֵשֶׁף הַצּוֹתָא וְחִיבּוּר מִבְּחִינַת אֲנֹכִי מִמֶּשׁ – שֶׁלְמַעֲלָה מִבְּחִינַת 'בְּרִיאַת הָעוֹלָם שֶׁנִּבְרָא בְּבִי"ת כו

But since he acquired another master for himself—even though [that master is] a Jew—he has thereby blemished this level of hearing.

וְכִינוּ שֶׁקָּנָה אֲדוֹן אַחֵר לְעַצְמוֹ – אֶפְלוּ יִשְׂרָאֵל – אִם כֵּן פָּגַם בְּבְחִינַת שְׁמִיעָה זוֹ.

Therefore, “his master shall bore through his ear,” etc. But why specifically to the door?

וְלָכֵן: וְרָצַע אֲדָנָיו אֶת אָזְנוֹ כו'. אָבָל לָמָּה אֵל הַדֶּלֶת דִּדְקָא?

Rebbe Maharash

Torahs Shmuel

Parshas Eikev

וּכְתָבָתֶם עַל מְזוּזוֹת בֵּיתְךָ - תָּרַךְ"ט/1869

The idea is that the door represents the Supernal Speech—just as a door is what one exits through to the outside, so too speech reveals the intellect and emotions of a person to another;

הַעֲנֵנוּ, כִּי הַדֶּלֶת הוּא בְּחִינַת דְּבוּר הָעֲלִיּוֹן, כְּמוֹ שֶׁהַדֶּלֶת שֶׁעַל־יָדָיו יוֹצֵאִין לַחוּץ – כֵּן גַּם הַדְּבוּר, שֶׁגִּלּוֹי הַשִּׁקְל וְהַמַּדּוּת מֵאֲדָם לַחֲבֵרוֹ – הוּא רַק עַל־יָדֵי הַדְּבוּר.

and so too Above: all revelation is through Speech. Therefore, it is called “door.”

וְכֵן לְמַעֲלָה – כָּל הַהִתְגַּלּוּת הוּא עַל־יָדֵי דְבוּר, וְלָכֵן “דָּלֶת” נִקְרָא.

And although the source of the commands is from the level of “Anochi” of “which I command you today,” nevertheless the *revelation* of the commands is through the Supernal Speech specifically.

וְלָכֵן הַצְּוִיִּים – אֶף־עַל־פִּי שֶׁשָּׂרָשָׁם מִבְּחִינַת אֲנֹכִי אֲשֶׁר אֲנִי מְצֻוֶּה הַיּוֹם – מִכָּל־מְקוֹם הַהִתְגַּלּוּת הַצְּוִיִּים הוּא עַל־יָדֵי הַדְּבוּר הָעֲלִיּוֹן דּוֹקָא.

As it says, “By the word of a king there is dominion” (Koheles 8:4)—for the revelation of Kingship is through commands, and the revelation of the commands is through speech.

וְכְמוֹ שֶׁכָּתוּב: בְּאֲשֶׁר דִּבֶּר מֶלֶךְ שְׁלֹטוֹן – נִשְׁתַּגְּלּוּת הַמְּלוּכָה הוּא עַל־יָדֵי צִוּיִּים, וְהַתְגַּלּוּת הַצְּוִיִּים הוּא עַל־יָדֵי הַדְּבוּר.

Therefore, “By the word of a king—dominion.” And so too Above: the revelation of the commands is through the Supernal Speech.

וְלָכֵן: דִּבֶּר מֶלֶךְ שְׁלֹטוֹן. וְכֵן לְמַעֲלָה – נִשְׁתַּגְּלּוּת הַצְּוִיִּים הוּא עַל־יָדֵי דְבוּר הָעֲלִיּוֹן.

Just like at Matan Torah, where it is written: “And G-d spoke... ‘I am Hashem your G-d’” (Shemos 20:1–2).

וְכְמוֹ בְּמַתַּן תּוֹרָה – דִּכְתִּיב: וַיְדַבֵּר אֱלֹהִים כו', אֲנֹכִי ה'. אֱלֹהִיךָ.

For although the revelation was from the level of “Anochi,” nevertheless the One who spoke was “Elokim”—the level of Malchus, Supernal Speech.

שֶׁאֶף־עַל־פִּי שֶׁהִגִּילּוֹי הָיָה מִבְּחִינַת אֲנֹכִי, מִכָּל־מְקוֹם – הַמְּדַבֵּר הָיָה שֵׁם אֱלֹהִים, בְּחִינַת מְלָכוּת, דְּבוּר הָעֲלִיּוֹן.

If so, it is understood that the level of “door” and Supernal “opening” is the main place of the commands, of Supernal Kingship.

וְאִם כֵּן – מוֹכֵן שֶׁבְּבְחִינַת דֶּלֶת וּפֶתַח הָעֲלִיּוֹן – שֵׁם 'עֵיקָר הַצְּוִיִּים, דְּבְחִינַת מְלָכוּת עֲלִיוֹנָה כו'.

And this is [the meaning of] “his master shall bring him to the door specifically”—because since he blemished the level of *hearing* and accepting commands, his blemish is specifically in this place—the level of the Supernal Door.

וְזֶהוּ: וְהִגִּישׁוּ אֶל הַדֶּלֶת דּוֹקָא, כִּי כִּיּוֹן שֶׁפָּגַם בְּבְחִינַת שְׁמִיעָה וּקְבֻלַּת הַצְּוִיִּים – אִם כֵּן כָּל הַפָּגַם שָׁלוּ הוּא בְּמְקוֹם הַזֶּה, דְּבְחִינַת דֶּלֶת דּוֹקָא.

As it is written, “to hear the voice of His word” (Tehillim 103:20)—which is the level of the Supernal Door, called “His word.”

כְּמוֹ שֶׁכָּתוּב: לְשִׁמּוֹעַ בְּקוֹל דְּבָרוֹ – שֶׁהוּא בְּחִינַת דֶּלֶת “הָעֲלִיּוֹן שֶׁנִּקְרָא “דְּבָרוֹ”.

