LIKKUTEI TORAH · SUKKOS · MAAMAR 2

ושאבתם מים בששון ממעיני הישועה (בישעיה י״ב)

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

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The wine libation is Binah, understanding that can be put into words and brings joy by revealing; the Sukkos water libation is Chochmah, which is above letters and so was never written in the Torah. On Sukkos, through the teshuvah of Yom Kippur, even this distant Chochmah comes close and revealed, and so there was great joy at the water drawing.

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 wine libation is Binah, understanding that can be put into words and brings joy by revealing; the Sukkos water libation is Chochmah, which is above letters and so was never written in the Torah. On Sukkos, through the teshuvah of Yom Kippur, even this distant Chochmah comes close and revealed, and so there was great joy at the water drawing.

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

THE MAAMAR IN BRIEF

The maamar asks why the water libation of Sukkos, unlike the year-round wine libation, is not written in the Torah. Wine gladdens because it is Binah: understanding brings the hidden into the open, and joy is exactly that. On Sukkos this joy grows so great that it breaks through the vessel and shows. Water is Chochmah, the silent, downward-flowing level of the Kohanim, higher than the Levites' wine and song. The Written Torah is a Torah of letters, which belong to Binah; the Oral Torah is Chochmah, the meaning within the letters. So wine could be written, and water stayed an oral law from Sinai, just as the Sages hold "the words of the Scribes" (sofer, Chochmah) dearer than "the wine of the Torah" (sefer, Binah). Drawing water "with joy" joins Chochmah and Binah. The "wellsprings of salvation" fill Malchus, the "cup," and guard it from the external forces. The same logic explains why the hakafos are only a custom. Finally, Chochmah normally shines from afar and yields bittul, not joy; the teshuvah of Yom Kippur, which reaches Keser, makes it shine close on Sukkos, a joy of bittul that repels the external forces.

OUTLINE

1 **The question, and wine as Binah** ¶1

Why is the water libation not written? Wine is Binah and joy; on Sukkos the joy breaks through the vessel; water is Chochmah, the Kohanim's level, higher than the Levites' wine.

2 **Written Torah and Oral Torah** ¶2–3

Letters belong to Binah, so the Written Torah (and wine) is Binah and could be written; Chochmah, above letters and above the order of worlds, is the Oral Torah and the water libation. Sofer, sefer and sippur: Chochmah, thought and speech.

3 **"The words of the Scribes", and joining Chochmah and Binah** ¶4

The Scribes (sofer, Chochmah) are dearer than the wine of the Torah (sefer, Binah); drawing water (Chochmah) with joy (Binah) unites the two companions.

4 **The cup and the wellsprings of salvation** ¶5

Malchus is the cup of salvations, raised and protected from the external forces; its wellsprings are the channels of Chochmah and Binah, and the wellspring of Chochmah is above the river of Binah.

5 **Hakafos and the distance of Chochmah** ¶6

The hakafos are only a custom because they come from the encompassing lights of Abba; Chochmah normally shines from afar, and Binah is close and brings joy.

6 **How Sukkos brings Chochmah close** ¶7–10

Through Yom Kippur's teshuvah, which reaches Keser, Chochmah shines close and revealed on Sukkos, a joy of bittul that keeps the external forces away: "the wellsprings of salvation."

KEY CONCEPTS

The water libation (nisuch hamayim) ניסוך המים

Water poured on the altar every day of Sukkos, a law given orally to Moshe at Sinai; the maamar makes it the expression of Chochmah.

Chochmah and Binah חכמה ובינה

The first flash of insight and its working-out into understanding. Binah is close and gives joy; Chochmah is above words and normally "far." They are "two companions that never part."

Sofer, sefer, sippur סופר, ספר, סיפור

From Sefer Yetzirah: writer, book and telling, read as Chochmah, thought (Binah) and speech. "The words of the Scribes" are the sofer level, above "the wine of the Torah" (sefer).

Joy as revealing the hidden שמחה היא גילוי ההעלם

Joy comes when what was hidden comes into the open; so it is rooted in Binah, and on Sukkos it breaks through the vessel.

Mochin d'Abba and mochin d'Imma מוחין דאבא ומוחין דאימא

The intellect of Chochmah and of Binah, matched with water and wine, Kohanim and Levites, Shabbos and Yom Tov.

Cup of salvations כוס ישועות

Malchus of Atzilus, which gathers the flow of all the Sefiros and needs "salvation" so the external forces draw no nourishment from it.

SECTION 1 · ¶1

The question, and wine as Binah

1 ושאבתם מים[1] בששון[2,3] ממעיני הישועה[4] (בישעיה י״ב). הנה בכל השנה היה ניסוך היין ע״ג [על גבי] מזבח והוא מפורש בתשב״כ [בתורה שבכתב] בהדיא בכמה מקומות.

"And you shall draw water with joy from the wellsprings of salvation" (in Isaiah 12). Now, throughout the whole year there was the libation of wine upon the altar, and this is stated explicitly in the Written Torah in a number of places.

> The maamar opens with Isaiah's verse, which the Sages connected to the water-drawing ceremony of Sukkos. It starts from a halachic fact: wine was poured on the altar with offerings all year round, and the Written Torah says so openly in many places.

ובחג הסוכות היה עוד גם ניסוך המים ע״ג [על גבי] המזבח כל שבעת ימי החג. והוא הלכה למשה מסיני[5,6,7] (סוכה ל״ד[8] א' זבחים קי״ע״ב) שאינו מפורש בהדיא בתשב״כ [בתורה שבכתב] רק דרבנן סמכוה אקראי

And on the festival of Sukkos there was, in addition, also the libation of water upon the altar, all seven days of the festival. And this is a law [given] to Moshe at Sinai (Sukkah 34a; Zevachim 110b), which is not stated explicitly in the Written Torah; only, the Rabbis supported it on a verse.

> On Sukkos water was poured on the altar as well, every day of the festival. This water libation is a "law given to Moshe at Sinai": an oral tradition that the Written Torah does not state openly; the Rabbis found only a hint of it in the verses ("supported it on a verse").

ושאיבת המים היה בשמחה גדולה[9] ע״ש [על שם] ושאבתם מים בששון כו' כמבואר במסכת סוכה ספ״ד [סוף פרק ד'] ורפ״ה.

And the drawing of the water was [done] with great joy, on account of [the verse] "And you shall draw water with joy," etc., as explained in Tractate Sukkah, at the end of chapter 4 and the beginning of chapter 5.

> The drawing of that water was the famous Simchas Beis HaShoevah, "the rejoicing of the water-drawing," a celebration so great that the Mishnah in Sukkah describes it at length (end of chapter 4, start of chapter 5). The joy is tied to the words "with joy" in Isaiah's verse.

ויש להבין הטעם למה אינו מפורש בתושב״כ [בתורה שבכתב] כו׳ (ועיין מזה בזהר בסוף חלק א׳ בהשמטות די״א ע״ב ודי״ב ע״א וע״ב).

And the reason must be understood: why is it not stated explicitly in the Written Torah, etc.? (And see on this in the Zohar, at the end of Part I, in the Hashmatos [Addenda], folio 11b and folio 12a and b.)

> This is the question the maamar sets out to answer: why is the water libation left out of the written text? The Alter Rebbe notes that the Zohar raises the matter in its addenda (Hashmatos) to Part I.

והנה בתחלה צ״ל ענין ניסוך היין כי הנה ביין כתיב (שופטים ט׳) החדלתי את תירושי המשמח אלקים ואנשים[10] בהיות ידוע דבינה אם הבנים היא השמחה כמ״ש אם הבנים שמחה.[11]

Now, first the matter of the wine libation must be explained. For of wine it is written (Judges 9), "Shall I leave my wine, which gladdens G-d and men?", since it is known that Binah (understanding), "the mother of the children," is joy, as it is written, "The mother of the children is joyful."

> Before explaining the water, he explains the wine. In Jotham's parable the vine refuses to give up its wine, which "gladdens G-d and men" (plainly: poured on the altar and drunk by people); the maamar will read it as wine bringing G-dliness into revelation for people. In Kabbalah, Binah, the faculty of understanding, is called "the mother of the children" (it gives birth to the emotions), and the verse in Psalms links that mother with joy.

כי השמחה היא גילוי ההעלם לכן נמשך דוקא מבחי׳ בינה שהוא כשמבין ומשיג תעלומות חכמה[12] שנמשך בגילוי בהבנה והשגה ממש שמשיג אותו בטוב אז יהיה השמחה.

For joy is the revealing of what is hidden; therefore it is drawn specifically from the level of Binah. That is, when one understands and grasps the hidden things of Chochmah (wisdom), so that it is drawn into revelation, into actual understanding and comprehension, so that he grasps it well, then there will be joy.

> Joy, in this system, is what happens when something hidden comes out into the open. Chochmah is an insight still in seed form; Binah develops it until it is really understood. Only at that point, when the idea is grasped clearly, does a person feel joy.

משא״כ כשעדיין אינו משיג הדבר בהשגה היטב רק הוא עדיין נעלם בכח חכמתו ואינו בגילוי אצלו ממש לא יקבל עונג ושמחה כלל.

Whereas when he does not yet grasp the matter well in comprehension, but it is still hidden in the power of his Chochmah and is not truly revealed to him, he will receive no delight or joy at all.

> The converse: while an idea is still locked in the undeveloped flash of Chochmah and has not been worked out, it gives no delight or joy. That is why joy is rooted in Binah and not in Chochmah.

אך הנה בינה נק' ג"ע [גן עדן] עלמא דאתכסיא[13] וכמ"ש בזח"א [בזהר חלק א] ויצא (קנ"ג ב' קנ"ד ובשאר דוכתי).

However, Binah is called Gan Eden [the Garden of Eden], "the hidden world" (alma d'iskasya), as is written in the Zohar, Part I, Vayeitzei (153b, 154, and in other places).

> Yet Binah itself is hidden: it is called the higher Gan Eden, and the Zohar on Vayeitzei calls Binah (there, the "Jubilee") "always the hidden world" (alma d'iskasya), while Malchus is the revealed world. So Binah must itself be brought out into the open; the next part explains who does that.

וזה היה עבודת הלוים דכתיב ועבד הלוי הוא[14] שממשיכים בחי' הוא דהיינו עלמא דאתכסיא הוא דא עתיקא[15, 16] המלובש בבינה מהעלם אל הגילוי והיינו ע"י השיר שהיו אומרים על היין שהוא בחי' בינה.[17]

And this was the service of the Levites, as it is written, "And the Levite, he (hu), shall perform the service": that they draw down the level of "He" (Hu), that is, the hidden world—"'He': this is Atika [the Ancient One]," which is enclothed in Binah—from concealment into revelation. That is, through the song that they would sing over the wine, which is the level of Binah.

> The verse's plain sense is that the Levite "himself" (hu) does the service of the Tent of Meeting; the maamar reads hu, "He," as the name of a hidden level that the Levites' service draws into the open. The Zohar says "He" is Atika (the Ancient One, the innermost level of Keser, G-d's delight), enclothed within Binah; in Torah Ohr, Lech Lecha, the Alter Rebbe explains that Atik is revealed only through Binah, not in Chochmah. The Levites revealed it through the song they sang over the wine libations, and wine is Binah.

וזהו ענין יין המשמח אלקים ואנשים שמביא אלקות לידי גילוי לאנשים דהיינו ע"י הבינה שמבין ומשיג גדולת ה' תתלהב נפשו בה'

And this is the meaning of "wine that gladdens G-d and men": that it brings G-dliness into revelation for men; that is, through Binah, when one understands and grasps the greatness of G-d, his soul will be set aflame for G-d.

