

CHABAD LUBAVITCH OF CHAUTAUQUA

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Kabbala and Meditation – *Shema* - 2020

Praise the Lord, all nations, laud Him, all peoples.

הַלְלוּ אֶת-יְהוָה כָּל-גּוֹיִם שִׁבְחוּהוּ כָּל-הָאֻמִּים:

For His kindness has overwhelmed us, and the truth of the Lord is eternal. Hallelujah!

כִּי אֲבִיר עָלֵינוּ | חֶסֶדוֹ וְאֱמֶת־הוֹ-הוֹ לְעוֹלָם הַלְלוּהוּ:

1. *Hear, O Israel: The L-rd is our G-d; the L-rd is one.*

And you shall love the L-rd, your G-d, with all your heart and with all your soul, and with all your might.

And they shall be, these words, which I command you this day, upon your heart.

And you shall teach them to your sons and speak of them when you sit in your house, and when you walk

on the way, and when you lie down and when you rise up.

And you shall bind them for a sign upon your hand, and they shall be for ornaments between your eyes.

And you shall inscribe them upon the doorposts of your house and upon your gates.

שְׁמַע יִשְׂרָאֵל יְהוָה אֶל-הוֹ-הוֹ יְהוָה אֶחָד:

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ:

וְשָׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וְכַתַּבְתָּם עַל מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

2. **with all your heart:** Heb. בְּכָל-לִבְבְּךָ [The double “veth” in לִבְבְּךָ, instead of the usual form לִבְךָ, suggests:] Love Him with your two inclinations [the good and the evil]. (Sifrei; Ber. 54a)

3. For I will not contend forever, neither will I be wroth to eternity, when the spirit that envelops is from Me, and souls I have made. (Isaiah 57:16)

4. *...righteous or wicked, possesses two souls, as it is written, (Isaiah 57:16) “And neshamot (souls) I have made.”* (Shaar HaKedushah and Etz Chayim, Portal 5, ch. 2)

5. These are two nefashot — two souls and life-forces. One soul originates in the *kelipah* and *sitra achra*...It is this *nefesh* (which originates in the *kelipah* and *sitra achra*) that is clothed in the blood of a human being, giving life to the body; as it is written, (Leviticus, 17:11) “For the nefesh of the flesh (*i.e.*, the nefesh that sustains physical and corporeal life) is in the blood.”... The second ...soul is truly “a part of G-d above” (Job, 31:2). (Tanya Ch. 1 and 2)

6. the goal of love is the service of G-d resulting from this love. Its purpose lies, not in itself, but in its role as motivation for serving G-d via the *mitzvot*.. Love without “service” *i.e.*, a love that is not a means to an end, but an end in itself is...

...but whose soul yet yearns and thirsts for G-d and goes out to Him all day long, and he does not quench his thirst for *G-dliness* with the “water” of Torah that is in front of him, — such a person is comparable to one who stands in a river and cries: “Water, water to drink!” Thus the Prophet laments over him: “Ho, all of you who thirst, go to the waters!” (Isaiah 55:1), on which our Sages (Talmud, B.K. 17a) comment that “water” refers to Torah.

For in its simple meaning the verse is incomprehensible: he who is thirsty and desires to study [Torah], will surely do so of his own accord. Why must the Prophet cry over him, “Ho”? *Clearly, then, the verse refers to one who loves G-d and thirsts for Him.*

Now if love of G-d were an end in itself, the service of prayer could suffice, for it creates a love and thirst for G-d. But because the purpose of love is that it lead one to serve G-d, the Prophet exhorts us not to rest content with love itself, but to study Torah — and thereby quench the thirst for G-dliness, and also realize the purpose of love. (Tanya, L.A. Chapter 40)

7. סור מרע ועשה טוב בקש שלום ורדפהו: - Shun evil and do good, seek peace and pursue it. (Psalms 34:15)
8. We are commanded to love Him “with all your heart, with all your soul, and with all your might.” It is explained in many sources (*Toras Chayim, Shmos, p. 539a; Sefer HaMaamarim 5650, p. 356ff.; Sefer HaMaamarim Kuntreisim, Vol. 2, p. 388b.*) that the love for G-d “with all your heart” can be attained by contemplating the G-dly light that enclothes itself within the created beings to grant them life, which on the whole is identified with the light that is *memale kol almin*.
9. By contemplating the concept that the life-energy of all existence is G-dliness – and if a person’s contemplation is carried out in a manner that it is also understood by the intellect of the animal soul – he will come to love G-d with “all your heart,” which is interpreted by our Sages, as meaning “with both your inclinations,” that even man’s natural inclination be channeled toward the love of G-d.
10. It is written: (Deuteronomy 30:20) “And you shall love G-d, your L-rd... because He is your life.” Every human being possesses a natural desire to live, and he will do anything and everything necessary to maintain and enhance his life. The natural soul also shares this desire. When one realizes – and takes to heart – that G-dliness is true life, the source of the existence of all things, he will seek to align himself with G-dliness with powerful love.
11. This love stems from the awareness of the G-dly light that maintains the worlds and enclothes itself within them. Just as this G-dly light adapts itself to the limits of the world, so too, the love it engenders does not take a person beyond his own personal limits. On the contrary, one’s love for G-d begins with the realization that “This is what is good for me, what will make my life better.” It is only that the person is able to realize that it is G-dliness and not the desires of this world that make his life truly good.
12. Loving G-d “with all your soul” reflects a higher level. It stems from contemplating on and gaining the awareness that the G-dly light that gives life to all of existence is only a ray, and that this ray is incomparable to G-d’s infinite light. On the whole, this contemplation focuses on G-d’s light that is *sovev kol almin*. It will bring a person to the level of loving G-d “with all your soul,”
13. On this level, the person redefines his identity; he gives up his existence for G-d’s sake. He no longer views himself as the focus of his existence. His life revolves entirely around fulfilling G-d’s will.
14. This level of love cannot be shared by the animal soul. The animal soul is neither prepared to, nor is it capable of, thinking of existence beyond its own self. It seeks its own satisfaction alone. Although it is willing to learn that the ultimate satisfaction lies in G-dliness, it is not capable of going entirely beyond its own identity. Therefore, it relates only to G-d’s light that is *memale kol almin*, the light that makes possible the worlds’ existence.
15. The G-dly soul, in contrast, is able to transcend itself and appreciate His light that is *sovev kol almin*, i.e., to comprehend that all existence can and should transcend its own identity.

(Maamor Shuva Yisroel 5737)

	Nefesh – נפש	Functional
	Ru'ach - רוח	Emotional
With all your heart – בכל לבבך	Neshama - נשמה	Intellectual
With all your soul - בכל נפשך	Chaya - חיה	Supra-Rational
With all you means – בכל מאודך	Yechida - יחידה	Oness