As it says in the Zohar: “Hearing depends on this place.” Therefore, “his master shall bring him to the door” specifically.

וְכְמוֹ שֶׁכָּתוּב בְּזֹהַר: שְׁמִיעָה בִּהְיָ אֶתְרָא תְּלִיא. וְלָכֵן: וְהִגִּישׁוּ אֶל הַדֶּלֶת דּוֹקָא.

Rebbe Maharash

Torahs Shmuel

Parshas Eikev

וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ - תִּרְד"ט/1869

And now we must explain: what is the connection between the concept of “door” and “mezuzah,” being that they were witnesses in Egypt at the time when I passed over the lintel and the two doorposts—and for this very reason, specifically, “he shall bore through his ear at the door” (Shemos 12:23, Shemos 21:6).

And the idea is as our Sages said (Midrash Rabbah): the lintel (*mashkof*) corresponds to Avraham; the two doorposts are Yitzchak and Yaakov. For Chessed, Gevurah, Tiferes (חח"ן) are the right line; Binah, Gevurah, Hod (בג"ה) are the left line.

And this is the idea of the two doorposts being the two lines, etc., while the lintel that lies above the two doorposts is the higher level above both lines, which connects the two lines.

Like the idea of “He makes peace in His heights” (Iyov 25:2), where opposing elements such as water and fire are joined—two opposites, etc.

And this is because the lintel (*mashkof*) is a very high level, as it is written, “Look down from Your holy abode, from heaven, and bless Your people Israel” (Devarim 26:15)—“look down” (*השקיפה*) being from the level of “Your holy abode,” from the heavens—which are supernal encircling levels.

And Avraham merited this level through the mitzvah of circumcision, as it is written, “Who will ascend for us to heaven?” (Devarim 30:12)—referring to the level of *hashkifah*, looking down from heaven.

And therefore, the word מִלָּה (*milah*) has the letters of Havayah as its final letters, and the beginning letters spell מִלָּה.

And Avraham was the first to be circumcised. Therefore it is written, “On that very day, Avraham was circumcised” (Bereishis 17:26)—meaning he was circumcised from Above, the level of “And Hashem shall circumcise your heart” (Devarim 10:10).

And therefore he merited the level of “Who will ascend for us to heaven,” and thus he is the level of the *mashkof*, etc.

וְעַתָּה צָרִיךְ לוֹמַר מָהוּ הַשִּׁיכוֹת עֲנִינֵי דָלֶת וּמְזוּזָה לְפִי שֶׁהָיוּ עֵדִים בְּמִצְרַיִם בְּשָׁעָה שֶׁפָּסַחְתִּי עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת, שֶׁמִּטְעָם זֶה דּוֹקָא וְרָצַע אֶל הַדָּלֶת.

וְהַעֲנִין הוּא דְאָמְרוּ רַבּוֹתָא לְבִמְדָּרָא שֶׁרַבָּה: הַמַּשְׁקוֹף – זֶה אַבְרָהָם, שְׁתֵּי הַמְּזוּזוֹת – הֵם יִצְחָק וְיַעֲקֹב. כִּי חֲח"ן – זֶהוּ קוֹ הַיָּמִין, וּבג"ה – קוֹ הַשְּׂמָאל.

וְנִהוּ עֲנִינֵי ב' הַמְּזוּזוֹת – ב' קוֹיִן כו', וְהַמַּשְׁקוֹף שֶׁעַל שְׁתֵּי הַמְּזוּזוֹת – הוּא הַבְּחִינָה הָעֲלִיּוֹנָה שֶׁלֹּמַעְלָה מִב' קוֹיִן, שֶׁמַּחֲבֵר אֶת ב' הַקוֹיִן.

כְּעֲנִין עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי – שִׁיתַּחֲבְרוּ בְּחִינַת מִים וְאֵשׁ, שֶׁהֵם שְׁנֵי הַפְּכִים כו'.

וְהִינוּ כִּי מַשְׁקוֹף הוּא בְּחִינָה גְבוּהָה מְאֹד, כְּמוֹ שֶׁכְּתוּב: הַשְׁקִיפָה מִמַּעַן קִדְשָׁהּ מִן הַשָּׁמַיִם – וּבִרְדָּה אֶת עַמָּהּ יִשְׂרָאֵל, הִרִי שֶׁהַשְׁקִיפָה הִיא מִבְּחִינַת מַעַן קִדְשָׁהּ, מִבְּחִינַת הַשָּׁמַיִם – מִקִּיפִים עֲלִיּוֹנִים.

וְאַבְרָהָם זָכָה לְבְּחִינָה זוֹ עַל־יְדֵי מִצְוַת מִילָה, כְּמוֹ שֶׁכְּתוּב: מִי יַעֲלֶה לָנוּ הַשְּׁמַיְמָה – בְּחִינַת הַשְׁקִיפָה כו' מִן הַשָּׁמַיִם.

וְלָכֵן מִילָה – בְּרֹאשֵׁי תְבוֹת מִי יַעֲלֶה לָנוּ הַשְּׁמַיְמָה, וְהוּיָהּ בְּסוֹף תְבוֹת.

וְאַבְרָהָם הָיָה הָרִאשׁוֹן שֶׁנִּמְוָל, עַל־כֵּן כְּתוּב: בְּעֶצֶם הַיּוֹם הַזֶּה נִמְוָל כו', פִּירוּשׁ – שֶׁנִּמְוָל מִלְּמַעְלָה, 'בְּחִינַת וּמִלָּה' אֵלֶּיךָ כו'.

וְלָכֵן זָכָה לְבְּחִינַת מִי יַעֲלֶה לָנוּ הַשְּׁמַיְמָה, וְלָכֵן הוּא 'בְּחִינַת מַשְׁקוֹף כו'.

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And behold, this is the lintel and the two doorposts, who are the three Patriarchs. But the door and the entrance itself—this is the level of David, the level of Kingship.

