LIKKUTEI TORAH · SUKKOS · MAAMAR 1

ושאבתם מים בששון ממעיני הישועה

And you shall draw water with joy from the wellsprings of salvation

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The three stages of the Temple service, the heavenly fire on the altar all year, the Sukkos water libation, and Shemini Atzeres that holds them in, are three stages of love in the heart: fiery love aroused in prayer, the quiet self-nullification of nearness, and the lasting hold of that nullification through Torah study.

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

THE BIG IDEA

The three stages of the Temple service, the heavenly fire on the altar all year, the Sukkos water libation, and Shemini Atzeres that holds them in, are three stages of love in the heart: fiery love aroused in prayer, the quiet self-nullification of nearness, and the lasting hold of that nullification through Torah study.

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

Throughout the year a heavenly fire in the shape of a lion consumed the offerings; on Sukkos water was poured on the altar; and on the eighth day there was an "atzeres," a holding-in of all these levels. Without a Temple, each person must find these stages in his own heart. The fire is the natural love of the G-dly soul, aroused openly in prayer, which burns away the "strange fires" of the animal soul, above all anxiety over livelihood. It is brought down by the "ordinary fire" of honest self-reckoning: the humbling of the Days of Awe (the left hand that pushes away) is the plowing in which the year's tzedakah is sown, and from which the great love of Sukkos (the right hand's embrace) sprouts. Higher than fire is water: the self-nullification of one who is near, like a son beside his father, whose love stays within, as in the silent Amidah. To keep it after prayer, one needs Torah study, which is Shemini Atzeres, a holding-in of the water. The water must be drawn from two hidden wellsprings, two kinds of "dust": a humble soul and the Torah clothed in physical matters.

OUTLINE

1 **Fire, water and the eighth day** ¶1–2

The altar's fire, the Sukkos water libation and Shemini Atzeres are to be found in every person's inner service of G-d.

2 **The fire of prayer** ¶3–4

The heart has two altars; the natural love aroused in prayer is the heavenly lion-shaped fire, which burns away strange fires such as worry over livelihood.

3 **The left hand and the right hand** ¶5–6

The humbling of the Days of Awe plows the heart, so that the year's tzedakah is sown and grows into the great love of Sukkos: the right hand's embrace, crowned by an encompassing light, embodied in the sukkah.

4 **The ordinary fire** ¶7

Self-reckoning and the bitterness it brings are the ordinary fire that prepares for the fire from above.

5 **Water: the love of nearness** ¶8–10

The water libation is bittul, the hidden love of one who stands close to the king, expressed in the silent Amidah; but it fades after prayer.

6 **Shemini Atzeres: holding in the water** ¶11–12

Torah study fixes the Amidah's self-nullification all day; this is the atzeres of the eighth day, rooted in Binah, the heart.

7 **The two wellsprings** ¶13–15

The water is drawn from two hidden sources, the humble soul and the Torah, two kinds of "dust" that correspond to Abba and Imma.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

תורת מנחם – • שבת חול המועד סוכות, ה'תשי"ט • 5719 • ד"ה ושאבתם מים בששון ממעיני הישועה
ספר המאמרים תשי"ט P. לח

The Rebbe opens from the Temple service. All year bulls, rams, lambs and goats were offered with a wine libation, and on Sukkos a water libation was added. Since every Jew took part in the offerings through the anshei maamad, every Jew had to understand them, and all the more now, when prayer was instituted to correspond to the daily offerings, each person must find their meaning in his own soul. The maamar then addresses two explanatory issues: the variation in the amount of the wine libation among bulls, rams and lambs, and the water libation's having no measure.

Wine is Binah, contemplation in Pesukei DeZimrah and Shema. Contemplation produces a fiery love, which is the upward movement of the offering's fire. But 'He did not create it for chaos,' so the ascent must be matched by a drawing-down. A flame needs a wick that is thick enough, and the lights of Tohu withdrew from their vessels because the vessels were too few and too fine. The libations are that drawing-down, so the greater the fire (bulls), the greater the libation. Water is Chochmah, the bittul bimetzius of Shemoneh Esrei, like one prostrate before the King. That bittul comes from the King's side rather than from a person's own grasp, so it is equal in everyone and has no measure. Higher still is the 'frozen water' of the firmament, a bittul to the essence of ayin before it is drawn down. The yearly order rises from Pesach (katnus Abba) to this water of Sukkos, which is drawn 'with joy.' The embrace of 'His right hand' is a makif, like a father hugging a small child. The joy that follows the atonement of Yom Kippur breaks all bounds: the King reveals and gives His hidden treasures as a gift, 'My spirit,' from the Essence above all names. That joy carries over into expansiveness in avodah and in material blessing.

The lesson: The joy of Sukkos should not stay within the festival. It is meant to break through every concealment, so that a person's whole service of G-d becomes expansive, and this brings expansiveness in material blessing as well.

The fire from above אש של מעלה

The heavenly fire that consumed the offerings, in the shape of a lion; in the soul, the natural love for G-d that blazes openly in prayer.

Strange fire אש זרה

Any passion not directed to G-d, including anxious worry over livelihood, which the fire of prayer must burn away.

The natural love אהבה הטבעית

The love of G-d inherited from Avraham that every Jewish soul has; the outer dimension of the heart.

Great love אהבה רבה

The higher love of the inner dimension of the heart, the right hand's embrace revealed on Sukkos.

Self-nullification ביטול

Feeling oneself as nothing before G-d; the "water" that cools the fire into a quiet, inward love.

Atzeres עצרת

Shemini Atzeres read as holding in, keeping the water of self-nullification absorbed within a person through Torah study.

Two kinds of dust בי בחינות עפר

The humble soul "like dust to all" and the Torah clothed in physical matters: the two hidden wellsprings of living water.

SECTION 1 · ¶1–2

Fire, water and the eighth day

1 ושאבתם מים[1] בששון[2] ממעיני הישועה. כתיב ביום השי"ע [השמיני עצרת] תהיה לכם. פי' כי בכל השנה היו מקריבין על גבי המזבח פרים ואילים וכבשים ושעירים

"And you shall draw water with joy from the wellsprings of salvation." It is written, "On the eighth day, there shall be an atzeres [a holding-in] for you." The explanation: throughout the year they would offer upon the altar bulls, rams, lambs and goats,

> The maamar opens with Isaiah's verse about drawing water from the wellsprings of salvation, which the Sages connect with the water drawn for the Sukkos water libation, and pairs it with the Torah's verse for the eighth day, Shemini Atzeres. It then begins to describe the altar's service all year: bulls, rams, lambs and goats.

ואש של מעלה[3] היה יורד על המזבח כדמות אריה רובץ ותאכל אותם ובחג הסוכות היו מנסכין מים על גבי המזבח וניסוך המים כל שבעה.[4,5] אך ביום השמיני עצרת[6] תהיה לכם לכל הבחינות הללו.[7]

and fire from above would descend upon the altar in the likeness of a crouching lion and consume them. And on the festival of Sukkos they would pour water upon the altar, and the water libation [lasted] all seven [days]. But on the eighth day, "there shall be an atzeres for you" for all these levels.

> The Talmud (Yoma 21b) records that the heavenly fire on the altar crouched like a lion; it places this in the First Temple, for in the Second the fire was seen crouching like a dog. On Sukkos water was also poured on the altar, all seven days; and the eighth day's atzeres (plainly a day of assembly, when work is held back) is read here as a holding-in that keeps all these levels within, as paragraph 12 explains.

2 וביאור ענין זה כי הנה עכשיו שאין לנו בית המקדש ולא מזבח צריך כל אחד למצוא דברי חפץ בנפשו

The explanation of this matter: now that we have no Holy Temple and no altar, each person must find "words of delight" in his soul,

> Without a Temple and an altar, the Alter Rebbe says, each person must still find the meaning of these services within himself. "Words of delight" is Koheles' phrase for the worthwhile words he sought; here it means finding these matters in one's own soul.

ולהבין איך כל הבחינות עליונות של מעלה הם למטה בעבודת ה' שבלב כל אחד ואחד

and understand how all the supernal levels above are [present] below, in the service of G-d that is in the heart of each and every one.

> Every level of the Temple service above has a counterpart below, in the service of G-d that happens in the heart.

ובכל דור חייב אדם לראות בנפשו ענין בחינת אש ששורף ומכלה את הקרבנות פרים ואילים וכבשים כו'. ובחינת ניסוך המים שבחג ובחינת יום השמיני שבו עצרת כל הבחינות הנ"ל.[8]

And in every generation a person is obligated to see in his soul the matter of the level of fire that burns and consumes the offerings, the bulls, rams, lambs, etc.; the level of the water libation of the festival; and the level of the eighth day, on which is the atzeres [holding-in] of all the levels mentioned above.

> The words "in every generation a person is obligated to see" echo the Passover Haggadah. Each person must find in himself the three stages of paragraph 1: the fire that consumes the offerings, the water libation of Sukkos, and the eighth day that holds them all in.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5719,** ד"ה ושאבתם מים בששון ממעיני הישועה
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> The Alter Rebbe states that, without a Temple, each person must find the altar's service in his soul. The Rebbe grounds this obligation in halachah. Even when the Temple stood, every Jew shared in the offerings through the anshei maamad, his emissaries, so each needed to know what they meant. All the more so now, when prayer was instituted in place of the daily offerings.
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> The Alter Rebbe: צריך כל אחד למצוא דברי חפץ בנפשו
>
> The Rebbe: היו גם אנשי מעמד שהם שלוחי כל ישראל

SECTION 2 · ¶3–4

The fire of prayer

3 והנה אמרו רז"ל [רבותינו זכרונם לברכה] תפלות כנגד תמידין[9] תקנום והענין כי עבודה שבלב זו תפלה[10] והלב הוא רומז כנגד המזבח[11] וכשם שהיו ב' מזבחות פנימי וחיצון כך יש בלב ב' בחי'[12] חיצוניות הלב ופנימיות הלב כנודע

Now, our Sages, of blessed memory, said: "The prayers were instituted to correspond to the daily offerings." The matter is that "the service of the heart — this is prayer," and the heart alludes to the altar. And just as there were two altars, an inner one and an outer one, so there are two levels in the heart: the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, as is known

> The Talmud teaches that the prayers were instituted in place of the daily offerings, and that prayer is "the service of the heart." So the heart is the altar: as the Temple had an outer altar for the animal offerings and an inner golden altar for incense, the heart has an outer and an inner dimension. The Kehot note traces the comparison of the heart to the altar to earlier works, the Akeidas Yitzchak (Tzav) and the Rema's Toras HaOlah.

(וכמ"ש בזח"ג [בזהר חלק ג] פ' צו ד"ל ע"ב[13] דמזבח הפנימי נק' קול דממה דקה[14,15] שהוא בחי' קלא פנימאה ונקרא ג"כ מזבח הזהב והיא בחי' אהבה רבה שמבחינת כמעלת הזהב על הכסף כו' וע' מזה ג"כ בזח"ג [בזהר חלק ג] פרשה בהעלותך דקנ"א ע"ב ובפרדס בעה"כ [בערכי הכינויים] ערך מזבח.[16]

(as is written in Zohar III, Parshas Tzav, p. 30b, that the inner altar is called "a still, small voice," which is the level of the inner voice; it is also called the golden altar, and it is the level of great love (ahavah rabbah), which is of the level [that surpasses the other] as gold surpasses silver, etc. See also on this in Zohar III, Parshas Behaalos'cha, p. 151b, and in Pardes, Erchei HaKinuyim, the entry "Mizbe'ach" [altar].

> The Zohar (Tzav, 30b) speaks of two altars, an inner golden altar for the fine incense and an outer one for the offerings, and calls the inner one "a still, small voice," from Eliyahu's vision; in the heart it is great love (ahavah rabbah), finer than the natural love as gold is finer than silver. In Beha'alos'cha (151b) the Zohar adds that the outer altar draws from the inner one, and Pardes Rimonim, Rabbi Moshe Cordovero's Kabbalah, has an entry on the altar in its dictionary of terms (Erchei HaKinuyim). In Likkutei Torah, Shelach (16:14), the Alter Rebbe cites this same Zohar and calls the still, small voice "the inner voice."

ויובן עוד ענין ב' בחי' אלו ממ"ש בד"ה שיר השירים בענין ב' בחי' כלה ע"ש וזהו עצמו ענין ב' בחי' מזבח הנ"ל),

The matter of these two levels will be further understood from what is written in the discourse beginning "Shir HaShirim," concerning the two levels of kallah [bride]; see there. And this itself is the matter of the two levels of altar mentioned above.)

> In Likkutei Torah, Shir HaShirim (1:1-2), the Alter Rebbe explains that kallah (bride) has two senses: kilayon, a consuming in which every desire of one's own ceases, and "kalsah nafshi," "my soul longs," the yearning of one who still feels himself and wants to be absorbed in G-d. These, the maamar says, are the same two levels as the two altars of the heart.

וכשם שהיו מקריבין על מזבח החיצון כל הקרבנות פרים ואילים וכבשים כו'.[17] כך צריך כל אחד בתפלתו לעורר את האהבה הטבעית בלבו שהוא בחינת חיצוניות שבלב בלבד שתתלהט כרשפי אש בהתגלות הלב והוא בחינת אש של מעלה שיורד בדמות אריה לשרוף הקרבנות

And just as they would offer upon the outer altar all the offerings, bulls, rams, lambs, etc., so must each person, in his prayer, arouse the natural love in his heart, which is the level of the outer dimension of the heart alone, so that it blaze like flashes of fire in the revealed [part] of the heart. This is the level of the fire from above that descends in the likeness of a lion to burn the offerings

> As all the animal offerings were brought on the outer altar, so in prayer one must arouse the natural love for G-d that every Jew has, which belongs only to the outer dimension of the heart, until it burns openly like flashes of fire. This revealed, fiery love is the inner counterpart of the heavenly fire that came down like a lion and consumed the offerings.

(וע"ש פרשה צו) (דל"ב ע"ב ודל"ג א') ע"פ ותצא אש דא אוריאל[18] ובפי' הרמ"ז [הרב משה זכות] שם. ובדף כ"ז כתב דאוריאל גימטריא אברהם.[19]

(see there [in the Zohar], Parshas Tzav) (p. 32b and p. 33a), on "And fire went out" — "this is Uriel," and in the commentary of the Ramaz there. And on p. 27 he writes that Uriel is numerically equal to Avraham.

> The Zohar in Tzav (33a), on "And fire went out from before Havayah and consumed the burnt-offering on the altar" (Leviticus 9:24), says "this is Uriel," the angel who appeared as a flame on the altar, crouching over the offering. The Ramaz, Rabbi Moshe Zacuto, in his commentary on the Zohar, notes that Uriel (1+6+200+10+1+30) equals Avraham (1+2+200+5+40): 248.

ונודע דאהבה הטבעית שבנפש האלקית היא ירושה לנו מבחי' חסד לאברהם,[20] ועד"ז נתבאר כאן שבחי' התעוררות גילוי אהבה הטבעית זהו בחי' אש שלמעלה.

It is known that the natural love in the G-dly soul is an inheritance to us from the level of "kindness to Avraham"; and in the same way it is explained here that the level of the arousal and revelation of the natural love is the level of the fire from above.

> The natural love of the G-dly soul is an inheritance from Avraham, whom Micah links with "kindness" (Chesed). So the gematria of Uriel and Avraham fits what the maamar says here: the fire from above is this natural love, aroused and revealed.

וע' עוד בזהר בראשית (ד"ו ע"ב) ובפי' הרמ"ז [הרב משה זכות] שם דבחי' אריה בגימ' [בגימטריא] ר"י"ו[21] והוא מבחי' רוחא דשבק בה ע"ש

See further in the Zohar, Bereishis (p. 6b), and in the commentary of the Ramaz there, that the level of "aryeh" [lion] is numerically two hundred and sixteen, and it is from the level of "the spirit that he left in her"; see there.

> The Zohar (Introduction, 6b) tells of the form of a lion that came down and crouched on the altar, eating the offerings, and names it Uriel. The Ramaz notes that aryeh (1+200+10+5) equals 216 and ties it to "the spirit that he left in her," the Zohar's image for the trace of a husband that stays within his wife: a lasting residue.

וגם עד"ז יובן שייכות בחי' זו לאהבה הטבעית, והוא ע"פ מ"ש במ"א בד"ה וילקט יוסף[22,23] בפרשה ויגש בענין הספיחים שזהו כענין רוחא דשביק בה כו'

In this way too the connection of this level to the natural love will be understood. It follows what is written elsewhere, in the discourse beginning "Vayelaket Yosef" in Parshas Vayigash, concerning the aftergrowths, that this is like the matter of "the spirit that he left in her," etc.

> In Torah Ohr, Vayigash ("Vayelaket Yosef," 2:6–7), the aftergrowths, crops that sprout by themselves from an earlier sowing, stand for the hidden love already sown in the G-dly soul coming into the open: nothing new, yet rooted higher than love born of contemplation. That is the natural love, a residue like "the spirit that he left in her," and so it is linked to the lion.

ועמ"ש מענין אהבה הטבעית בד"ה לבאר ענין יוהכ"פ [יום הכפורים] ועמ"ש מענין אריה בד"ה ואריה כבקר[24] יאכל תבן,

See what is written about the natural love in the discourse beginning "To explain the matter of Yom HaKippurim," and what is written about the lion in the discourse beginning "And the lion, like cattle, shall eat straw."

> Two further maamarim are cited: one on Yom Kippur that treats the natural love, and one on "And the lion, like cattle, shall eat straw" (Isaiah 11:7). In that maamar (Likkutei Torah, Bamidbar), the Alter Rebbe explains that the fire from above in the Temple had the form of a lion, "the lion that eats the offerings."

והוא ע"ד מ"ש אחרי ה' ילכו כאריה ישאג[25] שהיא אהבה המתלהבת ומתלהטת בלב האדם בזכרו את ה' שאינו רוצה להיות נפרד ח"ו [חס ושלום].[26]

It is in the manner of what is written, "They shall walk after Havayah; like a lion he shall roar" — this is a love that flares and blazes in a person's heart when he remembers G-d, for he does not want to be separated [from Him], G-d forbid.

