



LIKKUTEI TORAH • PARSHAS EIKEV • MAAMAR 4

ארץ הרים ובקעות למטר השמים תשתה מים

“A land of mountains and valleys; to
the rain of heaven it drinks water”



The land drinks “to” the rain of heaven because what rises from below calls forth the answer from above, like a toast that invites a toast in return; and, like a seal that leaves a reversed impression, the humble “water” of self-nullification draws a greater revelation than fiery love. G-d’s kindness and forgiveness, which flow from His infinite greatness, rest only on one who makes himself like leftovers.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The land drinks “to” the rain of heaven because what rises from below calls forth the answer from above, like a toast that invites a toast in return; and, like a seal that leaves a reversed impression, the humble “water” of self-nullification draws a greater revelation than fiery love. G-d’s kindness and forgiveness, which flow from His infinite greatness, rest only on one who makes himself like leftovers.

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

THE MAAMAR IN BRIEF

The maamar asks why Deuteronomy 11:11 says the land drinks “to the rain” (lemetar) rather than “from the rain.” It begins with man, made in G-d’s tzelem, an image like a seal that reverses what it stamps: G-d’s greatness above appears below as Avraham’s humble kindness, “I am dust and ashes,” which flows down like water, while the soul’s love rises like fire. These are the land’s “valleys” and “mountains,” two forms of the arousal from below. Self-nullification, the “water,” draws the higher response, an open revelation of the Infinite Light; so Yaakov mixed water into wine, and the water libation of Sukkos draws down the rain of Shemini Atzeres. The maamar then explains why kindness is called Gedulah, “greatness”: in G-d it flows from unsearchable greatness, erech apayim, “long of face,” while in created beings holiness means bittul, and the Chesed of Yishmael, from the shattering of the vessels, gives to display itself. So the Thirteen Attributes of “great mercy” reach only “the remnant,” one who makes himself like leftovers: the High One dwells with the lowly of spirit.

OUTLINE

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|----------|--|----|
| 1 | The question and the reversed seal | ¶1 |
| | Why “to the rain”; man as a seal that reverses; Avraham’s kindness as water that comes from greatness above, the soul’s love as fire; mountains and valleys. | |
| <hr/> | | |
| 2 | Water draws more than fire | ¶2 |
| | Two loves and two awes; self-nullification draws an open revelation from above; Yaakov’s water in the wine; mayin nukvin; the wine and water libations. | |
| <hr/> | | |
| 3 | Sukkos, Shemini Atzeres and a question of names | ¶3 |
| | The water libation draws the rain of Shemini Atzeres; “for the remnant of His heritage”; why the early Kabbalists called Chesed “Gedulah.” | |

- 4 Kindness from infinite greatness** ¶4-5
In G-d, kindness flows from unsearchable greatness (erech apayim, “long of face”); created beings are as nothing; Avraham’s and Yaakov’s humility; Etz Chaim speaks of the limited Chesed of Z’eir Anpin.
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- 5 Holy kindness and the kindness of Yishmael** ¶6-7
The Chesed of Mah and the boundless kindness of Arich Anpin; the Chesed of Yishmael from the shattering of the vessels of Tohu; cleave to the kindness of Tikkun even at a cost.
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- 6 Self-nullification reveals G-d’s greatness** ¶8-9
A sunken impression below draws a raised seal from above; the sitra achra receives only through the shattering of the vessels; Avraham’s mountain grows out of his valley.
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- 7 For the remnant of His heritage** ¶10
The Thirteen Attributes of “great mercy” rest only on one who makes himself like leftovers; “I dwell on high... and with the crushed and lowly of spirit.”
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KEY CONCEPTS

Raised seal and sunken seal חותם בולט וחותם שוקע

A raised stamp leaves a sunken impression, and a sunken one a raised impression. The maamar uses this to show how qualities above appear reversed below, and why self-nullification below draws an open revelation from above.

The arousal from below (isarusa dilesata) אתערותא דלתתא

Human initiative that draws a Divine response. Here it takes two forms: fiery love that rises (“mountains”) and humble self-nullification (“valleys,” water).

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

The “feminine waters” that rise from the receiver and the “masculine waters” that answer from the giver: the land’s water and “the rain of heaven.”

The Chesed of Mah חסד דמ"ה

Kindness rooted in self-nullification (mah, “what?”): the holy kindness of Avraham and of the World of Tikkun, which gives even from what it needs.

The Chesed of Yishmael חסד דישמעאל

Lavish giving meant to display one’s own wealth and greatness, and only from surplus; it came into being from the shattering of the vessels of Tohu.

Erech apayim and Z’eir Anpin ארך אפים / זעיר אנפין

“Slow to anger,” literally “long of face”: the infinite level from which kindness flows out of greatness, as against Z’eir Anpin, “the small face,” whose attributes are measured.

Making oneself like leftovers משים עצמו כשיריים

The Talmud’s reading of “the remnant of His heritage”: one who counts himself as nothing, and so becomes the vessel for G-d’s great mercy.

SECTION 1 • 11

The question and the reversed seal

1 ארץ הרים¹ ובקעות² למטר השמים³ תשתה מים^{4,5,6}. (מענין ארץ הרים ובקעות ברכות ס"פ ראה ובילקוט בשם הספרי ומענין למטר השמים ברכות בראשית פ"ג) (דט"ז ב')

"A land of mountains and valleys; to the rain of heaven it drinks water." (On "a land of mountains and valleys," [see] the Midrash Rabbah at the end of Parshas Re'eh, and the Yalkut in the name of the Sifri; and on "to the rain of heaven," Bereishis Rabbah, chapter 13.) (Folio 16b.)

The maamar opens with Deuteronomy 11:11, where Moshe describes the Land of Israel as a land of mountains and valleys that drinks the rain of heaven. The parentheses list Midrashim on the verse: on "a land of mountains and valleys," the Midrash Rabbah at the end of Parshas Re'eh and the Sifri as quoted in the Yalkut; on "the rain of heaven," Bereishis Rabbah, chapter 13.

בשלח ר"פ כ"ה (קמ"א ג') בקהלת רבה בפסוק והארץ לעולם עומדת⁷ ור"פ כל הנחלים הולכים אל הים גמרא פרק קמא דתענית (ד"ט ע"ב) פרק ב' דבבא בתרא (ד"ט סע"א [סוף עמוד א]).

[Shemos Rabbah,] Beshalach, at the beginning of chapter 25 (141c); Koheles Rabbah on the verse "and the earth stands forever," and at the beginning of [the section on] "All the rivers go to the sea"; the Gemara, the first chapter of Taanis (folio 9b); the second chapter of Bava Basra (folio 19, end of side a).

The list continues with Shemos Rabbah on Beshalach, Koheles Rabbah, and two passages of the Talmud, Taanis 9b and Bava Basra 19a. Several of them use our verse: Rabbi Yehoshua proves from it that the world drinks from the upper waters, and Koheles Rabbah compares the earth to a person, "a person drinks and the earth drinks."

להבין מה שכתוב למטר כי ממטר הל"ל [הוה ליה למימר]. הנה כתיב כי בצלם אלקים עשה את האדם⁸ פ"י צלם הוא צורה בולטת שכשמדפיסים בה נעשה שוקע כמבואר גבי רצועות של תפילין של

To understand what is written, "to the rain" (lemetar), for it should have said "from the rain" (mimetar). Now, it is written, "For in the image (tzelem) of G-d He made man." The meaning: a tzelem is a raised form which, when one stamps with it, becomes sunken, as is explained concerning the straps of the tefillin of the

The question: the verse says lemetar, "to the rain," where we would expect mimetar, "from the rain," if the land simply received rain. The answer begins with man, made "in the image (tzelem) of G-d" (Genesis 9:6): a tzelem is a raised form, like a stamp, and what it presses into wax or clay comes out sunken.

ראש שאדם הוא כחותם המתהפך^{9,10,11} משמאל של מעלה נעשה ימין למטה¹² [כן הוא במשנת חסידים בתיקון תפילין פרק י"ד אות ה' שהאדם הוא לגבי ז"א כחותם המתהפך ועיין מ"ש מענין רצועות דתש"ר [דתפילין של ראש] בד"ה שימני כחותם]¹³

head: that man is like a seal that is reversed; from left above, it becomes right below. [So it is in Mishnas Chassidim, Tikkun Tefillin, chapter 14, section 5: that man, in relation to Z'eir Anpin (the emotive attributes), is like a seal that is reversed. And see what is written on the matter of the straps of the tefillin of the head in the discourse beginning "Set me as a seal."]

A seal reverses what it stamps: raised becomes sunken, and left becomes right. So too man, made in the Divine image, shows the qualities above in reversed form below. The bracket cites Mishnas Chassidim, which says man is like a reversed seal in relation to Z'eir Anpin, and the maamar "Set me as a seal," which explains this through the straps of the head-tefillin.

והענין דכתיב לך ה' הגדולה והוא מדת חסדו שבאה מגדולתו ונהפך הוא למטה כדאשכחן באברהם אבינו ע"ה [עליו השלום] ואנכי עפר ואפר¹⁴ דהנה עיקר החסד להשפיע מחייו

The explanation: it is written, "Yours, Havayah, is the greatness," and this is the attribute of His kindness, which comes from His greatness. And below, it is reversed, as we find with Avraham our father, peace be upon him: "and I am dust and ashes." For the essence of kindness is to give from one's own living

The first example is kindness. In "Yours, Havayah, is the greatness" (I Chronicles 29:11), G-d's Chesed (kindness) flows from His Gedulah (greatness), His being great beyond measure; below, it appears reversed, in Avraham, the man of kindness, who says "I am dust and ashes" (Genesis 18:27). True kindness gives from what one needs oneself.

ולא ממותרות שלו שזו מדת ישמעאל¹⁵ רק כמו שמצינו שבחזרתו פרע הקפותיו¹⁶ שלא לומר שחייך קודמין¹⁷ מפני שמשים עצמו כשיריים^{18,19}

and not from one's surplus, for that is the attribute of Yishmael; rather, as we find that on his return he paid off his credit debts, so as not to say "your life comes first," because he makes himself like leftovers.

Giving only from what is left over is called "the attribute of Yishmael." Avraham, on his way back, went to pay off his debts (Bereishis Rabbah 41:3, quoted by Rashi on Genesis 13:3) rather than rely on the rule that "your life comes first" (Bava Metzia 62a); he could do so because he made himself like leftovers, of no account in his own eyes.