> "Gladdens G-d and men" is read as: wine (Binah) brings G-dliness into revelation for human beings. Concretely, when a person contemplates and understands G-d's greatness, the understanding sets his soul aflame with love for G-d.

וזהו ג״כ בחי׳ יין הגשמי שגורם ג״כ השמחה וגילוי ההעלם נכנס יין כוי[18] (וע׳ עוד מענין ועבד הלוי הוא בד״ה אז ישיר[19] משה ובנ״י [ובני ישראל] ומענין הוא בד״ה לך לך[20] גבי הוא עשנו).[21]

And this is also the quality of physical wine, which likewise causes joy and the revealing of what is hidden: "Wine enters," etc. (And see further on the matter of "And the Levite, he shall perform the service" in the maamar beginning "Then Moshe and the children of Israel sang," and on the matter of "He" in the maamar beginning "Lech Lecha," regarding "He made us.")

> Physical wine does the same thing on its own level: it brings joy and brings out what was hidden, as the Talmud says, "Wine enters, a secret comes out." In Torah Ohr, Beshalach ("Then Moshe sang"), the Alter Rebbe explains that the Levites' service rises from below and belongs to the hidden world, the level of "Hu," which is why it took the form of song and melody; in the Lech Lecha maamar he reads "He (hu) made us" as Keser, above the order of worlds.

אך ההפרש בין ניסוך היין שבכל השנה לבחי׳ מועדים לשמחה ובפרט סוכות זמן שמחתנו שהיה בהם ג״כ ניסוך היין

However, the difference between the wine libation of the whole year and the level of "festivals for joy," and especially Sukkos, "the season of our joy," when there was also the wine libation—

> Wine was poured all year, and also on the festivals, especially Sukkos, "the season of our joy." So what is the difference between the everyday wine libation and the festival's? The answer comes in an analogy.

הוא כמו עד״מ אדם כשנתפעל ושמח מאיזה דבר אעפ״כ [אף על פי כן] יכול להיות השמחה וההתפעלות אצלו בהעלם מזולתו שיהיה תוכו רצוף[22] חדוה ושמחה ואינו גלוי לעין כל

is like, by way of analogy, a person who is stirred and gladdened by something: even so, the joy and the stirring can be hidden within him from others, so that his inside is "inlaid" with gladness and joy, and it is not revealed to every eye.

> The difference is like a person who is moved and happy about something and keeps it inside: he is full of joy within (the phrase "his inside is inlaid" is from Song of Songs; the printed רצוך reads רצוף, "inlaid"), but nobody sees it.

אבל כשנתפעל ונשמח מאד מאיזה דבר אזי נראה שמחתו לעין כל ומרנן ומרקד ברגל ומטפח ביד שאינה יכול להיות בהסתר מרוב גדולת השמחה.

But when he is stirred and gladdened very greatly by something, then his joy is seen by every eye, and he sings and dances with his feet and claps with his hand, for it cannot stay hidden, because of the sheer greatness of the joy.

> When the joy is very great it cannot stay inside: it bursts out into singing, dancing and clapping. The difference is one of intensity; a big enough joy cannot be contained.

כך כל השנה אף שנתפעל מאלהות א״ס ב״ה הממכ״ע [הממלא כל עלמין] וסוכ״ע אעפ״כ [אף על פי כן] הוא בהעלם אצלו שאור השמחה מתעלם בהכלי והכלי מגבילתו

So [too] all year long: even though one is stirred by the G-dliness of the Infinite One (Ein Sof), blessed be He, who fills all worlds and encompasses all worlds (memalei kol almin and sovev kol almin), nevertheless it is hidden within him, for the light of joy is concealed in the vessel, and the vessel limits it.

> Applied to the service of G-d: all year a person may be moved by G-d's greatness, both as He fills every world from within and as He surrounds them all from beyond. Still, the feeling stays inside; the "light" of joy is held within the "vessel" of the person's ordinary composure, and the vessel keeps it within bounds.

אבל בחג הסוכות נראה שמחתו לעין כל שהאור בוקע הכלי מחמת רוב גדולת אור השמחה וריבוי גילוי ההעלם

But on the festival of Sukkos his joy is seen by every eye, for the light breaks through the vessel, because of the sheer greatness of the light of joy and the abundant revealing of what is hidden.

> On Sukkos the light of joy is so abundant that it breaks through the vessel and shows openly. That is the festival's added dimension beyond the everyday wine libation.

(ועמ״ש בד״ה ה׳ לי בעוזרי[23,24] ועמ״ש ר״פ שלח בד״ה ענין המרגלים[25] בפי׳ זבת חלב ודבש שהוא מחמת תוספת האור והגילוי לא יוכלו הכלים להעלים כו׳)

(And see what is written in the maamar beginning "Havayah is for me among my helpers," and what is written at the beginning of Parshas Shelach, in the maamar beginning "The matter of the spies," on the explanation of "flowing with milk and honey": that because of the added light and revelation, the vessels will not be able to conceal, etc.)

> Two cross-references. In Likkutei Torah, Shemini Atzeres ("Havayah li be'ozrai"), the Alter Rebbe explains that joy is the revealing of what is hidden, like a king who shows himself to all only at his time of joy, and that the festivals, and Sukkos above all, bring that joy into the open. In Likkutei Torah, Shelach, "a land flowing with milk and honey" is explained the same way: when the light grows, the vessels can no longer conceal it.

ושמחה זו היא הרעש הגדול כמו שמרנן ומרקד כשנשמח בגשמי כן ויותר מכן הוא הרנון והרקוד ברוחניות בשירות ותשבחות לפני ה׳ כמ״ש והאופנים ברעש גדול.

And this joy is "the great noise": just as one sings and dances when gladdened by something physical, so, and even more than that, is the singing and dancing in spirituality, in songs and praises before G-d, as it is written, "And the Ofanim [an order of angels], with a great noise."

> This overflowing joy is called "the great noise" (the printed "בראש" apparently reads "ברעש," as in the Kehot note and the morning prayers). In the prayers, the Ofanim, a class of angels, rise "with a great noise"; spiritual joy, like physical joy, expresses itself in song and movement, and even more so.

זהו ענין ניסוך היין של כל הנשנ וגם בסוכות היו מנסכים גם יין. וניסוך המים הוא היה בחג הסוכות לבד היו מנסכים יין בספל זה ומים בספל זה מערבי של מים[26] כו׳.[27]

This is the matter of the wine libation of the whole year; and on Sukkos too they would also pour a libation of wine. And the water libation was on the festival of Sukkos alone: they would pour wine into this bowl and water into that bowl—"the western one of water," etc.

> Summing up: that is the wine libation of the year. On Sukkos both were poured, wine in one silver bowl and water in the other; the Mishnah says the western bowl was for water. (The printed "הנשנ" and "ומטם" apparently read "השנה" and "ומים.")

וניסוך היין הוא בחינת בינה וניסוך המים הוא[28] בחינת חכמה והוא גבוה מאד נעלה מניסוך היין.

And the wine libation is the level of Binah, and the water libation is the level of Chochmah, and it is far higher and loftier than the wine libation.

> The key equation of the maamar: wine corresponds to Binah, water to Chochmah. Since Chochmah stands above Binah, the water libation is the loftier of the two.

והענין כי זהו בחיד כהנים ולוים כמ״ש בזהר (ח״ג [חלק ג׳] דל״ט ע״א) דיין מסטרא דליואי אתי כו׳ וסטרא דכהנא מיין צלילן נהירין.

The explanation is that this is the level of Kohanim [the priests] and Levites, as is written in the Zohar (Part III, 39a): "Wine comes from the side of the Levites," etc., "and the side of the Kohen [is] from clear, shining water."

> The Zohar ties wine to the Levites and "clear, shining water" to the Kohen. (The printed "בחיד" apparently reads "בחי׳," "the level of.")

כי טבע המים שיורדים ממקום גבוה למקום נמוך והוא בחי׳ כהן שההשפעה יורדת לכה״ג [לכהן גדול] ומשם לכל הכהנים כמארז״ל [כמאמר רבותינו זכרונם לברכה] כה״ג [כהן גדול] נוטל חלק בראש[29, 30, 31] מדת ראש הוא משפיע

For the nature of water is to descend from a high place to a low place, and this is the level of the Kohen: the flow descends to the High Priest and from there to all the Kohanim, as our Sages said, "The High Priest takes a portion first [lit. 'at the head']": with the quality of a head, he bestows.

> Water flows downward, and so does the Kohen's role: blessing and influence come down to the High Priest first and through him to the other Kohanim. The Talmud says the High Priest takes his portion ba-rosh, "first," literally "at the head"; the maamar reads it: as the "head," he is the one who bestows on the others.

ויין הוא בחינת לוים שהוא ההעלאה ממקום נמוך למקום גבוה מאד והוא ג״כ לארמא קלא ברעש ושיר שהוא בחי׳ התגלות כמארז״ל [כמאמר רבותינו זכרונם לברכה] כל בעלי השיר יוצאים בשיר.[32]

And wine is the level of the Levites, which is ascent from a low place to a very high place; and it is also "to raise the voice," with noise and song, which is the level of revelation, as our Sages said, "All that wear a shir [a chain; shir is also 'song'] may go out with a shir."

> Wine belongs to the Levites, whose service moves upward, from below to above, and is loud: raising the voice in song, which is revelation. The Alter Rebbe plays on the Mishnah about Shabbos, where shir means an animal's chain or collar; he reads it as "song" (also shir), the Levites' hallmark.

משא״כ מים הוא בחשאי כמו בחי׳ כהנים דעובדוי בחשאי אינון כו׳ וכמו שבחי׳ כהנים גבוה מבחי׳ לוים כמ״ש וילוו עליך וישרתוך[33] כך ניסוך המים גבוה מאד נעלה מניסוך היין

Whereas water is in silence, like the level of the Kohanim, "whose service is in silence," etc. And just as the level of the Kohanim is higher than the level of the Levites, as it is written, "And they shall be joined to you and serve you," so the water libation is far higher and loftier than the wine libation

> Water is silent, like the Kohanim, whose service, in the Aramaic phrase quoted here, is done in silence. The Torah says the Levites "shall be joined" (yilavu, the root of the name Levi) to Aharon and serve him, showing that the Kohanim are the higher rank; so too water stands above wine.

(ובפרט שהיה מים חיים שנודע מדרגתם הגבה מאד נעלה בבחינת חכמה כמ״ש במ״א גבי מים חיים דקידוש מי חטאת[34] כו׳

(and especially since it was living water, whose level is known to be very high and lofty, in the level of Chochmah, as is written elsewhere regarding the living water of the sanctification of the waters of purification, etc.;

> The Sukkos water was "living water" from the Shiloach spring, which is associated with Chochmah; the same term is used for the spring water mixed with the ashes of the red heifer to make the waters of purification. ("הגבה" apparently reads "הגבוה," "high.")

גם כמ״ש בדרוש והגדת לבנך בענין ההפרש שבין יו״ט [יום טוב] לשבת זהו ג״כ מוחין דאימא ומוחין דאבא ובמ״א נת׳ [נתבאר] שזהו ג״כ ההפרש בין ברכה לקדושה גם לכן בכהנים נאמר וקדשתו[35] ובלוים כתיב לטהרם[36] כמ״ש במ״א בד״ה שבת שבתון וע״פ ושמתי כדכד):[37, 38, 39]

and also as is written in the discourse "And you shall tell your son," on the difference between Yom Tov [the festival] and Shabbos: that this too is the intellect of Imma and the intellect of Abba (mochin d'Imma and mochin d'Abba). And elsewhere it is explained that this is also the difference between blessing and holiness. Also, that is why of the Kohanim it is said, "And you shall sanctify him," while of the Levites it is written, "to purify them," as is written elsewhere, in the maamar beginning "A Shabbos of complete rest" and on [the verse] "And I will make [your windows] of kadkod [a precious stone]").