> In Hosea's prophecy G-d roars like a lion and His children come trembling after Him. The maamar applies the lion's roar to the person: the love that flares up in him when he remembers G-d, refusing to be separated from Him.

4 וכתיב כי ה' אלקיך אש אוכלה הוא אש אוכלה אש[27] ששורף ומכלה את כל האישים אשר לא לה' המה הנקרא בשם אש זרה[28] ולא להיות האש כ"א לה' לבדו.

And it is written, "For Havayah your G-d is a consuming fire." He is a consuming fire: a fire that burns and consumes all the fires that are not for G-d, which are called by the name "strange fire," so that the fire be only for G-d alone.

> Moshe tells Israel that G-d is "a consuming fire," and the words that follow, "a consuming fire, a fire," echo the Talmud's "fire that consumes fire," the fire of the Shechinah (Yoma 21b): the fire of love for G-d burns away every other fire in a person, every passion not directed to Him. Such a passion is called "strange fire," after the unauthorized fire of Nadav and Avihu, and the aim is that a person's whole fire be for G-d alone.

ולכן אמרו רז"ל [רבותינו זכרונם לברכה] שאסור לאכול קודם התפלה[29,30] כי מאחר שהוא רוצה לאכול איזה דבר כמו לחם גשמי מוכרח הוא להיות במעלה הגבוה ויתירה מן הלחם

Therefore our Sages, of blessed memory, said that it is forbidden to eat before prayer. For since he wants to eat something, such as physical bread, he must necessarily be on a level higher than and superior to the bread,

> The halachah forbids eating before the morning prayer (Berachos 10b; Shulchan Aruch, Orach Chayim 89:3). The Alter Rebbe explains why: to eat something rightly, a person must stand above it.

שמצד מעלתו היתירה עליו ראוי לשלוט בו ולאכול ממנו וכיון שהוא קודם התפלה שעדיין לא ביער ושרף את המותרות שלו באש של מעלה

so that by virtue of his superiority over it he is fit to rule over it and eat of it. But since it is before prayer, when he has not yet cleared away and burned his excesses with the fire from above,

> One who stands above his food is entitled to master it and eat it. Before prayer, though, he has not yet burned away his excess desires with the fire from above that prayer arouses.

והרי הוא מקושר בדאגת הפרנסה הרי הוא מקושר למטה ונופל במדרגות שאר ענינים גשמיים הרי הוא שוה במדרגה אל הלחם אשר הוא אוכל ואין ראוי לשלוט בו ולאכול ממנו

and he is bound up in worry over his livelihood, he is bound below and falls to the levels of other physical things; he is then on the same level as the bread that he eats, and he is not fit to rule over it and eat of it

> Tied up with worry over making a living, he is bound to the lower world and sinks to the level of the physical things around him. He is no higher than the bread, so he has no right to eat it.

(ועמ"ש מזה בד"ה כה תברכו בפ' נשא), וזהו עבודת האדם בתפלה לשרוף דאגת הפרנסה[31] וכמו שהיו מקריבין ע"ג [על גבי] המזבח סולת חטים למנחות.

(see what is written about this in the discourse beginning "Thus shall you bless," in Parshas Naso). This is a person's service in prayer: to burn up the worry over livelihood, just as they would offer upon the altar fine wheat flour for the meal-offerings.

> Part of the work of prayer is to burn away the worry about livelihood, the inner parallel of the fine wheat flour of the meal-offering, the stuff of bread, burned on the altar. In Likkutei Torah, Shabbos Shuvah (1:4), the Alter Rebbe calls such worry, when one treats one's own scheme as the source of sustenance, a spiritual form of idolatry that hardens the heart like stone.

ולא ענין הפרנסה עצמה כי היא[32] צריכה והכתוב משבח ואומר יגיע כפיך כי תאכל[33] אשריך וגו'.

Not the matter of livelihood itself, for that is needed, and Scripture praises it, saying, "When you eat of the labor of your hands, you are fortunate," etc.

> The Alter Rebbe clarifies: what is burned is not the work of earning a living, which is necessary and which Psalms praises: "when you eat of the labor of your hands, you are fortunate."

אבל הדאגה שאדם מיצר ודואג על זה הנה הוא מיסוד האש והחמימות שבנפשו הבהמית אשר זהו אש זרה וצריך לשרפה באש של מעלה בתפלה כנ"ל:

But the worry, when a person is distressed and worries about it — this comes from the element of fire and heat in his animal soul, which is a strange fire, and it must be burned up with the fire from above, in prayer, as explained above.

> What must be burned is the anxious worry. It comes from the element of fire and heat in the animal soul, a "strange fire" that the fire from above in prayer must consume.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5719,** ד"ה ושאבתם מים בששון ממעיני הישועה
>
> The Alter Rebbe reads 'a consuming fire' as the fire that burns away strange fires such as worry over livelihood. The Rebbe draws from the same verse that fire has two movements, rising up and being held below. He explains this through the wick: too thin a wick lets the flame depart, while a cellar without air smothers it. He links this to Tohu's too-fine vessels. The conclusion is that the fiery love of contemplation must be balanced by a drawing-down, which is the wine libation. This is why the libations were larger for bulls, whose fire was greater.
>
> The Alter Rebbe: אש ששורף ומכלה את כל האישים אשר לא לה' המה
>
> The Rebbe: באש למטה מצינו ב' הענינים דהעלאה והמשכה

SECTION 3 • ¶5-6

The left hand and the right hand

5 ב והנה אמרו רז"ל [רבותינו זכרונם לברכה] אע"פ [אף על פי] שאש יורד מלמעלה מן השמים מצוה להביא מן ההדיוט[34] כדי לעשות הכנה לאש של מעלה שתרד ע"י זה.

2. Now, our Sages, of blessed memory, said: "Although fire descends from above, from heaven, it is a mitzvah to bring [fire] from the ordinary," in order to make a preparation for the fire from above, that it descend through this.

> Section 2 begins with a Talmudic rule: although fire came down from heaven onto the altar, there is a mitzvah to bring fire from the hedyot, the ordinary (plainly, fire kindled by human hands). That human fire is a preparation that brings down the fire from above.

ולהבין ענין זה בעבודת ה' הנה הקב"ה נקרא זורע צדקות ומצמיח ישועות.[35] וביאור ענין זה יובן בהקדים מה שכתוב שמאלו תחת לראשי וימינו תחבקני[36] (עמ"ש על פסוק זה בפ' כי תשא)

To understand this matter in the service of G-d: the Holy One, blessed be He, is called "He who sows righteousness and makes salvations sprout." The explanation of this will be understood by first introducing what is written, "His left hand is under my head, and his right hand embraces me" (see what is written on this verse in Parshas Ki Sisa).

> To see what this means in a person's service, the Alter Rebbe turns to a phrase from the first blessing before the morning Shema (Yotzer Or), "He sows righteousness and makes salvations sprout," and to the verse from the Song of Songs about the beloved's left and right hands.

פי' וימינו תחבקני שנמשך כל כך בחינות חסד דרועא ימינא[37,38] וימין מקרבת[39] כל ניצוצות וכל נשמות ישראל להיות מיוחדים להי' יחיד ומיוחד לבדו

The explanation: "and his right hand embraces me" means that the levels of Chesed, "the right arm," are drawn down so greatly — and "the right draws near" all the sparks and all the souls of Israel, to be united with G-d, the One and Unique, alone,

> In Kabbalah the right hand is Chesed, kindness (the Tikkunei Zohar: "Chesed is the right arm"), and the Talmud says "the right draws near." The right hand's embrace is kindness drawn down so fully that it brings every Jewish soul close, to be one with G-d.

כדכתיב עם קרובו[40] עד שהוא בבחינת חיבוק ממש כאדם המחבק לחבירו שאינו יכול להפרד ממנו בשום אופן,

as it is written, "the people near to Him" — until it is the level of an actual embrace, like a man who embraces his friend, who cannot be separated from him in any way.

> Psalms calls Israel "the people near to Him." The closeness is an actual embrace, in which the two cannot be pulled apart.

וכך למטה נמשך ונתגלה אה"ר [אהבה רבה] להי' לבדו שלא ליפרד ממנו ח"ו [חס ושלום] (עמ"ש מזה בביאור ע"פ שימני כחותם[41] בענין רצועות דתליין על לבא).

And so, below, great love for G-d alone is drawn down and revealed, not to be separated from Him, G-d forbid (see what is written on this in the explanation on the verse "Set me as a seal," concerning "the straps that hang upon the heart").

> The embrace above is mirrored below as great love (ahavah rabbah): a love for G-d alone that cannot bear separation from Him. The maamar on "Set me as a seal" explains this through the tefillin straps that hang down over the heart.

אך לזכות למעלת ובחינת אהבה רבה זו צ"ל מתחלה בבחי' שמאלו תחת לראשי כי שמאל דוחה.

But to merit the quality and level of this great love, there must first be the level of "his left hand is under my head," for "the left pushes away."

> Great love is not reached directly. First comes the left hand "under my head": the Talmud's "the left pushes away," here a person's own feeling of distance.

פי' שדוחה ומשפיל את האדם כאשר ישים אל לבו ויעמיק דעתו ומחשבתו איך שהוא רחוק מה' בתכלית ח"ו [חס ושלום] וכיוצא באלו הענינים אשר כל זה נמשך מסטרא דשמאלא כנודע

The explanation: it pushes away and humbles a person, when he takes to heart and deepens his mind and thought [on] how utterly far he is from G-d, G-d forbid, and similar matters, all of which come from the left side, as is known.

> The left hand's pushing away is the humbling that comes when a person thinks deeply about how far he is from G-d. Such thoughts come from the "left side," the side of Gevurah and judgment.

ולא שיהיה בחינת שמאל של הקב"ה עצמו הוא הדוחה ח"ו [חס ושלום] כי לא ידח ממנו נדח[42] אלא כאשר ישים אל לבו וכו'

It is not that the level of the left of the Holy One, blessed be He, Himself is what pushes away, G-d forbid, for "none who is banished shall be banished from Him"; rather, [it is] when he takes [this] to heart, etc.

> The Alter Rebbe insists that G-d Himself never pushes anyone away, for Scripture says that none who is banished stays banished from Him. The pushing away comes when the person himself takes his distance to heart.

ונמשך ונשתלשל למטה בבחי' תחת לראשי פי' כאשר אני נוטל בחינה זו להמשיך למטה תחת לראשי

And it is drawn down and descends below into the level of "under my head." The explanation: when I take this level to draw it down below, "under my head,"

> When he takes this reflection down into the depths of his own thought ("under my head"), the left side comes down into him.

דהיינו בעומק מחשבתי הרי אני בעצמי הוא הדוחה ומשפיל את עצמי ממדרגתי שהייתי מחזיק עצמי בעיני מתחלה

that is, into the depth of my thought, then I myself am the one who pushes away and humbles myself from my level, at which I had at first held myself in my own eyes

> So it is the person who pushes himself away: he lowers himself from the standing he had imagined for himself.

(ועמ"ש מזה בד"ה חייב אינש לבסומי בפוריא), וע"ד זה סדרו רז"ל [רבותינו זכרונם לברכה] כל הוידויים שביום כפור שמתודים על נפשם ואומרים סררנו תעבנו וכיוצא בהם שמשפילים את עצמם לפני הקב"ה מאד

(see what is written on this in the discourse beginning "A person is obligated to become intoxicated on Purim"). In this manner our Sages, of blessed memory, arranged all the confessions of Yom Kippur, in which they confess about themselves and say, "We have rebelled, we have acted abominably," and the like, humbling themselves greatly before the Holy One, blessed be He,

> The maamar on "A person is obligated to become intoxicated on Purim" deals with this theme. The Yom Kippur confessions are built the same way: "we have rebelled, we have acted abominably" are words of deliberate self-humbling before G-d.

ואומרים איך שהם רחוקים מאד ממנו יתʼ והן הם הדברים המעוררים את האהבה והצמאון להיות אליו יתʼ תשוקתו

and saying how very far they are from Him, may He be blessed. And these are the very things that arouse the love and the thirst, that one's longing be toward Him, may He be blessed.

> The confessions say how far one is from G-d, and feeling far is exactly what arouses thirst and love for Him, so that one's whole longing turns toward Him.

ובזה יבא ויגיע להיות זוכה לבחינת ומעלת אהבה רבה שבחג הסוכות וזהו זורע צדקות

Through this he will come to attain the level and quality of great love that is on the festival of Sukkos. This is [the meaning of] "He sows righteousness."

> The humbling of the Days of Awe leads to the great love that is revealed on Sukkos. This is "He sows righteousness," which the next part explains.

כי הנה כנסת ישראל נקʼ בשם צדקה על שם הפסוק בצדקה תכונני[43] וגם כללות ישראל למטה[44] מלאים מצות צדקה וחסד ובעשי"ת [ובעשרת ימי תשובה] הוא בבחינ' [בבחינת / בבחינה] זריעה

For the Congregation of Israel is called by the name tzedakah [righteousness; also charity], after the verse, "Through righteousness you shall be established"; and also the collective of Israel below are full of the mitzvos of tzedakah and kindness; and in the Ten Days of Teshuvah this is in the state of sowing.

> Tzedakah means both righteousness and charity. The Congregation of Israel is called tzedakah after Isaiah's "Through righteousness you shall be established," and the Talmud says that even the empty ones of Israel are full of mitzvos like a pomegranate; during the Ten Days of Teshuvah all this tzedakah is sown like seed.

כי כמו הגרעין שזורעין צריך לזרוע ע"ג [על גבי] עפר שנחרש[45] היטב משא"כ עפר קשה לא יזרע ולא יצמח בה כלל.

For just as the seed that is sown must be sown in soil that has been well plowed, whereas hard soil will not be sown and will not sprout at all,

> Seed only takes root in soil that has been plowed and broken up; hard ground gives nothing.

כך כל המצות צדקה וחסד שישראל עושין ומסגלין כל ימות השנה

so too all the mitzvos of tzedakah and kindness that Israel do and acquire all the days of the year

> The same is true of a whole year's charity and kindness.

הנה לא יזרע ולא יצמיח בה כלל ולא יעשה פרי למעלה כ"א ע"י בחינת עשי"ת [עשרת ימי תשובה] שמשברין את לבם ודוחין ומשפילין את עצמם כעפר שנחרש בבחינת חרישה דמרפי ארעא

they will not be sown and will not sprout at all, nor bear fruit above, except through the Ten Days of Teshuvah, when they break their hearts and push away and humble themselves like plowed earth, in the manner of plowing that "loosens the soil"

> In itself it does not take root or bear fruit above; it does so only when the heart has been broken and humbled during the Ten Days of Teshuvah, like soil that plowing has loosened.

(ועמ"ש מזה באריכות סד"ה האזינו השמים. איך שחרישה זו מתחיל דרך כלל בר"ה [בראש השנה] וזהו ענין שברים כו' ושהצמיחה היא חג הסוכות ע"ש).

(see what is written on this at length at the end of the discourse beginning "Listen, O heavens": how this plowing begins, in general, on Rosh Hashanah — this is the matter of the shevarim [the broken shofar blasts], etc. — and that the sprouting is the festival of Sukkos; see there).

> The maamar "Listen, O heavens" explains that the plowing begins on Rosh Hashanah; the broken shofar blasts called shevarim (literally "breakings") break the heart. The sprouting comes on Sukkos.

וכן אנו רואים בחוש בעושי צדקה שלא יתן כ"א ע"י שישים את עצמו כעפר

And so we see plainly in those who give tzedakah that one gives only by making himself like dust.

> Everyday experience bears this out: real giving comes only from someone who makes himself like dust.

משא"כ אם מחשב את עצמו ליש ודבר לא יתן כ"א איזה מותרות ממה שיש לו אבל לא יגיעו ועמלו וחיי נפשו ממש.

Whereas if he considers himself something, an existing entity, he will give only some surplus of what he has, but not his toil and his labor and the very life of his soul.

> Someone who thinks himself important gives only from his surplus, never from his own hard-earned livelihood.

שלזה צריך לשבר תאוות לבו הנמשכים מגסות רוחו ולהחשיב את עצמו שוה כמו חבירו המקבל ממנו

For this he must break the desires of his heart that come from his haughty spirit, and regard himself as equal to his fellow who receives from him.

> Giving truly requires breaking the desires that come from pride and seeing the poor man as one's equal.

ומאי חזית דדמא דידך סומק טפי[46] כוי שיהיה לו מה לאכול ולשתות ולרש אין כל[47] מאי שנא ולמה יגרע הלא אב[48] אי לכולנו כוי.

"What makes you think that your blood is redder," etc., that he should have what to eat and drink while the poor man has nothing? What is the difference, and why should he be lacking? "Have we not all one Father," etc.

> The Talmud's "what makes you think your blood is redder" means that no one's life outweighs another's; so why should he eat and drink while the poor man, in the words of Nathan's parable, "has nothing"? Malachi's "have we not all one Father" removes any basis for the difference.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5719** ,ד"ה ושאבתם מים בששון ממעיני הישועה
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> For the Alter Rebbe, 'His right hand embraces me' is the great love of Sukkos that grows from the humbling of the Days of Awe. The Rebbe reads the embrace as a makif. Rosh Hashanah and Yom Kippur draw down inwardly, while Sukkos draws lights too lofty for the vessels to hold. It is like a father hugging a small child, who does not grasp it yet is lifted by it. From this the Rebbe explains the joy of the water-drawing: the King's joy breaks bounds and He gives His hidden treasures as a gift. This is 'I will place My spirit in you,' from the Essence above all names.
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> The Alter Rebbe: וימינו תחבקני שנמשך כל כך בחינות חסד דרועא ימינא
>
> The Rebbe: כמו האב שמחבק את בנו הקטן

6 ועמ"ש בד"ה ארץ הרים ובקעות. ועי"ז נזרע בחינת הצדקה הנ"ל ובימים שבין יום כפור לסוכות הוא בחי' הצמיחה עד שביום ראשון של חג הסוכות נגדל ונצמח בחי' אברהם חסד עליון בחינת וימינו תחבקני הנ"ל

And see what is written in the discourse beginning "A land of hills and valleys." Through this, the level of tzedakah mentioned above is sown; the days between Yom Kippur and Sukkos are the level of sprouting, until on the first day of the festival of Sukkos there grows and sprouts the level of Avraham, supernal Chesed, the level of "and his right hand embraces me" mentioned above.