וזהו בחינת מים שיורדין לעולם למקום נמוך²⁰ [נמצא מבחי' מדת הגדולה שלמעלה נמשך למטה בחי' חסד דמ"ה [דשם מ"ה] שהוא הביטול להיות משים עצמו כשיריים

And this is the aspect of water, which always descends to a low place. [It follows that from the level of the attribute of greatness above, there is drawn down below the level of the Chesed (kindness) of Mah, which is the self-nullification (bittul) of making oneself like leftovers;

Avraham's kindness is like water, which always flows down to the lowest place: it comes from humility, not from a sense of greatness. The bracket sums up: G-d's greatness above is reflected below as "the Chesed of Mah," a kindness rooted in self-nullification (Mah, literally "what?", stands for bittul, as paragraph 2 says of Chochmah, koach mah, "the power of what").

וזהו הנמשל מחותם בולט שכשמדפיסים בו נעשה למטה בחי' שקיעה ועמ"ש בזה באריכות בד"ה שימני כחותם הנ"ל]

and this is what is illustrated by a raised seal which, when one stamps with it, becomes below the aspect of sunkenness. And see what is written about this at length in the discourse beginning "Set me as a seal," mentioned above.]

This is what the raised seal illustrates: greatness above leaves a sunken impression of humility below. The bracket refers to the fuller treatment in the maamar "Set me as a seal."

והנה אהבת ה' בלב עמו כאש בוערה כדכתיב רשפיה רשפי אש²¹ כמו שהאש חפצה בטבעה לעלות למעלה בשרשה כן נפשות בני ישראל חפצן לדבקה בה' ולצאת מהגוף

Now, the love of G-d in the heart of His people is like a burning fire, as it is written, "Its flashes are flashes of fire": just as fire by its nature desires to rise upward to its root, so the souls of the children of Israel desire to cleave to G-d and to leave the body.

The second example is love. The love of G-d in a Jew's heart burns like fire, as the verse "its flashes are flashes of fire" (Song of Songs 8:6) says; just as a flame strains upward toward its source, the soul longs to cleave to G-d, even to leave the body.

וזהו בחי' הסתלקות משמאל שלמעלה נעשה ימין למטה²² [ועמ"ש מזה ג"כ בסמוך בד"ה ויאכילך את המן]²³ וזהו שכתוב ארץ הרים ובקעות ובאתעדל"ת [ובאתערוטא דלתתא] הנה.

And this is the aspect of withdrawal (histalkus): from left above, it becomes right below. [And see what is written about this, too, nearby, in the discourse beginning "And He fed you the manna."] And this is what is written, "a land of mountains and valleys." And in the arousal from below (is- arusa dilesata), then,

This upward pull is histalkus, the soul's longing to depart, and it too is the reversed seal: what is "left" above appears as "right" below. Such love and such humility are what the verse calls "mountains and valleys." The bracket refers to the related discussion in "And He fed you the manna," the first maamar of this parshah.

לפיכך הם ב' בחי' אש ומים [פ"י כי ארץ היא כנס"י [כנסת ישראל]²⁴ יש בה הרים היינו אתעדל"ת [אתערותא דלתתא] בבחי' רצוא וזהו ענין כאברהם שקראו הר²⁵ כו'

therefore, there are two aspects: fire and water. [The meaning: "land" is the Congregation of Israel (Knesses Yisrael). It has "mountains," that is, the arousal from below in the mode of ratzo (running forth); and this is the meaning of "like Avraham, who called it a mountain," etc.

So the arousal from below, the human initiative that draws a response from above, takes two forms, fire and water. The bracket reads the verse: the "land" is the Congregation of Israel, and its "mountains" are the soul's surge upward, ratzo (running forth), as when the Talmud says that Avraham called the place of the Temple a "mountain" (Pesachim 88a).

והרים לשון רבים כי יש כמה בחי' הר יש אהבה בשמחה ויש במרירות כו'²⁶ כמ"ש מזה בד"ה

And "mountains" is in the plural, because there are several aspects of "mountain": there is love with joy, and there is [love] with bitterness, etc., as is explained about this in the discourse beginning

"Mountains" is plural because this upward surge takes several forms, such as love with joy and love with bitterness. The maamarim "For the mountains may depart" and "Set me as a seal" treat them at length.

כי ההרים ימושו ובד"ה שימני כחותם ודרך כלל הרים היינו אתעדל"ת [אתערותא דלתתא] בבחי' חותם בולט שמלמטה למעלה וזהו בחי' אש.

"For the mountains may depart," and in the discourse beginning "Set me as a seal." And in general, "mountains" are the arousal from below in the mode of a raised seal, from below upward; and this is the aspect of fire.

In general, the "mountains" are the arousal from below that works like a raised seal, rising from below upward. This is the quality of fire.

אבל בקעות הוא בחי' חותם שוקע שמלמטה היינו בחינת ביטול ובחי' יראה בחי' משים עצמו כשיריים ועי' מ"ש בד"ה שמע ישראל בפ"י ונשב בגיא כו'.^{27, 28, 29, 30}

But "valleys" are the aspect of a sunken seal from below, that is, the level of self-nullification and the level of awe, the level of making oneself like leftovers. And see what is written in the discourse beginning "Hear, O Israel," in the explanation of "And we dwelt in the valley," etc.

The "valleys" are the opposite, a sunken seal from below: self-nullification, awe, and making oneself like leftovers. The maamar "Hear, O Israel" develops this in its explanation of "And we dwelt in the valley" (Deuteronomy 3:29).

SECTION 2 • 12

Water draws more than fire

2 ובקעות לשון רבים כי יש ג"כ בחי' יראה תתאה ויראה עילאה כו' וכידוע אשר ד' אותיות הוי' הן דחילו ורחימו רחימו ודחילו הרי ב"פ [ב' פעמים] רחימו וב"פ [וב' פעמים] דחילו.

And “valleys” is in the plural, because there are also the levels of lower awe (yirah tata’ah) and higher awe (yirah ila’ah), etc. And as is known, the four letters of the Name Havayah are awe and love (dechilu urechimu), love and awe (rechimu udechilu); thus there is love twice and awe twice.

“Valleys” is plural too, because awe has two levels, a lower awe and a higher awe. As is known, the four letters of Havayah correspond in order to awe, love, love and awe, so there are two levels of love and two of awe.

ואפשר שזהו הרים ובקעות ב' בחי' הרים ב' בחינות בקעות כו' והנה אתעדל"ע [אתערותא דלעילא] הנמשך מלמעלה ע"י אתעדל"ת [אתערותא דלתתא] שבבחי' מים דלתתא גדולה ועליונה י ותר מאתעדל"ע [מאתערותא דלעילא]

And possibly this is [the meaning of] “mountains and valleys”: two aspects of mountains, two aspects of valleys, etc.] Now, the arousal from above (isarusa dile'eila) that is drawn down from above through the arousal from below that is in the mode of water below is greater and higher than the arousal from above

Perhaps, the bracket suggests, the plurals “mountains” and “valleys” hint at these two loves and two awes. The main argument resumes: the response from above to the “water” kind of arousal below is greater and higher than the response to the “fire” kind.

הנמשך ע"י אש³¹ [כי מבחי' אתעדל"ת [אתערותא דלתתא] שבבחי' חותם בולט שמלמטה נמשך מלמעלה בחי' חותם שוקע ומאתעדל"ת [ומאתערותא דלתתא] שבבחי' שקיעה וביטול נמשך אתעדל"ע [אתערותא דלעילא] גילוי בחי' חותם בולט

that is drawn down through fire. [For from the arousal from below that is in the mode of a raised seal from below, there is drawn down from above the aspect of a sunken seal; and from the arousal from below that is in the mode of sinking and self-nullification, there is drawn down an arousal from above, a revelation of the aspect of a raised seal,

The reason follows the seal: when the arousal below is a raised seal, a fiery love that rises, the response from above comes as a sunken seal. When the arousal below is sunken, self-nullification, the response from above comes as a raised seal, an open revelation.

דהיינו גילוי אור א"ס בלי לבושים המסתירים ולא יכנף עוד³² כו' וכמ"ש כ"ז [כל זה] ע"פ שימני כחותם הנ"ל וא"כ אתעדל"ת [אתערותא דלתתא] שבבחי' מיים

that is, a revelation of the Infinite Light (Or Ein Sof) without concealing garments, "and [your Teacher] will no longer be hidden," etc., and as all this is explained on [the verse] "Set me as a seal," mentioned above. And if so, the arousal from below that is in the mode of water,

That open revelation is the Infinite Light (Or Ein Sof) without the garments that usually hide it, as Isaiah promises, "your Teacher will no longer be hidden" (Isaiah 30:20). From this the maamar draws its conclusion about the arousal of "water," stated in the next part.

שהוא בחי' שקיעה וביטול משים עצמו כשיריים ממשיך אתעדל"ע [אתערותא דלעילא] עליונה יותר ממה שנמשך על ידי אתעדל"ת [אתערותא דלתתא] בבחי' רשפי אש.

which is the aspect of sinking and self-nullification, making oneself like leftovers, draws down a higher arousal from above than what is drawn down through the arousal from below in the mode of "flashes of fire."

Self-nullification, the "water" of making oneself like leftovers, draws a higher response from above than the fiery love described as "flashes of fire."

ואפשר לומר שזה מרומז ג"כ בפ"י ארץ הרים ובקעות שמחותם בולט שלמעלה נעשה למטה בחי' שקיעה וביטול כו']

And it is possible to say that this, too, is alluded to in the meaning of "a land of mountains and valleys": that from the raised seal above there comes to be, below, the aspect of sinking and self-nullification, etc.]

The bracket suggests that "a land of mountains and valleys" itself hints at this: what is a raised seal above appears below as sinking and self-nullification, the "valleys."

ולכן ארמי יעקב מים ליינ³³ להמשיך ברכה עליונה יותר (וע' בזהר בלק דף קפ"ט סע"א [סוף עמוד א] בע"א [באופן אחר] קצת) וזהו למטר השמים תשתה מים כאדם השותה לחבירו שיחזור וישתה לו.³⁴

Therefore Yaakov cast water into the wine, to draw down a higher blessing (and see the Zohar, Balak, folio 189, end of side a, [explained] somewhat differently). And this is "to the rain of heaven it drinks water": like a person who drinks to his fellow so that he will drink to him in return.

This is why Yaakov mixed water into his wine: water, the humble element, draws a higher blessing. Now the verse is clear: the land "drinks water" toward heaven the way a person drinks to a friend so that the friend will drink to him in return, and heaven answers with rain; the Zohar on Balak treats the subject somewhat differently.

[פיי שזהו העלאת³⁵ מיין נוקבין להמשיך מיין דוכרין הנקי מטר השמים. ועמ"ש ע"פ אם בחקתי כו' בענין ונתתי גשמיכם³⁶ כו'.]