> He also refers to the discourse "And you shall tell your son," which explains that Yom Tov reflects mochin d'Imma (the intellect of Binah, understanding that can be grasped) and Shabbos mochin d'Abba (the intellect of Chochmah, above grasp); elsewhere this is the difference between "blessing" and "holiness." The Torah speaks of the Kohanim being "sanctified" (holiness, Chochmah) but of the Levites being "purified" (Binah), which fits the same pattern.

SECTION 2 · ¶2–3

Written Torah and Oral Torah

2 ב והנה נודע ענין תורה שבכתב ותורה שבעל פה שתורה שבכתב הוא רק בחינת אותיות וצירופיהן וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] כל התורה שמותיו של הקב״ה.[40]

2. Now, the matter of the Written Torah and the Oral Torah is known: the Written Torah is only the level of letters and their combinations, as our Sages said, "The whole Torah is the Names of the Holy One, blessed be He."

> Section 2 begins the answer to the opening question by contrasting the two Torahs. The Written Torah is defined by its letters and their combinations; the Sages say that the whole Torah is the Names of the Holy One, blessed be He. In Likkutei Torah, Pinchas, the Alter Rebbe adds that the Written Torah is called Mikra, "calling," as one calls a person by name, for the combinations of its letters are holy Names.

ולכן כל אותיותיה מנויות[41] לבל יעדיף ויחסיר וכל אות צ״ל בדמותו ותבניתו והנגיעה פוסלת[42] והנה האותיות הן בבחינת בינה וכמ״ש במ״א ע״פ ופתחת עליו פתוחי[43] חותם וע׳ בהרמ״ז [בהרב משה זכות] ר״פ ויקרא.

Therefore all its letters are counted, so that one may neither add nor subtract, and every letter must be in its [proper] form and shape, and [letters] touching disqualifies. Now, the letters are in the level of Binah (understanding), as is written elsewhere on [the verse] "And you shall engrave upon it the engravings of a signet"; and see the Ramaz [Rabbi Moshe Zacuto] at the beginning of Parshas Vayikra.

> That is why a Torah scroll is judged letter by letter: not one may be added or missing, each must have its correct shape, and letters that touch make the scroll unfit. Letters, he says, belong to Binah, and he refers to a discussion elsewhere on the verse about engraving the High Priest's gold plate, and to the Ramaz (Rabbi Moshe Zacuto, a Kabbalist who annotated the Zohar).

וכנראה בחוש שכשבא השכל לכלל הבנה והשגה מתגלים בו בחי׳ אותיות במחשבה. אבל בבחי׳ חכמה שהוא למעלה משכל המושג אין בו בחי׳ אותיות עדיין.

As is seen by experience: when an idea comes to the point of understanding and comprehension, the level of letters in thought becomes revealed in it. But in the level of Chochmah (wisdom), which is above comprehended intellect, there is not yet the level of letters.

> An experience anyone can check: while an idea is only a flash of insight (Chochmah), it has no words yet; once it is worked out and understood (Binah), it takes shape as words, "letters," in the mind. So letters are the mark of Binah.

וזהו ענין אותיות התורה שהתשב״כ [שהתורה שבכתב] היא בבחי׳ בינה ובינה נקרא ספר תורה כמ״ש בזהר (ויקהל[44] דף ר״י״ש).

And this is the matter of the letters of the Torah: that the Written Torah is in the level of Binah, and Binah is called a Torah scroll, as is written in the Zohar (Vayakhel, folio 210).

> Hence the Written Torah, the Torah of letters, belongs to Binah, and the Zohar calls Binah itself "a Torah scroll." In Likkutei Torah, Chukas, the Alter Rebbe likewise explains that the Torah's letters come into being chiefly in Binah, which is called sefer, "book."

והיינו בחינת אותיות המחשבה ואע״ג [ואף על גב] דאורייתא מחכמה נפקת[45] לגבי המאציל היא בחי׳ חכמה אבל לגבי הנבראים היא בחי׳ בינה

That is, the level of the letters of thought. And although "the Torah comes forth from Chochmah," [this means that] in relation to the Emanator it is the level of Chochmah; but in relation to the created beings it is the level of Binah.

> He meets an objection: the Zohar says the Torah comes from Chochmah. The answer: from G-d's side, the Emanator's, it is Chochmah; but as it reaches created beings it takes the form of Binah.

[ולכן חמשים יום מיצ״מ [מיציאת מצרים] עד מתן תורה כנגד חמשים שערי בינה[46] וביום החמשים שער הנ׳ ניתנה תורה וע׳ בזהר תצוה דקפ״ג ע״א

(Therefore [there are] fifty days from the Exodus from Egypt until the Giving of the Torah, corresponding to the fifty gates of Binah, and on the fiftieth day, the fiftieth gate, the Torah was given; and see the Zohar, Tetzaveh, 183a.)

> An illustration in brackets: the Torah was given on the fiftieth day after the Exodus, matching the "fifty gates of Binah" of which the Talmud speaks; the Zohar in Tetzaveh describes the forty-nine days and the fiftieth, on which the Torah came forth. This shows that the Written Torah is Binah.

ותשבע״פ [ותורה שבעל פה] היא בחי׳[47] חכמה ושם אין האותיות עיקר כל כך אלא השכל וההשכלה היא העיקרית המתגלית בתוך האותיות ולכן אין מדקדקין באותיותיה כ״כ [כל כך] כי בתשבע״פ [בתורה שבעל פה] העיקר היא החכמה וההשכלה

And the Oral Torah is the level of Chochmah, and there the letters are not so much the main thing; rather, the idea and its insight are the main thing, revealed within the letters. Therefore one is not so exacting with its letters, for in the Oral Torah the main thing is the wisdom and the insight,

> The Oral Torah, by contrast, is Chochmah. In it what matters is the idea that the words carry, not the exact wording, and so it is not held to the letter-by-letter exactness of a Torah scroll.

וכמו שאמרו בגמ׳ [בגמרא] מאי טעמא דר׳ [דרבי] מאיר כו׳ שהוא בחי׳ טעמים והוא בחי׳ חכמה כנודע

as they say in the Gemara, "What is the reason of Rabbi Meir?" etc., which is the level of reasons (te'amim), and that is the level of Chochmah, as is known.

> The Talmud's constant question, "What is the reason of Rabbi Meir?", shows that the Oral Torah is about reasons (te'amim; the word also means "tastes," and it is the name of the Torah's cantillation notes as well). As is known, the te'amim belong to Chochmah.

(ואף שלמטה הרי תשב״כ [תורה שבכתב] הוא בחינת ז״א ותשבע״פ [ותורה שבעל פה] היא בחינת מל׳ הרי אדרבה באמת בחכמה יסד ארץ[48] שהיא מל׳[49] תושבע״פ [תורה שבעל פה] וכונן שמים ז״א תשב״כ [תורה שבכתב] הוא בתבונה וע׳ מ״ש ע״פ השמים כסאי והארץ הדום רגלי[50] כו׳)

(And although below, the Written Torah is the level of Z'eir Anpin and the Oral Torah is the level of Malchus, on the contrary, in truth, "With Chochmah He founded the earth," which is Malchus, the Oral Torah; and "He established the heavens," Z'eir Anpin, the Written Torah, is "with understanding" (tevunah). And see what is written on [the verse] "The heavens are My throne and the earth is My footstool," etc.)

> An objection: the Kabbalah usually pairs the Written Torah with Z'eir Anpin (the emotive attributes, "heaven") and the Oral Torah with Malchus ("earth"), which seems to put the Oral Torah lower. He answers from Proverbs: the earth (Malchus, the Oral Torah) was founded "with Chochmah," while the heavens (Z'eir Anpin, the Written Torah) were established "with understanding," Binah. So at their roots the Oral Torah comes from Chochmah and the Written Torah from Binah.

ובזה יובן ענין הנ״ל שניסוך היין כתיב בתורה וניסוך המים לא נכתב בתורה רק הלכה למשה מסיני.

And with this the matter mentioned above will be understood: that the wine libation is written in the Torah, while the water libation is not written in the Torah but is only a law [given] to Moshe at Sinai.

> Now the opening question is answered: the wine libation is written in the Torah, and the water libation is only an oral law from Sinai.

והיינו כי יין הוא בחי׳ בינה תשב״כ [תורה שבכתב] וזהו פי׳ יינה של תורה וכדלקמן ולכן יכולה להכתב בתשב״כ [בתורה שבכתב].

That is, because wine is the level of Binah, the Written Torah; and this is the meaning of "the wine of the Torah," as [explained] below. Therefore it can be written in the Written Torah.

> Wine is Binah, the same level as the Written Torah; hence the Sages' phrase "the wine of the Torah," which will be explained soon. What belongs to Binah can be put into letters, so the wine libation could be written.

משא״כ ניסוך המים שהוא בחי׳ חכמה אינה יכולה להיות כתוב בתשב״כ [בתורה שבכתב] שתתפשט בבחי׳ כתב אותיות והוא בחי׳ מוחין דאבא ומוחין דאימא

Whereas the water libation, which is the level of Chochmah, cannot be written in the Written Torah, to spread out in the form of written letters. And this is [the difference between] the intellect of Abba and the intellect of Imma (mochin d'Abba and mochin d'Imma).

> Water is Chochmah, which is above letters, so it could not be spread out into written words. Water and wine thus correspond to mochin d'Abba and mochin d'Imma, the intellect of Chochmah and of Binah.

(ולפמ״ש [ולפי מה שכתוב] בע״ח [בעץ חיים] שכ״ו [שער כ״ו] ספ״א [סוף פרק א'][51] מובן שכערך האצי׳ למעלה מהבריאה כך ערך החכמה למעלה מהבינה באצילות עצמו והיינו שבינה היא בריאה שבאצילות משא״כ חכמה ובפרטות בחי׳ חכמה שנקרא מים חיים היא בחי׳ אצילות שבאצילות

(And according to what is written in Etz Chaim, Sha'ar (Gate) 26, end of chapter 1, it is understood that as Atzilus is above Beriah, so Chochmah is above Binah within Atzilus itself; that is, Binah is Beriah of Atzilus, whereas Chochmah, and in particular the level of Chochmah that is called "living water," is the level of Atzilus of Atzilus.

> A long parenthesis. Based on Etz Chaim (the Arizal's teachings as recorded by Rabbi Chaim Vital), the gap between Chochmah and Binah within Atzilus is like the gap between Atzilus and Beriah: Binah is the "Beriah" of Atzilus, and Chochmah, especially the Chochmah called "living water," is the "Atzilus" of Atzilus. (The Kehot note says Sha'ar (Gate) 26 is the numbering of the Shklov 1800 edition; in current editions it is the sha'ar on the four worlds, end of chapter 2.)

והיינו שבחי׳ בינה[52] נקרא מי דקיימא לשאלה שעם היותו בחי׳ העלם הוא ההעלם של הגילוי וכענין דכתיב יוצר אור ובורא חושך[53] יצי׳ [יצירה] הוא גילוי ובריאה העלם והיינו ההעלם השייך להגילוי מחשבה ודבור

That is, the level of Binah is called Mi ("Who?"), which stands to be asked about; for though it is a level of concealment, it is the concealment of revelation. As in the matter of what is written, "He forms (yotzer) light and creates (borei) darkness": Yetzirah (formation) is revelation, and Beriah (creation) is concealment; that is, the concealment that pertains to revelation, [to] thought and speech.