וְהִנֵּה זֶהוּ הַמִּשְׁקוֹף וְהַשְּׁתֵּי מְזוּזוֹת – שֶׁהֵם ג' הָאֲבוֹת.
אֲבָל הַדֶּלֶת וְהַפֶּתַח עֲצָמוֹ – זֶהוּ בְּחִינַת דָּוִד, בְּחִינַת
מַלְכוּת.

And therefore, David said (Tehillim 30:2), “I will exalt You, Hashem, for You have drawn me up (דִּלִּיגְנִי),” which corresponds to the level of *delet* (door) and *pesach* (entrance), through which the revelation is drawn from the level of Chochmah in the supernal world down into the lower worlds—Beriah, Yetzirah, Asiyah. Therefore it is called *delet* (door), as explained above.

וְלָכֵן אָמַר דָּוִד: אֲרוּמְמָךְ ה' כִּי דִלִּיגְנִי – שֶׁהוּא בְּחִינַת
דֶּלֶת וּפֶתַח, שֶׁעַל־יְדֵי זֶה יוֹמְשֵׁף הַגְּלוּי מִבְּחִינַת חֻכְמָה
שֶׁבְּעוֹלָם הָעֲלִיּוֹן לְעוֹלָמוֹת הַתַּחְתּוֹנִים דְּבִי"ע, וְלָכֵן
נִקְרָא דֶּלֶת כֵּן"ל.

And behold, regarding the Exodus from Egypt it is written (Shemos 12:23), “And Hashem will pass over the entrance,” which is the concept of *dilug* (skipping), as it says, “The voice of my beloved—behold, he comes skipping...” (Shir HaShirim 2:8).

וְהִנֵּה בִּיצִיאַת מִצְרַיִם כְּתִיב: וּפָסַח ה' עַל הַפֶּתַח,
שֶׁזֶּהוּ בְּחִינַת דִּילוּג, וְכֵמוֹ שֶׁכְּתוּב: קוֹל דּוֹדִי – הִנֵּה זֶה
בִּיא – מְדַלֵּג כּו

And this is because, according to the order of *hishtalshelus* (progressive spiritual descent), speech receives from the middos (emotions), and the middos from intellect. This is the idea of the doorway: with the lintel and the two doorposts.

וְהִנֵּנוּ, כִּי עַל-פִּי סֹדֵר הַהִשְׁתַּלְשְׁלוֹת – הַדִּיבּוּר מִקַּבֵּל
מִהַמְדוּת, וְהַמְדוּת מִהַשְׂכָּל – שֶׁזֶּהוּ עֲנִין הַפֶּתַח עִם
הַמִּשְׁקוֹף וּב' הַמְזוּזוֹת.

But at the Exodus, the revelation was from beyond the order of *hishtalshelus*—a revelation of the King of kings Himself.

אֲבָל בִּיצִיאַת מִצְרַיִם – הָרִי הָיָה הַגְּלוּי שֶׁמִּלְמַעְלָה
מִסֹּדֵר הַהִשְׁתַּלְשְׁלוֹת – בְּחִינַת נִגְלָה עָלֵיהֶם מֶלֶךְ
מִלְכֵי הַמַּלְכִּים.

As it is written, “I am Hashem your G-d, Who took you out of the land of Egypt” (Shemos 20:2), and this revelation was specifically in the form of “Hashem passed over the entrance.”

וְכְתִיב: אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
כו', וְהִנֵּה גְלוּי זֶה בְּבְחִינַת וּפָסַח ה' עַל הַפֶּתַח דְּוָקָא

Therefore the festival is called *Pesach* (Passover) based on this great skipping (*dilug*). And this is [the meaning of] “the door and mezuzah that were witnesses,” etc.

וְלָכֵן נִקְרָא חֲגַג פֶּסַח עַל שֵׁם הַדִּילוּג הַגָּדוֹל הַזֶּה. וְזֶהוּ
דֶּלֶת וּמְזוּזָה שֶׁהֵיוּ עֲדִים כּו

Meaning: that at the moment of the Exodus, this revelation from above the order of *hishtalshelus* came through the *door*—the level of Malchus—specifically through an arousal from Above alone, because the Jewish people were then immersed in the 49 gates of impurity.

פִּירוּשׁ: כִּי בַשַּׁעַת יְצִיאַת מִצְרַיִם – הָיָה הַגְּלוּי הַזֶּה
שֶׁמִּלְמַעְלָה מִסֹּדֵר הַהִשְׁתַּלְשְׁלוֹת – בְּבְחִינַת הַדֶּלֶת,
שֶׁהִיא בְּחִינַת מַלְכוּת – בְּבְחִינַת אֶתְעֲרוּתָא דְלַעֲיֵלָא
מִצַּד עֲצָמָה, שֶׁהָרִי יִשְׂרָאֵל הָיוּ אֵז מְשׁוּקָעִים בְּמ"ט
שַׁעְרֵי טְמְאָה, וְלֹא הָיָה יָכוֹל לִהְיוֹת אֵז אֶתְעֲרוּתָא
דֶּלֶתָתָא.

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And nevertheless, the revelation came from the level of “Anochi” itself, in the aspect of the door and entrance, purely through arousal from Above.

If so, we should derive a fortiori: that through the level of “an ear that heard,” meaning through accepting the yoke of the mitzvos—which is the concept of hearing and accepting commands alone, because of being attached to the level of the Infinite in the supernal will—

certainly this draws down revelation from the level of “Anochi,” which is above the entire chain of creation.

And therefore, the door and the mezuzah are witnesses that through hearing and accepting the commands of mitzvos, the companionship and connection from the level of “Anochi” will be drawn.

And when one blemishes this level of hearing, it is a very great blemish. Therefore, “he shall be bored at the door,” etc.—for they are the witnesses, as explained above.

And now we shall come to the subject of mezuzah. For behold, the mezuzah is comprised only of the two paragraphs of Shema and Vehaya Im Shamo, which are the concepts of accepting the yoke of Heaven and accepting the yoke of commandments.