[The meaning: this is the raising of mayin nukvin (feminine waters) to draw down mayin duchrin (masculine waters), which are called "the rain of heaven." And see what is written on [the verse] "If in My statutes," etc., on the matter of "I will give your rains," etc.

In Kabbalistic terms, the water that rises from below is mayin nukvin (feminine waters), the arousal of the receiver, and it draws down mayin duchrin (masculine waters), the flow of the giver, here called "the rain of heaven." The bracket refers to the maamar on "If you walk in My statutes" and its explanation of "I will give your rains in their season" (Leviticus 26:3-4).

ואפשר עד"ז י"ל [יש לומר] ג"כ ענין ניסוך המים³⁷ שהיה בחג הסוכות כל שבעת ימי החג. כי

And possibly, along these lines, one may also explain the matter of the water libation, which took place on the festival of Sukkos all seven days of the festival. For

Along the same lines, the bracket suggests, one can explain the water libation, water poured on the altar on each of the seven days of Sukkos. The Talmud (Taanis 2b) finds a hint of it in the Torah.

הנה ענין ניסוך היין הוא בחינת שמחה והוא כמו חותם בולט ששמלמטה. בחי' שמחת הנפש באהבה רבה לה'.

the matter of the wine libation is the aspect of joy, and it is like a raised seal from below: the aspect of the soul's joy in great love (ahavah rabbah) for G-d.

The wine libation stands for joy. It is a raised seal from below: the soul's joy in its great love (ahavah rabbah) for G-d, surging upward.

וזוהו ענין שיר הלויים על היין. אבל ניסוך המים הוא בחי' חכמה כח מה³⁸ בחי' ביטול שהוא בחי' חותם שוקע שמלמטה.³⁹

And this is the meaning of the Levites' song over the wine. But the water libation is the aspect of Chochmah (wisdom), koach mah (the power of "what"), the aspect of self-nullification, which is the aspect of a sunken seal from below.

This is why the Levites' song in the Temple went with the wine. The water libation, by contrast, is Chochmah, which the Zohar calls koach mah, "the power of 'what,'" the capacity for self-nullification; it is the sunken seal from below.

SECTION 3 • 13

Sukkos, Shemini Atzeres and a question of names

3 והנה בשמיני עצרת אומרים מוריד הגשם^{40, 41} שזהו המשכת מ"ד [מ"ן דוכרין] מלמעלה להיות נקלט גילוי אור א"ס ב"ה

Now, on Shemini Atzeres we say, "He causes the rain to fall," which is the drawing down of mayin duchrin (masculine waters) from above, so that the revelation of the Infinite Light (Or Ein Sof), blessed be He, will be received

On Shemini Atzeres we begin to say "He causes the rain to fall" in the Amidah. Inwardly, this rain is the drawing down of mayin duchrin, the flow from above, so that a revelation of the Infinite Light will be received in the souls of Israel.

בנשיי [בנשמות ישראל] מקרב איש ולב עמוק⁴² ועמ"ש מזה בד"ה תורה צוה וע"ז נאמר למטר השמים תשתה מים שכדי להמשיך המשכה עליונה זו דמטר השמים שבשמיני עצרת.

in the souls of Israel, from "the inward part of a man, and a deep heart." And see what is written about this in the discourse beginning "Torah tzivah" ("The Torah [that Moshe] commanded"). And about this it is said, "to the rain of heaven it drinks water": that in order to draw down this supernal flow of "the rain of heaven" on Shemini Atzeres,

The light is to be received in "the inward part of a man, and a deep heart" (Psalms 64:7), the innermost depth of the soul; the maamar "Torah tzivah" discusses this. The verse "to the rain of heaven it drinks water" refers to this rain of Shemini Atzeres and to what draws it down, as the next part says.

הוא ע"י ניסוך המים בחג הסוכות. וזהו המשל הנ"ל כאדם השותה לחבירו כדי שיחזור וישתה לו
it is through the water libation on the festival of Sukkos. And this is the analogy mentioned above: like a person who drinks to his fellow so that he will drink to him in return.

What draws it down is the water libation of Sukkos: the water poured out below during the seven days draws the "rain" from above on Shemini Atzeres. This is the image of a person who drinks to a friend so that the friend will drink to him in return.

והנה על פי זה יובן הפסוק מי אל כמוך נושא עון כו' לשארית נחלתו וארז"ל [ואמרו רבותינו זכרונם לברכה]
בפ"ב [בפרק ב'] דר"ה [דראש השנה] (דף י"ז) ⁴³ דפ"י לשארית היינו למי שמשים עצמו כשיריים. ^{44, 45}

Now, on this basis the verse will be understood, "Who is a G-d like You, who bears iniquity," etc., "for the remnant of His heritage"; and our Sages, of blessed memory, said in the second chapter of Rosh HaShanah (folio 17) that "for the remnant" means for one who makes himself like leftovers.

The same principle explains Micah 7:18, "Who is a G-d like You, who bears iniquity... for the remnant of His heritage." The Talmud (Rosh HaShanah 17a-b) reads "for the remnant" (she'eris) as "for one who makes himself like leftovers" (sheyarayim): G-d's forgiveness reaches the one who sets himself aside.

ויש לבאר תחלה ענין שבספרי מקובלים הקדמונים נק' המדות עליונות גג"ת [גדולה גבורה תפארת] גדולה
 גבורה תפארת היינו שמדת חסדו ית' נק' בשם גדולה

But first we must explain the matter that in the books of the early Kabbalists the supernal emotive attributes (middos) are called [by the initials] GGT, Gedulah, Gevurah, Tiferes; that is, the attribute of His kindness, may He be blessed, is called by the name Gedulah (greatness);

First the maamar raises a question of names. The early Kabbalists, before the Arizal, called the first three emotive attributes Gedulah (greatness), Gevurah and Tiferes, so that G-d's kindness was called "greatness."

רק בע"ח [בעץ חיים] נזכר הכל חג"ת [חסד גבורה תפארת] שנק' המדה בשם חסד ובפסוק כתיב ג"כ לך ה'
 הגדולה והגבורה ⁴⁶ כו'. ⁴⁷

only in Etz Chaim is it all mentioned as Chesed, Gevurah, Tiferes, where the attribute is called by the name Chesed (kindness). And in the verse, too, it is written, "Yours, Havayah, is the greatness (Gedulah) and the might (Gevurah)," etc.

Only in Etz Chaim, the Arizal's teachings, is the first attribute called Chesed (kindness), giving the series Chesed, Gevurah, Tiferes. Yet the verse itself says "Yours, Havayah, is the greatness and the might," using the older name; the next paragraphs explain why kindness is called "greatness."

SECTION 4 • ¶4-5

Kindness from infinite greatness

4 והענין כי באמת בא"ס ב"ה לא שייך לומר שישפיע חסד רק מחמת כי לגדולתו אין חקר⁴⁸ וכמ"ש ארץ אפים וגדל חסד⁴⁹ כי

The explanation: in truth, with regard to the Infinite One (Ein Sof), blessed be He, one cannot say that He bestows kindness except because "His greatness is unsearchable," as it is written, "slow to anger (erech apayim, literally 'long of face') and great in kindness." For

Now the maamar explains why kindness is called "greatness." In G-d, the Infinite One, kindness has no cause except His boundless greatness: because "His greatness is unsearchable" (Psalms 145:3), He is "slow to anger and great in kindness" (Psalms 145:8). The Hebrew for "slow to anger," erech apayim, literally means "long of face," and the maamar will build on this.

הנה באור פני מלך חיים⁵⁰ ולהיותו ית' נק' ארץ אפים ע"כ נמשך להיות וגדל חסד כו' וכמ"ש במ"א "in the light of the King's face is life"; and because He, may He be blessed, is called erech apayim, therefore it is drawn forth to be "great in kindness," etc., as is explained elsewhere.

The verse "In the light of the King's face is life" (Proverbs 16:15) ties life and goodness to the King's "face." So because G-d is called erech apayim, "long of face," His being "great in kindness" is drawn from it.

ולכן הוא חסד אין קץ ותכלית לחסדו הטוב וזהו מדת ורב חסד^{51,52} עיין בזהר באדרת נשא (דקל"ג ע"ב)⁵³

Therefore it is a kindness [such that] there is no end or limit to His good kindness; and this is the attribute of "abundant in kindness." See the Zohar, in the Idra of Nasso (folio 133b).

Kindness that flows from boundless greatness is itself boundless: there is no end to His good kindness. This is "abundant in kindness," one of the Thirteen Attributes of Mercy (Exodus 34:6), which the Zohar discusses in the Idra of Parshas Nasso.

אמנם בחיי חסד זה שמצד הגדולה זהו דייקא במדת א"ס ב"ה אשר לגדולתו אין חקר כי הוא לבדו הוא הוא קדמון לכל הקדומים^{54,55} כי גאה גאה⁵⁶ כו'

However, this level of kindness that stems from greatness belongs specifically to the attribute of the Infinite One, blessed be He, "whose greatness is unsearchable"; for He alone is the One who is primordial before all that is primordial, "for He is highly exalted," etc.

Kindness that comes from greatness belongs only to G-d, whose greatness truly has no measure. He alone is "primordial before all that is primordial," and "highly exalted" (Exodus 15:1) above everything.

לכן לך הוי' דייקא הגדולה משא" בנבראים לא שייך מדה זו מאחר שהם באמת כלא חשיבי וכל ההשתלשלות הוא כטפה לגבי אוקיינוס ויותר מכן אין ערוך כו'

Therefore "Yours, Havayah," specifically, "is the greatness." Whereas in created beings this attribute does not apply, since in truth they are "considered as nothing," and the entire chain of descending worlds (hishtalshelus) is like a drop compared to the ocean, and even more than that, there is no comparison, etc.

That is why the verse says "Yours, Havayah, is the greatness": greatness belongs to G-d alone. Created beings cannot have this quality, for before Him they are "considered as nothing"; all the worlds together are less than a drop beside the ocean.

לכן בכל סטרא דקדושה הוא בחי' ביטול ואין דכלא חשיבי נהפוך מבחי' גדולה ולכן נקרא ארץ ישראל בשם ארץ כנען⁵⁷ לשון הכנעה וביטול כמ"ש לעיל.⁵⁸

Therefore throughout the side of holiness there is the aspect of self-nullification (bittul) and of nothingness, of "considered as nothing," the reverse of the aspect of greatness. And therefore the Land of Israel is called by the name "the land of Canaan," a term of submission (hachna'ah) and self-nullification, as is explained above.

So everything holy is marked by self-nullification (bittul), the opposite of greatness. That is why the Land of Israel is called "the land of Canaan," a name the maamar connects with hachna'ah, submission.