> The Tishrei cycle continues: the humbling of the Days of Awe sows the seed of tzedakah, the days between Yom Kippur and Sukkos are its sprouting, and on the first day of Sukkos the crop appears. What grows is the level of Avraham, supernal Chesed: the right hand's embrace.

וגם בחינת ומעלת אברהם הוא ע"י שאמר ואנכי עפר ואפר[49] דהיינו בחי' עפר שזורעין בו ומצמיח כנ"ל וזהו מצמיח ישועות והוא ע"ד מ"ש הושיעה ימינך.[50,51]

The level and quality of Avraham, too, came through his saying, "I am but dust and ashes," that is, the level of dust in which one sows and which makes [things] sprout, as mentioned above. This is "He makes salvations sprout," and it is in the manner of what is written, "Save Your right hand."

> Avraham himself reached his greatness by calling himself "dust and ashes," the humble soil in which seed can grow. So "He makes salvations sprout" describes the same process, and it matches the verse "Save Your right hand," which the maamar reads as the right hand itself being saved (plainly, "save with Your right hand").

כי הנה כתיב השיב אחור ימינו[52,53] שבחי' חסד והימין מלובש בבחי' אחוריים דברים חיצונים וצריך להושיע ידו לו[54] לחזור אל הקדושה

For it is written, "He drew back His right hand": the level of Chesed and the right is clothed in the level of the back, in external things, and His hand must be saved for Him, to return to holiness

> Lamentations says G-d "drew back (achor) His right hand," and the maamar reads achor as the achorayim, "the back" of a level: Chesed hidden in external things, which must be saved and brought back to holiness. The words "save His hand for Him" recall, as the Kehot note shows, Gideon's "my own hand saved me" (Judges 7:2) and Isaiah's "His own arm saved for Him" (59:16); here the right hand is the one that needs saving.

(ע' [עיין] מ"ש בד"ה ואהיה אצלו אמון גבי עת לחבק[55] ועת לרחק מחבק, וע' מענין השיב אחור ימינו בזהר פ' ויצא קס"ג סע"ב [סוף עמוד ב] פרשה בשלח דנ"ז סע"א [סוף עמוד א]

(see what is written in the discourse beginning "And I was with Him as a nursling," concerning "a time to embrace and a time to refrain from embracing." And see on the matter of "He drew back His right hand" in the Zohar, Parshas Vayetze, p. 163b, at the end of the column; Parshas Beshalach, p. 57a, at the end of the column;

> Ecclesiastes' "a time to embrace and a time to refrain" is explained in the maamar "And I was with Him as a nursling." The text then lists Zohar passages on the right hand drawn back; in Vayetze (163b) the Zohar says that when the Temple was destroyed "He drew back His right hand," and therefore one prays "Save Your right hand."

ובפרשה תרומה דקמ"ג ע"ב ובמק"מ [ובמקדש מלך] שם[56] וענין שהימין מלובש בבחינת אחוריים היינו למטה כשהאדם משפיל אהבתו בענינים גשמיים לימשך אחר תאוות הגוף והנה"ב [והנפש הבהמית] כו' ואומר על שמאל שהוא ימין.

and Parshas Terumah, p. 143b, and in Mikdash Melech there. The matter that the right is clothed in the level of the back refers to below, when a person lowers his love into physical matters, to be drawn after the desires of the body and the animal soul, etc., and he says of the left that it is the right.

> Mikdash Melech is a commentary on the Zohar. In a person, the right hand is "drawn back" when he pours his capacity for love into physical things and the desires of the animal soul, calling the left, the side of self and indulgence, "right."

וע"ז גורמים ח"ו [חס ושלום] השפלת השפע לחיצונים, ועמ"ש ר"פ בשלח בענין כמה ארך אפים כו' גם בחי' השיב אחור ימינו זהו כענין המבואר במ"א ע"פ המאמר הזהר פ' ויקרא ד"כ ע"ב קב"ה [קודשא בריך הוא] בגלותא סליק לעילא[57, 58] כו'

Through this they cause, G-d forbid, the flow [of divine influence] to be lowered to the external forces. And see what is written at the beginning of Parshas Beshalach on the matter of "how very long-suffering," etc. The level of "He drew back His right hand" is also like the matter explained elsewhere on the Zohar's statement in Parshas Vayikra, p. 20b, "The Holy One, blessed be He, in the exile, ascended on high," etc.

> Misplaced love draws the divine flow down to the forces outside holiness. In Torah Ohr, Va'eira (1:5), the Alter Rebbe explains the Zohar's "in the exile the Holy One, blessed be He, ascended on high" as G-d withdrawing the revelation of His G-dliness from below, so that even the mitzvos do not kindle a felt, fiery love; that too is the drawn-back right hand.

וכ"מ [וכן משמע] הפי' בזהר פרשה בשלח דנ"ז סע"א [סוף עמוד א] ע"ש וע' עוד מענין השיב אחור ימינו בזהר פ' בלק דר"א סע"א [סוף עמוד א] ובפרשה פנחס דרל"ז ע"א ובפרשה ויקהל דר"ג סע"א [סוף עמוד א] ובפ' אחרי דע"ד ע"א[59]

The explanation in the Zohar, Parshas Beshalach, p. 57a, at the end of the column, also implies this; see there. And see further on the matter of "He drew back His right hand" in the Zohar, Parshas Balak, p. 201a, at the end of the column; Parshas Pinchas, p. 237a; Parshas Vayakhel, p. 203a, at the end of the column; and Parshas Acharei, p. 74a.

> Further Zohar passages on "He drew back His right hand" are listed for the reader who wants to study the theme.

והנה ענין להושיע ידו לו זהו כמ"ש הושיעה ימינך ועננו. בתהלים סי' ס',[60] והיינו כמ"ש בד"ה האזינו הנ"ל בענין וסוכה תהיה לצל יומם.[61]

Now, the matter of saving His hand for Him is as it is written, "Save Your right hand and answer me," in Psalms, chapter 60. This is as explained in the discourse beginning "Listen, O heavens," mentioned above, concerning "And a sukkah shall be for shade by day."

> Saving the right hand is the prayer of Psalm 60, "Save Your right hand and answer me." The maamar "Listen, O heavens" connected this with Isaiah's promise of a sukkah as "shade by day."

כי יומם היינו בחי' חסד לאברהם[62] בחי' ימין וצל יומם היינו בחי' מקיף עליון שנמשך על החסד והמשכה זו היא מבחי' ורב חסד[63] ומבחי' כי חפץ חסד הוא[64] ועמ"ש ע"פ הוי' יחתו מריביו.[65]

For "by day" is the level of "kindness to Avraham," the level of the right; and "shade by day" is the level of a supernal encompassing light that is drawn over the Chesed. This drawing-down is from the level of "abundant in kindness" and from the level of "for He desires kindness." And see what is written on the verse "Havayah — His adversaries shall be shattered."

> "Day" is Avraham's kindness, the right hand. The "shade" over it is a higher, encompassing light that comes from G-d's boundless kindness, described as "abundant in kindness" and "He desires kindness."

אשר ע"י התגלות בחי' ורב חסד בחסד עליון מתמתקים הדינים ועמ"ש ס"פ שלח בביאור ע"פ אני דפי' ציצית בענין חסדי ה' ב' בחי' חסד כו' ע"ש.

Through the revelation of the level of "abundant in kindness" within supernal Chesed, the judgments are sweetened. And see what is written at the end of Parshas Shelach, in the explanation on "I [am Havayah your G-d]" of the passage of tzitzis, concerning "the kindnesses of Havayah": two levels of Chesed, etc.; see there.

> When this higher kindness is revealed within supernal Chesed, all harsh judgments are softened, "sweetened." In Likkutei Torah, Shelach (16:18), the Alter Rebbe reads "the kindnesses of Havayah," in the plural, as two levels of Chesed, the higher one called "abundant in kindness."

וזהו הושיעה ימינך שנמשך בחי' מקיף עליון לבחי' חסד דרועא ימינא והמשכה זו הוא ממקום עליון מאד מבחי' דלית שמאלא בהאי עתיקא.[66] ועי"ז ועננו. להיות וימינו תחבקני.

This is "Save Your right hand": that the level of the supernal encompassing light is drawn to the level of Chesed, "the right arm." This drawing-down is from a very lofty place, from the level of "there is no left in this Atika [Ancient One]." And through this, "answer me" — that there be "and his right hand embraces me."

> "Save Your right hand" means drawing that encompassing light onto Chesed. It comes from Atik, the innermost level of Keser, of which the Zohar says "there is no left" there: pure kindness with no judgment. Then comes "answer me": the right hand's embrace.

וזהו ענין הסוכה עפמ"ש [על פי מה שכתוב] בפע"ח [בפרי עץ חיים] שער חג הסוכות פ"ד דדפנות הסוכה שתים כהלכתן ושלישית אפילו טפח זהו עד"מ כנגד ג' פרקי יד ימין כו' והוא בחי' וימינו תחבקני והסכך זהו בחי' צל יומם המקיף על בחי' ימין כו' ע"ש.

This is the matter of the sukkah, according to what is written in Pri Etz Chaim, Sha'ar Chag HaSukkos, ch. 4: the walls of the sukkah — two as the law prescribes, and the third even a handbreadth — correspond, by way of analogy, to the three sections of the right arm, etc., and this is the level of "and his right hand embraces me"; and the covering (sechach) is the level of "shade by day" that encompasses the level of the right, etc.; see there.

> The sukkah itself embodies this. Following Pri Etz Chaim, its walls, two built as the law requires and a third that may be as little as a handbreadth (Sukkah 6b), match the three sections of the right arm wrapped around a person, and the sechach overhead is the "shade by day" encompassing the right hand.

וביאור ענין גילוי בחי' ימינו של הקב"ה בנפש האדם יובן ממ"ש בד"ה צאינה וראינה בענין שאו ידיכם קדש[67] כו' ע"ש. וברבות נזכר מענין הושיעה ימינך במדרש איכה ס"פ גדע בחרי אף

The explanation of the revelation of the level of the right hand of the Holy One, blessed be He, in a person's soul will be understood from what is written in the discourse beginning "Go out and see," concerning "Lift up your hands in holiness," etc.; see there. In the Rabbah [Midrashim], the matter of "Save Your right hand" is mentioned in Midrash Eichah, at the end of [the section] "He cut down in fierce anger";

> The maamar "Go out and see" (Likkutei Torah, Shir HaShirim) explains how G-d's right hand is revealed in a person's soul, through the verse "Lift up your hands in holiness." The text then lists places in the Midrash (Eichah Rabbah, on the same verse of Lamentations) and the Zohar that discuss "Save Your right hand."

ובזח"א [ובזהר חלק א]) **(בפ' ויצא דקס"ג סע"ב** [סוף עמוד ב] **ובפ' פקודי דרל"ה ע"א) ובפ' שמיני** (דל"ז ע"א) **ובפ' חקת** (דקפ"א ע"ב) **ובפ' תרומה** (דקס"ט ע"א) **גבי כוס ישועות**[68] **כו' הושיעה ימינך כו'**

and in Zohar I) **(in Parshas Vayetze, p. 163b, at the end of the column, and in Parshas Pekudei, p. 235a), and in Parshas Shemini (p. 37a), in Parshas Chukas (p. 181b) and in Parshas Terumah (p. 169a), concerning "the cup of salvations," etc., "Save Your right hand," etc.**

> More Zohar passages, some of which connect "Save Your right hand" with "the cup of salvations" of Psalms.

ושייך לזה ג"כ מ"ש בזהר פ' תשא (דקפ"ט ע"ב) ובפי' הרמ"ז [הרב משה זכות] שם ובפ' נח (ס"ב ב') בענין קץ הימין[69]

Also connected with this is what is written in the Zohar, Parshas Tisa (p. 189b), and in the commentary of the Ramaz there, and in Parshas Noach (p. 62b), concerning "the end of the right."

> The Zohar in Tisa, with the Ramaz's commentary, and in Noach discusses "the end of the right": Daniel's lekeitz hayamin, plainly "at the end of the days," with yamin read as "the right." The Kehot note says the connection is along the lines of "a throne established in kindness."

וע' בזהר פרשה חיי שרה (דקכ"ג סע"א [סוף עמוד א] וסע"ב [וסוף עמוד ב]) בענין הושיעה לו ימינו[70] כו'

And see in the Zohar, Parshas Chayei Sarah (p. 123a, at the end of the column, and p. 123b, at the end of the column), concerning "His right hand saved for Him," etc.,

> The Zohar in Chayei Sarah discusses Psalms' "His right hand saved for Him."

ובפ' בשלח (דנ"ח סע"א [סוף עמוד א]) ימינך ה' נאדרי בכח[71] דא אורייתא י"ל [יש לומר] כמ"ש לקמן בד"ה ביום השמע"צ [השמיני עצרת] בענין ואשים דברי בפיך ובצל ידי כסיתיך[72] שמן התורה נעשה בחי' סוכה בחי' צל כו'

and in Parshas Beshalach (p. 58a, at the end of the column): "'Your right hand, Havayah, is glorious in power' — this is the Torah." It may be said [that this is] as is written below, in the discourse beginning "On the day of Shemini Atzeres," concerning "I have placed My words in your mouth, and in the shadow of My hand I have covered you": that from the Torah there comes to be the level of a sukkah, the level of shade, etc.

> The Zohar reads "Your right hand, Havayah, is glorious in power" as the Torah. The Alter Rebbe connects this to a later maamar in which Torah becomes a sukkah, shade over a person, from Isaiah's "in the shadow of My hand I have covered you."

נמצא זהו כמו בחי' צל יומם בחי' הושיעה ימינך כו' וגם בנפש יובן בחי' זו שהתורה נותנת כח ועוז לבחינת ימין ואהבת ה' עפמשנ"ת [על פי מה שנתבאר] בד"ה בחודש השלישי בפ' יתרו בענין שהתורה נקרא עוז כו' ע"ש.

It follows that this is like the level of "shade by day," the level of "Save Your right hand," etc. In the soul, too, this level will be understood: the Torah gives strength and might to the level of the right and to the love of G-d, according to what is explained in the discourse beginning "In the third month," in Parshas Yisro, concerning the Torah being called "might," etc.; see there.

> So Torah is also "shade by day" over the right hand. In the soul, Torah study strengthens the right, the love of G-d; the Torah is called oz, might, as the maamar "In the third month" explains.

SECTION 4 · ¶7

The ordinary fire

7 וזהו ג"כ ימינך ה' תרעץ אויב[73] היינו כל תאוות היצה"ר [היצר הרע] ונה"ב [ונפש הבהמית] ותרעץ אותיות עצרת כי שמיני עצרת הוא בחי' למען דעת כל עמי הארץ[74] כמ"ש בד"ה ה' לי בעוזרי.[75]

This is also [the meaning of] "Your right hand, Havayah, shatters the enemy": that is, all the desires of the evil inclination and the animal soul. And tir'atz [shatters] has the letters of atzeres, for Shemini Atzeres is the level of "so that all the peoples of the earth may know," as is written in the discourse beginning "Havayah is for me among my helpers."

> The right hand also "shatters the enemy," the desires of the evil inclination and the animal soul. Tir'atz (shatters) has the same letters as atzeres; the Kehot note points to the Tzemach Tzedek's Yahel Or, which cites the Shelah on this verse. Shemini Atzeres is the day of "so that all the peoples of the earth may know," from Shlomo's prayer at the dedication of the Temple, which ended on the eighth day and is read as the haftarah of Shemini Atzeres.

וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] מצוה להביא מן ההדיוט[76] פי' הדיוט היינו דברים תחתונים פשוטים

This is what our Sages, of blessed memory, said: "It is a mitzvah to bring from the ordinary." The explanation: hedyot [the ordinary] means lowly, simple things.

> Back to the Talmud's rule of bringing fire from the hedyot: in the Talmud the hedyot is the ordinary person, but here it means the lowly, everyday matters of a person's life.

וממילי דהדיוטא היינו כאשר ישים האדם אל לבו להיות ממארי דחושבנא[77] כל מילי דהדיוטא וכל המחשבה דבור ומעשה אשר לא לה' המה שהיו בו כל ימיו ואיך שהוא רחוק מה' בתכלית ומשוקץ ומתועב כו'

And from milei dehedyota [ordinary matters]: that is, when a person takes to heart to be one of the "masters of reckoning," [reckoning] all the ordinary matters and all the thought, speech and action that were not for G-d, which were in him all his days, and how utterly far he is from G-d, and loathsome and abominable, etc.,

> These are milei dehedyota, "ordinary matters." The Zohar speaks of the "masters of reckoning," who every night before sleep take an account of the day's deeds; such a person reviews all the thought, speech and action of his life that were not for G-d, and realizes how far he is from Him.

שהוא בחי' שמאל דוחה כו' ונקלה עוד מזאת והיה שפל[78] ונבזה בעיניו ומואס בחייו ואזי יתמרמר מאד ויצעק אל ה' בצר לו

which is the level of "the left pushes away," etc. And he is made still more lightly esteemed than this, and is lowly and despised in his own eyes, and loathes his life. Then he will become very bitter and cry out to G-d in his distress,

> This is the left hand that pushes away. Echoing King David's "I will be still more lightly esteemed," he becomes small and despised in his own eyes, grows bitter, and cries out to G-d from his distress.

וכדכתיב צעק לבם[79] ומרירות הזאת היא מביאתו לעשות הכנה לאש של מעלה הוא בחינת אהבת ה' שבנפשו האלהית שתתעורר ותתלהט בלבו כנ"ל,

as it is written, "Their heart cried out." This bitterness is what brings him to make a preparation for the fire from above, which is the level of the love of G-d in his G-dly soul, that it be aroused and blaze in his heart, as mentioned above.

> Lamentations says "their heart cried out." This bitterness is the ordinary fire that a person must bring, and it prepares the way for the fire from above: the love of G-d in the G-dly soul blazing in his heart.