If so, the mezuzah is the level of “hearing”—as if it were seeing, etc. Therefore, when one affixes it on the entrance to his home, through this there is an elevation of everything in his house and his possessions, that they be nullified to the level of Oneness.

As in the matter of “you shall gather in your grain” (Devarim 11:14), which is stated in the paragraph of Shema—that everything should be gathered into the level of Oneness.

See the discourse “Mi Chamocha Ba’eilim” and in the beginning of the discourse “Vayigash Eilav Yehudah” regarding the topic and order of conducting business dealings, and in the discourse “Zachor Es Yom HaShabbos” on the idea of business with faith, and in the discourse “Kol Yisrael Yesh Lahem Chelek L’Olam HaBa.”

וּמְכַל־מְקוֹם הָיָה הַגְּלוּי מִבְּחִינַת אֲנֹכִי מִמַּשׁ – בְּבִחִינַת הַדָּלֶת וּפֶתַח – בְּדֶרֶךְ אֶתְעָרוּתָא דְלַעֲיֵלָא בְלִבָּד.

אִם כֵּן, יֵשׁ לְקַחַת קֶל וְחוּמָר – שְׁעַל־יְדֵי בְּחִינַת אֲזִינָן שְׁשִׁמְעָה, דְּהִינּוּ עַל־יְדֵי קִבְּלַת עַל מִצְוֹת, שֶׁהוּא עֲנִינָן שְׁמִיעָה וְקִבְּלַת הַצְּוִיִּים בְּלִבָּד, מִחֻמַּת הַיּוֹתוּ דְּבוּק – לְבִחִינַת אוֹר־אֵין־סוֹף בְּאֶרֶץ רָצוֹן

שְׁבוּדָאֵי יוֹמָשֵׁף הַגְּלוּי מִבְּחִינַת אֲנֹכִי שְׁלִמְעָלָה מִסְדֵּר הַהִשְׁתַּלְשָׁלוֹת.

וְלָכֵן הַדָּלֶת וְהַמְּזוּזָה הֵם עֵדִים, שְׁעַל־יְדֵי שְׁמִיעָה וְקִבְּלַת הַצְּוִיִּים שֶׁל הַמִּצְוֹת – יוֹמָשֵׁף הַצְּוִיִּים וְחִיבוּר מִבְּחִינַת אֲנֹכִי.

וּכְשֶׁפָּגַם בְּבִחִינַת שְׁמִיעָה זֶה – הָרִי זֶה פָּגַם גְּדוֹל מְאֹד. וְלָכֵן: יִרְצַע אֶל הַדָּלֶת כו' – לְפִי שֶׁהֵם עֵדִים וְכֵן"ל.

וְעַתָּה נִבְּאוּ לַעֲנִינָן מְזוּזָה, כִּי הִנֵּה הַמְּזוּזָה הוּא רַק ב' פְּרָשִׁיּוֹת שֶׁמֶע וְוָהִיָּה אִם שְׁמוֹעַ, שֶׁהוּא עֲנִינָן קִבְּלַת עַל מַלְכוּת שָׁמַיִם וְקִבְּלַת עַל מִצְוֹת.

וְאִם כֵּן – הַמְּזוּזָה זֶהוּ בְּחִינַת שְׁמִיעָה בְּאֵלוֹ רוּאָה כו', וְלָכֵן כְּשֶׁקוֹבְעָה עַל פֶּתַח בֵּיתוֹ, הִנֵּה עַל־יְדֵי זֶה נַעֲשִׂית הַעֲלָאָה מִכָּל בֵּיתוֹ וְקִנְיָנוֹ – שִׁיְהִיּוּ בְּטָלִים לְבִחִינַת אֶחָד.

וְכַעֲנִינוּ: וְאַסְפֶּת דִּגְגָה – דְּגִבֵּי קְרִיאַת שְׁמַע – שִׁיתְאַסֵּף הַכָּל לְבִחִינַת אֶחָד.

עֵין בְּד"ה מִי כְמוֹד בְּאֵלֶם, וּבְסֵד"ה וַיִּגַּשׁ אֵלָיו יְהוּדָה – מִעֲנִינָן וּסְדֵר הַנִּהְגָּת מִסְחָר וּמִקָּח וּמִמְכָּר, וּבְד"ה זְכוֹר אֶת יוֹם הַשַּׁבָּת – מִעֲנִינָן מִסְחָר בְּאַמוּנָה, וּבְד"ה כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא.

Rebbe Maharash

Torahs Shmuel

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And the meaning is, that in all matters of his house and his possessions, there should be for him the level of “hearing”—that he accept upon himself the yoke of Heaven, and fulfill within them the commandments.

וְהִנֵּנוּ, שְׂבָכָל הַדְּבָרִים שֶׁבְּבֵיתוֹ וּקְנִיָּינוּ – יְהִיָּה אֲצִלּוֹ
בְּחִינַת שְׁמִיעָה – שֶׁיִּקְבַּל עָלָיו עַל מַלְכוּת שְׁמַיִם,
וּלְקַיֵּם בָּהֶם הַצְּוִיּוֹת שֶׁל הַמִּצְוֹת.

And therefore, through the mezuzah—which is the above-mentioned level of “hearing”—there is drawn the companionship and connection from the level of “Anochi” that is above the order of *hishtalshelus* (spiritual descent).

וְהִנֵּה לָכֵן עַל-יְדֵי הַמְּזוּזָה – שֶׁהוּא בְּחִינַת שְׁמִיעָה
הַנִּל – נִמְשָׁךְ הַצְּנוּתָא וְחִיבוּר מִבְּחִינַת אֲנֹכִי שֶׁלֹּא מְעַלָּה
מִהַשְׁתַּלְשֵׁלוֹת.

And this is the concept of protection that is drawn through the mezuzah—the level of “Hashem shall guard your going out and your coming in” (Tehillim 121:8).

וְהוּא עֲנֵן הַשְׁמִירָה שֶׁנִּמְשָׁךְ עַל-יְדֵי הַמְּזוּזָה – בְּחִינַת:
ה'. יִשְׁמֹר צֵאתְךָ וּבֹאֶךָ.