5 וזהו מדת חסד לאברהם^{59, 60} שנמשך מבחי' ואנכי עפר ואפר⁶¹ ועד"ז אמר יעקב קטנתי מכל החסדים⁶² כמ"ש באגה"ק [באגרת הקודש]⁶³ ע"ש.

And this is the attribute of "kindness to Avraham," which is drawn from the level of "and I am dust and ashes." Along the same lines Yaakov said, "I am too small for all the kindnesses," as is explained in Iggeres HaKodesh; see there.

"Kindness to Avraham" (Micah 7:20, the close of the passage that begins "Who is a G-d like You") is exactly this kind: Avraham's kindness flows from "I am dust and ashes" (Genesis 18:27), from his self-nullification. Yaakov said the same in "I am too small for all the kindnesses" (Genesis 32:11), as Iggeres HaKodesh explains.

ומי"ש בע"ח [בעץ חיים] מדת חסד ולא אמר גדולה היינו כי בע"ח [בעץ חיים] מדבר בחסד דז"א דאצילות אשר הכלים הם בבחי' גבול ותכלית

And as for Etz Chaim's saying "the attribute of Chesed (kindness)" and not "Gedulah": this is because Etz Chaim speaks of the Chesed of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation), whose vessels are in the state of limit and end,

Etz Chaim calls the attribute Chesed rather than Gedulah because it speaks of the Chesed of Z'eir Anpin in the World of Atzilus, whose vessels are defined and limited. "Greatness" would not suit a limited attribute.

רל"ו אלפים רבבות פרסאות כמ"ש באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי ולכן נק' זעיר אנפין משא"כ ארך אפים הוא אין סוף.

236 thousand myriads of parasangs, as is explained in Iggeres HaKodesh, in the section beginning "He and His life-forces"; and therefore it is called Z'eir Anpin ("the small face"), whereas erech apayim ("long of face") is infinite.

Even in Atzilus the vessels have a measure, given as 236 thousand myriads of parasangs, as explained in Iggeres HaKodesh in the letter beginning "He and His life-forces." That is why the configuration is called Z'eir Anpin, "the small face," while erech apayim, "long of face," is infinite.

SECTION 5 • ¶6-7

Holy kindness and the kindness of Yishmael

6 ולכן בחסד דז"א נק' חסד דמ"ה [דשם מ"ה] בחי' ביטול שהכלים בטלים ממש לא"ס ב"ה אבל בחי' וגדל חסד ורב חסד זהו⁶⁴ בבחינת א"א שלמעלה מהאצילות כנ"ל וכמ"ש בזהר שם בענין חסד דלגאו וחסד דלבר⁶⁵ ע"ש.

Therefore the Chesed (kindness) of Z'eir Anpin is called the Chesed of Mah, the aspect of self-nullification (bittul), for the vessels are truly nullified to the Infinite One (Ein Sof), blessed be He. But the level of "great in kindness" and "abundant in kindness" is in the level of Arich Anpin ("the long face"), which is above Atzilus, as mentioned above, and as is explained in the Zohar there on the matter of the inner Chesed and the outer Chesed; see there.

So the Chesed of Z'eir Anpin is "the Chesed of Mah," self-nullification: its vessels are wholly nullified to the Infinite One. Boundless kindness, "great in kindness" and "abundant in kindness," belongs to Arich Anpin, "the long face," which the maamar places above Atzilus; the Zohar there distinguishes an inner Chesed from an outer Chesed.

אך משבה"כ [משבירת הכלים] שמעולם התהו נתהוה בחי' חסד דישמעאל⁶⁶ אשר גם הוא פזרן אכן הפיזור בכדי להראות את עשרו ותפארת גדולתו ולהיות לו לשם ולתפארת. הפך מבחי' הביטול מבחי' עפר ואפר וממילא שאין משפיע רק מהמותרות שלו.

But from the shattering of the vessels (sheviras hakeilim) of the World of Tohu there came into being the aspect of the Chesed of Yishmael, who is also a lavish giver; but the lavishness is in order to show his wealth and the splendor of his greatness, and so that it will be for him "a name and splendor." [This is] the opposite of the aspect of self-nullification, of the aspect of "dust and ashes"; and consequently he gives only from his surplus.

From the shattering of the vessels in the World of Tohu (chaos) came another kind of kindness, the Chesed of Yishmael. Yishmael also gives lavishly, but to display his wealth and win a name; this is the opposite of the self-nullification of "dust and ashes," and so he gives only from his surplus.

7 והתהוות בחי' זה דנבראים היינו ע"י שבה"כ [שבירת הכלים] דייקא מעולם התהו שלפני האצילות שהיה החסד בבחי' גדולה כו' ועמ"ש מזהבד"ה ויהי בשלח פרעה⁶⁷ בענין כמה ארך אפים לפניו כו' ע"ש.

And the coming into being of this aspect in created beings is specifically through the shattering of the vessels of the World of Tohu, which preceded Atzilus, where the Chesed was in the mode of greatness, etc. And see what is written about this in the discourse beginning "And it came to pass, when Pharaoh sent [the people] out," on the matter of "how much erech apayim there is before Him," etc.; see there.

Created beings came to have this self-centered kind of kindness through the shattering of the vessels of Tohu, which preceded Atzilus and in which Chesed took the form of "greatness." The maamar refers to the discourse "And it came to pass, when Pharaoh sent the people out" for the idea of "how much erech apayim there is before Him."

ועמ"ש בביאור על פ' שחורה אני כו' בענין כאהלי קדר כו' ע"ש. והאדם צריך לידבק במדות דעולם התיקון חסד דמ"ה [דשם מ"ה] בחי' בטול

And see what is written in the explanation on the passage "I am black," etc., on the matter of "like the tents of Kedar," etc.; see there. And a person must cleave to the attributes of the World of Tikkun (rectification): the Chesed (kindness) of Mah, the aspect of self-nullification (bittul).

It also refers to the explanation of "I am black" (Song of Songs 1:5) on "like the tents of Kedar." The practical point follows: a person must cleave to the attributes of the World of Tikkun, the self-nullified Chesed of Mah, not to the kindness of Tohu.

ולכן אפילו מגיע לו ריעותא מהגמילות חסד לא ימנע אי"ע [את עצמו] מלגמול חסד כיון שסבת החסד מחמת שמשים עצמו כשיריים כו' כנ"ל.⁶⁸

Therefore, even if some harm comes to him from an act of kindness, he should not hold himself back from doing kindness, since the cause of the kindness is that he makes himself like leftovers, etc., as mentioned above.

Therefore, even if doing a kindness brings him some harm, he should not hold back. His kindness does not come from a sense of his own greatness but from making himself like leftovers, so a loss to himself is no reason to stop.

SECTION 6 • 118-9

Self-nullification reveals G-d's greatness

8 והנה ע"י בחי' בטול זה יוכל להתגלות עליו מדותיו של הקב"ה ממש שהוא בחי' מדת גדולתו ית' בגילוי ממש

Now, through this aspect of self-nullification (bittul), the very attributes of the Holy One, blessed be He, can be revealed upon him, that is, the aspect of the attribute of His greatness, may He be blessed, in actual revelation.

Self-nullification has a further result: through it, G-d's own attributes, His very greatness, can be openly revealed upon a person.

כי ע"י בחי' שקיעה שמלמטה שהוא בחי' ביטול נמשך אתעדל"ע [אתערותא דלעילא] בבחי' חותם בולט הוא בחי' מדת גדולתו ית' משא"כ בסט"א [בסטרא אחרא]

For through the aspect of sinking from below, which is the aspect of self-nullification, there is drawn down an arousal from above (isarusa dile'eila) in the mode of a raised seal, which is the aspect of the attribute of His greatness, may He be blessed. This is not so with the sitra achra (the other side),

This is the seal again: a sunken impression below, self-nullification, draws from above a raised seal, the revelation of G-d's greatness. The sitra achra (the other side), the realm opposed to holiness, is different.

שהוא בחי' יש נמשך משם רק ע"י שבירת הכלים וזהו ענין לעושי רצונו⁶⁹ על אחת כמה וכמה.

which is the aspect of yesh (self-existence): from there it is drawn only through the shattering of the vessels. And this is the meaning of "for those who do His will, how much more so."

The sitra achra is yesh, a sense of separate self, and it receives Divine vitality only by way of the shattering of the vessels. Hence the Talmud's saying, "for those who do His will, how much more so": if even those who go against His will receive so much, how much more will He give to those who do it.

9 וכמ"ש במ"א שבעולם התיקון נמשך השראת אור א"ס מבחי' שלימותא דכולא כו'. ואפשר שזהו ג"כ פ"י ארץ הרים ובקעות

As is explained elsewhere, in the World of Tikkun the indwelling of the Infinite Light (Or Ein Sof) is drawn from the level of "the perfection of all," etc. And possibly this is also the meaning of "a land of mountains and valleys,"

As explained elsewhere, in the World of Tikkun the Infinite Light dwells from the level called "the perfection of all." Perhaps, the maamar suggests, this gives another meaning to "a land of mountains and valleys."

כי אברהם שהוא בחי' הר היינו מדת החסד הרי חסד זה נמשך מבחי' ואנכי עפר ואפר שהוא בחי' בקעה בחי' ביטול כו' משא"כ בסט"א [בסטרא אחרא] כנ"ל ועמ"ש בד"ה ענין שניתנה תורה על הר סיני.

for Avraham, who is the aspect of "mountain," that is, the attribute of Chesed (kindness): this Chesed is drawn from the aspect of "and I am dust and ashes," which is the aspect of a valley, the aspect of self-nullification (bittul), etc. This is not so with the sitra achra (the other side), as mentioned above. And see what is written in the discourse beginning "The matter that the Torah was given on Mount Sinai."

Avraham is a "mountain," the attribute of kindness, but his kindness comes from "I am dust and ashes," a "valley" of self-nullification: in holiness the mountain grows out of the valley. It is not so in the sitra achra; the maamar refers to the discourse on the Torah's being given on Mount Sinai.

SECTION 7 • 110

For the remnant of His heritage

10 וזהו לשארית נחלתו למי שמשים עצמו כשיריים. כי הנה י"ג מדות הרחמים נק' רחמים גדולים כמ"ש וברחמים גדולים אקבצך⁷⁰ שנמשכים מבחי' ולגדולתו אין חקר.⁷¹

And this is [the meaning of] "for the remnant of His heritage": for one who makes himself like leftovers. For the Thirteen Attributes of Mercy are called "great mercy," as it is written, "and with great mercy I will gather you," since they are drawn from the level of "and His greatness is unsearchable,"

This returns to "for the remnant of His heritage," which the Talmud reads as "for one who makes himself like leftovers." The Thirteen Attributes of Mercy are called "great mercy" ("with great mercy I will gather you," Isaiah 54:7) because they come from G-d's greatness, which is unsearchable.