> Binah is called "Mi," "Who?": it is hidden, but it is the kind of hiddenness one can ask about, a concealment on its way to revelation. Isaiah's "He forms (yotzer) light and creates (borei) darkness" is read through the names of the worlds: Yetzirah, "formation," goes with light, revelation, and Beriah, "creation," with darkness, concealment; and that concealment is the kind that leads to thought and speech.

משא״כ בחי׳ חכמה שהוא אצילות הנה לגבי אצילות שוה בריאה ויצירה וכחשכה כאורה[54] כמ״ש במ״א. והיינו לפי שבחינת אצי׳ הוא למעלה מסדר ההשתלשלות דבי״ע

Whereas the level of Chochmah, which is Atzilus: in relation to Atzilus, Beriah and Yetzirah are equal, and "darkness is as light," as is written elsewhere. That is, because the level of Atzilus is above the order of the chain of descending worlds (hishtalshelus) of Beriah, Yetzirah and Asiyah.

> Chochmah, which is Atzilus, is different: from the standpoint of Atzilus, concealment and revelation make no difference, "darkness is as light," as the Psalm says. That is because Atzilus stands above the whole ordered descent of the lower worlds.

ולכן ההעלם והגילוי שבסדר השתלשלות שהוא בחי׳ בריאה ויצירה שניהם שוין ממש לגבי אצילות והנה על ידי ניסוך המים בחג ממשיכים גילוי ההעלם שלמעלה מסדר ההשתלשלות דהיינו בחי׳ חכמה שהוא אצילות בחי׳ מוחין דאבא

Therefore the concealment and the revelation within the order of hishtalshelus, which are the levels of Beriah and Yetzirah, are both truly equal in relation to Atzilus. And so, through the water libation on the festival, one draws down the revealing of the concealment that is above the order of hishtalshelus, that is, the level of Chochmah, which is Atzilus, the level of mochin d'Abba.

> Within the chain of worlds, concealment and revelation are real opposites; from Atzilus they are equal. The water libation draws down a revelation of what is hidden above that entire order: Chochmah, Atzilus, mochin d'Abba.

לכן הוא גבוה מאד נעלה מניסוך היין מוחין דאימא שהוא גילוי ההעלם שבסדר ההשתלשלות. ועמ״ש בד״ה שיר השירים בפי׳ כי טובים דודיך מיין[55]

Therefore it is far higher and loftier than the wine libation, mochin d'Imma, which is the revealing of the concealment within the order of hishtalshelus. And see what is written in the maamar beginning "The Song of Songs," on the explanation of "For your love is better than wine."

> The wine libation, mochin d'Imma, reveals what is hidden only within the order of worlds, so water stands far above it. He refers to his maamar on "The Song of Songs," on "your love is better than wine."

והוא ע״ד קריעת ים סוף כי ים ויבשה הם העלם וגילוי של סדר ההשתלשלות עלמא דאתכסיא ועלמא דאתגלייא אך ע״י רוח קדים[56] קדמונו של עולם שלמעלה מסדר השתלשלות העולמות אזי הפך ים ליבשה[57] כי שם שניהם שוין וכחשכה כאורה כנ״ל).

And this is like the splitting of the Sea of Reeds: for sea and dry land are the concealment and revelation of the order of hishtalshelus, the hidden world and the revealed world (alma d'iskasya and alma d'isgalya). But through "the east wind" (ruach kadim), the Primordial One (Kadmono) of the world, who is above the order of the hishtalshelus of the worlds, then "He turned the sea into dry land," for there both are equal, and "darkness is as light," as [explained] above.)

> The splitting of the sea illustrates this. Sea (whose creatures are covered by water) stands for the hidden world, and dry land for the revealed world; the "east wind" (ruach kadim) is read as coming from the "Primordial One" (kadmono), a level above the order of worlds. From there sea and land are equal, so the sea could become dry land, just as for Chochmah darkness and light are alike.

ובזה יובן מארז״ל [מאמר רבותינו זכרונם לברכה] ע״פ כי טובים דודיך מיין ערבים עלי[58] דברי סופרים יותר מיינה של תורה.[59] וצ״ל מהו סופרים ומהו יינה של תורה.

And with this will be understood what our Sages said on [the verse] "For your love is better than wine": "The words of the Scribes (soferim) are more pleasing to me than the wine of the Torah." And it must be explained: what are "Scribes," and what is "the wine of the Torah"?

> Back to the main line: on "Your love is better than wine," the Sages put these words in the mouth of the Congregation of Israel, speaking to G-d: "The words of the Scribes (the Sages' teachings, the Oral Torah) are more pleasing to me than the wine of the Torah." The maamar asks what exactly "Scribes" and "the wine of the Torah" are. In Likkutei Torah, Matos, the Alter Rebbe reads the same saying another way: "the wine of the Torah" is its inner secrets, and the Scribes' fences are dearer because they come from G-d's great love.

והענין דהנה מבואר בספר יצירה בשלשה דברים ברא הקב״ה את עולמו[60] בסופר וספר וסיפור. סופר הוא בחי׳ חכמה המשפיע לספר שהיא בינה בחי׳ מחשבה.[61, 62, 63]

The explanation is that it is explained in Sefer Yetzirah: "With three things the Holy One, blessed be He, created His world: with sofer, sefer and sippur" (scribe, book and telling). Sofer is the level of Chochmah, which bestows upon sefer, which is Binah, the level of thought.

> Sefer Yetzirah, an ancient Kabbalistic work, names three instruments of creation: sofer (writer), sefer (book) and sippur (telling). The Alter Rebbe maps them onto the soul's faculties: the writer is Chochmah, which pours into the book, Binah, the faculty of thought.

3 וסיפור הוא בחינת דיבור המקבל מספר שהוא בינה שהרי בלתי מחשבה א״א לדבר

And sippur is the level of speech, which receives from sefer, which is Binah (understanding), for without thought it is impossible to speak.

> The third term, sippur (telling), is speech. Speech draws on thought (Binah), since one cannot speak without first thinking.

וזהו שבשלשה דברים אלו ברא הקב״ה עולמו כי התהוות העולמות הוא מבחי׳ דבר[64] ה׳ שהיא בחי׳ ספור והדבור מקבל ממחשבה שנק׳ ספר שהוא נמשך מבחי׳ חכמה[65] איה סופר וזהו בראשית ברא[66] והיינו ע״י שמחכמה[67] נמשך לבחי׳ מחשבה וממחשבה לדבור.[68]

And this is [why] with these three things the Holy One, blessed be He, created His world: for the coming into being of the worlds is from the level of "the word of G-d," which is the level of sippur; and speech receives from thought, which is called sefer, which is drawn from the level of Chochmah (wisdom), "Where is the sofer?" And this is "Bereishis bara" ("In the beginning [reishis] He created"): that is, through [the flow] being drawn from Chochmah to the level of thought, and from thought to speech.

> That is why the world was created with these three: the worlds come into being through G-d's speech ("By the word of Havayah the heavens were made"), which is sippur; that speech is drawn from thought (sefer), and thought from Chochmah, called sofer (Isaiah's "Where is the sofer?"). "Bereishis bara" is read as "with reishis He created," for reishis stands for Chochmah; the Targum Yerushalmi the Kehot note cites renders it "with wisdom He created."

SECTION 3 · ¶4

"The words of the Scribes", and joining Chochmah and Binah

4 וזהו ערבים עלי דברי סופרים[69] בחי׳ סופר שהוא חכמה ושם הוא שרש תורה שבעל פה וניסוך המי׳ יותר מיינה של תורה והיא בחי׳ תשבי״כ [תורה שבכתב] שנק׳ ספר והוא בחי׳ בינה וניסוך היין

And this is "The words of the Scribes (soferim) are more pleasing to me": the level of sofer, which is Chochmah (wisdom), and there is the root of the Oral Torah and of the water libation, "more than the wine of the Torah," which is the level of the Written Torah, called sefer, which is the level of Binah (understanding) and the wine libation.

> Now the saying is decoded. "Scribes" (soferim) points to the sofer, Chochmah, the root of the Oral Torah and of the water libation. "The wine of the Torah" is the Written Torah, the sefer, which is Binah, as is the wine libation.

שבחי׳ חכמה שהוא בחי׳ סופר הוא גבוה מאד נעלה מבחי׳ בינה שהוא בחי׳ ספר (ועמ״ש בד״ה איה סופר[70] וע״פ שחורה אני[71] כו׳ מענין סופר ודס״ כו׳)

For the level of Chochmah, which is the level of sofer, is far higher and loftier than the level of Binah, which is the level of sefer. (And see what is written in the maamar beginning "Where is the sofer?" and on [the verse] "I am black," etc., on the matter of sofer and the words of the Scribes, etc.)

Then the reason: Chochmah (sofer) is far above Binah (sefer), so "the words of the Scribes" and the water libation are dearer than "the wine of the Torah." In Torah Ohr, Shemos ("Where is the sofer?"), the Alter Rebbe explains that "Ayeh," "Where," the level above the worlds, is itself the sofer, and in the maamar just before it that the words of the Scribes, rooted in sofer, stand above the Written Torah and so could only be oral. He also refers to "I am black" in Likkutei Torah on Song of Songs.

אך עם היות שהחכמה היא למעלה מבחי׳ בינה אעפ״כ [אף על פי כן] חו״ב [חכמה ובינה] הם תרין ריעין[72,73] דלא מתפרשין ואם כן צריך לחברם תמיד למטה ובאתעדל״ת [ובאתערותא דלתתא] אתערותא דלעילא

However, although Chochmah is above the level of Binah, nevertheless Chochmah and Binah are "two companions that never part," and if so, they must always be joined below; and through an arousal from below [comes] an arousal from above.

A qualification: Chochmah is higher, but the Zohar calls Chochmah and Binah "two companions that never part"; above they are always together. So below, too, they must be joined, since an initiative from below (an arousal from below) calls forth the matching response from above.

וזהו ושאבתם מים בששון[74] מים הוא בחי׳ חכמה תשאבו בששון שהוא בחי׳ בינה ובזה יתחברו בחי׳ חו״ב [חכמה ובינה][75] להיות תרין ריעין דלא מתפרשין

And this is "And you shall draw water with joy (sasson)": water is the level of Chochmah; "you shall draw" it "with joy," which is the level of Binah. And through this the levels of Chochmah and Binah will be joined, to be "two companions that never part."

This is how the verse is read: "water" is Chochmah and "with joy" is Binah (joy comes from Binah, as explained in section 1). Drawing water with joy joins the two, so that Chochmah and Binah are united below as they are above.

(וע׳ מ״ש במ״א בד״ה ראה אנכי[76] נותן כו׳ מענין זה איך שגם בעבודת ה׳ למטה באדם צ״ל ב׳ הבחי׳ דחו״ב [דחכמה ובינה] יחד תמיד בחי׳ נקודה בהיכלי[77] וא״א להיות קיום בבחי׳ א׳ לבד כו׳ ע״ש. ועמ״ש בד״ה וידעת היום[78] גבי שלום שלום לרחוק ולקרוב).[79]

(And see what is written elsewhere, in the maamar beginning "See, I set before you," etc., on this matter: how also in the service of G-d below, in man, the two levels of Chochmah and Binah must always be together, the level of "a point in its palace," and it is impossible to have endurance with one level alone, etc.; see there. And see what is written in the maamar beginning "Know this day," regarding "Peace, peace, to the far and to the near.")

> He points to the maamar "See, I set before you" at the beginning of Re'eh in Likkutei Torah: there the Alter Rebbe explains that contemplating G-d's greatness (Binah) without the self-nullification of Chochmah yields love and awe that do not last, for Chochmah, "the point," gives life to Binah, "its palace," and neither is anything without the other. He also refers to a maamar on "Know this day," on the "peace" to the far and the near.