(ועמ"ש עוד בענין מצוה להביא מן ההדיוט בד"ה ענין חנוכה בפ' מקץ. דלשם נתבאר בע"א [באופן אחר] קצת דהיינו שזהו האהבה שהאדם לוקח מחמת העולמות מבחי' מלכותו ית' כו' ע"ש ובד"ה לבאר ענין יוהכ"פ [יום הכפורים],

(See further what is written on the matter of "It is a mitzvah to bring from the ordinary" in the discourse beginning "The matter of Chanukah," in Parshas Miketz, where it is explained somewhat differently: that this is the love a person takes from [contemplating] the worlds, from the level of His sovereignty, may He be blessed, etc.; see there; and in the discourse beginning "To explain the matter of Yom HaKippurim."

> In the maamar on Chanukah in Torah Ohr (Miketz 3:4), the Alter Rebbe explains the "ordinary" fire differently: as the love that comes from contemplating G-d's sovereignty over all the worlds.

ולפי"ז [ולפי זה] י"ל [יש לומר] דענין הנז' [הנזכר] כאן להיות ממארי דחושבנא כו' ואיך שהוא רחוק כו' זהו ענין מצות תרומת הדשן.[80] אשר זהו הכנה לגילוי האש כו' ועמ"ש סד"ה ויהי בשלח פרעה):

According to this, it may be said that the matter mentioned here — being one of the "masters of reckoning," etc., and how far he is, etc. — is the matter of the mitzvah of removing the ashes, which is a preparation for the revelation of the fire, etc. And see what is written at the end of the discourse beginning "And it was, when Pharaoh sent out.")

> The Alter Rebbe suggests the two explanations fit together: the self-reckoning described here matches the mitzvah of terumas hadeshen, in which a priest daily lifted ashes from the altar and set them beside it, and like that mitzvah it is a preparation for the revelation of the fire.

SECTION 5 • ¶8–10

Water: the love of nearness

8 ג והנה כל זה הוא בחי' אש שע"ג [שעל גבי] המזבח. אך יש בחינה אחרת גדולה וגבוה מזה

3. Now, all this is the level of the fire upon the altar. But there is another level, greater and higher than this,

> Section 3 begins. Everything so far, the humbling and the fiery love it calls down, belongs to the fire on the altar. Now the maamar turns to a higher level.

והוא בחי' מים שמנסכין ע"ג [על גבי] המזבח בחג הסוכות שהמים מרווין צמאון הבא מיסוד האש וכמ"ש הוי כל צמא לכו למים.[81]

and that is the level of the water that was poured upon the altar on the festival of Sukkos; for water quenches the thirst that comes from the element of fire, as it is written, "Ho, everyone who thirsts, go to the water."

> That level is the water poured on the altar on Sukkos. Fiery love is a thirst for G-d; water quenches that thirst, as Isaiah calls the thirsty to come to the water.

9 וגם בבחינת ומדרגת מים יש כמה בחינות שונות זו למעלה מזו. כדכתיב אתה הראת לדעת כי[82] ה' הוא האלקים בשמים כו' אין עוד[83] מלבדו בראייה חושיית שהוא בחי' ביטול במציאות לגמרי בבחינת ראיה כמ"ש במ"א.

Within the level and degree of water, too, there are several different levels, one above the other. As it is written, "You have been shown, to know that Havayah is G-d; in the heavens," etc., "there is none else besides Him" — with sensory sight, which is the level of complete self-nullification (bittul) of existence, in the manner of sight, as is written elsewhere.

> Water has several levels too. The highest is described by the verses "you have been shown… there is none else besides Him": a knowledge of G-d so clear that it is like seeing, so that one's own existence is felt to be nothing before Him.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5719, ד"ה ושאבתם מים בששון ממעיני הישועה**
>
> The Alter Rebbe says water has several levels but here describes mainly one. The Rebbe names a higher level within water: the firmament 'like ice,' water frozen before it flows. The bittul of Shemoneh Esrei is to the ayin already serving as the source of yesh, so some room remains for the self. The 'firmament' bittul is to the essence of ayin before any drawing-down, a total self-nullification. The Rebbe places it after Shemoneh Esrei.
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> The Alter Rebbe: וגם בבחינת ומדרגת מים יש כמה בחינות שונות זו למעלה מזו

> The Rebbe: הביטול דרקיע הוא לעצם האין טרם שבא בהמשכה

10 ובחינה זו נק' בחי' מים שמקרר ומכבה את חום האש כי מאחר שהוא בבחי' ביטול במציאות לגמרי אליו ית' הרי ממילא ומאליו מתקרר חום האש הטבעי אשר בנפשו האלהית והצמאון כרשפי אש שלהבת.

This level is called the level of water, which cools and extinguishes the heat of the fire. For since he is in the level of complete self-nullification of existence before Him, may He be blessed, then, of itself, the heat of the natural fire in his G-dly soul cools, and so does the thirst that is like flashes of fire, a flame.

> This self-nullification is called water because it cools the fire. Someone who truly feels he is nothing before G-d no longer burns with the thirst of one who is far away; the fire calms of itself.

וכמו למשל אהבת הבן אל האב כשרוצה להתקרב אליו ועדיין הוא קצת רחוק אזי האהבה נראית ונגלית מן הלב ולחוץ שצועק אבא אבא.

It is like, for example, the love of a son for his father: when he wants to come close to him and is still somewhat far, the love is seen and revealed outside the heart, as he cries, "Father, Father!"

> The parable: a son who is still some distance from his father shows his love openly and calls out "Father, Father!"

משא"כ כשהוא אצל אביו ממש הנה הלב תוכו רצוף אהבה[84] אבל אינה נראית ונגלית חוץ מן הלב ולכן נקרא בחינת מים שמקרר בחינת האש שלא תתגלה לחוץ כ"א נסתרת בתוך הלב

But when he is actually beside his father, the heart within is inlaid with love, yet it is not seen and revealed outside the heart. Therefore it is called the level of water, which cools the level of fire, so that it is not revealed outwardly but hidden within the heart

> When he is right beside his father, the love is just as full but stays inside, "inlaid" in the heart, as the Song of Songs puts it. That is water: love that is hidden rather than blazing outward.

(וכמ"ש במ"א בענין חסדים המכוסים[85] כו' ועמ"ש בד"ה וידעת היום בענין וכל קרב וכליות יזמרו ומ"ש סד"ה והיה ביום ההוא יתקע בשופר גדול[86] גבי ענין בהר הקדש),

(as is written elsewhere on the matter of "the covered kindnesses," etc.; and see what is written in the discourse beginning "Know this day" on the matter of "and all innards and kidneys shall sing," and what is written at the end of the discourse beginning "And it shall be on that day that a great shofar shall be sounded," concerning "on the holy mountain").

> The Alter Rebbe cites other discussions of this hidden love: the "covered kindnesses" (chassadim mechusim), which Likkutei Torah, Shir HaShirim ("LeReiach Shemanecha," 3:1) explains as love and awe hidden in Yesod of Imma; the maamar on "Know this day"; and the maamar on the great shofar and "the holy mountain."

וזהו ענין[87] תפלת שמונה עשרה בלחש בחשאי[88] כי בפסוקי דזמרה הוא מעורר את האהבה כרשפי אש להיות שורף ומכלה את האשים אשר הם אש זרה כנ"ל.

This is the matter of the prayer of Shemoneh Esrei [the Eighteen Blessings, the Amidah] being [said] in a whisper, silently. For in Pesukei DeZimrah [the Verses of Song] he arouses the love like flashes of fire, to burn and consume the fires that are strange fire, as mentioned above.

> This is why the Shemoneh Esrei, the Amidah, is said silently (Shulchan Aruch, Orach Chayim 101:2). In the earlier Pesukei DeZimrah, the psalms of praise, one arouses fiery love to burn away the strange fires.

והרי הוא כאלו עדיין רחוק מן המלך משא"כ בתפלה שהרי הוא כאלו עומד לפני המלך[89,90] ואומר ברוך אתה וכו'.

[There] he is as though still far from the King; whereas in the [Shemoneh Esrei] prayer he is as though standing before the King and saying, "Blessed are You," etc.

> In Pesukei DeZimrah one is still like someone far from the King. In the Amidah one stands before the King, as the halachah says (Orach Chayim 98:1), and addresses Him directly: "Blessed are You."

פי' ברוך בחינת המשכה שממשיך יחודו יתי' למטה שיהיה הוא בבחינת ביטול אליו יתי'. ועד"ז תקנו מודים אנחנו לך שהוא בחי' ביטול כמ"ש במ"א.

The explanation: "blessed" is the level of drawing down, for he draws His unity, may He be blessed, down below, so that he be in the state of self-nullification before Him, may He be blessed. In the same way they instituted "We give thanks to You," which is the level of self-nullification, as is written elsewhere.

> Baruch ("blessed") is read in Chassidus as drawing down: drawing G-d's unity down so that the one praying becomes nullified before Him. The Modim blessing, "We give thanks to You," is also an act of self-nullification.

וזהו ענין הכריעות והשתחוואות[91] כו' לכן הוא בלחש ובחשאי (וע' בזהר פ' תרומה דקל"ז ע"א. ובפ' בראשית ד"נ ע"ב ובפ' שמיני דל"ט ע"א).

This is the matter of the bowings and prostrations, etc. Therefore it is in a whisper and silently (see in the Zohar, Parshas Terumah, p. 137a; Parshas Bereishis, p. 50b; and Parshas Shemini, p. 39a).

> The bows during the Amidah (Berachos 34a; Orach Chayim 113:1) express the same nullification. Since this is love that stays within, the prayer is silent; the text adds three Zohar passages.

אך להיות בחי' ומדריגה זו קבוע' [קבועה] ונטועה בלב האדם כל היום שלא ימוט מזה צריך האדם לשית עצות בנפשו.[92] כי הנה אנו רואים בחוש שאחר תפלת שמונה עשרה חוזר להיות כבראשונה.[93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106]

But for this level and degree to be fixed and planted in a person's heart all day, so that he not be moved from it, a person must devise counsels in his soul; for we see plainly that after the Shemoneh Esrei prayer he goes back to being as before.

> The problem: this self-nullification does not last. After the Amidah a person returns to what he was, so he must "devise counsels in his soul" (the psalmist's words) to fix it in his heart all day.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5719,** ד"ה ושאבתם מים בששון ממעיני הישועה
>
> The Alter Rebbe identifies water with the quiet bittul of Shemoneh Esrei, standing before the King. The Rebbe uses this to explain why the water libation had 'no measure' while wine was graded. Love born of Binah depends on each person's comprehension, so it varies from person to person. Bittul that comes from facing the King depends on the King, so it is the same in all.
>
> The Alter Rebbe: בתפלה שהרי הוא כאלו עומד לפני המלך
>
> The Rebbe: מצד ראיית פני המלך, הרי מצד המלך כולם בשוה

SECTION 6 • ¶11–12

Shemini Atzeres: holding in the water

11 והעצה האמיתית הוא עסק התורה והלכותיה עם היותן מלובשים בדברים גשמיים תחתונים כמו בעניני זרעים מועד כו'

The true counsel is the study of Torah and its laws: although they are clothed in lowly physical things, as in the matters of [the orders] Zeraim [Seeds], Moed [Seasons], etc.,

> The true way to keep the Amidah's self-nullification is the study of Torah and its laws, even though they are clothed in physical subjects: the orders of the Mishnah called Zeraim (Seeds, the agricultural laws) and Moed (Seasons, the festivals), and the rest.

הן הנה תכלית היחוד והדביקות בו יתי כמ״ש במ״א וצריך האדם להבטל ולהכלל אליו יתי להיות מכון ליחודו יתי ויבטל ויפקיר את עצמו מכל רצונותיו ומחשבותיו.

they are the ultimate unity and cleaving to Him, may He be blessed, as is written elsewhere. A person must nullify himself and be absorbed in Him, may He be blessed, to be a fitting place for His unity, may He be blessed, and must nullify and relinquish himself from all his wishes and thoughts.

> Even so, these laws are the highest unity with G-d, for the mind that grasps a law of the Torah grasps G-d's own wisdom and will (as Tanya, chapter 5, explains). To be a fitting place for that unity, a person must set aside his own wishes and thoughts.

12 וכמ״ש במ״א[107] על פסוק ארץ אוכלת יושביה[108] וגו׳. ובבחינה זו הנה עסק התורה שוה ממש כמו תפלת שמונה עשרה

As is written elsewhere on the verse "A land that consumes its inhabitants," etc. In this respect, the study of Torah is exactly equal to the Shemoneh Esrei prayer,

> The text refers to its explanation elsewhere of the spies' phrase "a land that consumes its inhabitants"; the Kehot note points to a discourse on that verse in the Alter Rebbe's maamarim on the Torah portions. In this respect, Torah study is exactly equal to the Amidah.

ויכול האדם שיהיה רושם בחינת הביטול שבתפלת שמונה עשרה קבוע ונטוע במסמרות בל ימוט לנצח כל היום בעסקו בתורה.

and a person can make the impression of the self-nullification of the Shemoneh Esrei prayer fixed and planted [as] with nails, never to be moved, all day long, as he studies Torah.

> So Torah study can fix the Amidah's self-nullification in a person all day, as firmly as nails driven in, an echo of Koheles' "like nails well planted."

וזהו ביום השמיני עצרת תהיה לכם[109] שתהיה לכם עצרת וקליטה לבחי׳ מים הנ״ל שיקלוט ויתפוס בתוככם לבלתי תהיו פולטים ח״ו [חס ושלום]

This is "On the eighth day there shall be an atzeres for you": that there be for you an atzeres, a holding-in and absorbing of the level of water mentioned above, that it be absorbed and held within you, so that you not expel it, G-d forbid

> This is the inner meaning of Shemini Atzeres: atzeres means holding in. The water of Sukkos, the self-nullification, must be absorbed and kept inside so that it is not lost.

(וע' בהשמטות שבזהר ח"א [חלק א'] סס"י [סוף סימן] כ"ה שזהו ענין כי מלאה הארץ דעה את[110] ה' כמים לים מכסים ועמ"ש מזה בביאור על פסוק וידעת היום[111] בפרשה ואתחנן)

(see the Omissions to the Zohar, vol. I, at the end of section 25, that this is the matter of "For the earth shall be full of the knowledge of Havayah as the waters cover the sea"; and see what is written on this in the explanation on the verse "Know this day," in Parshas Va'eschanan).

> The Omissions to the Zohar (additional Zohar passages printed at the end of the volumes) tie this to Isaiah's promise that the earth will be full of the knowledge of G-d as water covers the sea. The maamar on "Know this day" discusses it too.

כי אדם יכול להיות אחר התפלה חוזר כבראשונה והיינו ע"י בחינת ביום השמיני שהוא בחי' בינה ליבא[112]

For a person can, after prayer, go back to being as before; and [the remedy] is through the level of "on the eighth day," which is the level of "Binah is the heart,"

> What prevents a person from going back to his old self after prayer is the eighth day, which corresponds to Binah; the Tikkunei Zohar says "Binah is the heart."

דהיינו שיהיה בו בחינת ביטול בעומק נקודת הלב כנ"ל והיינו לפי שהתגלות עתיק הוא בבינה[113] עולם התענוג

that is, that there be in him the level of self-nullification in the depth of the point of the heart, as mentioned above. This is because the revelation of Atik [the Ancient One] is in Binah, the world of delight.

> The self-nullification must reach the innermost point of the heart. This is possible because Atik, the inner delight of Keser, is revealed in Binah, which is therefore called "the world of delight"; in Torah Ohr, Lech Lecha (1:7), the Alter Rebbe explains that Atik, the source of delights, is revealed specifically in Binah and not in Chochmah.

לכן ע"י נמשך להיות עצרת וקליטה לבחי' מים הנ"ל שהוא בחי' אהבה בתענוגים[114] כו' כמשל הבן כשהוא אצל אביו כו' כנ"ל.

Therefore through this there comes to be an atzeres, a holding-in and absorbing, of the level of water mentioned above, which is the level of "love in delights," etc., like the parable of the son when he is beside his father, etc., as mentioned above.

> Through this the water is held in: a love that is itself a delight, the "love in delights" of the Song of Songs, like the son who is already beside his father.

SECTION 7 · ¶13–15

The two wellsprings

13 וזהו ושאבתם מים בששון ממעיני הישועה[115] כי בחינת מים הנ"ל צריך להיות בבחי' מעיין[116] כדכתיב אותי עזבו מקור מים חיים[117, 118] כו'.

This is [the meaning of] "And you shall draw water with joy from the wellsprings of salvation": the level of water mentioned above must be in the manner of a wellspring, as it is written, "Me they have forsaken, the source of living waters," etc.

> Now the opening verse is explained. The water of self-nullification must come from a wellspring, a living source, as Jeremiah calls G-d "the source of living waters."

דהיינו ע"ד משל כמקור הנובע[119] מתחת לארץ ואינו נראה ומושג כ"א הנביעה משא"כ המקור עצמו עמוק עמוק מי ימצאנו[120]

That is, by way of analogy, like a source that springs forth from beneath the ground: nothing is seen and grasped but the outflow, whereas the source itself is "deep, deep; who can find it?"

> A spring shows only its outflow; its source lies hidden deep underground, "deep, deep; who can find it?" in Koheles' words.

[וע' מזה ברע"מ [ברעיא מהימנא] ס"פ בא[121] (דמ"ג ע"ב) ועיין עוד[122] מענין אותי עזבו מקור מים חיים בזהר (ס"פ ואתחנן דרס"ו ע"א)[123]

[See on this in the Ra'aya Mehemna, at the end of Parshas Bo (p. 43b). See further on the matter of "Me they have forsaken, the source of living waters" in the Zohar (end of Parshas Va'eschanan, p. 266a)

> The Ra'aya Mehemna (the "Faithful Shepherd," a part of the Zohar) at the end of Bo gives the parable of a source, the spring that flows from it and the great channel dug for it, the sea; the passage is on 42b, as the Kehot note gives it. The Zohar at the end of Va'eschanan reads "Me they have forsaken, the source of living waters" as said of one who is false to the holy covenant.