שהם מבחי' ארך אפים וגדל חסד ועמ"ש מזה בד"ה כי ההרים ימושו. ובד"ה קול דודי.

for they are from the level of “slow to anger (erech apayim) and great in kindness.” And see what is written about this in the discourse beginning “For the mountains may depart,” and in the discourse beginning “The voice of my beloved.”

They are the level of “slow to anger and great in kindness,” the boundless kindness that flows from greatness. The maamarim “For the mountains may depart” and “The voice of my beloved” discuss this further.

וע"כ אינו נמשך אלא במי שמשים א"ע [את עצמן] כשיריים שהוא בחי' שקיעה וביטול שזה דייקא הוא הכלי לבחי' חותם בולט שמלמעלה וכמ"ש באריכות ע"פ שימני כחותם על לבך כו וז"ש [וזהו שכתוב] (ישעיה נ"ז)

And therefore it is drawn only into one who makes himself like leftovers, which is the aspect of sinking and self-nullification (bittul); for this specifically is the vessel for the aspect of the raised seal from above, as is explained at length on [the verse] “Set me as a seal upon your heart,” etc. And this is what is written (Isaiah, chapter 57):

Such great mercy can be drawn only into one who makes himself like leftovers, because a sunken impression below is the vessel for the raised seal from above, as the maamar “Set me as a seal upon your heart” explains. This answers why forgiveness reaches “the remnant,” and Isaiah says the same, as the next part quotes.

כי כה אמר רם ונשא⁷² כו' מרום וקדוש אשכון ואת דכא ושפל רוח⁷³ כו' וע' בזהר פ' אמור (ד"צ סע"ב [סוף עמוד ב]) ובמק"מ [ובמקדש מלך] שם:

“For thus says the High and Exalted One,” etc., “I dwell on high and in holiness, and with the crushed and lowly of spirit,” etc. And see the Zohar, Parshas Emor (folio 90, end of side b), and the Mikdash Melech there.

“For thus says the High and Exalted One... I dwell on high and in holiness, and with the crushed and lowly of spirit” (Isaiah 57:15): the One who is highest dwells with the lowliest. The maamar closes with references to the Zohar on Emor (90b) and the commentary Mikdash Melech there.

IN ONE'S AVODAH

A person must cleave to the attributes of the World of Tikkun, the humble kindness of the Chesed of Mah: giving from what he himself needs and not only from his surplus, and not holding back even when a kindness costs him, since his kindness comes from making himself like leftovers. Through this self-nullification G-d's own greatness and great mercy can be revealed upon him.

QUESTIONS FOR DISCUSSION

1. Why does the verse say the land drinks “to” the rain of heaven, and how does the image of drinking to a friend explain it?
2. How does the seal that reverses its image explain both Avraham's kindness and the soul's fiery love?
3. Why does the arousal of “water,” self-nullification, draw a higher response from above than the fiery love of the “mountains”?
4. What separates the Chesed of Mah from the Chesed of Yishmael, when both may give generously?
5. Why can the Thirteen Attributes of “great mercy” rest only on one who makes himself like leftovers?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ארץ הרים

The note quotes the Rebbe's remark there: see Maamarei Admur HaZaken, Hanachos HaRap, p. 134, where this maamar appears with variations.

KEHOT'S NOTE

הערת כ"ק אדמו"ר לעיל עי' יט בהערות וצינונים "ראה מאמרי אדה"ו — הנחות הר"פ ז"ל (ע' קלד) ושם בשינויים". וראה הנסמן להלן ברשימת הכתבי-יד. מאמר זה בשינויים ותוס' הגהות באוה"ת עקב ע' תרכו. תרכט. חלק מהמאמר שבאוה"ת מיוסד על ד"ה והחיות רצוא ושוב הנדפס בסה"מ הנחות הר"פ ע' פב. ולכללות המאמר ראה ג"כ ד"ה קטנתי תשכ"ג. ע' בוך פערטעל שנה, א. חה"ס תקצ"ח ביאור עזה"ד [כ]. [כוונתו לד"ה זו הנדפס באוה"ת עקב ע' תרכו — שנמצא בכוך 318 שנה, א בכותרת: הגה"ס תקצ"ח]. בתוך מאמר זה נכלל מאמר ד"ה לך ה' הגדולה משנת תקע"א שנמצאים הנחות שונות מהמאמר: נוסח א' נדפס במאמרי אדה"ו כתובים כרך ב ע' רכד בכותרת: יום ש"ק פ' תצא ומתחיל "כתיב לך ה' הגדולה". הנחה ב' נדפס במאמרי אדה"ו — הנחות הר"פ ע' קלד ומתחיל "מדת חסדו של אברהם כו' הוא כשיריים". ובא כהמשך לביאור שחורה אני דש"פ עקב. הנחה ג' [הנחת כ"ק אדהאמ"צ]: באוה"ת וירא צ, א. וז"ל אדמו"ר הצ"צ שם: "ולחבין עוד יש להעתיק מה שמצאתי כתוב במ"א ושייך לענין זה וז"ל כ"י מו"ה ז"ל: להבין שרש ענין לשארית נחלתו כו". הנחה ד' נכלל בלקו"ת כאן יז, ד מתיבת "והנה עפ"י יובן הפסוק כו' לשארית נחלתו". כנראה שכ"ק הצ"צ הרכיב שני מאמרים או ביאורים, אחד על פסוק לך ה' הגדולה, ומתי' ומדת חסדו לקוח מביאור ע"פ שחורה אני. ראה ד"ה יביאו לבוש מלי תרכ"ז (בהוצאת תשנ"ט) ע' קצח ואילך.

2 ארץ הרים ובקעות

Moshe describes the Land of Israel: "a land of mountains and valleys; to the rain of heaven it drinks water." The maamar asks why it says "to the rain" (lemetar) and reads it as the earth's own waters rising toward heaven.

דברים י"א:י"א:11 Deuteronomy

והארץ אשר אתם עברים שמה לרשתה ארץ הרים ובקעות למטר השמים תשתהמים:

but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

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KEHOT'S NOTE

דברים יא, יא.

3 למטר השמים

Where does the earth drink from? Rabbi Eliezer says from the ocean; Rabbi Yehoshua says from the upper waters, "as it is said, 'to the rain of heaven it drinks water,'" and describes the clouds rising from the earth to receive the rain.

בראשית רבה י"ג:י"ג:10 Bereshit Rabbah

ומהיכן הארץ שותה? רבי אליעזר אומר? ממימי אוקינוס, דכתיב ואד יעלה מן הארץ. אמר ליה רבי יהושע: וכי מימי אוקינוס לא מים

מלוחים הן?! אמר לו: מתמתקים הן בעבים, דכתיב (שם לו): אשר יזלו שחקים. היכן הם נוזלין? בשחקים. רבי יהושע אומר: מן העליונים, שנאמר (דברים יא): למטר השמים תשתה מים. והעננים מתגברין מן הארץ ועד הרקיע, ומקבלין אותן כמפי הנוד, דכתיב (איוב לו): יזוקו מטר לאדו וחושרים אותן כמין כברה, ואין טיפה נוגעת בחברתה, דכתיב (שמואל ב כב): חשרת מים עבי שחקים. למה הוא קורא אותן שחקים? רבי שמעון ...

From where does the earth receive its [rain] water? Rabbi Eliezer says: From the water of the ocean, as it is written: "A mist would rise from the earth." Rabbi Yehoshua said to him: But is the ocean water not salty? He said to him: It becomes sweetened in the clouds, as it is written: "Which the skies distill" (Job 36:28). Where is it distilled? In the skies. Rabbi Yehoshua says: [Rain comes] from the upper waters, as it is stated: "By the rains of the heavens it drinks water" ...

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- 4 Rabbi Yehoshua: "The whole world drinks from the upper waters, as it is said, 'to the rain of heaven it drinks water'; the clouds rise to the firmament and receive the rain.

תענית ט' ב:י"א:9b Taanit

רבי יהושע אומר: כל העולם כולו ממים העליונים הוא שותה, שנאמר: "למטר השמים תשתה מים", אלא מה אני מקיים "ואד יעלה מן הארץ"? מלמד שהעננים מתגברים ועולים לרקיע, ופותחין פיהן כנוד, ומקבלין מי מטר, שנאמר: "יזוקו מטר לאדו".

William Davidson, Vocalized Aramaic (CC-BY-NC)

- 5 The Gemara explains that a Mishnah about keeping a plow away from a neighbor's wall does not mention irrigation water because it speaks of the Land of Israel, of which it is written, "to the rain of heaven it drinks water."

בבא בתרא י"ט א:י"ח:19a Bava Batra

מחרישה - ותיפוק לקה משום ורעים! בחורש לאילנות. ותיפוק לקה משום מ"א! תנא בארץ ישראל קאי, דכתיב: "למטר השמים תשתהמים".

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- 6 On "All the rivers go to the sea," the Midrash asks where the earth drinks from and brings Rabbi Yehoshua's proof from "to the rain of heaven it drinks water."

Kohelet Rabbah 1:7:1א:ז:1 Kohélet Rabbah

כל הנחלים הלכים אל הים, ומיחין הארץ שותה, רבי אליעזר ורבי יהושע, רבי אליעזר אומר מימי אוקינוס היא שותה, דכתיב (בראשית ב, ו): ואד יעלה מן הארץ והשקה, אמר לו רבי יהושע מימי אוקינוס לא מים מלוחין הן, אמר לו מתמתקין הן בעבים, דכתיב (איוב לו, כח): אשר יזלו שחקים, איכן הם נעשים נוזלים בשחקים. ורבי יהושע אומר ממים העליונים היא שותה, דכתיב (דברים יא, יא): למטר השמים תשתהמים, והעננים מתגברין מן הארץ עד לשמים ...

"All the rivers go to the sea, yet the sea is not full; to the place that the rivers go, they go there again" (Ecclesiastes 1:7). "All the rivers go to the sea," and from where does the earth drink? Rabbi Eliezer and Rabbi Yehoshua, Rabbi Eliezer says: It drinks from the water of the ocean, as it is stated: "A mist went up from the earth [and watered the entire face of the ground]" (Genesis 2:6). Rabbi Yehoshua said to him: "Isn't the water of the ocean salty?" He ...

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7

והארץ לעולם עומדת

On "and the earth stands forever," the Midrash lists ways the earth resembles a person, among them "a person drinks and the earth drinks, as it is said, 'to the rain of heaven it drinks water.'"