ולזה היו אנשי מעשה מרננים ומרקדים[80] בעת ניסוך המים

And for this [reason] **the men of deeds would sing and dance at the time of the water libation.**

> The conclusion: because the water libation joins Chochmah (water) with Binah (joy), the "men of deeds" sang and danced at this rite. In the Mishnah (Sukkah 5:4) their torch dance belongs to the night's celebration; at cockcrow the water was drawn from the Shiloach and then poured on the altar with the morning offering, so the maamar speaks of the celebration and the libation as one.

(גם לכן היו מנסכין המים בשעת ניסוך היין כמ״ש בהרמב״ם [בהרבי משה בן מימון] סוף הלכות תמידין ומוספין. וזהו ג״כ ענין הנז׳ [הנזכר] בזהר) (פ׳ בלק דקפ״ט סע״א [סוף עמוד א]) **ע״פ ויבא לו יין דארמי מיא בההוא יין:**[81,82]

(Also, that is why they would pour the water at the time of the wine libation, as is written in the Rambam, end of Hilchos Temidin uMusafin [the Laws of the Daily and Additional Offerings]**. And this is also the matter mentioned in the Zohar (Parshas Balak, 189a, bottom) on** [the verse] **"And he brought him wine": that he cast water into that wine.)**

> Two more signs of the joining: the water was poured at the same time as the wine, as the Rambam (Maimonides) records at the end of his laws of the daily and additional offerings; and the Zohar teaches, in the name of Chanoch-Metatron, that "he brought him wine" (Yaakov bringing Yitzchak wine) means that water was cast into that wine, for without the water it could not be borne.

SECTION 4 · ¶5

The cup and the wellsprings of salvation

5 ג ובכדי להבין ענין ממעיני הישועה צ״ל תחלה פסוק כוס ישועות אשא.[83] שזה אמר דהע״ה [דוד המלך עליו השלום] על מדתו שהוא בחי׳ מל׳ דאצילות שנק׳ כוס ישועות.

3. And in order to understand the matter of "from the wellsprings of salvation," one must first [explain] the verse "I will raise the cup of salvations." For King David, peace be upon him, said this about his attribute, which is the level of Malchus (sovereignty) of Atzilus (Emanation), which is called "the cup of salvations."

> Section 3 turns to the verse's last words, "from the wellsprings of salvation." First the Psalm "I will raise the cup of salvations": King David, the model king, spoke of his own attribute, Malchus (kingship), and Malchus of Atzilus is called the "cup" of salvations.

וכמ״ש בזהר (ויחי דר״נ ע״א) דהא בהאי כוס אתנגידו ברכאן מאינון ישועות דלעילא[84] והוא נטל לון וכניש לון לגביה כו׳

As is written in the Zohar (Vayechi, 250a): "For into this cup blessings are drawn from those salvations above, and it takes them and gathers them to itself," etc.

> The Zohar explains the image: into this cup blessings flow from the "salvations" above, and it gathers them in; it calls the Congregation of Israel (Malchus) "the cup of blessing." Malchus is the receiving vessel at the end of the Sefiros. In halachah the cup of blessing is the cup of wine over which Grace after Meals is said.

כמו הדבור עד״מ הוא הכלי שבו נמשכים ומתלבשים כחות הנפש שכל ומדות כו׳ כך המל׳ היא הכלי שבו נמשך השפע מכל הע״ס [העשר ספירות] כו׳

Just as speech, by way of analogy, is the vessel into which the powers of the soul, intellect and emotive attributes, etc., are drawn and enclothed, so Malchus is the vessel into which the flow from all the ten Sefiros is drawn, etc.

> An analogy from the soul: speech is the vessel in which thought and feeling come out and take form. So Malchus, G-d's "speech," is the vessel that gathers and conveys the flow of all ten Sefiros.

וז״ש [וזהו שכתוב] הלל בשמחת בית השואבה אם אני כאן הכל כאן[85] וכדפי׳ בזהר (בהשמטות דשייך לחלק ראשון דף י״ב ע״א) אי שכינתא דאקרי אני שריא כאן הכל כאן כו׳ וע״ש.

And this is what Hillel said at the rejoicing of the Beis HaShoevah [the water-drawing]: "If I am here, all is here," as the Zohar explains (in the Hashmatos belonging to Part I, folio 12a): "If the Shechinah, which is called 'I,' dwells here, all is here," etc.; see there.

> Hillel's saying at the water-drawing celebration, "If I am here, all is here," is read by the Zohar as spoken by the Shechinah, which is called "I" (Malchus): where the Shechinah dwells, everything is present, since Malchus gathers all the Sefiros.

וישועות פי׳ בזהר (תרומה דקס״ט א׳) מאן ישועות דא ימינא דכתיב ותושע לו ימינו[86, 87] כו׳

And "salvations" is explained in the Zohar (Terumah, 169a): "What are 'salvations'? This is the right, as it is written, 'His right hand saved for Him,'" etc.

> What are the "salvations" that fill the cup? The Zohar says they are "the right," that is, Chesed, as in "His right hand saved for Him"; its wording is close to Psalms 98:1, one of the verses the Kehot note gives.

ובפי׳ בראשית (דף א׳) פי׳ שהם חמש עלין תקיפין דסחרין לשושנה[88] שהם ה״ג [חמש גבורות] והענין שהם ה״ג [חמש גבורות] ממותקות מה״ח [מה׳ חסדים] כו׳ כמבואר בזהר הרקיע ר״פ בראשית שם.

And in Parshas Bereishis (folio 1) it explains that they are the "five strong leaves that surround the rose," which are the five Gevuros (powers of restraint); and the point is that they are the five Gevuros sweetened by the five Chasadim (kindnesses), etc., as explained in the Zohar HaRakia [a commentary on the Zohar] at the beginning of Bereishis, there.

> The Zohar's opening passage speaks of five strong leaves surrounding the rose (the Congregation of Israel, Malchus), and these are called salvations; they are the five Gevuros (powers of restraint). The Zohar HaRakia (a commentary on the Zohar) explains that they are Gevuros "sweetened" by the five Chasadim, restraint softened by kindness, so both readings meet.

וענין הישועה הוא כי מל׳ דאצילות יורדת להחיות בי״ע כמ״ש רגליה יורדות מות[89] ע״כ צריכה לבחי׳ ישועות להושיעה שלא יהיה יניקת החיצונים.

And the matter of the salvation is that Malchus of Atzilus descends to give life to Beriah, Yetzirah and Asiyah, as it is written, "Her feet go down to death"; therefore it needs the level of "salvations" to save it, so that there be no nurture of the external forces.

> Why does Malchus need "salvation"? Because it goes down to give life to the lower worlds, Beriah, Yetzirah and Asiyah, and as Proverbs says, "her feet go down to death." Down there the external forces could draw nourishment from it, so it needs protection.

וע״ז אמר דוד כוס ישועות אשא שיוגבה בחי׳ הכוס להעלותה באצי׳ אשר שם לא יגורך רע[90] (ועיין בהרמ״ז [בהרב משה זכות] ר״פ בראשית דפי׳ שנשיאת הכוס הוא להמשיך לבחי׳ מל׳ מה״ג [מחמש גבורות] דע״י [דעתיק יומין] כו׳).

And about this David said, "I will raise the cup of salvations": that the level of the cup be raised, to lift it up into Atzilus, where "evil shall not dwell with You." (And see the Ramaz at the beginning of Bereishis, who explains that the raising of the cup is to draw down to the level of Malchus from the five Gevuros of Atik Yomin [the Ancient of Days], etc.)

> "I will raise the cup" means raising Malchus back up into Atzilus, where no evil can reach. The Ramaz adds that raising the cup draws into Malchus from the five Gevuros of Atik Yomin, the innermost level of Keser. ("להמשישך" apparently reads "להמשיך.")

וזהו ענין ממעיני הישועה שהוא המעין שממנו נמשך הישועות לכוס של ברכה כו׳ ע״ד מ״ש במ״א בענין פי׳ נברך דברכת הזימון

And this is the meaning of "from the wellsprings of salvation": it is the wellspring from which the salvations are drawn to the cup of blessing, etc., in the manner of what is written elsewhere on the explanation of "Let us bless" (nevarech) in the blessing of the zimmun [the invitation to say Grace after Meals together],

> So "the wellsprings of salvation" is the spring from which the salvations flow into the cup of blessing. He compares the word "nevarech" ("let us bless") of the zimmun, the invitation before Grace after Meals, as explained elsewhere.

שהוא כמ״ש ברע״מ [ברעיא מהימנא] פ׳ בא (דמ״ב ב׳) בענין מקור ומעין וחפירה[91] והיא בחי׳ בריכה שנמשך לשם המעין הנובע מהמקור ע״ש

which is as is written in the Raaya Mehemna ["the Faithful Shepherd," a section of the Zohar], Parshas Bo (42b), on the matter of source, wellspring and excavation; and this is the level of a pool (berechah), to which the wellspring that flows from the source is drawn; see there.

> The Raaya Mehemna (a section of the Zohar), on Parshas Bo, describes a chain of water: the source, the spring that flows from it, and a dug-out pool (berechah) that collects the spring's water. Berechah, pool, shares its letters with berachah, blessing.

וזהו נברך להמשיך בחי׳ בריכה זו להמשיך ממנה לכוס של ברכה שמקבל מבחינת בריכה הנ״ל.

And this is "Let us bless" (nevarech): to draw down this level of a pool, to draw from it to the cup of blessing, which receives from the level of the pool mentioned above.

> "Nevarech" is read as drawing that "pool" (berechah) down, so that the cup of blessing can be filled from it. (The printed "הריכה" apparently reads "בריכה," "pool.")

וזהו ענין מעייני הישועה (והיינו בחינת יסודות דאו"א [דאבא ואימא]. וכמ"ש בזהר) (ס"פ בלק דרי"ב סע"ב [סוף עמוד ב]) ממעיני הישועה אלין או"א [אבא ואימא][92] כו' וכולא ממבועי נביעין עמיקין כו'

And this is the meaning of "the wellsprings of salvation" (and that is the level of the Yesodos [foundations] of Abba and Imma), as is written in the Zohar (end of Parshas Balak, 212b, bottom): "'From the wellsprings of salvation': these are Abba and Imma," etc., "and all of it is from the deep flowing springs," etc.

> The "wellsprings of salvation" are the Yesodos (channels of transmission) of Abba and Imma, Chochmah and Binah. The Zohar at the end of Balak says so explicitly, and adds that all of it comes from "deep flowing springs."

ועי' מ"ש בביאור ע"פ ששים המה מלכות[93] בענין מ"ש לע"ל [לעתיד לבוא] ומעין מבית[94] ה' יצא והשקה כו'

And see what is written in the explanation on [the verse] "There are sixty queens," on the matter of what is written of the Time to Come, "And a wellspring shall come forth from the House of Havayah and shall water," etc.

> He refers to his explanation of "There are sixty queens," which discusses Joel's prophecy that in the future a spring will flow from the House of Havayah and water the land.

כי עכשיו שההמשכה מבחי' ונהר יוצא מעדן[95] שהוא בחי' בינה אזי בהשתלשלות למטה נאמר ומשם יפרד שנעשה בחי' יש ודבר נפרד

For now, when the flow is drawn from the level of "And a river goes forth from Eden," which is the level of Binah, then in the descent below it is said, "and from there it separates," so that it becomes the level of a "something" (yesh) and a separate thing.

> At present the flow comes through "the river that goes forth from Eden," Binah, and as it descends "it separates," becoming the separate, self-aware existence (yesh) of created things. Binah's flow can lead to a sense of separateness.