ובמק"מ [ובמקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם ובפ' וילך (דרפ"ו ע"א)[124, 125] לקדשא שמא דקוב"ה [דקודשא בריך הוא] באמן וע' מענין אמן ברע"מ [ברעיא מהימנא] פ' עקב (דרע"א ע"א)[126, 127]

and in Mikdash Melech and the Ramaz there; and in Parshas Vayelech (p. 286a), "to sanctify the Name of the Holy One, blessed be He, with Amen." And see on the matter of Amen in the Ra'aya Mehemna, Parshas Ekev (p. 271a)

> The Zohar passages connect the source of living waters with answering Amen, which sanctifies G-d's Name and, per the Ra'aya Mehemna quoted in the note, binds together every unity and holiness. Mikdash Melech and the Ramaz are commentaries on the Zohar.

ובפי' הרמ"ז [הרב משה זכות] שם ועי' עוד בזהר ויקרא די"ב ע"א] וכך צריך האדם באתערותא דלתתא ג"כ לחפור בעומק המעיין במה שהוא נובע מן המקור עמוק עמוק מתחת לעפר

and in the commentary of the Ramaz there; and see further in the Zohar, Vayikra, p. 12a.] So too a person, through an arousal from below, must also dig into the depth of the wellspring, where it springs from the source, "deep, deep," beneath the dust;

> As water is reached by digging below the dust, a person, by his own effort (an arousal from below), must dig deep to reach the hidden source of this love.

דהיינו שיהי' [שיהיה] בבחי' ונפשי כעפר לכל תהיה[128] וגם להעמיק עיון שכלו בעסק התורה והלכותיה (ועמ"ש סד"ה האזינו השמים גבי כרביבים עלי עשב)[129]

that is, that he be in the level of "and let my soul be like dust to all," and also that he deepen his mind's inquiry in the study of Torah and its laws (and see what is written at the end of the discourse beginning "Listen, O heavens," concerning "like showers upon the grass"),

> Digging means two things: humility, being "like dust to all," from the prayer at the end of the Amidah; and deep, careful study of Torah and its laws. The maamar "Listen, O heavens" discusses Torah as rain on the grass.

שהיא בחי' ח"ע [חכמה עילאה] ראשיתה דכולא נמשך ממקור מים חיים העליונים ולמטה ירדה ונשתלשלה מאד עד שהם בבחינת מתחת לעפר ענינים גשמיי' [גשמיים] זרעים מועד כו' ומשם הם נובעים להיות מעייני הישועה.

which is the level of supernal Chochmah, "the beginning of all," drawn from the source of the supernal living waters; and it descended and came down very far below, until they are in the level of "beneath the dust," physical matters, Zeraim, Moed, etc.; and from there they spring forth to be "wellsprings of salvation."

> Torah is supernal Chochmah, "the beginning of all," drawn from the source of the supernal living waters; it came down so far that it is clothed in physical subjects like agriculture and the festivals. From that lowly place, "beneath the dust," it springs up as a wellspring of salvation.

וזהו מעייני תרי שהם בי' בחינות בחינת ונפשי כעפר לכל תהיה ובחי' התורה שמלובשת בעפר גשמי כנ"ל ועי"ז דוקא נקרא בחינת מים חיים כי המים אשר על פני הארץ אינם נקראים מים חיים כידוע.

This is [why it says] "wellsprings" — two, for they are two levels: the level of "and let my soul be like dust to all," and the level of the Torah, which is clothed in physical dust, as mentioned above. Through this specifically it is called the level of "living waters," for the waters that are on the face of the earth are not called living waters, as is known.

> The verse's plural, "wellsprings," points to these two sources: the humble soul like dust, and the Torah clothed in the dust of physical matters. Water that wells up from under the earth is "living water," unlike still water lying on the surface.

(וביאור ענין בי' בחי' עפר שהם מקור בי' מעיינות הנ"ל הנה בחי' ונפשי כעפר לכל תהי' [תהיה][130] זהו מ"ש בזהר פ' וישלח) (דק"ע ע"א) מה בין עפר לאבק[131,132] כו' עפר דכל איבין נפקין מיני'

(The explanation of the matter of the two levels of dust that are the source of the two wellsprings mentioned above: the level of "and let my soul be like dust to all" is what is written in the Zohar, Parshas Vayishlach) (p. 170a): "What is the difference between dust and powder?" etc., "dust, from which all fruits come forth."

> The two kinds of dust are now explained. For the humble soul, the Zohar distinguishes afar (fertile soil) from avak (barren powder).

ועמ"ש מזה בפ' וישלח סד"ה ויאבק איש עמו[133] ובד"ה ויגש אליו יהודה[134] גבי ענין במחשבה ארץ קדמה כו'

And see what is written on this in Parshas Vayishlach, at the end of the discourse beginning "And a man wrestled with him," and in the discourse beginning "And Yehudah approached him," concerning "in thought, the land came first," etc.

> Afar is the soil from which all fruit grows. In Torah Ohr, Vayishlach (5:14), the Alter Rebbe explains that earth, the lowest element, alone brings forth fruit because its root is the highest, while avak is what fire leaves behind, like ash; and in Vayigash (1:2) he explains that "in thought, the land came first."

לכן ע"י יוכל להמשיך בחי' באר מים חיים שהיא האהבה שבבחי' מים שהוא בחי' ביטול.[135]

Therefore, through this, he can draw down the level of "a well of living waters," which is the love in the level of water, which is the level of self-nullification.

> So a humble soul, fertile like good soil, can draw up a "well of living waters": the love that is water, the love of self-nullification.

14 ובחי' עפר הב' היינו כמ"ש בביאור ע"פ מי מנה[136] עפר יעקב דקאי על עסק התורה שנק' עפר שהוא דבר שאינו בגדר מספר בחי' ולפני אחד מה אתה סופר[137, 138] כוי ע"ש,

The second level of dust is as written in the explanation on the verse "Who has counted the dust of Yaakov," which refers to the study of Torah, which is called "dust," being something that is not within the bounds of number — the level of "and before One, what do you count?" etc.; see there.

> The second "dust" is the Torah. Bilaam's words "who has counted the dust of Yaakov" are read as Torah study, which is beyond number, like the One before whom, in Sefer Yetzirah's words, there is nothing to count.

ועמ"ש במ"א בענין לך לך[139] מארצך[140] דגבי אברם שהוא גילוי המשכת ח"ע [חכמה עילאה] ממקורה כו' וע' בלק"ת [בלקוטי תורה (להאריז"ל)] שם[141] ובפרדס בעה"כ [בערכי הכינויים] בערך ארץ[142] עליונה[143] היא הבינה וכ"כ [וכן כתב] בערך עפר.

And see what is written elsewhere on the matter of "Go forth from your land" concerning Avram, which is the revelation of the drawing-down of supernal Chochmah from its source, etc.; and see in the Likkutei Torah [of the Arizal] there, and in Pardes, Erchei HaKinuyim, under the entry "Eretz" [land], that the supernal land is Binah; and so he writes under the entry "Afar" [dust].

> Torah Ohr on "Go forth from your land" explains Avram's journey as Chochmah drawn from its source. The Arizal's Likkutei Torah (as the Kehot note makes clear) and Rabbi Moshe Cordovero's Pardes identify "the supernal land" with Binah, and give the same meaning for "dust."

וכ"כ [וכמו כן] במאורי אור ערך עפר שזהו ענין עפרות זהב וזהו הכל היה מן העפר[144] ואפילו גלגל חמה[145] כנזכר ברבות בקהלת,[146] ועיין מזה ג"כ בזהר (פ' צו דף ל"ד ע"ב)

So too he writes in Me'orei Or, under the entry "Afar," that this is the matter of "dust of gold"; and this is "all came from the dust," even the sphere of the sun, as mentioned in the Rabbah on Koheles. See on this also in the Zohar (Parshas Tzav, p. 34b)

> Me'orei Or, Rabbi Meir Poppers' Kabbalistic dictionary, calls Binah "dust of gold" (Likkutei Torah, Balak 70b, cites the same entry). Koheles says "all came from the dust," and the Midrash and the Zohar (Tzav, 34b) add: even the sphere of the sun. The maamar reads this to mean that "dust" here is not the lowest thing. It is the hidden source from which everything, even the brightest of the heavenly bodies, comes forth, and that is why so lofty a level can be called dust.

ועמ"ש סד"ה וישב יעקב בארץ מגורי אביו[147] ועמ"ש בביאור ע"פ הבאים ישרש[148,149] בענין ארץ חפץ[150] כו'

and see what is written at the end of the discourse beginning "And Yaakov dwelt in the land of his father's sojournings," and what is written in the explanation on the verse "Those who come, He will cause to take root," concerning "a desirable land," etc.

> Further references in Torah Ohr, including Malachi's "desirable land."

ונקרא בחי' עפר ע"ד ישת חשך סתרו[151] כי גם הכתר מקור הח"ע [החכמה עילאה] נמשך מבחי' תחתונה שבמאציל[152,153] מל' דא"ס כו'

It is called the level of dust in the manner of "He made darkness His hiding place"; for even Keser, the source of supernal Chochmah, is drawn from the lowest level of the Emanator, the Malchus of the Infinite One (Ein Sof), etc.

> Why call so high a level "dust"? As "He made darkness His hiding place," the highest is hidden in the lowest: even Keser, source of Chochmah, comes from the lowest level of the Emanator, the Malchus of the Infinite One, as Etz Chaim (Sha'ar (Gate) 42) teaches.

וע"ז נאמר על עסק התורה מי מנה עפר יעקב[154] כו' וזהו ענין ב' בחי' חכמה בראש חכמה בסוף[155] שהם נמשכים מב' בחי' עפר הנ"ל.[156]

And of this it is said, concerning the study of Torah, "Who has counted the dust of Yaakov," etc. This is the matter of the two levels of Chochmah, "Chochmah at the beginning and Chochmah at the end," which are drawn from the two levels of dust mentioned above.

> Torah is this hidden, lofty "dust" that cannot be counted. The two dusts give rise to "Chochmah at the beginning" (supernal Chochmah) and "Chochmah at the end" (the Chochmah that comes to rest in Malchus); in Likkutei Torah, Ekev, the Alter Rebbe explains the first as true self-nullification, in which the Infinite Light rests, and the second as the self-nullification of one who still exists.

15 וז"ש [וזהו שכתוב] ונפשי כעפר לכל תהיה פתח לבי בתורתך[157] דהא בהא תליא כי נעוץ סופן בתחלתן.[158,159]

This is what is said: "And let my soul be like dust to all; open my heart to Your Torah" — the one depends on the other, for "their end is embedded in their beginning."

> The prayer "let my soul be like dust to all; open my heart to Your Torah" joins the two wellsprings: humility opens the heart to Torah. They depend on each other, as Sefer Yetzirah says, "their end is embedded in their beginning."

ובזהר ס"פ בלק ממעיני הישועה אלין או"א [אבא ואימא] היינו כי ב' מעיינות הנ"ל הן בחי' מ"נ [מיין נוקבין] ומ"ד [ומיין דוכרין] ושרשן מב' יסודות דאו"א [דאבא ואימא] והם מקבלים מב' מזלות ונוצר ונקה וע' במ"ח דכ"א א' ב':[160]

In the Zohar, at the end of Parshas Balak: "'From the wellsprings of salvation' — these are Abba and Imma." That is, the two wellsprings mentioned above are the levels of mayin nukvin [feminine waters] and mayin duchrin [masculine waters], and their root is from the two Yesods of Abba and Imma, and they receive from two mazalos [channels of flow], "Notzer" [preserving] and "Venakeh" [and cleansing]. See in Mishnas Chassidim, p. 21a-b.

> The Zohar at the end of Balak calls the wellsprings Abba and Imma, Chochmah and Binah. In Kabbalah the two are the "feminine waters" that rise from below and the "masculine waters" that come down from above, rooted in the Yesods of Abba and Imma and fed by two of the thirteen "mazalos" (the attributes of mercy as channels of flow), Notzer and Venakeh. The last reference is to Mishnas Chassidim, Rabbi Emanuel Chai Ricchi's systematic presentation of the Arizal's Kabbalah.

IN ONE'S AVODAH

In prayer, first bring the "ordinary fire": an honest reckoning of one's distance from G-d, whose bitterness humbles the heart and calls down the fiery love that burns away strange fires such as worry over livelihood. Then, in the silent Amidah, stand before the King in quiet self-nullification. To keep that state all day, study Torah and its laws deeply, with a humble heart ("let my soul be like dust to all; open my heart to Your Torah"); in giving charity, see the poor man as one's equal and give from one's own need, not only from surplus.

QUESTIONS FOR DISCUSSION

1. Why does the maamar forbid burning the work of earning a living, but require burning the worry about it? What is the difference?
2. How can feeling far from G-d be what brings a person close to Him? How do the left hand and the right hand work together?
3. The son who is far from his father shouts, while the son beside him is silent. What does this parable teach about the difference between Pesukei DeZimrah and the Amidah?
4. Why is Torah study, with its physical subjects, the way to keep the self-nullification of prayer all day?
5. What do humility and Torah study have in common that both are called "dust," and why must the water come from under the dust to be living water?

FOR CHILDREN · AGES 9–13

For the children at the table

Fire, water and holding on

THE BIG IDEA

The altar's fire, the Sukkos water and the eighth day are three steps in our hearts: burning love in prayer, quiet closeness to G-d, and Torah that holds it all day.

In the Beis HaMikdash, all year long a fire came down from heaven in the shape of a crouching lion and burned the offerings on the altar. On Sukkos, water was also poured on the altar. And on the eighth day, Shemini Atzeres, there was an "atzeres," a gathering-in of everything. Today we have no Beis HaMikdash, so each of us must find these three in his own heart. The fire is the love of G-d that blazes up in prayer and burns away "strange fires" such as worry about making a living. To bring it down, we first bring an "ordinary fire": we think honestly about how far we are from G-d. This humbles us, the way plowing softens the ground before planting, and from it the great love of Sukkos grows. Water is higher still: a quiet love, like standing right before the King in the silent Shemoneh Esrei. After prayer this feeling can fade, so we learn Torah, which holds it in all day. That is Shemini Atzeres. We draw this water "with joy from the wellsprings of salvation," two hidden springs: a humble heart and the Torah.

THE MASHAL

A son who wants to come close to his father, while he is still a little far away, calls out, "Father, Father," and everyone can see his love. When he is standing right beside his father, his heart is full of love, but it stays quiet inside. The fire of prayer is like the love of the son who is still far; the water is like the quiet love of the son who stands close, as in the silent Shemoneh Esrei.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is a quiet love, like the son standing beside his father, higher than a love that calls out loud?
2. The verse says to "draw water with joy from the wellsprings of salvation." Why must the water come from a spring hidden deep under the dust, and what are the two springs?
3. What could you learn this week right after prayer to hold on to the feeling you had in Shemoneh Esrei?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושאבתם מים**

The note points to another transcript (hanachah) of this same maamar, recorded by a different listener.

KEHOT'S NOTE

הנחה אחרת בסה"מ אתהלך לאזניא ע' קלב. וראה מאמרי אדה"ז הקצרים ע' תרכג הערה 153. וראה היום יום ע' צו (נעתק בהוספות להערות וציונים בלקו"ת כאן). באוה"ת דברים כרך ו ע' ב'תקלא הערה לד"ה זה.

2 **ושאבתם מים בששון**

Isaiah, after foretelling the ingathering of the exiles, tells Israel that on that day they will joyfully draw water from the springs of salvation: salvation will reach them like flowing water. The Sages connect the verse with the water drawn for the Sukkos libation; the maamar reads the plural "wellsprings" in paragraph 13 as two hidden sources. (context: Steinsaltz Tanakh)

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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KEHOT'S NOTE

ישעי' יב, ג.

3 **ואש של מעלה הי' יורד על המזבח כדמות אריי'**

The Talmud lists five things said of the fire on the altar; the first is that it crouched like a lion. The maamar takes this image as the model for the fiery love aroused in prayer.

Yoma 21b יומא כ"א

KEHOT'S NOTE

יומא כא, ב. וראה לעיל פ' במדבר יא, א.

4 **וניסוך המים כל שבעה**

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

KEHOT'S NOTE

סוכה פ"ד, מ"א.

5 **וניסוך המים כל שבעה**

The Mishnah lists how many days each Sukkos observance lasted: the sukkah and the water libation, seven.

Mishnah Sukkah 4:1 משנה סוכה ד':א'

לוּלָב וַעֲרָבָה, שִׁשָּׁה וְשִׁבְעָה. הַהַלֵּל וְהַשִּׂמְחָה, שְׁמֹנָה. סֻכָּה וְנִסּוּךְ הַמַּיִם, שִׁבְעָה. וְהָחָלִיל, חֲמִשָּׁה וְשִׁשָּׁה׃

The [shaking of the] lulav and the [ritual of the] willow [branches were each done, at times] on six [days of the festival], and [at times] on seven. The [recitation of the] Hallel, and the simchah [the obligation to bring Shelamim sacrifices to the Temple as part of the rejoicing on the three pilgrimage festivals] were each done on eight [days]. The [dwelling in the] sukkah, and the water libations [were each done] on seven [days]. And the flute [was played, at times] on five, and [at times] on six.

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

6 **ביום השמיני עצרת**

Moshe gives G-d's command for the day after the seven days of Sukkos: "On the eighth day there shall be an atzeres for you," an added festival on which no work is done. Plainly atzeres is an assembly, or a day of holding back; the maamar reads it as holding in, retaining all the levels of the festival (paragraph 12). (context: Steinsaltz Tanakh)

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

7 Kehot's note points to II Chronicles 29:21 for these words.

II Chronicles 29:21 דברי הימים ב כ"ט:כ"א

וַיָּבִיאוּ פָרִים־שִׁבְעָה וְאֵילִים שִׁבְעָה וּכְבָשִׂים שִׁבְעָה וּצְפִירֵי עִזִּים שִׁבְעָה לְחַטָּאת עַל־הַמַּמְלָכָה וְעַל־הַמִּקְדָּשׁ וְעַל־יְהוּדָה וַיֹּאמֶר לִבְנֵי אַהֲרֹן הַכֹּהֲנִים לְהַעֲלוֹת עַל־מִזְבַּח ה׳

And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the L-RD.