And this is the level of “He neither slumbers nor sleeps, the Guardian of Israel” (Tehillim 121:4).

וְהִנֵּנוּ בְּחִינַת: לֹא יָנוּם וְלֹא יִישָׁן – שׁוֹמֵר יִשְׂרָאֵל.

For sometimes it is written, “Awaken, why do You sleep, Hashem?” (Tehillim 44:24), but the level of “Guardian of Israel” is the level of “an open eye that does not sleep.”

כִּי לִפְעָמִים כְּתִיב: עוֹרָה לָמָּה תִישָׁן הוּא, אֲבָל בְּחִינַת
שׁוֹמֵר יִשְׂרָאֵל – הוּא בְּחִינַת עֵינָא פְּקִיחָא דְלֹא נָאִים.

And the idea is, that the protection drawn through the mezuzah comes from the level of “Anochi,” which is higher than the name Havayah. For in the name Havayah there can be sleep, but the level of “Anochi” is the level of the “eye that is open and does not sleep.”

וְהִנֵּנוּ, כִּי הַשְׁמִירָה שֶׁנִּמְשָׁךְ עַל-יְדֵי הַמְּזוּזָה – הוּא
מִבְּחִינַת אֲנֹכִי שֶׁלֹּא מְעַלָּה מִשֵּׁם הוּא, וּבִשְׁם הוּא יֵשׁ
בְּחִינַת שְׁנָה, אֲבָל בְּחִינַת אֲנֹכִי – הוּא עֵינָא פְּקִיחָא
דְלֹא נָאִים.

And behold, mezuzah is [composed of] two words: *zo zeh* (זו זה). And the idea is that the Jewish people are called “zu”—as in the verse (Yeshayahu 43:21), “*Am zu* (this nation) I have formed for Myself,” etc.

וְהִנֵּה מְזוּזָה הוּא ב' תִּיבוֹת: זוּ זֶה, וְהִנֵּנוּ כִּי נִשְׁמַת
'יִשְׂרָאֵל נִקְרָאת זוּ, כְּמוֹ שֶׁנֶּאֱמַר: עַם זוּ יָצַרְתִּי לִי כו

And Hashem is called *zeh*—as in (Shemos 15:2), “*Zeh Keili*,” and in the Tablets it is written (Shemos 32:15), “*Mizeh umi' zeh* they were inscribed.”

וְהַקְדוּשׁ בְּרוּךְ הוּא נִקְרָא זֶה, זֶה אֵלִי (שְׁמוֹת ט"ו:ב'),
וּבְלָחוֹת כְּתִיב: מִזֶּה וּמִזֶּה הֵם כְּתוּבִים.

And behold, *zu* is a feminine expression, and *zeh* is masculine. The idea is that *zu* is so called because it receives from the level of *zeh*.

וְהִנֵּה זוּ לְשׁוֹן נִקְבָּה, וְזֶה לְשׁוֹן זָכָר, וְהִנֵּנוּ כִּי זוּ
נִקְרָאת כְּשֶׁמִּקְבָּלַת מִבְּחִינַת זֶה.

Therefore, the fact that the Jewish people are called *am zu* is because of their acceptance of the yoke of Heaven and the yoke of mitzvos, since they receive the command from the level of *zeh*—as in *zeh Keili*.

וְלָכֵן מֵה שֶׁנִּשְׁמַת יִשְׂרָאֵל נִקְרָאוּ עִם זוּ – הוּא מִצַּד
הַקְּבָלָת עַל מַלְכוּת שְׁמַיִם וְעַל מִצְוֹת, לָפִי שֶׁמִּקְבָּלִים
'עֲלֵיהֶם הַצְּוִי מִבְּחִינַת זֶה אֵלִי כו

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And behold, the explanation of “*am zu* I have formed for Myself” is known—for there is no king without a nation (*am*).

The meaning of *am* is from the word *imimus* (dullness)—like dim coals that glow inwardly, upon which fire flares openly.

Dim coals mean the fire is hidden within them—it is not visible on the outside, but inside it still exists, for it has not been extinguished.

And the concept of glowing coals Above is the ten sefiros in a state of *bli mah* (without self-awareness)—like a flame bound to a coal.

If so, they are in a state of total nullification and true unity. Therefore, in the level of *zu*, Kingship does not yet apply, since “He and His causes are one,” etc.

And this is [the meaning of] “There is no king without a people”—specifically *am* in the state of *imimus*.

And this is in the worlds of Beriah, Yetzirah, and Asiyah, where the fire and flame of the divine name Y-H (יה) become concealed.

Through this concealment, beings take on the form of “yesh” (somethingness) and independent existence. Therefore, Kingship applies to them.

Additionally, there is another explanation of *am*, as in the verse regarding Moshe (Devarim 34:7), “His eye had not dimmed,” and the Targum translates this as “*his eye was not *amya*.”

If so, *am* is from the word *amya*, which means dimness—i.e., that the world appears to be “yesh” (independent being) and separate.

Even though in truth, there is nothing else besides Him (Devarim 4:35).

Nullification—meaning, although they are in a state of *yesh* (somethingness) and separate existence, nevertheless, they are in a state of nullification of *yesh* completely.

וְהִנֵּה פִירוּשׁ: עִם זֶה יִצְרָתִי לִי – יָדוּעַ, כִּי אֵין מֶלֶךְ בְּלֹא עַם.

פִירוּשׁ: עִם – מְלִשׁוֹן עֲמֻמוֹת, שֶׁיֵּשׁ גְּחָלִים לוֹחֲשׁוֹת שֶׁהָאֵשׁ מְתַלְהֶטֶת עֲלֵיהֶם בְּגִילּוֹי.

וְגְחָלִים עֲמֻמוֹת הֵנּוּ – שְׁנֵתָעֲלֶם הָאֵשׁ בְּתוֹכָם, וְאֵין נִרְאֶה מִבְּחוּץ, אֲבָל בְּפָנִים יִשְׁנֶה – כִּי לֹא כָּבֵה עֲדֵיין כו'.