אבל כשיהי גילוי בחי' מעין שהוא בחי' והחכמה מאין תמצא[96] אזי והשקה גם אפי' [אפילו] בחי' נחל השטים כו' שגם למטה יהיה גילוי הביטול כו'

But when there will be the revelation of the level of a wellspring, which is the level of "And wisdom (Chochmah), from nothingness (ayin) it is found," then it will "water" even the level of "the Valley of Shittim," etc.: that below too there will be the revelation of self-nullification (bittul), etc.

> In the future the flow will come from the "wellspring," Chochmah, which Job calls "from nothingness" (ayin). Then even the lowest place, "the Valley of Shittim," will be watered: self-nullification (bittul) before G-d will be revealed even below. ("והכחמה" apparently reads "והחכמה.")

ומזה ג״כ יובן בתוספת ביאור ענין מעלת ניסוך המים שהוא מבחי׳ מעין בחי׳ חכמה שגבוה מאד נעלה מניסוך היין שמבחי׳ בינה בחי׳ ונהר יוצא כו׳ (וע׳ בזהר ל״ג דל״ט ע״א הנ״ל).

And from this too will be understood, with added explanation, the matter of the superiority of the water libation: that it is from the level of a wellspring, the level of Chochmah, which is far higher and loftier than the wine libation, which is from the level of Binah, the level of "And a river goes forth," etc. (And see the Zohar, Part III, 39a, mentioned above.)

> This adds to the reason the water libation is higher: it comes from the "wellspring," Chochmah, while wine comes from the "river," Binah. He refers again to the Zohar on the Kohanim and Levites cited in section 1. ("ל״ג" apparently reads "ח״ג," Part III.)

וי״ל [ויש לומר] ג״כ דמבועי נביעין עמיקין היינו ב׳ מזלות ונוצר ונקה[97] שמהם מקבלים או״א [אבא ואימא] ולפי׳ הרמ״ז [הרב משה זכות] בכוס ישועות אשא שהישועות נמשכים מיסוד דע״י [דעתיק יומין] המלובש באו״א א״כ מעיני הישועה הם ע״י [עתיק יומין] וא״א כו׳

And one may also say that "the deep flowing springs" are the two mazalos [channels of flow], "He preserves" (notzer) and "He cleanses" (venakeh), from which Abba and Imma receive. And according to the Ramaz's explanation of "I will raise the cup of salvations," that the salvations are drawn from the Yesod of Atik Yomin, which is enclothed in Arich Anpin [the Long Countenance], if so, the wellsprings of salvation are Atik Yomin and Arich Anpin, etc.

> Two further readings. The "deep springs" may be two of the Thirteen Attributes of Mercy, called mazalos, "He preserves [kindness]" and "He cleanses," from which Abba and Imma draw. And by the Ramaz's reading of "the cup of salvations," the salvations come from the Yesod of Atik Yomin enclothed in Arich Anpin, so the wellsprings would be those two levels of Keser.

עוד פי׳ שם בזהר בלק דמעיני הישועה הם נו״ה [נצח והוד] ובפרדס עמד ע״ז מה שייך לנו״ה [לנצח והוד] שיהיה נק׳ מעייני הישועה. אך עפמ״ש במ״א בענין והנצח זו ירושלים[98] [על פי מה שכתוב] יובן זה כו׳.[99]

It is further explained there in the Zohar, Balak, that the wellsprings of salvation are Netzach (victory) and Hod (splendor); and in the Pardes [Rimonim, by R. Moshe Cordovero] he raised a question on this: how does [the name] "wellsprings of salvation" pertain to Netzach and Hod? But according to what is written elsewhere on the matter of "And the Netzach: this is Jerusalem," this will be understood, etc.

> The Zohar in Balak also says the wellsprings are Netzach and Hod, and the Pardes (Pardes Rimonim of Rabbi Moshe Cordovero) asked what these have to do with "wellsprings of salvation." He answers briefly: the explanation elsewhere of the Talmud's "Netzach is Jerusalem" resolves it.

SECTION 5 · ¶6

Hakafos and the distance of Chochmah

6 והנה ע״פ המבואר למעלה בענין ניסוך המים שלא ניתן לכתוב בתשב״כ [בתורה שבכתב] מפני שהוא מבחי׳ סופר שלמעלה מבחי׳ ספר כנ״ל

Now, according to what was explained above about the water libation, that it was not given to be written in the Written Torah because it is from the level of sofer, which is above the level of sefer, as [explained] above,

> He recalls the main answer: the water libation could not be written in the Written Torah because it comes from sofer (Chochmah), which is above sefer (Binah).

הנה עד״ז יובן עוד ענין הקפות שבשמע״צ [שבשמיני עצרת] שלא נכתבו אפילו בתשבע״פ [בתורה שבעל פה] ואינו אלא מנהג[100]

in this way one will further understand the matter of the hakafos [the circuits with the Torah scrolls] on Shemini Atzeres, which were not written even in the Oral Torah and are only a custom.

> The same principle explains a further step: the hakafos, the circuits with the Torah scrolls on Shemini Atzeres (in the Diaspora, Simchas Torah), are not recorded even in the Oral Torah; they are only a custom.

כי הנה המה מקיפים דאבא ולכן לא ניתנו לכתוב אפילו בתשבע״פ [בתורה שבעל פה] שהיא בחי׳ א״פ [אור פנימי] דחכמה כו׳

For they are the encompassing lights (makifim) of Abba, and therefore they were not given to be written even in the Oral Torah, which is the level of the inner light of Chochmah (wisdom), etc.

> The hakafos draw down the makifim (encompassing lights) of Abba, a level that surrounds Chochmah from above. The Oral Torah is the inner light of Chochmah, so even it cannot contain what is above it; the practice remained a custom.

וקרוב לזה נתבאר במ״א בענין תפלת ערבית רשות[101] שהוא מפני שהמשכה זו היא ממקום עליון מאד עד שאין אתעדל״ת [אתערותא דלתתא] מגעת שם כ״כ [כל כך] לכן הוא רשות שאינו חובה ממש מטעם הנ״ל עיין בזהר ח״א [חלק א׳] דקל״ג ע״א.

And something close to this is explained elsewhere, on the matter of the evening prayer being optional: this is because this drawing-down is from a very high place, so high that the arousal from below does not reach there so much; therefore it is optional, not truly obligatory, for the reason mentioned above. See the Zohar, Part I, 133a.

> A parallel: the evening prayer is "optional" (reshus). In the Talmud (Berakhot 27b) Rabbi Yehoshua calls it optional and Rabban Gamliel obligatory, and Rava rules that it is optional; the Rambam (Laws of Prayer 1:6) adds that all Israel have since accepted it as an obligation. Elsewhere this "optional" is explained as coming from so high a place that the arousal from below cannot fully reach it, and so it could not be made a strict obligation; the Zohar in Chayei Sarah asks why the evening prayer of Yaakov is optional. In Likkutei Torah on Song of Songs the Alter Rebbe explains that Yaakov's level is one the arousal from below does not reach, though it is drawn down only after the morning and afternoon prayers.

(ועוד י״ל [יש לומר] בענין ושאבתם מים בששון שהיה שמחה גדולה בשאיבת המים והוא מובן ממ״ש במ״א ע״פ ביום השמיני עצרת[102] שבחינת חכמה מאירה בבחי׳ ריחוק. כמ״ש אמרתי אחכמה והיא רחוקה ממני.[103]

And one may further say, on the matter of "And you shall draw water with joy," that there was great joy at the drawing of the water: this is understood from what is written elsewhere on [the verse] "On the eighth day, Atzeres [an assembly]," that the level of Chochmah shines in a state of distance, as it is written, "I said, 'I will become wise,' but it is far from me."

> A further explanation of the great joy at the water drawing. He first recalls, from his maamar on "On the eighth day, Atzeres," that Chochmah by nature shines "from afar": as King Shlomo says, "I said I would become wise, but it is far from me."

וזהו ג״כ ענין ותתצב אחותו מרחוק[104] וכתיב אמור לחכמה אחותי[105] את וע׳ במק״מ [במקדש מלך] פ׳ תולדות) (קמ״ב א׳) בפי׳ מרחוק ה׳ נראה לי.[106]

And this is also the meaning of "And his sister stood from afar," and it is written, "Say to Chochmah, 'You are my sister.'" And see the Mikdash Melech [a commentary on the Zohar]**, Parshas Toldos (142a), on the explanation of "From afar Havayah appeared to me."**

> More verses that tie Chochmah to distance: Miriam, Moshe's sister, stood "from afar," and Proverbs calls Chochmah "my sister." He also refers to the Mikdash Melech (a commentary on the Zohar) on "From afar Havayah appeared to me."

אבל מבחי׳ בינה נמשך בבחי׳ קירוב וזהו כאיש אשר אמו תנחמנו[107] כו׳ ולכן אם הבנים דייקא שמחה[108] שהשמחה היא בחי׳ גילוי אשר זה נמשך מבחי׳ בינה דייקא.[109]

But from the level of Binah (understanding) it is drawn in a state of closeness; and this is "As a man whom his mother comforts," etc. Therefore specifically "the mother of the children" is "joyful," for joy is the level of revelation, which is drawn specifically from the level of Binah.

> Binah, by contrast, comes close, like a mother who comforts her child. That is why joy, which is revelation, belongs to Binah, "the mother of the children."

SECTION 6 · ¶7–10

How Sukkos brings Chochmah close

7 וזהו ענין יין המשמח[110] כו׳. אך בחג הסוכות יש כח לנש״י [לנשמות ישראל] להמשיך בחי׳ חכמה שיהיה החכמה מאיר ג״כ בבחי׳ קירוב וגילוי כמו הבינה ממש.

And this is the meaning of "wine that gladdens," etc. But on the festival of Sukkos the souls of Israel have the power to draw down the level of Chochmah (wisdom), so that Chochmah too will shine in a state of closeness and revelation, exactly like Binah (understanding).

> That is why wine, Binah, is the one that "gladdens." On Sukkos, however, the Jewish people are empowered to bring Chochmah itself close and revealed, just like Binah, so that Chochmah too gives joy.

וע״ז נאמר בן חכם ישמח אב[111] בן חכם דוקא וע׳ מזה בד״ה ביום השמע״צ [השמיני עצרת] וזהו ענין השמחה דבית השואבה שבחי׳ מים חיים חכמה עילאה נמשך בבחי׳ גילוי וקירוב ע״ד אם הבנים שמחה שהשמחה היא הגילוי

And about this it is said, "A wise son gladdens a father": specifically "a wise son." And see on this in the maamar beginning "On the eighth day, Atzeres." And this is the matter of the joy of the Beis HaShoevah: that the level of "living water," supernal Chochmah (Chochmah Ila'ah), is drawn in a state of revelation and closeness, in the manner of "the mother of the children is joyful," for joy is revelation.

> Proverbs says "a wise son gladdens a father," and the stress is on "wise": Chochmah, wisdom, itself becomes a source of joy, and "the father" is Abba. The Simchas Beis HaShoevah is this: the "living water," supernal Chochmah, is revealed and brought close, and so it brings joy the way Binah does.

והיינו שאז נמשכים ומתגלים מוחין דאבא כ״כ [כל כך] כמו הגילוי דמוחין דאימא כו׳ והכח הזה הוא ע״י התשובה ביוהכ״פ [ביום הכפורים] לפני הוי׳ תטהרו וכו׳ ע״ש

That is, that then the intellect of Abba (mochin d'Abba) is drawn down and revealed as much as the revelation of the intellect of Imma (mochin d'Imma), etc. And this power comes through the teshuvah of Yom Kippur, "before Havayah you shall be purified," etc.; see there.

> On Sukkos mochin d'Abba (the intellect of Chochmah) become as revealed as mochin d'Imma (the intellect of Binah) usually are. The power for this comes from the teshuvah (return to G-d) of Yom Kippur, of which the Torah says "before Havayah you shall be purified."