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PARAGRAPH 2

8 Koheles describes how he sought "to find words of delight," worthwhile and true words to teach the people. The maamar borrows the phrase for finding the inner meaning of the Temple service in one's own soul. (context: Steinsaltz Tanakh)

Ecclesiastes 12:10 קהלת י"ב:י'

בִּקֵּשׁ קֹהֶלֶת לִמְצֹא דִבְרֵי־חֵפֶץ וְכָתוּב יֹשֶׁר דִּבְרֵי אֱמֶת׃

Koheleth sought to find out words of delight, and that which was written uprightly, even words of truth.

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PARAGRAPH 3

9 **תפלות כנגד תמידין**

The Talmud's view that the prayers were instituted in place of the daily offerings; it grounds the maamar's reading of

prayer as an inner altar service.

Berakhot 26b:4–5 ברכות כ"ו ב:ד'-ה'

אִיתְּמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּווֹתֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כו, ב.

10 עבודה שבלב זו תפלה

The Sages read "to serve Him with all your heart" as prayer, the service of the heart; hence the heart is the altar.

Taanit 2a:11 תענית ב' א:י"א

וּמְנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: "לְאַהֲבָה אֶת ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם", אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: "וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ".

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

KEHOT'S NOTE

תענית ב, א. קטע מובא באוה"ת שה"ש כרך ב ע' תפב.

11 והלב הוא רומז כנגד המזבח

A classic work of homiletic philosophy, cited as an earlier source for the heart as the altar.

KEHOT'S NOTE

ראה עקידה פ' צו. תורת העולה ח"א פכ"ד.

12 וכשם שהיו ב' מזבחות פנימי וחיצון כך יש בלב ב' בחי'

A parallel discussion of the two altars as two dimensions of the heart.

KEHOT'S NOTE

ראה סה"מ תקס"ד ע' סו ואילך. דרך מצותיך מצות בנין מקדש פז, א. אוה"ת ויקהל ע' ב'רה ואילך.

13 בזח"ג פ' צו ד"ל ע"ב

On Eliyahu's vision ("not in the noise... not in the fire... a still, small voice"), the Alter Rebbe explains the still, small voice as the drawing-down of the Infinite Light through the Torah, and cites this same Zohar in Tzav (30b), calling it "the inner voice" (kala penima'ah).

KEHOT'S NOTE

נזכר גם לעיל פ' שלח מט, א. "אמר רבי יהודה דא אוריאל ובהרמ"ז שם אוריאל בתי'". — אוה"ת נ"ך כרך א ע' תרצה. וראה באוה"ת פ' ויקהל ע' ב'קפה מה שמציין לזהר הנ"ל.

14 קול דממה דקה

At Mount Chorev Eliyahu sees a wind, an earthquake and a fire, but Havayah is not in them; after the fire comes "a still, small voice." The Zohar applies the phrase to the inner altar, the quiet inner level of the heart. (context: Steinsaltz Tanakh)

I Kings 19:12 מלכים א י"ט:י"ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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15 דמזבח הפנימי נק' קול דממה דקה

The Zohar in Tzav (Rabbi Abba) speaks of two altars: an inner golden altar on which the fine incense is offered, bound to the "knot of faith," and an outer copper altar for the offerings; the inner one is called "a still, small voice."

Zohar, Tzav 11:84–12:93 ספר הזהר, צו י"א:פ"ד-י"ב:צ"ג

Said R. Abba: 'When Moses built an altar (Ex. 17, 15), he meant it to correspond to that inner one, and therefore he called it "The L-rd is my banner", because it was stamped with the sign of the holy covenant. This is the inner Altar, the "still silent voice",

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

16 ובפרדס בעה"כ ערך מזבח

Rabbi Moshe Cordovero's gate of the meanings of Kabbalistic terms (Erchei HaKinuyim), under the entry "altar."

Pardes Rimmonim 23:3:24 פרדס רמונים כ"ג:ג':כ"ד

... גל נעול. גלים אינון נהרין דמתכנשי ואזלי ועאלין לגווה ומליין לה כד"א שלחיך פרדס רמונים. ופי' בת גלים היא המלכות ונקרא בת לאברהם אבינו והטעם כי על ידה היא יונקת חוט של חסד המשוך עליה. וזה פי' גלים פי' הם הספירות בהתייחדם כלם להשפיע אל המלכות ועל שמה נקראים גלים בהכנסתם שם כי היא נקראת גל והם גלים על שמה. וכאשר היא מלאה מהם היא מגלה מציאותם כי היא המלאה מהמים והומים גליה. והביא ראייה למה שאמר ועאלין לגווה ומליין לה מפסוק שלחייך פרדס רמונים. פי' שלחייך הנהרות השלוחים ...

Pardes Rimonim (Public Domain)

17 ב' בחי' מזבח . . פרים ואילים וכבשים כו'

A parallel discussion of the two altars and the offerings on the outer altar.

KEHOT'S NOTE

ראה אוה"ת ויקהל ע' ב'קפה.

18 ותצא אש דא אוריאל

On "And fire went out from before Havayah and consumed the burnt-offering on the altar" (Leviticus 9:24), Rabbi Yehudah says: "this is Uriel," who appeared as a flame of

fire on the altar, crouching over the offering. The text cites pp. 32b-33a; the words are on 33a.

Zohar, Tzav 19:134 ספר הזהר, צו י״ט:קל״ד

R. Judah said: 'When the fire went forth from the altar and consumed the offering (Lev. 9, 24), this was Uriel, who appeared in a flame on the altar;

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

19 **ובדף כ״ז כתב דאוריאל גימטריא אברהם**

There the Tzemach Tzedek writes that Uriel "is the numerical value of Avraham, the level of Chesed," the same point made here.

KEHOT'S NOTE

"והוא כחשבון אברהם בחי' חסד" — אוה״ת ויקהל ע' ב'קמז.

20 **חסד לאברהם**

Micah ends his prophecy with a prayer: "You will give truth to Yaakov, kindness to Avraham," keeping the oath to the forefathers through their descendants. Avraham is the man of kindness, Chesed, from whom the natural love is inherited. (context: Steinsaltz Tanakh)

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לָאֲבֹתֵינוּ מִימֵי קֶדֶם׃

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

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KEHOT'S NOTE

מיכה ז, כ.

21 **דבחי' אריה בגימ' ר״ו**

The Zohar (Introduction) tells that in the days of the Temple the form of a lion came down from above and crouched on the altar over its prey, eating the offerings, and that its name was Uriel. The gematria 216 is the Ramaz's comment there.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י״ב:צ״ב-ק״ד

Further, "He went down and smote the lion": formerly when that stream flowed down to here below, Israel was free from care, offering peace-offerings and sin-offerings to atone for his soul; and from on high descended the image of a lion visible to all, crouching on his prey, consuming the offerings like a mighty giant. All the dogs kept themselves out of sight, fearing to venture abroad.

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

22 **בד״ה וילקט יוסף**

There the aftergrowths (sefichin), which sprout by themselves from an earlier sowing, are the hidden love already sown in the G-dly soul coming out into the open: not new, yet rooted higher than love born of contemplation.

KEHOT'S NOTE

תו״א מד, ג. וראה אוה״ת בראשית כרך ב שנב, א. סה״מ תקס״ב ח״ב ע' שלט.

23 Kehot's note points to Genesis 47:14 for these words.

Genesis 47:14 בראשית מ״ז:י״ד

וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה׃

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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24 Kehot's note points to Isaiah 11:7 for these words.

Isaiah 11:7 ישעיהו י״א:ז׳

וּפָרָה וָדֹב תִּרְעֶינָה יַחְדָּו יִרְבְּצוּ יַלְדֵיהֶן וְאַרְיֵה כַּבָּקָר יֹאכַל־תֶּבֶן׃

And the cow and the bear feed; Their young ones shall lie down together; And the lion shall eat straw like the ox.

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25 **אחרי ה' ילכו כארי' ישאג**

Hosea foretells Israel's return: "They shall walk after Havayah; like a lion he shall roar." Plainly G-d roars like a lion to call His children, and they come trembling from afar; the maamar applies the lion's roar to the love that flares in a person's heart when he remembers G-d. (context: Steinsaltz Tanakh)

Hosea 11:10 הושע י״א:י׳

אַחֲרֵי ה' יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י.

26 **בד״ה שה״ש**

That maamar explains that kallah (bride) has two senses: from kilayon, a consuming in which every desire of one's own ceases, and from "kalsah nafshi" ("my soul longs"), a yearning to be absorbed in G-d.

KEHOT'S NOTE

לקמן שה״ש א, א.

PARAGRAPH 4

27 **אש אוכלה אש**

The Talmud lists six kinds of fire; the last is "a fire that consumes fire," the fire of the Shechinah. The maamar applies it to G-d's fire, which consumes the strange fires in a person.

Yoma 21b:5–6 יומא כ״א ב:ה׳-ו׳

כִּי קָא אָמְרִינַן — בְּדַהֲדְיוֹט. דְּתַנְיָא: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״, אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רִבּוּצָהּ כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

יומא כא, ב.

28 **אש זרה**

Nadav and Avihu, Aharon's sons, offered before Havayah "a strange fire, which He had not commanded them." The maamar uses the term for every fire in a person that is not for G-d. (context: Steinsaltz Tanakh)

Leviticus 10:1 ויקרא י:א

וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִיבוּ לִפְנֵי ה' אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם׃

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the L-RD, which He had not commanded them.

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29 **ארז"ל שאסור לאכול קודם התפלה**

The Talmud forbids eating before one has prayed; the maamar explains the prohibition in terms of a person's standing over his food.

Berakhot 10b ברכות י' ב

KEHOT'S NOTE

ברכות י', ב. שו"ע או"ח ספ"ט, ס"ג.

30 **שאסור לאכול קודם התפלה**

The codified law that one may not eat or drink before the morning prayer.

Shulchan Arukh, Orach Chayim 89:3 שולחן ערוך, אורח חיים פ"ט:ג׳

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר וטוב להחמיר בזה) (תרומת הדשן סי' י"ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר׃

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

31 **לשרוף דאגת הפרנסה**

There the spiritual counterpart of bowing to the sun and moon is worry over livelihood that treats one's own scheme as the source of sustenance; it brings a "spiritual stoning," a heart of stone.

KEHOT'S NOTE

ע' לעיל שובה האי רפ"ג סקילה ברוחני' דאגת הפרנסה יעו"ש [כ].

32 **כי ה"א אש אוכלה הוא**

Moshe warns Israel not to forget the covenant and make an image: "For Havayah your G-d is a consuming fire, a jealous G-d," who demands exclusive devotion. The maamar reads it as a fire that consumes all the fires not devoted to G-d. (context: Steinsaltz Tanakh)

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

33 **יגיע כפיך כי תאכל**

The psalm praises one who fears Havayah: "When you eat of the labor of your hands, you are fortunate, and it is good for you." So earning a living is itself good; only the worry is to be burned. (context: Steinsaltz Tanakh)

Psalms 128:2 תהילים קכ"ח:ב׳

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב.

PARAGRAPH 5

34 **אע"פ שאש יורד . . מצוה להביא מן ההדיוט**

The Talmud teaches that although fire came down from heaven onto the altar, there is a mitzvah to bring fire from the hedyot, ordinary fire kindled by the priests. The maamar reads the ordinary fire as the person's own effort, which draws down the fire from above.

Yoma 21b:5–6 יומא כ"א ב:ה'-ו׳

כִּי קָא אָמְרִינַן — בְּדְהֶדְיוֹט. דְּתַנְיָא: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רְבוּצָה כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

יומא כא, ב.

35 **זורע צדקות ומצמיח ישועות**

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

KEHOT'S NOTE

ברכת יוצר.

36 **שמאלו תחת לראשי וימינו תחבקני**

The beloved, lovesick, pictures herself lying close to her lover: his left arm under her head, his right arm embracing her; the Sages read the Song as the love of G-d and Israel. The maamar reads the left hand as the humbling of the Days of Awe and the right as the love revealed on Sukkos. (context: Steinsaltz Tanakh)

Song of Songs 2:6 שיר השירים ב':ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

the maamar says, the pushing away cannot come from G-d Himself. (context: Steinsaltz Tanakh)

II Samuel 14:14 שמואל ב י״ד:י״ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסֵפוּ וְלֹא־יִשָּׂא אֱלֹקִים נָפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ראה ש״ב יד, יד.

43 **בצדקה תכונני**

Isaiah comforts Jerusalem, rebuilt after its ruin: "Through righteousness you shall be established," on a foundation of justice. The Congregation of Israel is therefore called tzedakah. (context: Steinsaltz Tanakh)

Isaiah 54:14 ישעיהו נ״ד:י״ד

בְּצֶדֶק תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישע׳ נד, יד. [כ].

44 **ישראל למטה הם מלאים מצות צדקה**

The Talmud says that even the sinners of Israel are full of mitzvos as a pomegranate is full of seeds.

Chagigah 27a:8 חגיגה כ״ז א:ח׳

אָמַר רֵישׁ לָקִישׁ: אֵין אוּר שֶׁל גֵּיהִנֹּם שׁוֹלֶטֶת בְּפוֹשְׁעֵי יִשְׂרָאֵל, קַל וָחוֹמֶר מִמִּזְבֵּחַ הַזָּהָב: מָה מִּזְבֵּחַ הַזָּהָב שֶׁאֵין עָלָיו אֶלָּא כְּעוֹבִי דִּינָר זָהָב — כַּמָּה שָׁנִים אֵין הָאוּר שׁוֹלֶטֶת בּוֹ, פּוֹשְׁעֵי יִשְׂרָאֵל שֶׁמְּלֵאִין מִצְוֹת כְּרִמּוֹן, דִּכְתִיב: ״כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ״, אַל תִּקְרֵי ״רַקָּתֵךְ״, אֶלָּא: רֵקָנִין שֶׁבָּךְ — עַל אַחַת כַּמָּה וְכַמָּה.

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KEHOT'S NOTE

ראה חגיגה כז, א.

45 **צריך לזרוע ע״ג עפר שנחרש**

The words here quote Pesachim 47b:4–6; the passage is shown below.

Pesachim 47b:4–6 פסחים מ״ז ב:ד׳-ו׳

צוּנְמָא בַּר זְרִיעָה?! צוּנְמָא מִלְּמַעְלָה, וְעָפָר תִּיחוּחַ מִלְּמַטָּה. וְתִיפּוֹק לֵיהּ מִשּׁוּם עָפָר תִּיחוּחַ! אֶלָּא אָמַר מָר בַּר רַב אָשֵׁי: בְּטִינָא. וְטִינָא בַּר זְרִיעָה הוּא?! בְּמִתּוּנְתָּא. אִיתְיְבֵיהּ אַבָּיֵי: הַמְבַשֵּׁל גִּיד הַנָּשֶׁה בְּחָלָב בְּיוֹם טוֹב וְאוֹכְלוֹ — לוֹקֶה חֲמֵשׁ. לוֹקֶה מִשּׁוּם מְבַשֵּׁל גִּיד בְּיוֹם טוֹב, וְלוֹקֶה מִשּׁוּם אוֹכֵל גִּיד, וְלוֹקֶה מִשּׁוּם מְבַשֵּׁל בָּשָׂר בְּחָלָב, וְלוֹקֶה מִשּׁוּם אוֹכֵל בָּשָׂר בְּחָלָב, וְלוֹקֶה מִשּׁוּם הַבָּעָרָה. וְאִי אָמְרִינַן ״הוֹאִיל״ — אַהַבְעָרָה לָא לִיחַיֵּיב, הוֹאִיל דַּחֲזֵי לֵיהּ לְצָרְכּוֹ!

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KEHOT'S NOTE

37 **חסד דרועא ימינא**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

38 **חסד דרועא ימינא**

In Eliyahu's prayer (Patach Eliyahu) in the introduction to Tikkunei Zohar, "Chesed is the right arm."

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע״פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו.

Constantinople, 1740 (CC-BY-NC)

39 **וימין מקרבת**

The Talmud teaches that the left hand should push away and the right hand draw near; the maamar applies both halves here.

Sotah 47a סוטה מ״ז א

KEHOT'S NOTE

סוטה מז, א. ושי״נ.

40 **עם קרובו**

The psalm ends: G-d raises the glory of His devoted ones, "the children of Israel, the people near to Him." Here it is the closeness of the right hand's embrace. (context: Steinsaltz Tanakh)

Psalms 148:14 תהילים קמ״ח:י״ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

41 **בביאור ע״פ שימני כחותם**

That explanation reads "Set me as a seal upon your heart" as the tefillin, whose straps hang over the heart, and explains that the black straps are rooted in a very high level, the "whiteness" of Chesed of Atik.

KEHOT'S NOTE

לקמן שה״ש מו, ד.

42 **כי לא ידח ממנו נדח**

The wise woman of Tekoa, urging David to bring back his banished son Avshalom, says that G-d devises means "so that none who is banished be banished from Him." Hence,

that made him the soil in which Chesed grows. (context: Steinsaltz Tanakh)

Genesis 18:27 בראשית י״ח:כ״ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר 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.

50 **הושיעה ימינך**

Kehot's note points to Psalms 7:7 for these words.

Psalms 7:7 תהילים ז׳:ז׳

KEHOT'S NOTE

תהלים ז, ז. [כ].

51 **הושיעה ימינך**

The psalmist prays "so that Your beloved ones may be rescued: save with Your right hand and answer me." Plainly the right hand is the means of saving; the maamar reads it as the right hand itself being saved, drawn out of the "back" where it was hidden. The text itself places the verse in Psalm 60. (context: Steinsaltz Tanakh) (Kehot: Psalms 7:7)

Psalms 60:7 תהילים ס׳:ז׳

לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃

That Thy beloved may be delivered, Save with Thy right hand, and answer me.

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52 **השיב אחור ימינו**

Mourning the destruction, Lamentations says G-d "drew back His right hand before the enemy": the hand that had held the enemy back was withdrawn. The maamar reads achor (back) as the achorayim, the "back" of a level: Chesed hidden in external things. (context: Steinsaltz Tanakh)

Lamentations 2:3 איכה ב׳:ג׳

גָּדַע בָּחֳרִי־אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה אָכְלָה סָבִיב׃

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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KEHOT'S NOTE

איכה ב, ג.