וְעֵנֵינוּ גְחָלִים לוֹחֲשׁוֹת לְמַעַלָּה – הוּא עֶשֶׂר סְפִירוֹת בְּלִי מָה, כְּשֶׁלֶּהֱבֵת הַקְּשׁוּרָה בְּגִחְלָת.

וְאִם כֵּן – הֵם בְּתַכְלִית הַבִּטּוּל וְהִיחּוּד הָאֲמִתִּי, וְלִכְּן בְּבַחֲבִינָת זֶה – לֹא שֶׁיֵּיךְ בַּחֲבִינָת מְלוּכָה עֲדֵיין, מִשּׁוּם 'שֶׁאִיהוּ וְגִרְמוֹהִי חֵד כו'.

וְהִנֵּה: אֵין מֶלֶךְ בְּלֹא עַם – עִם דּוֹקָא – בַּחֲבִינָת עֲמֻמוֹת.

וְהֵנּוּ – בְּבִרְיָאָה יִצְרִיָּה וְעִשְׂרָה, שְׁנֵתָעֲלֶם הָאֵשׁ וְשֶׁלֶּהֱבֵת י"ה.

וְעַל־יָדֵי זֶה נַעֲשִׂים בַּחֲבִינָת יֵשׁ וְדָבָר נִפְרָד, וְלִכְּן שֶׁיֵּיךְ עֲלֵיהֶם מְלוּכָה.

גַּם – עוֹד פִירוּשׁ עִם, כְּמוֹ שֶׁנֶּאֱמַר בְּמִשְׁנָה: וְלֹא כִּהְתָּה עֵינֵינוּ, וּפִירֵשׁ בְּתַרְגּוּם: וְלֹא עֲמָא עֵינֵיהָ.

וְאִם כֵּן – עִם מְלִשׁוֹן עֲמָא כו', שֶׁהוּא עֵנֵינוּ הַכְּבוֹת שֶׁבְּעֵין – דִּהְיֵנוּ: מָה שֶׁנִּדְמָה וְנִרְאֶה הָעוֹלָם כְּאִלוֹ הוּא יֵשׁ וְדָבָר נִפְרָד.

'אֶרְע־עַל־פִּי שֶׁבִּאֲמַת – אֵין עוֹד מְלִבְדּוֹ כו'.

בְּטוּל – דִּהְיֵנוּ, אֶרְע־עַל־פִּי שֶׁהֵם בַּחֲבִינָת יֵשׁ וְדָבָר נִפְרָד, מְכַל־מְקוֹם הֵם בְּבַחֲבִינָת בְּטוּל הַיֵּשׁ לְגִמְרֵי.

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That is, they accept upon themselves the yoke of Heaven and accept the commands from the level of King, etc. Then they are called *am zu* (this people), who are nullified to the level of *zeh Keili* ("this is my G-d").

וְהִנֵּנוּ – שֶׁמִּקְבָּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם, וּמִקְבָּלִים הַצְוִיִּים דְּבַחֲנֵינָה מֶלֶךְ כּו'. וְאֵז נִקְרָאִים עִם זֶה, שֶׁבִּטְלִים לְבַחֲנֵינָה זֶה אֵלֵּי.

And this power—that even within the state of *am* (dullness), there can be nullification of *yesh*—is because “a portion of Hashem is His people” (Devarim 32:9), meaning that even the level of *His people* is a portion of the name Havayah.

וְהַכֹּחַ הַזֶּה – שֶׁגַּם בְּבַחֲנֵינָה עִם (עֲמֻמוֹת) יוֹכֵל לִהְיוֹת בְּטוֹל הַיֵּשׁ – הוּא לְפִי שֶׁחֵלֶק ה' עִמּוֹ, שֶׁגַּם בְּחִינַת עִמּוֹ הוּא חֵלֶק מִשֵּׁם הוּא, שֶׁיֵּשׁ שֵׁם הוּא בְּכָל אֶחָד.

And through this is the power of nullification, to become *am zu*.

וְעַל־יְדֵי זֶה – הוּא כֹחַ הַבְּטוֹל לִהְיוֹת עִם זֶה.

And this is “*am zu* I have formed for Me” (Yeshayahu 43:21), because they are *am zu*—that accept upon themselves the command from the level of *zeh*. Therefore, they are *for Me* literally.

וְזֶהוּ: עִם זֶה יִצְרָתִי לִי – לְפִי שֶׁהֵם עִם זֶה – שֶׁמִּקְבָּלִים עֲלֵיהֶם הַצְוִי מִבַּחֲנֵינָה זֶה, עַל כֵּן הֵם לִי מִמֶּשׁ.

As it is written (Mishlei 8:34), “Happy is the person who listens to Me”—for hearing reaches the level of *li* (“Me”) literally, which is the Essence of the Infinite Light in the level of *Anochi, Who I am*.

כְּמוֹ שֶׁכְּתוּב: אֲשֶׁרִי אָדָם שׁוֹמֵעַ לִי, שֶׁהַשְׁמִיעָה מַגִּיעַ בְּבַחֲנֵינָה לִי מִמֶּשׁ, שֶׁהוּא עֲצֻמוֹת אוֹר־אֵין־סוֹף – בְּבַחֲנֵינָה אֲנִכִּי מִי שֶׁאֲנִכִּי.

“My praise they shall declare” (Yeshayahu 43:21)—for by being *am zu*, they draw down the level of *My praise*.

תְּהִלָּתִי יִסְפְּרוּ – שֶׁעַל־יְדֵי שֶׁהֵם עִם זֶה – מִמְּשִׁיכִים בְּחִינַת תְּהִלָּתִי.

And *Tehilasi echtem lach* (Yeshayahu 48:9), “For My praise I will restrain Myself for you”—refers to the level of scent, which is the supreme surrounding light, higher than the vessels of the ten sefiros.