Kohelet Rabbah 1:8:ח"א:קוהלת רבה

כָּל הַדְּבָרִים יִגְעִים לֹא יוּכַל וְגו', דְּבַר הַבְּשִׁלָּה מִיִּגְעִין אֶת הָאָדָם, קוֹרָא הַיּוֹם, כְּבֶשֶׁת שָׁמָּה. סָלַע כְּעוֹפֶרֶת, מְעוֹט חֲתִיכוֹת. מִתְפַּלְלוֹת בְּטוֹר מִסְכָּן, חֲתוּכִין שְׂרִיזִין חֲתוּכִין. שׁוֹר מִשְׁפָּט בְּטוֹר מִסְכָּן, תְּרִידִין בְּחֶרֶדֶל. רַבִּי יוֹנָתָן נִשְׁרַע שְׂעָרֶיהָ אֶל לְהִדָּה מִגְדָּלָה דְּצִבְעִיָּה מִיתְאַסִּיָּא, הִנֵּה תָמָן חֵד סֶפֶר, אָמַר, בְּשָׂבִיל שְׂעָרָה בְּאִתָּה לְכָאן לְרַפְּאָתוֹ, אָמַר לָקָה שִׁטְפוּ מְאֹלֶל, וְהָא סְבִית שִׁישׁ בָּה סַעֲל לְרַפְּאָתוֹ, וְאִנִּי הֶעֱתִיקָתִי לְכָאן לְהַחִישׁ מִחִיָּה, קָם וּרְבַע לָקָה עַל רַגְלָיו, אָמַר לָקָה ...

"All matters are wearying; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecclesiastes 1:8). "All matters are wearying; man cannot...." Matters of platitude render a person weary. Koreh hayom - assemble there; literally means "read there." However, koreh can be used to mean assemble (see Deuteronomy 33:19) and hayom is translated in Aramaic as yemama, which is similar to taman, there. Thus, one could say koreh hayom is a type of hint or code for "assemble there." sela ka'oferet - few ...

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8

כי בצלם אלקים עשה את האדם

"Whoever sheds the blood of man... for in the image of G-d He made man." The maamar reads tzelem, "image," as a raised seal whose impression comes out sunken and reversed.

Genesis 9:6:ט'בראשית

שִׁפְךָ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפֹּךְ כִּי בְצִלָּם אֱלֹקִים עָשָׂה אֶת־הָאָדָם:

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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KEHOT'S NOTE

בראשית ט, ו.

9

שאדם הוא כחותם המתהפך

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

KEHOT'S NOTE

ועי איוב (לח, יד). ועי פרדס להרמ"ק ש' ערכי הכינויים ערך אמת [כ].

10

כחותם המתהפך

Of the earth at dawn: "It turns like clay under a seal." The Kehot note points to it for the image of a seal that reverses what it stamps.

Job 38:14:יד"י"א:איוב

תַּתְּהַפֵּךְ כַּחֲמֵר חוֹתֵם וְיִתְצַבּוּ כְּמוֹ לְבוֹשׁ:

It is changed as clay under the seal; And they stand as a garment.

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11

כחותם המתהפך

In the entry "Emes" (truth) of the Gate of Appellations, Rabbi Moshe Cordovero writes that because Tiferes is "like a reversed seal," the letters of tam appear in emes reversed. The Kehot note refers here for the reversed seal.

Pardes Rimmonim 23:1:169ט"א:קס"ט:פרדס רמונים

והנה בהיותה מתייחדת בת"ת למעלה או נקרא מציאותה אליו בסוד שימני כחותם (שה"ש ח ו) ונקרא הוא על שמה אמ"ת. ומפני שהוא כחותם המתהפך מציאות הנשאר בו נעשה [אות מי קודם לת] הפך ת"ם בסוד הצירוף והחתימה (עי בשער הכנויים בד"ה בא יעקב):

Pardes Rimmonim (Public Domain)

12

נעשה ימין למטה

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

KEHOT'S NOTE

ביאור תוס'. [כ].

13

בד"ה שימני כחותם

The maamar "Set me as a seal upon your heart" in Likkutei Torah on Shir HaShirim is the one this maamar keeps citing for the raised and sunken seal and for the straps of the head-tefillin.

KEHOT'S NOTE

לקמן שה"ש. סידור שער התפילין.

14

ואנכי עפר ואפר

Avraham, pleading for Sodom: "Behold, I have ventured to speak..., and I am dust and ashes." The maamar finds here the humility from which Avraham's kindness came.

Genesis 18:27:ז"ח:כ"זבראשית

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֵלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאֲנֹכִי עֹפָר וָאֵפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז. ראה פ' בהר מב, ב.

15

מדת ישמעאל

The note refers here for more on "the attribute of Yishmael," the kindness that gives only from surplus.

KEHOT'S NOTE

ראה תו"ח פ' תולדות ד, א ואילך [בהוצאה החדשה קמה, א]. אזה"ת בראשית כרך א ע' צג, א ואילך.

16

שבחזרתו פרע הקפותיו

On “And he went on his journeys” (Genesis 13:3), Rabbi Elazar son of Rabbi Menachem says that Avram went to pay off his debts. The maamar sees in it a kindness that does not first protect its own needs.

בראשית רבה מ"א:ג' Bereshit Rabbah 41:3

ואברם כנד מאד במקנה בכסף וזוהב - הה"ד (תהלים קה) ויוציאם בכסף וזוהב וגוי וילך למסעיו, במסעות שהלך בהן חזר. אמר רבי אלעזר ברבי מנחם: הלך לפרוע הקפותיו. וגם ללוט ההולך את אברם וגוי ד' דברים טובים היו ללוט בעבור אברם. וילך אברם וגוי וילך אתו לוט. וגם ללוט ההולך את אברם, וישב את כל הרכוש וגם את לוט. ויהי בשחת אלקים וגוי, ויזכור אלקים את אברהם וישלח את לוט מתוך וגוי. וכנגדו היו בניו צריכים לפרוע לנו טובות, לא דיין שלא פרעו לנו טובות אלא רעות. הה"ד (במדבר כב) ...

“Abram was very wealthy in livestock, in silver, and in gold” (Genesis 13:2). “Abram was very wealthy in livestock, in silver, and in gold.” That is what is written: “He took them out with silver and gold...” (Psalms 105:37). “He went on his journeys from the Negev to Beit El, to the place where his tent had been initially, between Beit El and Ai” (Genesis 13:3). “He went on his journeys” - on the same journeys [routes] that he went [to Egypt], he returned. Rabbi Elazar ben Rabbi Menahem said: ...

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KEHOT'S NOTE

ב"ר מא, ג. הובא ברש"י בראשית יג, ג [ילקוט ר' סט. — כ].

17

חייד קודמיו

Rabbi Akiva rules that when only one of two travelers can survive on the water, “your life comes before your fellow’s life.” Avraham did not invoke this rule to keep what he needed.

בבא מציעא ס"ב א'ב' Bava Metzia 62a:2

ורבי יוחנן. האי “וחי אחיך עמך” מאי עביד לקה? מבעי לקה לכדתנא: שנים שהיו מהלכין בדרך ובין אחד מהן קיתוין של מים, אם שותין שניהם - מתים. ואם שותה אחד מהן - מגיע לישוב. דרש בן פטורא: מוטב שישתו שניהם וימותו, ואל יראה אחד מהם במיתתו של חברו. עד שבא רבי עקיבא ולימד: “וחי אחיך עמך”, חייך קודמים לחיי חברך.

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18

שמים עצמו כשיריים

The note points ahead to paragraph 3 of this maamar, where “for the remnant of His heritage” is explained as “for one who makes himself like leftovers.”

KEHOT'S NOTE

ר"ה יז, רע"ב. וראה בהגסמן להלן רע"ד (בפנים).

19

שמים עצמו כשיריים

The Talmud reads “for the remnant (she’eris) of His heritage” as “for one who makes himself like leftovers (she-

yarayim).” Here the phrase describes Avraham; paragraph 3 returns to the verse.

Rosh Hashanah 17b:1-3 א'ג' ראש השנה י"ז ב'א'ג'

למי ששמים עצמו כשיריים. רב הונא רמי, כתיב: “צדיק ה' ככל דרכיו”, וכתב: “והסיד ככל מעשיו”! בתחלה — צדיק, ולבסוף — חסיד. רבי אלעזר רמי, כתיב: “ולך ה' חסד”, וכתב: “כי אתה תשלם לאיש כמעשהו”. בתחלה — “כי אתה תשלם כמעשהו”, ולבסוף — “ולך ה' חסד”.

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20

לעולם למקום נמוך

The note says there is a long addition “there” at this point, apparently in the version of this maamar in Or HaTorah on Eikev.

KEHOT'S NOTE

שם תוסי מרובה כאן. [כ].

21

רשפי רשפי אש

“Set me as a seal upon your heart... for love is strong as death...; its flashes are flashes of fire.” The maamar uses it for the soul’s fiery love; the same verse gives the title of the maamar on seals that it keeps citing.

Song of Songs 8:6 שיר השירים ח'ו"ו

שימיני כחותם עלי לבך כחותם על ידועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה"ש ח, ו.

22

נעשה ימין למטה

According to the note, Or HaTorah on Eikev has a long addition here, after “from left above, it becomes right below.”

KEHOT'S NOTE

שם [באור"ת עקב] יש תוסי מרובה. [כ].

23

בסמוך בד"ה ויאכילך את המן

That maamar explains the manna as dew and “great compassion,” and speaks of a love that comes from the revelation of G-d’s greatness, “His greatness is unsearchable,” too great to be encloded in the worlds.

KEHOT'S NOTE

לעיל יג, ג. במהדורא קמא ומהלשון “בסמוך” נראה שמתחילה סבר להעמיד מאמר זה קודם ד"ה ויאכילך.

24

ארץ היא כנס"י

The note refers to the entries “Eretz” (land) and “Knesses Yisrael” in this lexicon of Kabbalistic terms, for “land” as a name of the Congregation of Israel.

KEHOT'S NOTE

ראה קה"י בערך ארץ וכנס"י.

25

כאברהם שקראו הר

Rabbi Elazar contrasts the forefathers: of Avraham “mountain” is written (“on the mountain of Havayah it will be seen”), of Yitzchak “field,” and Yaakov called it “house.” Here the “mountain” stands for the soul’s surge upward.

Pesachim 88a:4 ד"א: פסחים

אֵלָא, לֹא כְּאַבְרָהָם שֶׁכְּתוּב בּוֹ הָהָר, שֶׁנֶּאֱמַר: “אֲשֶׁר יֵאמַר הַיּוֹם בְּהָר הַיֵּהוָה”, וְלֹא כִּי־יִצְחָק שֶׁכְּתוּב בּוֹ הַשָּׂדֶה, שֶׁנֶּאֱמַר: “וַיֵּצֵא יִצְחָק לְשׂוּחַ בַּשָּׂדֶה”, אֵלָא כִּי־עֵקֶב שֶׁקָּרָא “בֵּית”, שֶׁנֶּאֱמַר: “וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֱלֹהִים”.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ראה פסחים פח, א.