53 **השיב אחור ימינו**

The Zohar in Vayetze says that when the Temple was destroyed, "He drew back His right hand before the enemy,"

ראה פסחים מז, ב.

46 **ומאי חזית דדמא דידך סומק טפי**

To one ordered to kill another or be killed, Rava says: "What makes you think your blood is redder? Perhaps his blood is redder." No one's life outweighs another's; here, a reason to share one's bread.

Pesachim 25b:4 פסחים כ״ה ב:ד׳

וּשְׁפִיכוּת דָּמִים גּוּפֵיהּ מְנָלַן? סְבָרָא הוּא: כִּי הָהוּא דַּאֲתָא לְקַמֵּיהּ דְּרָבָא, אֲמַר לֵקֵּהּ: מָרֵי דּוּרַאי אֲמַר לִי: זִיל קַטְלֵיהּ לְפָלָנְיָא, וְאִי לָא — קָטְלִינָא לָךְ. אֲמַר לֵקֵּהּ: לִיקְטְלוּךְ וְלָא תִּיקְטוֹל, מַאי חָזֵית דִּדְמָא דִּידָךְ סוּמָּק טְפֵי? דִּילְמָא דְּמָא דְּהָהוּא גַּבְרָא סוּמָּק טְפֵי.

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KEHOT'S NOTE

פסחים כה, ב.

47 **ולרש אין כל**

In the prophet Nathan's parable to David, the rich man had many flocks, but "the poor man had nothing" except one little ewe lamb. The maamar uses the words for the poor man who has nothing to eat. (context: Steinsaltz Tanakh)

II Samuel 12:3 שמואל ב י״ב:ג׳

וְלָרָשׁ אֵין־כֹּל כִּי אִם־כִּבְשָׂה אַחַת קְטַנָּה אֲשֶׁר קָנָה וַיְחַיֶּהָ וַתִּגְדַּל עִמּוֹ וְעִם־בָּנָיו יַחְדָּו מִפִּתּוֹ תֹאכַל וּמִכֹּסוֹ תִּשְׁתֶּה וּבְחֵיקוֹ תִּשְׁכָּב וַתְּהִי־לוֹ כְּבַת׃

but the poor man had nothing save one little ewe lamb, which he had bought and reared; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

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KEHOT'S NOTE

ש״ב י״ב, ג.

48 **הלא אב א׳ לכולנו**

Malachi rebukes Israel for betraying one another: "Have we not all one Father? Has not one G-d created us?" The maamar uses it to show that the giver and the receiver are equals. (context: Steinsaltz Tanakh)

Malachi 2:10 מלאכי ב׳:י׳

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד בְּרָאָנוּ מַדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ׃

Have we not all one father? Hath not one G-d created us? Why do we deal treacherously every man against his brother, Profaning the covenant of our fathers?

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KEHOT'S NOTE

מלאכי ב, י׳.

PARAGRAPH 6

49 **ואנכי עפר ואפר**

Avraham, pleading with G-d for Sodom, says: "I have presumed to speak to my L-rd, and I am dust and ashes," a lowly being. The maamar reads his words as the humility

> and so it is written "Save Your right hand and answer me": the left grew strong until the Temple is rebuilt.

Zohar, Vayetzei 38:347–359 ספר הזהר, ויצא ל"ח:שמ"ז-שנ"ט

But when the Temple was destroyed, then it could be said, "He hath drawn back his right hand" (Lam. 2, 3), wherefore also it is written: "Save me with thy right hand and answer me" (Ps. 60, 7); and the left side has since been gathering force and uncleanness, and will continue to do so until G-d shall rebuild the Temple and establish the world on its right foundation, and the right order shall be restored, and the side of uncleanness shall pass out of the world, as it says: …

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

54 **להושיע ידו לו**

> Kehot's note points to Judges 7:2 for these words.

Judges 7:2 שופטים ז':ב'

וַיֹּאמֶר ה' אֶל־גִּדְעוֹן רַב הָעָם אֲשֶׁר אִתְּךָ מִתִּתִּי אֶת־מִדְיָן בְּיָדָם פֶּן־יִתְפָּאֵר עָלַי יִשְׂרָאֵל לֵאמֹר יָדִי הוֹשִׁיעָה לִי׃

And the L-RD said unto Gideon: 'The people that are with thee are too many for Me to give the Midianites into their hand, lest Israel vaunt themselves against Me, saying: mine own hand hath saved me.

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Isaiah 59:16 ישעיהו נ"ט:ט"ז

וַיַּרְא כִּי־אֵין אִישׁ וַיִּשְׁתּוֹמֵם כִּי אֵין מַפְגִּיעַ וַתּוֹשַׁע־לוֹ זְרֹעוֹ וְצִדְקָתוֹ הִיא סְמָכָתְהוּ׃

And He saw that there was no man, And was astonished that there was no intercessor; Therefore His own arm brought salvation unto Him; And His righteousness, it sustained Him;

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KEHOT'S NOTE

ראה שופטים ז, ב. ישעי' נט, טז.

55 **עת לחבק**

> Among Koheles' seasons: "a time to embrace and a time to refrain from embracing," discussed in the maamar the text cites. (context: Steinsaltz Tanakh)

Ecclesiastes 3:5 קהלת ג':ה'

עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת לִרְחֹק מֵחַבֵּק׃

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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KEHOT'S NOTE

קהלת ג, ה. [כ].

56 **בזהר פ' ויצא . . ובמק"מ שם**

> The note points to places where the Tzemach Tzedek discusses these Zohar passages on the drawn-back right hand.

KEHOT'S NOTE

ראה באוה"ת פ' וארא ע' קכה ובפ' פנחס ע' רסב.

57 **ע"פ המאמר הזהר . . קוב"ה בגלותא סליק לעילא**

> There the Alter Rebbe explains the Zohar's "the Holy One, blessed be He, ascended on high" in the exile: G-d withdraws the revelation of His G-dliness from below, so that the world seems independent and even the mitzvos do not kindle a felt, fiery love for Him.

KEHOT'S NOTE

ראה לעיל פ' נצבים מח, א. תו"א נה, ב.

58 **קב"ה בגלותא סליק לעילא**

> The Zohar in Vayikra that the text cites: in the exile the Holy One, blessed be He, "ascends on high."

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ"ט:שמ"ב-נ"א:שנ"ב

We have learnt', he said, 'that on the day when the Sanctuary on earth was laid waste and Israel went into captivity with millstones on their necks and their hands bound behind them, and the Community of Israel was banished from the house of her Husband to follow them, when She came down She said: "I will go in front and weep for my home and my children and my Husband." When she came down and saw her home devastated and the blood of saints spilled in its midst and …

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

59 **וכ"מ הפי' בזהר פרשה בשלח . . ובפ' אחרי דע"ד ע"א**

> The same Zohar passages are listed there as well.

KEHOT'S NOTE

נזכרים גם באוה"ת נ"ך כרך ב ע' עח.

60 **כמ"ש הושיעה ימינך . . בתהלים סי' ס'**

> The Tzemach Tzedek's commentary on Psalms, at this verse.

KEHOT'S NOTE

ראה ביהל אור ע"פ. ובאוה"ת נ"ך כרך ב ע' אי"עח.

61 **וסוכה תהיה לצל יומם**

> Isaiah foretells that over Mount Zion G-d will spread a canopy of cloud and fire, "and a sukkah shall be for shade by day from the heat." The maamar reads the shade as the encompassing light over Chesed. (context: Steinsaltz Tanakh)

Isaiah 4:6 ישעיהו ד':ו'

וְסֻכָּה תִּהְיֶה לְצֵל־יוֹמָם מֵחֹרֶב וּלְמַחְסֶה וּלְמִסְתּוֹר מִזֶּרֶם וּמִמָּטָר׃

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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62 **חסד לאברהם**

> "Kindness to Avraham," from Micah's closing prayer: "by day" is Avraham's Chesed.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

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

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63 **ורב חסד**

When G-d passes before Moshe He proclaims His attributes, among them "abundant in kindness"; here it is a higher kindness that encompasses Chesed. (context: Steinsaltz Tanakh)

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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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KEHOT'S NOTE

שמות לד, ו.

64 **כי חפץ חסד הוא**

"Who is a G-d like You… He does not hold His anger forever, for He desires kindness": kindness that flows from G-d's own desire. (context: Steinsaltz Tanakh)

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

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.

65 **הוי׳ יחתו מריביו**

Chanah's song ends: "Havayah, His adversaries shall be shattered; against them He will thunder in the heavens." The text refers to its own explanation of this verse elsewhere. (context: Steinsaltz Tanakh)

I Samuel 2:10 שמואל א ב׳:י׳

ה׳ יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה׳ יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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66 **דלית שמאלא בהאי עתיקא**

The Idra Rabba says there is no left in Atika, the Ancient One; all is kindness. The Kehot note also points to Zohar 3:289a.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו׳:כ״ה-ז׳:ל״ז

67 **שאו ידיכם קדש**

"Lift up your hands in holiness," explained in the maamar "Go out and see" as the revelation of G-d's right hand in the soul.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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68 **כוס ישועות**

"I will lift up the cup of salvations," which the Zohar passages connect with "Your right hand."

Psalms 116:13 תהילים קט״ז:י״ג

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה׳ אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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69 **קץ הימין**

The angel's last words to Daniel promise that he will rise for his lot "at the end of the days" (lekeitz hayamin). The Zohar reads yamin as "the right": "the end of the right."

Daniel 12:13 דניאל י״ב:י״ג

וְאַתָּה לֵךְ לַקֵּץ וְתָנוּחַ וְתַעֲמֹד לְגֹרָלְךָ לְקֵץ הַיָּמִין׃

But go thou thy way till the end be; and thou shalt rest, and shalt stand up to thy lot, at the end of the days.'

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70 **הושיעה לו ימינו**

The psalm calls for a new song, for G-d has done wonders: "His right hand and His holy arm have saved for Him."

Psalms 98:1 תהילים צ״ח:א׳

מִזְמוֹר שִׁירוּ לַה׳ שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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71 **ימינך ה׳ נאדרי בכח**

From the Song at the Sea: "Your right hand, Havayah, is glorious in power." The Zohar reads it as the Torah.

Exodus 15:6 שמות ט״ו:ו׳

יְמִינְךָ ה׳ נֶאְדָּרִי בַכֹּחַ יְמִינְךָ ה׳ תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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72 **ואשים דברי בפיך ובצל ידי כסיתיך**

G-d tells Israel: "I have placed My words in your mouth, and in the shadow of My hand I have covered you." The later maamar reads it as Torah becoming a sukkah, shade over a person.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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PARAGRAPH 7

73 ימינך ה' תרעץ אויב

From the Song at the Sea: "Your right hand, Havayah, shatters the enemy." The maamar reads the enemy as the evil inclination and notes that tir'atz has the letters of atzeres.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ יְמִינְךָ ה' תִּרְעַץ אוֹיֵב:

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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74 למען דעת כל עמי הארץ

Shlomo, blessing the people at the dedication of the Temple, prays that G-d uphold Israel's cause "so that all the peoples of the earth may know that Havayah is G-d; there is none else." The celebration ended on the eighth day, and the passage is read as the haftarah of Shemini Atzeres.

I Kings 8:60 מלכים א ח':ס'

לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד:

that all the peoples of the earth may know that the L-RD, He is G-d; there is none else.

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75 ה' לי בעוזרי

The psalmist, surrounded by enemies, trusts: "Havayah is for me among my helpers." It opens the maamar the text cites.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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76 מצוה להביא מן ההדיוט

The Talmud's rule about bringing ordinary fire, which the maamar now explains.

Yoma 21b:5–6 יומא כ"א ב:ה'-ו'

כִּי קָא אָמְרִינַן — בְּדְהֶדְיוֹט. דְּתַנְיָא: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רְבוּצָה כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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

77 להיות ממארי דחושבנא

The Zohar in Korach calls a "master of reckoning" one who every night, before he sleeps, takes an account of his deeds of that day, repents of them and prays for mercy.

Zohar, Korach 7:29–8:37 ספר הזהר, קרח ז':כ"ט-ח':ל"ז

78 ונקלה עוד מזאת והיה שפל

David, rebuked by Michal for dancing before the ark, answers: "I will be still more lightly esteemed than this, and I will be lowly in my own eyes." The maamar turns his words into the self-humbling of one who reckons his distance from G-d.

II Samuel 6:22 שמואל ב ו':כ"ב

וּנְקַלֹּתִי עוֹד מִזֹּאת וְהָיִיתִי שָׁפָל בְּעֵינָי וְעִם־הָאֲמָהוֹת אֲשֶׁר אָמַרְתְּ עִמָּם אִכָּבֵדָה:

And I will be yet more vile than thus, and will be base in mine own sight; and with the handmaids whom thou hast spoken of, with them will I get me honour.'

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79 צעק לבם

Over the ruined city, Lamentations says: "Their heart cried out to Havayah." Here it is the inner cry that comes from bitterness.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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80 תרומת הדשן

The Torah commands the priest each morning to lift the ashes of the burnt-offering and place them beside the altar (terumas hadeshen). The maamar compares it to a person's self-reckoning, which clears the way for the fire.

Leviticus 6:3 ויקרא ו':ג'

וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ:

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

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PARAGRAPH 8

81 הוי כל צמא לכו למים

Isaiah calls: "Ho, everyone who thirsts, go to the water," offering G-d's gifts freely. The maamar reads it as the thirst of fiery love answered by water.

Isaiah 55:1 ישעיהו נ"ה:א'

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כָּסֶף לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine

and milk Without money and without price.

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PARAGRAPH 9

82 **אתה הראת לדעת כי ה' הוא האלקים**

Moshe reminds Israel of the wonders they witnessed: "You have been shown, to know that Havayah is G-d; there is none else besides Him." The word "shown" makes it knowledge by sight.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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83 **בשמים כו' אין עוד**

"Know this day... that Havayah is G-d in the heavens above and on the earth below; there is none else." The maamar blends the phrasing of both verses.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 10

84 **הלב תוכו רצוף אהבה**

King Shlomo's palanquin, "its inside inlaid with love": love that fills the inside without showing outward.

Song of Songs 3:10 שיר השירים ג׳:י׳

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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85 **חסדים המכוסים**

At the beginning of "LeReiach Shemanecha," in a parenthesis, the Alter Rebbe explains the revelation of the "covered kindnesses" in Yesod of Imma as the revelation of love and awe; the covered kindnesses are this maamar's hidden love, the water.

KEHOT'S NOTE

ע׳ שה״ש רד״ה לריח שמניך הא׳ בהמוקפים. [כ].

86 **והיה ביום ההוא יתקע בשופר גדול**

The verse that opens the maamar the text cites; the same verse ends with bowing "on the holy mountain."

Isaiah 27:13 ישעיהו כ״ז:י״ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָ͏ִם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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87 **זהו ענין מצות תרומת הדשן**

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

KEHOT'S NOTE

ראה אוה״ת ויקרא כרך ג ע׳ תתא.

88 **בלחש בחשאי**

The law that the Amidah is said quietly, the words formed with the lips and heard only by oneself.

Shulchan Arukh, Orach Chayim 101:2 שולחן ערוך, אורח חיים ק״א:ב׳

ולא יתפלל בלבו לבד אלא מחתך הדברים בשפתיו ומשמיע לאזניו בלחש ולא ישמיע קולו ואם אינו יכול לכוין בלחש מותר להגביה קולו וה״מ בינו לבין עצמו אבל בצבור אסור דאתי למטרד ציבורא: הגה ואם משמיע קולו בביתו כשמתפלל כדי שילמדו ממנו בני ביתו מותי (טור):

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89 **בתפלה . . כאלו עומד לפני המלך**

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

KEHOT'S NOTE

שם סצ״ח ס״א.

90 **כאלו עומד לפני המלך**

One who prays should see himself as standing before the King.

Shulchan Arukh, Orach Chayim 98:1 שולחן ערוך, אורח חיים צ״ח:א׳

... המתפלל צריך שיכוין בלבו פי׳ המלות שמוציא בשפתיו ויחשוב כאלו שכינה כנגדו ויסיר כל המחשבות הטורדות אותו עד שתשאר מחשבתו וכוונתו זכה בתפלתו ויחשוב כאלו היה מדבר לפני מלך בשר ודם היה מסדר דבריו ומכוין בהם יפה לבל יכשל ק״ו לפני ממ״ה הקב״ה שהוא חוקר כל המחשבות וכך היו עושים חסידים ואנשי מעשה שהיו מתבודדים ומכוונין בתפלתם עד שהיו מגיעים להתפשטות הגשמיות ולהתגברות כח השכלי עד שהיו מגיעים קרוב למעלת הנבואה ואם תבא לו מחשבה אחרת בתוך התפלה ישתוק עד שיתבטל המחשב׳ וצריך שיחשוב בדברי׳ המכניעים הלב ומכוונים אותו ...

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שמות טו, ו. ראה יהל אור ע' רסח בשם השל"ה דף שט"ו סע"א.

91 **הכריעות והשתחוואות**

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

KEHOT'S NOTE

ברכות לד, סע"א. שו"ע או"ח סקי"ג ס"א.

92 **לשית עצות בנפשו**

David cries: "How long shall I devise counsels in my soul?" The maamar borrows the phrase for finding a way to keep the self-nullification.

Psalms 13:3 תהילים י"ג:ג'

עַד־אָנָה אָשִׁית עֵצוֹת בְּנַפְשִׁי יָגוֹן בִּלְבָבִי יוֹמָם עַד־אָנָה יָרוּם אֹיְבִי עָלָי׃

How long shall I take counsel in my soul, having sorrow in my heart by day? How long shall mine enemy be exalted over me?

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93 **בביאור ע"פ אני דפ' ציצית**

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

KEHOT'S NOTE

לעיל שלח נא, א.

94 **דלית שמאלא בהאי עתיקא**

Kehot's note points to Zohar III, 129a for these words.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

95 **בד"ה צאינה וראינה**

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

KEHOT'S NOTE

לקמן שה"ש כא, ב. בבוך 1101 תקצו, א בגוכי"ק נוסף: בפ' קדושים. בבוך 4 (לקו"ת מהדו"ק) נכתב מאמר זה בפ' קדושים.