והיינו שע״י התשובה מעורר בחי׳ הכתר שלמעלה מהחכמה ואז ע״י התגלות הכתר בחכמה נמשך שיהיה החכמה בבחי׳ גילוי.[112]

That is, through teshuvah one arouses the level of Keser (the Crown), which is above Chochmah; and then, through the revelation of Keser in Chochmah, it is drawn down that Chochmah be in a state of revelation.

> The mechanism: teshuvah reaches Keser, G-d's will, which is above Chochmah. When Keser shines into Chochmah, Chochmah itself comes out into revelation.

8 ועמ״ש ע״פ אריתי מורי[113] והוא עד״מ החכם כשנופל לו שכליים חדשים הרבה מאד מוכרח לגלות מעט מחכמתו כי לא יכול לסבול מרבוי האור

And see what is written on [the verse] "I have gathered my myrrh." And this is, by way of analogy, [like] a wise man: when very many new ideas occur to him, he is compelled to reveal a little of his wisdom, because he cannot bear the abundance of light.

> He refers to his maamar on "I have gathered my myrrh" and gives an analogy: a thinker flooded with many new ideas at once must let some of them out, because he cannot bear so much light.

וכענין מ״ש במ״א ע״פ אז יבקע כשחר אורך[114] כו׳ ועמ״ש במ״א ע״פ ארוממך ה׳ כי דליתני[115] כו׳ שם נת׳ ענין זה [נתבאר]

And it is like the matter of what is written elsewhere on [the verse] "Then your light shall break forth like the dawn," etc. And see what is written elsewhere on [the verse] "I will exalt You, Havayah, for You have drawn me up," etc.; this matter is explained there.

> Other discussions make the same point: on "Then your light shall break forth like the dawn," and on the Psalm "I will exalt You, Havayah, for You have drawn me up," where this matter is explained.

ועי׳ מ״ש בפ׳ שמות סד״ה מי שם פה לאדם[116] וזהו ענין וחסידיך ירננו[117,118] שבזהר ר״פ ויצא (דקמ״ח ע״ב).

And see what is written in Parshas Shemos, at the end of the maamar beginning "Who gave man a mouth?" And this is the matter of "And Your pious ones shall sing for joy" in the Zohar, at the beginning of Parshas Vayeitzei (148b).

> A further reference: the end of the maamar "Who gave man a mouth?" in Torah Ohr, Shemos. This is also the Zohar's point at the start of Vayeitzei on "Your pious ones (chassidim) shall sing for joy": the verse names Kohanim and chassidim as the ones who bring the King joy, though the Levites are usually the King's singers.

גם כמו שענין התשובה הוא בחינת לרחוק שנעשה קרוב[119] כך ע״י״ז נמשך מלמעלה מה שהוא בחי׳ אחכמה והיא רחוקה ממני[120] יהיה מאיר בבחי׳ קירוב ממש. ועמ״ש בביאור ע״פ ואתחנן[121] כו׳.

Also, just as teshuvah is the level of "to the far one who has become near," so through this there is drawn from above that what is the level of "I said, 'I will become wise,' but it is far from me" will shine in a state of true closeness. And see what is written in the explanation on [the verse] "And I pleaded," etc.

> A second way teshuvah does this: teshuvah itself turns "the far one" into "the near one," so it draws from above the same effect, making Chochmah, normally "far from me," shine truly close. He refers to his explanation of "And I pleaded" (Va'eschanan).

9 ועו״ל [ועוד יש לומר] דמבואר בד״ה והגדת לבנך[122] שביו״ט [שביום טוב] נ ז׳ שמחה לפי שהוא מוחין דאימא בחי׳ השגה

And one may further say: it is explained in the maamar beginning "And you shall tell your son" that on Yom Tov joy is mentioned, because it is the intellect of Imma (mochin d'Imma), the level of comprehension;

> A third explanation, drawing on his maamar "And you shall tell your son": the Torah speaks of joy on the festivals because a festival reflects mochin d'Imma, understanding that can be grasped.

אבל בשבת מוחין דאבא שהוא מה שלמעלה מההשגה לא שייך שמחה כי״א ביטול ועד״ז בחי׳ מים צלילין דחי״ע [דחכמה עילאה] לא שייך שמחה.

but on Shabbos, [which is] the intellect of Abba (mochin d'Abba), which is what is above comprehension, joy does not apply, only self-nullification (bittul). And in the same way, [with] the level of the "clear water" of supernal Chochmah (Chochmah Ila'ah), joy does not apply.

> Shabbos reflects mochin d'Abba, which is beyond grasp, so its mode is self-nullification (bittul) rather than joy. The same is true of the "clear water" of supernal Chochmah: on its own it produces bittul, not joy.

אך על ידי שבת שבתון דיוהכ״פ [דיום הכפורים][123] שהוא בחי׳ שלמעלה מהשבת ומחכמה עילאה לכן נמשך בסוכות שיהיה חכמה מאיר בקירוב בבחי׳ השגה ולכן היה שמחה בניסוך המים.

But through the "Shabbos of complete rest" of Yom Kippur, which is a level above Shabbos and above supernal Chochmah, therefore it is drawn down on Sukkos that Chochmah shine in closeness, in the level of comprehension; and therefore there was joy at the water libation.

> Yom Kippur is called "a Shabbos of complete rest," a level higher than Shabbos and higher than Chochmah. Drawing from there, Sukkos makes Chochmah shine close and graspable, and so the water libation could be joyful.

10 והוא שמחה שבבחינת ביטול ע״ד מ״ש סד״ה בשלח פרעה גבי ולא נחם[124] כו׳ בענין ארץ כנען

And it is a joy that is in the level of self-nullification (bittul), in the manner of what is written at the end of the maamar beginning "And it came to pass, when Pharaoh sent," regarding "And [G-d] did not lead them," etc., on the matter of the land of Canaan.

> The joy of the water drawing is a joy of bittul, not a self-satisfied joy. He refers to the end of the maamar on "When Pharaoh sent the people," on G-d not leading them by way of the land of the Philistines, and the matter of the land of Canaan.

ולכן זהו מעייני הישועה שלא יהיה יניקת החיצונים כי החכמה דוחה אותם וכן השמחה שבבחינת ביטול כו׳:

And therefore this is "the wellsprings of salvation": that there be no nurture of the external forces, for Chochmah (wisdom) repels them, and so [does] the joy that is in the level of bittul, etc.

> This closes the circle with the verse's last words, "the wellsprings of salvation": salvation means that the external forces draw no nourishment (as in section 3). Chochmah, whose nature is bittul, repels them, and so does a joy rooted in bittul.

IN ONE'S AVODAH

In a person's own service of G-d, Chochmah and Binah must always work together: the insight ("water") has to be drawn "with joy," through understanding, or it cannot last. The teshuvah of Yom Kippur gives the power to make even what is beyond understanding shine close on Sukkos, and the right joy is one of self-nullification (bittul), which keeps away the forces of concealment.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that anything that can be put into letters belongs to Binah? What does this imply about the difference between the Written and the Oral Torah?
2. Wine is linked with the Levites' song and water with the Kohanim's silence. Why is the silent level the higher one?
3. If Chochmah by nature brings bittul and not joy, how can the water drawing bring great joy?
4. What role does the teshuvah of Yom Kippur play in the joy of Sukkos, according to the maamar?
5. How does a "joy of bittul" differ from ordinary joy, and why does it keep the external forces away?

FOR CHILDREN · AGES 9–13

For the children at the table

Wine, water and the joy of Sukkos

THE BIG IDEA

Water stands for wisdom that is higher than words, and on Sukkos, through the teshuvah of Yom Kippur, even this faraway wisdom comes close and brings great joy.

All year, wine was poured on the altar, and the Written Torah says so clearly. On Sukkos they also poured water, but the Written Torah never writes this; it is a law given to Moshe at Sinai. Why? The maamar explains that wine is Binah, understanding. When we finally understand something, what was hidden comes out into the open, and that is what joy is. The Levites sang over the wine. Water is Chochmah, wisdom: the first spark of an idea, before it has words. Water flows downward quietly, like the Kohanim, whose service was done in silence. The Written Torah is made of letters, and letters belong to understanding, so the wine could be written in it. The water, which is above letters, stayed in the Oral Torah. The verse says “draw water with joy”: wisdom must be joined with understanding. Usually Chochmah feels far away and makes a person humble rather than happy. But the teshuvah of Yom Kippur, returning to G-d, reaches higher than wisdom itself, so on Sukkos this wisdom comes close. That is why drawing the water brought great joy.

THE MASHAL

When a person is glad about something, his joy can stay hidden inside him, so that others do not see it. But when he is glad about something very greatly, he cannot hold it in: he sings, dances with his feet and claps his hands. So all year our joy in G-d stays inside us, but on Sukkos the light of joy is so great that it breaks out for every eye to see.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does truly understanding something bring a person joy?
2. The verse says “And you shall draw water with joy.” What does it mean to draw the water of wisdom with the joy of understanding?
3. What is one thing you are learning this week that you can work to understand well, so that it becomes a joy for you?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושאבתם מים**

The note records that a transcript of this maamar by the Mitteler Rebbe is printed there, and that the maamar was said on the night after Shabbos Chol HaMoed Sukkos 5565 (1804).

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסידור רסח, א. נאמר בליל מוצאי שבת חוה"מ סוכות תקס"ה — ראה רשימת המאמרים שבסו"ס תקס"ד הערה 100. עוד הנחה במאמרי אדה"ז נביאים ע' עט ואילך. קיצורים והגהות נדפסו באוה"ת דברים כרך ה ע' ב'קמז. ד"ה ושאבתם — תרל"ד [נדפס בסה"מ תרל"ג ח"ב ע' תקלט] מיוסד על מאמר זה. ראה הענינים בסה"מ אתהלך ע' מז ד"ה להבין ענין ניסוך המים. ובסה"מ תרל"ה ח"ב ע' תמא. לכללות המאמר ראה גם סה"מ תרנ"ד ע' כא. ועוד.

2 Kehot's note points to Sukkah 50b:1 for these words.

Sukkah 50b:1'סוכה נ' ב:א

גְּמָ' אִיתְּמַר: רַב יְהוּדָה וְרַב עֵינָא, חַד תָּנֵי: שׁוֹאֵבָה, וְחַד תָּנֵי: חֲשׁוּבָה. אָמַר מָר זוּטְרָא: מַאן דְּתָנֵי שׁוֹאֵבָה לָא מְשַׁתַּבַּשׁ, וּמַאן דְּתָנֵי חֲשׁוּבָה לָא מְשַׁתַּבַּשׁ. מַאן דְּתָנֵי שׁוֹאֵבָה לָא מְשַׁתַּבַּשׁ, דִּכְתִיב: "וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן". וּמַאן דְּתָנֵי חֲשׁוּבָה לָא מְשַׁתַּבַּשׁ, דְּאָמַר רַב נַחְמָן: מִצְוָה חֲשׁוּבָה הִיא, וּבָאָה מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית.

Gemara: It was stated: Rav Judah and R. Ina: One of them taught Shoevah and the other taught Hashuvah Mar Zutra said: He who teaches, Shoevah is not in error, and he who teaches Hashuvah is not in error. He who teaches Shoevah is not in error, since it is written, "And you shall draw water in joy" (Isaiah 12:3) and he who teaches Hashuvah is not in error, since R. Nahman stated: It is an important mitzvah, dating from the very creation.

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3 Kehot's note points to Sukkah 48b:4 for these words.