26

ויש במרירות כו'

The note says the manuscript has a long addition here, after “love with bitterness.”

KEHOT'S NOTE

[בכתי"י] תוסי' מרובה כאן [כ]. ראה אוה"ת כאן.

27

ונשב בגי'א

“And we dwelt in the valley opposite Beis Peor.” The maamar refers to the discourse “Hear, O Israel” for the “valley” as self-nullification.

Deuteronomy 3:29 ג'כ"ט: דברים

וְנָשָׁב בְּגִי'א מוֹל בֵּית פְּעוֹר:

So we abode in the valley over against Beth-peor.

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

28

לך' ה' הגדולה

David's blessing: “Yours, Havayah, is the greatness and the might and the beauty...” The maamar reads “the greatness” (Gedulah) as G-d's kindness, which flows from His greatness.

I Chronicles 29:11 י"אכ"ט: דברי הימים א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׂמִים וּבְאֶרֶץ לְךָ ה' הַמְּמִלְכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

29

לך' ה' הגדולה והוא מדת החדס

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

KEHOT'S NOTE

שהאר"ז קראו למדת הגדולה מדת החדס.

30

וכידוע אשר ד' אותיות הוי' הן דו"ר רוי"ד

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

KEHOT'S NOTE

ראה לעיל בלק עג, א. וש"נ.

PARAGRAPH 2

31

הנמשך ע"י אש

The note says the manuscript has a long addition here, after “the arousal from above that is drawn down through fire.”

KEHOT'S NOTE

[בכתי"י] תוסי' מרובה כאן [כ]. ראה אוה"ת כאן.

32

ולא יכנף עוד

“...and your Teacher will no longer be hidden, and your eyes will see your Teacher.” The maamar uses it for a revelation of the Infinite Light without concealing garments.

Isaiah 30:20 ל'כ"י: ישעיהו

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צָר וּמִים לֶחֶץ וְלֹא־יִכְנֹף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רְאוּת אֶת־מוֹרֶיךָ:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישע"י ל, כ.

33

ארמי יעקב מים ליין

The text itself refers to the Zohar on Balak, at the end of 189a, where Yaakov's mixing of water into wine is treated “somewhat differently.”

Zohar, Balak 6:78-86 י"ח-פ"ז: ספר הזוהר, בלק ו'

All issue from the ancient holy supernal Wine, which Jacob presses from a certain Vine. Therefore it was that Jacob presented to Isaac the wine which was fitting for him. That wine proceeds from grade to grade up to Joseph the Righteous, who is David the Faithful.

The Zohar; London, Soncino Press, 1933 (Public Domain)

34

שיחזור וישתה לו

The note says the manuscript has a long addition here, after “so that he will drink to him in return.”

KEHOT'S NOTE

[בכתי"י] תוסי' מרובה שם. [כ]. ראה אוה"ת כאן.

35

(פי' שזהו העלאת

The note observes that the bracket opened here seems to lack its close, and that in one manuscript of this maamar the bracket ends after the word tzarasani.

KEHOT'S NOTE

לכאוי חסר סיום המוסגר. ובכתי"י אחד (950 א, א) שם נמצא מאמר זה סיום המוסגר אחר תיבת צרתני כנ"ל.

36

ונתתי גשמיכם

“I will give your rains in their season, and the land will yield its produce.” The bracket refers to the maamar on “If you walk in My statutes,” which explains these rains.

Leviticus 26:4 ד'כ"ו: ויקרא

וְנָתַתִּי גְשָׁמֵיכֶם בְּעֵתָם וְנָתַתִּי הָאֶרֶץ יְבוּלָה וְעַץ הַשָּׂדֶה יִתֵּן פְּרִי־וֹ:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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37 ניסוך המים שהי' בחג הסוכות

The Gemara finds a hint of the water libation in the Torah: the extra letters in the Sukkos offerings of the second, sixth and seventh days spell mayim, "water." The maamar explains its inner meaning as self-nullification.

Sukkah 45a מ"ה סוכה

Taanit 2b:16-17 י"ז-י"ז:ט"ז תענית

רבי עקיבא אומר: בששי בחג הוא מזכיר, שנאמר בששי: "ונסכיה", בשני ניסוכין הכתוב מדבר — אחד ניסוך המים, ואחד ניסוך הניזון. אימא תרניהו דחמרא! סבר לה כרבי יהודה בן בתירה, דאמר: רמזי מציא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

סוכה מה, א. תענית ב, ב.

38 חכמה כח מה

The Zohar divides the word Chochmah into koach mah, "the power of 'what.'" The maamar uses it to identify the water libation with self-nullification.

Zohar III, 34a ז"ג לד, א

KEHOT'S NOTE

ז"ג לד, א. הקי' ת"ז בתחלתה. ובכ"מ.

39 ועד"ז יובן מ"ש בזהר בלק. . ע"ש במק"מ

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"דהיינו כששורה בבייע על מט"ט וסג"ל כן פי' במק"מ בשם הרח"ו, וכ"כ אדמו"ר נ"ע דלא כהרמ"ז — אוה"ת שה"ש כרך ב ע' שפג. וראה באוה"ת בראשית כרך ו כפ' וחי תתשכד, ב.

PARAGRAPH 3

40 בשמע"צ אומרים מוריד הגשם

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

KEHOT'S NOTE

טושיע או"ח סי' קיד, א. תרס"ח, ב.

41 מוריד הגשם

"We begin to say 'He causes the wind to blow and the rain to fall' in the second blessing, in the Musaf prayer of the last Yom Tov of the festival," that is, Shemini Atzeres. The maamar explains what this rain is.

Shulchan Arukh, Orach Chayim 114:1 אורח חיים ערוך, שולחן ערוך קיד"א:

דין הזכרת הרוח וגשם וטל. ובו ט סעיפים: מתחילין לומר בברכה שנייה משיב הרוח ומוריד הגשם בתפלת מוסף של י"ט האחרון של חג ואין פוסקין עד תפלת מוסף של י"ט הראשון של פסח:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

42 מקרב איש ולב עמוק

"...and the inward part of a man, and a deep heart." Here it describes the innermost depth of the soul, where the revelation from above is received.

Psalms 64:7 ז:ס"ד תהילים

יחפש"עולת תמנו חפש מחפש וקרוב איש ולב עמוק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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

43 וארז"ל בפ"ב דר"ה דף י"ז

Or HaTorah sums up the idea: since the Thirteen Attributes of Mercy come from G-d's greatness, which is unsearchable (therefore He is "slow to anger and abundant in kindness"), they cannot be drawn into one who is full of self and self-importance, for greatness belongs only to the Creator.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תצא תוכן הענין שנתבאר, וז"ל: "ותוכן הענין כיון שיג"מ נמשכים מבחי הגדולה מה שלגדולתו אין חקר, לכן הוא ארך אפיים וגדל חסד, לכן א"א שיומשכו במי שהוא בבחי' יש וגדלות, שאין גדולה אלא ליצר בראשית" ע"ש.

44 מי א-ל כמוך נושא עון

"Who is a G-d like You, who bears iniquity and passes over transgression for the remnant of His heritage..." The maamar sets out to explain why forgiveness reaches "the remnant."

Micah 7:18 ז:י"ח מיכה

מייאל כמוך נושא עון ועבר עליךשע לשארת נחלתו לא-החזיק לעד אפו כייחפץ חסד הוא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח. באוה"ת פ' וירא כרך א צא, א מציין הצ"צ שכאן בלקו"ת נתבאר בדרך קצרה "כל מה שבי' מו"ח ז"ל באריכות" וראה שם באריכות.

45 למי שמשעים עצמו כשיריים

Rabbi Acha bar Chanina reads "for the remnant of His heritage" as "and not for all His heritage": for one who makes himself like leftovers. The maamar builds its explanation of the verse on this.

Rosh Hashanah 17b:1-3 ג'א-ג'ב ראש השנה י"ז

למי שמשעים עצמו כשיריים. רב הונא רמי, כתיב: "צדיק ה' בכל דרכיו", וכתיב: "וחסיד בכל מעשיו"! בתחלה — צדיק, ולבסוף — חסיד. רבי אלקעזר רמי, כתיב: "ולך ה' חסד", וכתיב: "כי אתה תשלם לאיש כמעשהו". בתחלה — "כי אתה תשלם כמעשהו", ולבסוף — "ולך ה' חסד".

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46 לך ה' הגדולה והגבורה

David's blessing names G-d's attributes in the order greatness, might, beauty. The early Kabbalists' names Gedulah, Gevurah, Tiferes follow the verse.

I Chronicles 29:11א"ט:י"ט דברי הימים א

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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47 מקובלים הקדמונים

Where our text says "the early Kabbalists," Or HaTorah on Vayeira reads "before the Pardes and Etz Chaim," and Or HaTorah on Eikev says "the Kabbalists."

KEHOT'S NOTE

באור"ת וירא שם צ, א מציין "שלפני הפרדס והע"ה". ובאור"ת פ' עקב עי תרכט "המקובלים". במאמרי אדה"צ כתובים כך ב עי רכד "המקובלים הראשונים" שלפני הארז"ל.

PARAGRAPH 4

48 לגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is unsearchable." The maamar makes this unsearchable greatness the source of G-d's kindness.

Psalms 145:3ג"ג:תהילים קמ"ה

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג. ראה באור"ת שם צא, ב בענין זה.

49 ארך אפים וגדל חסד

"Gracious and merciful is Havayah, slow to anger and great in kindness." The maamar reads erech apayim as "long of face" and derives the greatness of kindness from it.

Psalms 145:8ח"ח:תהילים קמ"ה

חנון ורחום ה' ארך אפים וגדל חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח.

50 באור פני מלך חיים

"In the light of the king's face is life, and his favor is like a cloud of the late rain." The maamar reads it of G-d, the

King, linking life and kindness to His "face."

Proverbs 16:15ט"ו:ט"ז משלי

באור-פני-מלך חיים ורצונו כעב מלקוש:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

משלי טז, טו. ראה לעיל מסעי צג, ג.

51 רב חסד

Among the Thirteen Attributes of Mercy: "slow to anger and abundant in kindness and truth." The maamar calls this boundless kindness "the attribute of 'abundant in kindness.'"

Exodus 34:6ו"ד:שמות

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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52 רב חסד

The text itself refers to the Idra of Parshas Nasso in the Zohar, 133b. According to Likkutei Torah on Masei, it explains there at length that "His goodness never ceases."