96 **וברבות נזכר מענין הושיעה ימינך**

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

KEHOT'S NOTE

ראה יהל אור עה"פ ע' רט ואילך שנעתקו כל המקומות שנזכרו כאן. וראה גם אוה"ת פ' פנחס ע' א'סא.

97 **ושייך לזה ג"כ מ"ש בזהר פ' תשא דקפ"ט סע"ב ובפי' הרמ"ז**

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

KEHOT'S NOTE

ע"ד הוכן בחסד כסאו, ראה אוה"ת פ' פנחס ע' א'סב.

98 **ימינך ה' תרעץ אויב**

This note belongs to the verse "Your right hand, Havayah, shatters the enemy" in paragraph 7.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ יְמִינְךָ ה' תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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KEHOT'S NOTE

99 **דברים תחתונים פשוטים**

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

KEHOT'S NOTE

ראה לעיל פ' אחרי נה, ד.

100 **להיות ממארי דחושבנא**

Kehot's note points to Zohar III, 178a for these words.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

זח"ג קעח, א.

101 **צעק לבם**

The words here quote Lamentations 2:18; the passage is shown below.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

102 **ענין חנוכה בפ' מקץ**

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

KEHOT'S NOTE

תו"א לב, ב.

103 **ג) והנה כל זה**

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

KEHOT'S NOTE

קטע מובא באוה"ת פ' יתרו ע' תתקפב.

104 **הוי כל צמא לכו למים**

The words here quote Isaiah 55:1; the passage is shown below.

Isaiah 55:1 ישעיהו נ"ה:א'

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כֶּסֶף לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישע' נה, א.

105 **אתה הראת לדעת**

The words here quote Deuteronomy 4:35; the passage is shown below.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

106 **תפלת שמו"ע בלחש**

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

KEHOT'S NOTE

שו"ע או"ח סקי"א ס"ב.

PARAGRAPH 12

107 **וכמ"ש במ"א ע"פ ארץ אוכלת יושביו**

The discourse the text means by "elsewhere," on the verse "A land that consumes its inhabitants." The note adds that this reference is found even in the manuscripts that lack the Tzemach Tzedek's glosses.

KEHOT'S NOTE

(ציון זה נמצא גם בהכתבי-יד שאין בהם הגהות אדהצ"צ). וראה ד"ה להו"ע אוכלת יושביו בסי' מאמרי אדה"ז על פרשיות התורה ע' תריט.

108 **ארץ אוכלת יושביה**

The spies report that the land of Canaan is "a land that consumes its inhabitants." Chassidus explains the phrase elsewhere.

Numbers 13:32 במדבר י"ג:ל"ב

וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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109 **וזהו ביום השמיני עצרת תהיה לכם**

The verse of Shemini Atzeres, now read as holding in the level of water.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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110 **כי מלאה הארץ דעה את ה' כמים לים מכסים**

Isaiah's vision of the days to come: "for the earth shall be full of the knowledge of Havayah as the waters cover the sea." The passage of the Omissions to the Zohar that the text cites ties it to this theme.

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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111 "Know this day and take it to your heart": knowledge brought into the heart, the subject of the maamar the text cites.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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112 **בינה ליבא**

In Eliyahu's prayer (Patach Eliyahu): "Binah is the heart, and with it the heart understands."

Tikkunei Zohar 17a:17–19 תקוני הזהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

113 **שהתגלות עתיק הוא בבינה**

There the Alter Rebbe explains that Atik, the source of delights, is revealed specifically in Binah and not in Chochmah, for delight is above Chochmah and comes into revelation only through Binah.

KEHOT'S NOTE

ראה זח"ג קע"ח, ב. תו"א ר"פ לך לך.

114 **אהבה בתענוגים**

The lover praises his beloved: "How fair and how pleasant you are, love in delights": the love of one who is near, which delights rather than thirsts.

Song of Songs 7:7 שיר השירים ז':ז'

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים:

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

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PARAGRAPH 13

115 **ושאבתם מים בששון ממעיני הישועה**

The maamar's opening verse, now explained as drawing the water of self-nullification from two hidden wellsprings.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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116 **בבחי' מעיין**

The Ra'aya Mehemna at the end of Bo: a source (makor) gives forth a spring (maayan), then a great vessel is dug and filled, the sea, which flows into seven streams; so the Cause of causes made the ten Sefiros, calling Keser the source. The text prints 43b; the passage is on 42b, as the Kehot note gives it.

Zohar, Bo 15:214–225 ספר הזהר, בא ט"ו:ר"י"ד-רכ"ה

117 **אותי עזבו מקור מים חיים**

G-d, through Jeremiah, laments that His people have forsaken Him, "the source of living waters," to dig broken cisterns that hold no water. The maamar uses it to show that the water must come from a living source.

Jeremiah 2:13 ירמיהו ב':י"ג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכִלוּ הַמָּיִם׃

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמי' ב, יג.

118 **אותי עזבו מקור מים חיים**

Rabbi Abba reads "Me they have forsaken, the source of living waters" as said of one who is false to the holy covenant; Israel's holy domain is called a well, a source of living waters.

Zohar, Vaetchanan 17:114–18:124 ספר הזהר, ואתחנן י"ז:קי"ד-י"ח:קכ"ד

As they proceeded R. Abba said: 'What is the meaning of the verse: "They have forsaken me the fountain of living waters to hew out to them cisterns, broken cisterns that cannot hold the water" (Jer. 2, 13)? This', he said, 'refers to one who is false to the sign of the holy impress. And how is he false to it? By letting it enter into an alien domain, which is called "broken cisterns". For so the idolatrous peoples are called,

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

119 **דהיינו ע"ד משל כמקור הנובע**

The Tzemach Tzedek refers there to this passage about the hidden source of a spring.

KEHOT'S NOTE

באוה"ת פי' יתרו ע' תתצה מציין לכאן.

120 **עמוק עמוק מי ימצאנו**

Koheles says of wisdom: "far off, and deep, deep; who can find it?" Here it is said of the hidden source of a spring.

Ecclesiastes 7:24 קהלת ז':כ"ד

רָחוֹק מַה־שֶּׁהָיָה וְעָמֹק עָמֹק מִי יִמְצָאֶנּוּ׃

That which is far off, and exceeding deep; who can find it out?

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KEHOT'S NOTE

קהלת ז, כד.

121 **ברע"מ ס"פ בא (דמ"ב ע"ב)**

The next maamar also cites this Ra'aya Mehemna.

KEHOT'S NOTE

דשם מבאר ענין מקור ומעין וחפירה, ונזכר גם לקמן פ, ג. וראה ביאור במאמרי אדה"ז הקצרים ע' שיא.

122 **ועיין עוד בזהר ויקרא די"ב ע"א**

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

KEHOT'S NOTE

בענין מקור מים חיים.

123 **בזהר ס"פ ואתחנן (דרס"ו ע"א)**

The note says this Zohar is cited there too.

KEHOT'S NOTE

נזכר גם לעיל פ' צו יא, ג. פ' חקת עט, ג.

124 **ובפ' וילך (דרפ"ו ע"א)**

The Tzemach Tzedek cites Rabbeinu Bachya (on Beshalach, "and they believed in G-d") that whoever is careless with the word Amen is brought down, and that of this the verse says "Me they have forsaken, the source of living waters." This explains why the Zohar passages on Amen appear here.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' שכח מציין לבחיי פ' בשלח ע"פ ויאמינו בהוי' וכל שאינו נזהר במלת אמן מורידין אותו . . ועז"א הכתוב אותי עזבו מקור מים חיים ע"ש. וראה באוה"ת שם ע' רו ואילך.

125 **ובפ' וילך (דרפ"ו ע"א)**

The Zohar in Vayelech on sanctifying G-d's Name with Amen.

Zohar, Vayeilech 8:45–9:49 ספר הזהר, וילך ח':מ"ה-ט':מ"ט

126 **ברע"מ פ' עקב (דרע"א ע"א)**

There the Tzemach Tzedek quotes the Ra'aya Mehemna: "Amen is the secret of the binding of every unity and holiness," and elsewhere cites the Zohar on it.

KEHOT'S NOTE

"אמן הוא רזא דקשרין דכל יחודא וקדושה" — אוה"ת ש"ש ע' א'תעט. וראה באוה"ת בראשית תקסו, א מה שמביא בשם הזהר.

127 **ברע"מ פ' עקב (דרע"א ע"א)**

The Ra'aya Mehemna in Ekev on Amen.

Zohar, Eikev 1:1–2 ספר הזהר, עקב א':א'-ב'

128 **ונפשי כעפר לכל תהיה**

From Mar son of Ravina's prayer, said at the end of the Amidah ("Elokai Netzor"): "let my soul be like dust to all; open my heart to Your Torah."

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע,

מֵיצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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129 **כרביבים עלי עשב**

Moshe compares his teaching to showers on the grass, discussed in the maamar the text cites.

Deuteronomy 32:2 דברים ל"ב:ב'

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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130 **ונפשי כעפר לכל תהיי**

A discussion of "let my soul be like dust to all."

KEHOT'S NOTE

תפלת אלקי נצור. ראה אוה"ת בלק ע' תתקיט.

131 **מה בין עפר לאבק**

A discussion of the Zohar's distinction between afar and avak.

KEHOT'S NOTE

ראה אוה"ת חקת ע' תשעא.

132 **מה בין עפר לאבק**

The Zohar in Vayishlach distinguishes fertile afar, from which all fruit grows, from barren avak.

Zohar, Vayishlach 4:86-6:94 ספר הזהר, וישלח ד':פ"ו-ו':צ"ד

AND THERE WRESTLED (vaye'oveq) A MAN WITH HIM. R. Joshua the son of Levi said: 'From the word behe'ovqo (in his wrestling) we learn that they raised a dust with their feet which reached the Throne of Glory, as this word finds a parallel in the phrase "the dust ('abaq) of his feet" (Nahum 1, 3). The angel here mentioned was Samael, the chieftain of Esau, and it was right that his dust should rise to the Throne of Glory which is the seat of judgement.' R. Simeon said: 'This ...

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133 **סד"ה ויאבק איש עמו**

There the Zohar's difference between afar and avak is explained: of the four elements earth is the lowest, yet only it brings forth fruit, because it is from Malchus, whose root is Keser ("their beginning is embedded in their end"); avak is what is left after fire, like ash, which does not sprout of itself.

KEHOT'S NOTE

תו"א כו, ג.

134 **ובד"ה ויגש אליו יהודה**

There the Alter Rebbe cites the Talmud's dispute (Chagigah 12a) whether heaven or earth came first and explains that in G-d's thought the earth came first; so the lowly earth, rooted higher, has the power to bring forth growth.

KEHOT'S NOTE

תו"א מג, ג.

135 The Zohar in Vayikra calls the Holy One, blessed be He, "a well of living waters," and idolatry "broken cisterns": the source of living waters, as the Kehot note says.

Zohar, Vayikra 25:179–191 ספר הזהר, ויקרא כ"ה:קע"ט-קצ"א

PARAGRAPH 14

136 **בביאור ע"פ מי מנה**

There the mitzvos draw the light of Keser into Malchus, the "lower unity," while the Torah draws it into the "higher unity" in Atzilus; so the Torah is called "the dust of Yaakov," absolute oneness beyond number.

KEHOT'S NOTE

לעיל בלק ע, א.

137 **ולפני א' מה אתה סופר**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

138 **ולפני אחד מה אתה סופר**

"Before One, what do you count?": the level beyond all number.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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139 **במ"א בענין לך לך**

The maamar the text means by "elsewhere" on "Go forth from your land."

KEHOT'S NOTE

תו"א יא, א.

140 **לך לך מארצך**

G-d's call to Avram, explained in Torah Ohr as the draw-

ing-down of Chochmah from its source.

Genesis 12:1 בראשית י״ב:א׳

וַיֹּאמֶר ה׳ אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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141 **בלקו״ת שם**

The note clarifies that "Likkutei Torah" here is the Arizal's work of that name, not the Alter Rebbe's.

KEHOT'S NOTE

— להאריז״ל.

142 **ובפרדס בעה״כ בערך ארץ**

Cordovero's gate of Kabbalistic terms, where "the supernal land" is Binah, and the same under "dust."

Pardes Rimmonim 23:8:72 פרדס רמונים כ״ג:ח׳:ע״ב

והנכון כי היא כלולה וחמודה מכל הימים העליונים כמו שפי׳ בערך ארץ חמדה. ויש חילוק גדול בין ארץ חמדה וחמדת הימים. והענין כי ארץ חמדה נקרא אחר שנחמדה בהיותה ארץ משפעת למטה וזהו רומז לשון אר״י כד״א (ישעיה סו א) והארץ הדום רגלי. אמנם חמדת הימים נקרא בעודה מקבלת בהיותה עליונה מקבלת מן הימים ועדין שם הימים עליה׃

Pardes Rimonim (Public Domain)

143 **ובפרדס בעה״כ בערך ארץ עליונה**

The note says the wording from Pardes is found there.

KEHOT'S NOTE

הלשון באוה״ת בראשית כרך ד תשכו, א.

144 **הכל היי מן העפר**

Koheles: "All came from the dust, and all returns to the dust." The Midrash and the Zohar add that even the sphere of the sun came from the dust.

Ecclesiastes 3:20 קהלת ג׳:כ׳

הַכֹּל הוֹלֵךְ אֶל־מָקוֹם אֶחָד הַכֹּל הָיָה מִן־הֶעָפָר וְהַכֹּל שָׁב אֶל־הֶעָפָר׃

All go unto one place; all are of the dust, and all return to dust.

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KEHOT'S NOTE

קהלת ג, כ.

145 **ואפילו גלגל חמה**

Rabbi Elazar on "all came from the dust": even the sphere of the sun; and the dust is the one beneath the Throne of Glory.

Zohar, Tzav 24:166–25:178 ספר הזהר, צו כ״ד:קס״ו-כ״ה:קע״ח

R. Eleazar quoted the verse: "All was from the dust" (Eccles. 3, 20). 'We have learnt', he said, 'that everything is from the dust, even the orb of the sun. But from what dust? From that which is under the holy Throne of Glory.

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146 **כנזכר ברבות בקהלת**

In Balak the Tzemach Tzedek asks how the sphere of the sun, a level of created light, can come from dust.

KEHOT'S NOTE

ראה גם אוה״ת שבועות ע׳ קיב. וראה באוה״ת פ׳ בלק ע׳ תתקכא שכ׳ ״ואיך גלגל חמה בחי׳ אור נברא מן העפר״, ע״ש. וראה אוה״ת שבועות ע׳ קיב.

147 The verse that opens the maamar the text cites.

Genesis 37:1 בראשית ל״ז:א׳

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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148 **בביאור ע״פ הבאים ישרש**

The explanation the text cites on "a desirable land."

KEHOT'S NOTE

תו״א פ׳ שמות.

149 **הבאים ישרש**

"Those who come, He will cause to take root": the verse of the explanation the text cites.

Isaiah 27:6 ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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150 **ארץ חפץ**

Malachi promises that if Israel bring their tithes, all the nations will call them happy, "for you shall be a desirable land."

Malachi 3:12 מלאכי ג׳:י״ב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה׳ צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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151 **ישת חשך סתרו**

In David's song of deliverance G-d comes down hidden in cloud: "He made darkness His hiding place." Here, the highest levels are concealed in what seems lowest.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

152 **הכתר . . מבחי׳ תחתונה שבמאציל**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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158 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

159 **נעוץ סופן בתחלתן**

"Their end is embedded in their beginning": the lowest and the highest are bound together.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

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160 The Zohar at the end of Balak: "the wellsprings of salvation" are Abba and Imma.

Zohar, Balak 47:507 ספר הזהר, בלק מ"ז:תקי"ז

ע"ח שמ"ב פ"א.

153 **הכתר מקור הח"ע נמשך מבחי' תחתונה שבמאציל**

The Arizal teaches that Keser of the emanated realm comes from the lowest level of the Emanator, the Malchus of Ein Sof.

Sefer Etz Chaim 42:1:3 עץ חיים מ"ב:א':ג'

... ועתה נחזור לדבר בעולמות העליונים אחר שבארנו המשל נבאר עתה הנמשל ונאמר כי הנה הנמשל אינה רק מד' בחי' יסודות לבד שהם ד' אותיות הוי"ה שהם חו"ב תו"מ כנ"ל וע"כ נמצא שחכמה נקרא ראשית. גם בזה תבין מ"ש כי לעולם הכתר הוא בחי' עליונה אינה מכלל העולם ההוא אלא דומה אל כתר המלך שהוא למעלה מראשו ואינו מכללות ראשו ועל כן אינה מכלל הספירה ובמקומו נמנה הדעת הנזכר בס"י ועם כל זה לפעמים אנו מוני אותו בכלל הי"ס. והענין יתבאר עם הנ"ל שיש בחי' אמצעית בין כל בחי' ובחי' ...

Sefer Etz Chaim (Public Domain)

154 **מי מנה עפר יעקב**

Bilam, sent to curse Israel, blesses them instead: "Who has counted the dust of Yaakov?": they are as countless as dust. The maamar reads the dust as Torah study, which is beyond number.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וְתִהִי אַחֲרִיתִי כָּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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

KEHOT'S NOTE

במדבר כג, י.

155 **חכמה בראש וחכמה בסוף**

The Zohar (Bereishis) speaks of two yuds, two formations, which are "Chochmah at the beginning and Chochmah at the end."

Zohar I, 26b זח"א כו, ב

KEHOT'S NOTE

זח"א כו, ב. ע"ל עקב (טו, ב). ושי"נ. [כ].

156 **וכ"כ במא"א ערך עפר**

The Kabbalistic dictionary the text cites; the note gives the section.

KEHOT'S NOTE

סעיף כד. ראה גם לעיל פ' בלק ע, ב.

PARAGRAPH 15

157 **ונפשי כעפר לכל תהיה פתח לבי בתורתך**

The prayer at the end of the Amidah joining humility and an open heart to Torah.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרִיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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