וְתְהִלָּתִי אֶחָטֵם לָךְ – חוֹטָמָא, בְּחִינַת רִיחַ, שֶׁהוּא מְקוֹרָף עֲלִיוֹן שֶׁלְמַעְלָה מִהַכֵּלִים דְּעֶשֶׂר סְפִירוֹת.

And in the Zohar it is explained that *echtem lach* means “seal,” like the concept of a seal that prevents a foreigner from entering. So too, one must draw down from above the seal—which is protection from evil, so that it cannot approach a person.

וּבְרִבּוֹת פִּירָשׁ: אֶחָטֵם לָךְ – לְשׁוֹן חוֹתֵם, וְהִנֵּנוּ – כְּמוֹ עֲנִין הַחוֹתֵם – שֶׁלֹּא יִקְרַב זֶר לְקִרְוַת כּו', כִּדְ צָרִיךְ לְמִשׁוֹף מְלַמְעָלָה הַחוֹתֵם, שֶׁהוּא עֲנִין הַשְׁמִירָה מִהֶרֶע – שֶׁלֹּא יוֹכֵל לְקָרֵב לְגַבִּי הָאָדָם.

And this is the concept of the mezuzah, as it is written (Devarim 6:9), “to guard the mezuzos of your entrances”—that through the mezuzah, protection is drawn from Above: “Hashem shall guard your going out and your coming in,” that the protection is from evil, as above.

וְזֶהוּ עֲנִין הַמְּזוּזָה, כְּמוֹ שֶׁכְּתוּב: לְשׁוֹר מְזוּזוֹת פֶּתְחֶיךָ, שֶׁעַל־יְדֵי הַמְּזוּזָה נִמְשָׁכַת הַשְׁמִירָה מְלַמְעָלָה: ה' יִשְׁמֹר צֵאתְךָ וּבֹאֶךָ – שֶׁהַשְׁמִירָה הִיא מִהֶרֶע וּכְנ"ל.

And it is also called *chotam* (seal), like the concept of “opening with blessing and sealing with blessing.”

וְנִקְרָא גַם־כֵּן חוֹתֵם, וּכְעֲנִין פּוֹתֵחַ בְּכִרְוֹךְ וְחוֹתֵם בְּכִרְוֹךְ.

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And as the Tikkunei Zohar says, *mezuzah* [can be rearranged as] *zaz mavet*—that death, which is evil, is repelled and distanced from the house so it cannot approach, as above.

וְזֶהוּ שֶׁאָמַר בְּתִיקוּנֵי זוֹהַר: מְזוּזָה – זָז מוֹת, שֶׁהַמּוֹת שֶׁהוּא הָרָע – יִהְיֶה זֶז וּמְרוֹחֵק מִן הַבַּיִת, שֶׁלֹּא יוּכַל לִקְרֹב כְּנ"ל.

And now the matter of “and you shall write them upon the doorposts of your house” (Devarim 6:9) will be understood. For seemingly, the construction and establishment of the house—which is the level of the Supernal Speech—is as it is written (Mishlei 24:3–4): “With wisdom a house is built, and with understanding it is established, and with knowledge the rooms are filled.”

וְעַתָּה יוּכַן עֲנִין וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ, דְּלִכְאוּרָה הָרִי קִיּוּם וּבִגְלֵן הַבַּיִת – שֶׁהוּא בְּחִינַת דְּבוּר הָעֲלִיּוֹן – הוּא כְּמוֹ שֶׁכְּתוּב: בְּחָכְמָה יִבְנֶה בַּיִת, וּבִתְבוּנָה יִתְכַּוֵּן, וּבְדַעַת חֲדָרִים יִמָּלֵא.

If so, what is the additional idea of affixing the mezuzah to the house?

יָוֵאם כֵּן – מַהוּ עוֹד עֲנִין קְבִיעַת הַמְּזוּזָה בַּבַּיִת?

But the idea is as it is written (Tehillim 127:1), “If Hashem does not build the house, in vain do its builders labor on it.”

אָבֵל הָעֲנִין – הוּא כְּמוֹ שֶׁכְּתוּב: אִם ה' לֹא יִבְנֶה בַּיִת – שׁוֹן עֲמָלוֹ בּוֹנֵיו בּוֹ.

Even though they are building it—that is, they draw down that “with wisdom a house is built,” and “with understanding,” etc., meaning through Written Torah and Oral Torah and prayer—

אֶף-עַל-פִּי שֶׁהֵם בּוֹנִים אוֹתוֹ – שֶׁמִּמְשִׁיכִים לְהִיּוֹת בְּחָכְמָה יִבְנֶה כּו', וּבִתְבוּנָה כּו', וְהִגִּנוּ עַל-יְדֵי תוֹרָה 'שֶׁבִּכְתָּב וְתוֹרָה שֶׁבְּעַל-פֶּה וְתַפְלָה כּו'.

Nevertheless, “If Hashem does not build the house, in vain do its builders labor,” etc.

מִכָּל-מָקוֹם – אִם ה' לֹא יִבְנֶה בַּיִת – שׁוֹן עֲמָלוֹ בּוֹנֵיו 'בוֹ כּו'.

And the idea is that all the above are only inward illuminations (or p'nimi)—the levels of Chochmah, Binah, and Daas.

וְהִגִּנוּ – כִּי כָל הַנֶּ"ל הוּא רַק הַמְּשֻׁכּוֹת אוֹר פְּנִימִי – בְּחִינַת חָכְמָה וּתְבוּנָה וְדַעַת.

But the main preservation and sustenance of the structure is when “Hashem builds the house”—that is, when a Supernal Surrounding Light (*makif*) is drawn upon the house.

אָבֵל עֵיקַר הַשְּׁמִירָה וְקִיּוּם הַבְּנֵן – הוּא כְּשֶׁה' יִבְנֶה בַּיִת, דְּהִגִּנוּ שֶׁמִּשְׁשֶׁף בְּחִינַת מַקִּיף עֲלִיּוֹן עַל הַבַּיִת.

And as it is written afterward (Tehillim 127:1), “If Hashem does not guard the city...”—for protection from the outside is the concept of *makif*.