ספר הזהר, האדרא רבא ט"ו:קל"ד-15:134-17:147 Zohar, Idra Rabba
י"ז:קמ"ז

53 עיין בזהר באדרת נשא דקלי"ג ע"ב

The note adds a reference to Or HaTorah on Vayeira alongside the Zohar's Idra of Nasso, for the boundless kindness of "abundant in kindness."

KEHOT'S NOTE

ראה גם באור"ת פ' וירא צ, ב.

54 קדמון לכל הקדומים

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

KEHOT'S NOTE

ת"ז (קכ, א). [כ].

55 קדמון לכל הקדומים

The Kehot note gives the Tikkunei Zohar (120a) as the source of the phrase "primordial before all that is primordial," said of G-d, who precedes everything.

Tikkunei Zohar 120a:5ח"א:תקוני הזהר ק"ב

... אדם קדמא עלאה דכלהו, כתר עליון, סתים וטמיר, סתים דכל סתמין, עלת העלות, קדמון לכל קדומים, בגין האי אדם קדמון אתמר בעלת העלות, ואיהא אצלו אמן, ולהוא קדמון אמר (בראשית א כו) נעשה אדם בצלמנו כדמותנו, אנת יהיב כל ציוריו וכל דיוקניו וכל תקוניו סתמין, וכל אבריו דכל מיניו, ואנת (ניא ואנא) יהיב חילא בקה דאשתמודענא (דישתמודע) בקה, דאם לא יהיב לקה שכל הא לא כיל למנדע אמונה דילי, ובדא יהא שליט על כל חילי ...

Tikkunei Zohar - Vocalized (Public Domain)

56

כי גאה גאה

The Song at the Sea: “I will sing to Havayah, for He is highly exalted.” The maamar quotes it for G-d’s greatness, which belongs to Him alone.

שמות ט”ו:א: Exodus 15:1

אז לשיר־משה ובני ישראל את־השירה הזאת לה' ויאמרו לאמר אֲשִׁירָה לה' כִּי־גָאָה גָאָה סוֹס וְרֹכֶבּוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

57

ולכן נקרא ארץ ישראל בשם ארץ כנען

The note points to the beginning of Torah Ohr on Vayeshev for the name “the land of Canaan” as a term of submission.

KEHOT'S NOTE

ראה גם תו”א פ’ וישב בתחלתו ובהו”ת פ’ וישב ע’ רנא, ב.

58

לשון הכנעה וביטול כמ”ש לעיל

The note identifies the place “above,” earlier in Likkutei Torah on Eikev, where “Canaan” is explained as a term of submission and self-nullification.

KEHOT'S NOTE

טז, ג.

PARAGRAPH 5

59

זהו מדת חסד לאברהם

The note refers to the Rebbe’s own note on these words, “And this is the attribute of ‘kindness to Avraham’”; its content is not given here.

KEHOT'S NOTE

ראה הערת כ”ק אדמו”ר בהערות וצינונים לכאן.

60

חסד לאברהם

“You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from days of old.” The verse closes the passage that opens “Who is a G-d like You... for the remnant of His heritage”; the maamar names Avraham’s attribute by it.

Micah 7:20: מיכה ז’

תתן אמת לעֶיֶקבֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתִּינוּ מִיָּמֵי קֶדֶם:

Thou wilt show faithfulness to Jacob, mercy to Avraham, As Thou hast sworn unto our fathers from the days of old.

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61

ואנכי עפר ואפר

Avraham’s words when pleading for Sodom: “and I am dust and ashes.” The maamar finds in them the source of

his kindness.

בראשית י”ח:כ”ז: Genesis 18:27

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֵלְתִי לְדַבֵּר אֶל־אֲדֹנָי וְאֶנְכִי עֹפֹר וָאֶפֶר:

And Abraham answered and said: ‘Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז.

62

קטנתי מכל החסדים

Yaakov’s prayer before meeting Esav: “I am too small for all the kindnesses and all the truth that You have done for Your servant.” The maamar pairs it with Avraham’s “dust and ashes.”

בראשית ל”ב:י”א: Genesis 32:11

קִטְנֹתִי מִכָּל הַחֲסָדִים וּמִכָּל־הָאֱמֻנָה אֲשֶׁר עָשִׂיתָ אֶת־עַבְדְּךָ כִּי בְּמַקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵייתִי לְשָׁנִי מִחֲנוֹת:

I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

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KEHOT'S NOTE

בראשית לב, יא.

63

כמ”ש באגה”ק

There the Alter Rebbe brings what he heard from his teacher on “I am dust and ashes”: Avraham said it of the supernal Chesed shining in his soul, which bears no comparison to the Chesed of Atzilus, as ash bears none to the tree it came from.

KEHOT'S NOTE

סיי טו.

PARAGRAPH 6

64 אבל בחי' וגדל חסד ורב חסד זהו בבחי' א”א שלמעלה מהאצילות

According to the note, Or HaTorah on Beha’aloscha quotes this passage, and Or HaTorah on Vayeira explains at length how “great in kindness” and “abundant in kindness” belong to Arich Anpin, above Atzilus.

KEHOT'S NOTE

מובא באוה”ת פ’ בהעלותך ע’ שלד ע”ש. וראה מאמרי אדה”י כתובים כרך ב ע’ רכד ואילך. ביאור ענין זה ובאריכות באוה”ת פ’ וירא צא, ב.

65

חסד דלגאו וחסד דלבר

The text refers to the Zohar “there,” the Idra of Parshas Nasso (133b) cited in paragraph 4, for the distinction between an inner Chesed and an outer Chesed.

ספר זוהר, האדרא רבא ט”ו:קל”ד-יד:147-134: Zohar, Idra Rabba

משבחה”כ שמעולם התהו ונתהו בחי' חסד דישמעאל

The note refers there for a lengthy discussion of how the Chesed of Yishmael came into being from the shattering of the vessels of Tohu.

KEHOT'S NOTE

ראה בארוכה באוה"ת פ' וירא צג, ב.

PARAGRAPH 7

67 בד"ה ויהי בשלח פרעה
The note identifies the discourse as the one in Torah Ohr on Beshalach; according to this maamar, it discusses "how much erech apayim there is before Him."
KEHOT'S NOTE

תו"א פ' בשלח.

68 בביאור ע"פ שחורה אני
The explanation of "I am black but comely" there speaks of two kinds of "blackness" of the soul: its descent from its place of honor, and its being en clothed in a physical body and in mitzvos done with physical things, such as tzitzis of wool and tefillin of parchment.

Song of Songs 7:3: שיר השירים ז'ג:3

שְׁרָרָה אֲנִי הַסֹּהֵר אֶל־יְחִסְרֵי הַמֶּזֶג בְּטֶגֶח עֲרֵמַת חֲטִים סוּגָה בְּשׁוֹשָׁנִים:

Thy navel is like a round goblet, wherein no mingled wine is wanting; Thy belly is like a heap of wheat Set about with lilies.

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KEHOT'S NOTE

לקמן שה"ש ז, ג [כך מציין באוה"ת פ' וירא צג, ב].

PARAGRAPH 8

69 לעושי רצונו עאכו"כ
One of the two places the Kehot note gives for the saying "If for those who transgress His will it is so, for those who do His will, how much more so." The maamar applies it to the sitra achra and to the self-nullified.

Nedarim 50b:10: נדרים נ"ב:10

רבי עבד לכה הלולא לרבי שמעון ברבי, כתב על בית גננא: עשרין וארבעה אלפין ריבואין דינרין נפקו על בית גננא דין, ולא אומניה לבר קפרא. אמר לכה: אם לעוברי רצונו כה — לעושי רצונו על אחת כמה וכמה. אומניה, אמר: לעושי רצונו בעולם הזה כה — לעולם הבא על אחת כמה וכמה.

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Makkot 24b:1-2: מכות כ"ד ב:א-ב:2

באש, ולא נבכה! אמר להן: לכה אני מצחק, ומה לעוברי רצונו כה, לעושי רצונו על אחת כמה וכמה. שוב פעם אחת היו עולין לירושלים, כיון שהגיעו לחר הצופים קרעו בגדיהם, כיון שהגיעו לחר חבית ראו שועל שצא מבית קדשי הקדשים, התחילו הן בוכין ורבי עקיבא מצחק. אמרו לו: מפני מה אתה מצחק? אמר להם: מפני מה אתם בוכים? אמרו לו: מקום שכתוב בו "והזר הקרב יומת", ועכשיו שועלים הולכו בו, ולא נבכה!?

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KEHOT'S NOTE

נדרים נ, ב. מכות כד, ב.

PARAGRAPH 10

70 וברחמים גדולים אקבצך
"For a small moment I forsook you, and with great mercy I will gather you." The maamar takes "great mercy" as the Thirteen Attributes, which flow from G-d's greatness.

ישעיהו נ"ד:7: Isaiah 54:7

כְּרַגַּע קָטָן עָזַבְתִּיךָ וּבְרַחֲמִים גְּדֹלִים אֶקְבֹּצְךָ:

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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KEHOT'S NOTE

ישע"י נד, ז.

71 ולגדולתו אין חקר
"And His greatness is unsearchable": the source from which, according to the maamar, the Thirteen Attributes of Mercy are drawn.

Psalms 145:3: תהילים קמ"ה:3

גָּדוֹל הוּא וּמֵהָלָל מְאֹד וְלִגְדֻלְתּוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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72 "For thus says the High and Exalted One, who dwells forever, whose name is Holy: I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." The maamar ends with it: the highest revelation rests on the lowly.

ישעיהו נ"ז:15: Isaiah 57:15

כִּי כֹה אָמַר רִם וְנִשְׂא שָׁכֹן עַד וְקָדוֹשׁ שָׁמוּ מְרוֹם וְקָדוֹשׁ אֲשַׁכּוֹן וְאֶת־דָּכָא וּשְׁפִל־רוּחַ לְהַחְיִית רוּחַ שְׁפִלִים וּלְהַחְיִית לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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73 ואת דכא ושפל רוח
The text itself refers to the Zohar on Parshas Emor, at the end of 90b, together with the commentary Mikdash Melech there, for this idea.

ספר זוהר, אמור י"א:ל"ו-י"ג:מ"ו: Zohar, Emor 11:36-13:46

And because G-d is served by the hand of the priest, who is holy, the priest is served by one who is sanctified by his purity, to wit, the Levite. The ordinary man, too, is served i.e. should have water poured over his hands, v. Shulcan Aruch. by one who has already sanctified himself, and thus Israel are set apart in holiness to serve the Holy One, blessed be He.' He further expounded the verse: "Salvation is the L-rd's; thy blessing be upon thy people" (Ps. 3, 9). 'We have learnt', ...

The Zohar; London, Soncino Press, 1933 (Public Domain)



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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