וְכָמוֹ שֶׁכְּתוּב אַחֵר כֵּן: אִם ה' לֹא יִשְׁמֹר עִיר כּו', שֶׁהַשְּׁמִירָה מִבַּחוּץ – בְּחִינַת מַקִּיף.

This drawing of *makif* is from beyond the order of *hishtalshelus* (cosmic chain), from the level of *Anochi*, which is above Chochmah, Binah, and Daas.

שֶׁהַמְּשֻׁכַּת הַמַּקִּיף הַזֶּה – הוּא מִלְּמַעְלָה מִסֵּדֶר הַהִשְׁתַּלְשָׁלוֹת, וְהִגִּנוּ – מִבְּחִינַת אֲנָכִי שֶׁלְּמַעְלָה מִבְּחִינַת חָכְמָה וּתְבוּנָה וְדַעַת.

And through this *makif*, there is the essential protection and sustenance of the structure, which is the eternal house of the Supernal Speech.

וְעַל-יְדֵי מַקִּיף זֶה – הוּא עֵיקַר הַשְּׁמִירָה וְקִיּוּם הַבְּנֵן, שֶׁהוּא בַּיִת עוֹלָם – הַדְּבוּר הָעֲלִיּוֹן.

Rebbe Maharash

Torahs Shmuel

Parshas Eikev

וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ - תָּרַךְ"ט/1869

And the level of protection and drawing of this *makif* into the house is brought specifically through the mezuzah, because it is the level of *hearing* and acceptance of the yoke of Heaven and mitzvos—acceptance of commands alone, without any rationale.

וּבְחִינַת שְׁמִירָה וְהַמְשָׁכַת מְקִיף זֶה בְּבֵית - נִמְשָׁכַת
עַל-יְדֵי הַמְּזוּזָה דְּקָא, לְפִי שֶׁהִיא בְּחִינַת שְׁמִיעָה
וּקְבָלַת עַל מַלְכוּת שָׁמַיִם - קְבָלַת הַצְּוִיִּים בְּלִבָּד בְּלִי
שׁוּם טַעַם.

Therefore, through this is drawn from the level of *Anochi* that is beyond *hishtalshelus*, as explained at length above.

לְכֵן נִמְשָׁךְ עַל-יְדֵי זֶה מִבְּחִינַת אֲנֹכִי - שֶׁלֹּמְעָלָה
מִהַשְׁתַּלְשְׁלוּת, כִּנ"ל בְּאַרְיִכוֹת.

If so, through the level of *hearing* represented by the mezuzah, a higher level is drawn.

וְאִם כֵּן - עַל-יְדֵי בְּחִינַת שְׁמִיעָה דְּמְזוּזָה - נִמְשָׁךְ
בְּחִינָה גְּבוּהָה יוֹתֵר.

[NOTE Summary

The Rebbe Maharash opens with the verse “And you shall write them upon the doorposts of your house,” questioning why, if the structure and spirituality of the home are already built “with wisdom, understanding, and knowledge,” a mezuzah is still necessary. The answer lies in a deeper dimension: while the house may be established through Chochmah, Binah, and Daas (as drawn through Torah and tefillah), the *preservation* and divine protection of the house depends on something beyond intellect—on the revelation of a *makif* (encompassing light) from a level higher than the spiritual system itself.

This level of *makif* originates in the essence of G-d, represented by the word *Anochi*, and is drawn specifically through the mezuzah because the mezuzah expresses pure *kabbalas ol*—acceptance of Hashem’s commands without reason. The mezuzah is a physical object representing the act of *shemi’ah* (listening), the acceptance of Divine authority. As such, it draws protection from “Anochi,” a level above even the name Havayah, leading to a state where “He neither slumbers nor sleeps,” and providing uninterrupted divine watchfulness over the home.

The discourse proceeds to explain the dual words of “mezuzah” (*zo* and *zeh*), representing the feminine Jewish people (*zo*, the recipient) and Hashem (*zeh*, the giver), and how through mitzvah observance—especially mezuzah—a connection is established between them. The Jewish people, even when they appear as a separate “something” (*yesh*) or spiritually “dim” (*am*, from *imimus*), are still rooted in *zeh Keili*—they can bind themselves to the Divine essence. It is precisely because they exist in the lower worlds, where separateness is perceived, that true Kingship becomes possible—“there is no king without a people.”

This principle—of reaching higher levels through sheer obedience and submission—is further supported by the law of the Jewish bondsman who refuses release and must have his ear pierced at the doorpost. The ear symbolizes hearing and submission; the door and mezuzah are “witnesses” from the Exodus, when G-d skipped over the entrances of Jewish homes and revealed Himself from beyond the system. That revelation of *Anochi*

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was not based on merit but on His essence alone. Therefore, when a Jew accepts Hashem's will without question, through the mezuzah, he again draws that same transcendent presence into his home.

Ultimately, the mezuzah is not only a source of divine protection but a statement of essential faith. It elevates the home and all its contents, connecting them to the infinite, protecting them with a *chotam* (seal) from above. The mezuzah is a tangible conduit for divine makif and symbolizes the deepest covenant between the Jewish people and the essence of Hashem.

Practical Takeaway

The mezuzah is not just a mitzvah; it is a portal for drawing Hashem's presence into your life from beyond logic and reason. Affixing a mezuzah—and being mindful of it—represents pure submission to the Divine. By doing so, you protect not just your physical home, but also your inner spiritual environment, infusing all you own and do with a transcendent connection to Hashem.

Chassidic Story

When the Rebbe Maharash once visited a town undergoing persecution and economic hardship, he quietly instructed the community leaders to inspect and replace the mezuzos in every home. They were puzzled but obeyed. Within a short time, several threatening decrees were inexplicably annulled, and new business opportunities emerged for many townspeople. Later, he explained: "The mezuzah draws down the level of *Anochi*—beyond any system. Sometimes you don't need to fix the world. You just need to open a channel above it."

(Source: Sefer HaSichos 5702, and documented oral traditions from the Frierdiker Rebbe)

END NOTE]