Sukkah 48b:4'סוכה מ"ח ב:ד

גְּמָ' מְנָא הָנֵי מִילֵּי? אָמַר רַב עֵינָא, דְּאָמַר קְרָא: "וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן וגו'".

GEMARA. From where do we know this? R. Ena said, As the verse says, "You shall draw water with rejoicing" (Isaiah 12:3).

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4 Isaiah's song of the redeemed: on the day of redemption Israel will draw salvation as gladly as people draw water from springs. The Sages tied the verse to the Sukkos water drawing, and the maamar reads each of its words: water (Chochmah), with joy (Binah), the wellsprings of salvation. (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.

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

5 The Talmud: the ten saplings, the willow and the water libation are a law given to Moshe at Sinai.

Sukkah 34a:2'סוכה ל"ד א:ב

וְרַבָּנַן, לַמִּקְדָּשׁ מְנָא לְהוּ? הִלְכְתָא גְּמִירִי לְהוּ. דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה וְנִיסּוּךְ הַמַּיִם — הֲלָכָה לְמֹשֶׁה מִסִּינַי.

And the rabbis from where to they derive [the law of the willow] for the Temple? They learned a received tradition; for R. Asi said in the name of R. Yohanan, the laws of ten plants, the aravah and the water libation—are all a halakhah from Moses from Sinai.

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6 The same tradition, that the water libation is a law given to Moshe at Sinai, brought against Rabbi Akiva's view that it is learned from the verses.

Zevachim 110b:6'זבחים ק"י ב:ו

אִישְׁתְּמִיטַתֵּיהּ הָא דְּאָמַר רַבִּי אַסִּי; דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי נְחוּנְיָא אִישׁ בִּקְעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה וְנִיסּוּךְ הַמַּיִם – הֲלָכָה לְמֹשֶׁה מִסִּינַי.

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7 **הלכה למשה מסיני**

Cited by the Kehot note: the water libation is listed with the willow among the laws given to Moshe at Sinai.

Sukkah 44a:5'סוכה מ"ד א:ה

לְמַאן? אִילֵימָא אַבָּא שָׁאוּל, דְּאָמַר "עַרְבֵי נַחַל" כְּתִיב — שְׁתַּיִם, אַחַת לְלוּלָב וְאַחַת לַמִּקְדָּשׁ. אִי לְרַבָּנַן, הִלְכְתָא גְּמִירִי לַהּ, דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי נְחוּנְיָא אִישׁ בִּקְעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה, וְנִיסּוּךְ הַמַּיִם — הֲלָכָה לְמֹשֶׁה מִסִּינַי.

According to whom? If you will say, According to Abba Shaul,did he not say: It is written, "willows of the brook" implying two, one referring to the [aravah in the] lulav and the other to [the aravah for use in] the Temple? If you will say it is according to the rabbis, did they not have it as an accepted tradition, since R. Assi said in the name of R. Yohanan who said it in the name of R. Nehunya of the Valley of Beth Hovartan: The laws of the ...

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8 **סוכה ל"ד א' זבחים ק"י ע"ב**

The Talmud's search for hints of the water libation in the verses on the Sukkos offerings, cited by the Kehot note; this is the "support on a verse," and the passage ends that it is a tradition from Sinai.

Taanit 3a:7–8'תענית ג' א:ז'-ח

דְּאָמַר רַבִּי אַמֵּי אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי נְחוּנְיָא אִישׁ בִּקְעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה, וְנִיסּוּךְ הַמַּיִם — הֲלָכָה לְמֹשֶׁה מִסִּינַי. רַבִּי יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי יְהוֹשֻׁעַ: הָעוֹבֵר לִפְנֵי הַתֵּיבָה בְּיוֹם טוֹב הָאַחֲרוֹן

שֶׁל חַג — הָאַחֲרוֹן מַזְכִּיר, הָרִאשׁוֹן אֵינוֹ מַזְכִּיר. בְּיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח — הָרִאשׁוֹן מַזְכִּיר, הָאַחֲרוֹן אֵינוֹ מַזְכִּיר.

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Moed Katan 3b:11–12 מועד קטן ג׳ ב:י״א-י״ב

דִּידְהוּ הִיא? הֲלָכָה לְמֹשֶׁה מִסִּינַי הִיא! דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי נְחוּנְיָא אִישׁ בְּקָעַת בֵּית חוֹרָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה, וְנִיסּוּךְ הַמַּיִם, הֲלָכָה לְמֹשֶׁה מִסִּינַי! אָמַר רַבִּי יִצְחָק: כִּי גְּמִירִי הִלְכְתָא, שְׁלֹשִׁים יוֹם לִפְנֵי רֹאשׁ הַשָּׁנָה, וַאֲתוֹ הָנֵי תַּקּוֹן מִפֶּסַח וּמֵעֲצֶרֶת, וְאַתְנוֹ בְּדִידְהוּ: כָּל הָרוֹצֶה לְבַטֵּל יָבוֹא וִיבַטֵּל.

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KEHOT'S NOTE

וכ״ה בסוכה מד, א. תענית ג, א (בסוגיא דניסוך המים). מו״ק ג, ב — לקו״ש חכ״ט ע׳ 226 בשולי העמוד.

9 בשמחה גדולה

The opening of chapter 5: "Whoever has not seen the rejoicing of the Beis HaShoevah has never seen rejoicing in his life."

Mishnah Sukkah 5:1 משנה סוכה ה׳:א׳

הֶחָלִיל חֲמִשָּׁה וְשִׁשָּׁה. וְהוּ הֶחָלִיל שֶׁל בֵּית הַשּׁוֹאֵבָה, שֶׁאֵינָהּ דּוֹחָה לֹא אֶת הַשַּׁבָּת וְלֹא אֶת יוֹם טוֹב. אָמְרוּ, כָּל מִי שֶׁלֹּא רָאָה שִׂמְחַת בֵּית הַשּׁוֹאֵבָה, לֹא רָאָה שִׂמְחָה מִיָּמָיו:

The flute [was played sometimes on] five [days], and [sometimes on] six. This was the flute of the place of [water] drawing, which does overrides neither Shabbat nor holidays. They [the Sages] said: Anyone who has never seen the rejoicing at the place of [water] drawing, has never seen rejoicing in all his days.

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10

In Jotham's parable the trees ask the vine to reign over them, and it answers that it will not give up its wine, which gladdens G-d (poured on the altar) and men. The Alter Rebbe reads "gladdens Elokim and men" as wine, Binah, bringing G-dliness into revelation for people. (context: Steinsaltz Tanakh)

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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11 אם הבנים שמחה

The psalmist praises G-d, who settles the barren woman in her home as a joyful mother of children. Kabbalah reads "the mother of the children" as Binah, so the verse links Binah with joy.

Psalms 113:9 תהילים קי״ג:ט׳

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

12 תעלומות חכמה

Tzofar tells Job that G-d would show him "the hidden things of wisdom"; the phrase is borrowed for the hidden depths of Chochmah that Binah brings out. (context: Steinsaltz Tanakh)

Job 11:6 איוב י״א:ו׳

וְיַגֶּד־לְךָ תַּעֲלֻמוֹת חָכְמָה כִּי־כִפְלַיִם לְתוּשִׁיָּה וְדַע כִּי־יַשֶּׁה לְךָ אֱלוֹהַּ מֵעֲוֹנֶךָ:

And that He would tell thee the secrets of wisdom, That sound wisdom is manifold! Know therefore that G-d exacteth of thee less than thine iniquity deserveth.

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13 עלמא דאתכסיא

The Zohar on Vayeitzei (Leah and Rachel): the Jubilee, Binah, is "always the hidden world" (alma d'iskasya), and the Sabbatical year, Malchus, is revealed.

Zohar, Vayetzei 15:127–17:137 ספר הזהר, ויצא ט״ו:קכ״ז-י״ז:קל״ז

14 ועבד הלוי הוא

G-d tells Aharon that the Levite himself (hu) shall do the service of the Tent of Meeting. The maamar reads hu, "he," as the hidden level "He," which the Levites' service draws into revelation. (context: Steinsaltz Tanakh)

Numbers 18:23 במדבר י״ח:כ״ג

וְעֲבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

15 הוא דא עתיקא

An explanation of the Zohar's teaching that "He" (hu) refers to Atika.

KEHOT'S NOTE

זח״ג (קעח, ב). [כ]. ראה ביאוה״ז להצ״צ ע׳ תקכ ואילך.

16 הוא דא עתיקא

The Zohar's teaching that "He" (hu) refers to Atika, the concealed level; the Kehot note gives this location.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח׳:ל״ז-מ״א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed

from defect. Hence it says “the Levite shall do”, i.e. “make” or “complete”. ...

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

17 **השיר שהיו אומרים על היין שהוא בחי׳ בינה**

The Zohar on the nazirite calls wine the supernal Imma (Binah) and ties the Levites to the side that issues from that wine; the Kehot note cites it for the song over the wine being Binah.

Zohar III, 127a זח״ג קכז, א

KEHOT'S NOTE

ראה זח״ג קכז, א. וראה ספר הליקוטים — דא״ח להצ״צ ערך יין סע׳ א.

18 **נכנס יין כו׳**

“Wine enters, a secret comes out”: the Talmud’s wordplay (the numerical value of yayin equals that of sod, secret), used here for wine revealing what is hidden.

Sanhedrin 38a סנהדרין ל״ח א

KEHOT'S NOTE

סנהדרין לח, א.

19 **בד״ה אז ישיר**

There the Alter Rebbe explains that the Levites’ service rose from below to above and belonged to the hidden world (alma d’iskasya), the level of “Hu” (“You are He, Havayah, alone”), beyond the worlds; that is why it took the form of song and melody.

KEHOT'S NOTE

תו״א סב, ג.

20 **בד״ה לך לך**

There the Alter Rebbe brings the Zohar’s “Hu: this is Atika” and explains that Atik, the source of delight, is revealed only in Binah, not in Chochmah, which stays a “point” until Binah, its “palace,” receives it.

KEHOT'S NOTE

תו״א יא, ב.

21 **הוא עשנו**

The psalmist calls all to know that Havayah is G-d: “He made us, and we are His.” Torah Ohr, Lech Lecha, which the text cites, reads “He” and the written lo with an alef as Keser, above the order of worlds.

Psalms 100:3 תהילים ק׳:ג

דְּעוּ כִּי־ה׳ הוּא אֱלֹקִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ׃

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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22 **תוכו רצוך**

King Shlomo’s palanquin is guarded from outside, but its inside is inlaid with love. Borrowed here (the printed רצוך reads רצוף, “inlaid”) for a joy that fills a person inwardly without showing. (context: Steinsaltz Tanakh)

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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23 **בד״ה ה׳ לי בעוזרי**

That maamar explains that joy is the revealing of what is hidden, like a king who keeps to his inner chambers and shows himself to all only at his time of joy; all year the joy stays hidden in the service, while on the festivals it is revealed (“the Ofanim with a great noise”), and on Sukkos, after the teshuvah of Yom Kippur, most of all.

KEHOT'S NOTE

לקמן פח, ב.

24 **ה׳ לי בעוזרי**

The psalmist: “Havayah is with me among my helpers, and I will see [the fall of] my enemies”; the verse that opens the maamar in Likkutei Torah, Shemini Atzeres, referred to here. (context: Steinsaltz Tanakh)

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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25 **בד״ה ענין המרגלים**

There the vessels and “palaces” that conceal the Infinite Light are explained: once the sitra achra is subdued, the vessels no longer hide the light but receive its revelation; the next maamar there (38a-b) reads “flowing (zavas) with milk and honey” as the lights breaking through the vessels.

KEHOT'S NOTE

לעיל שלח לו, ד.

26 The Mishnah at the end of chapter 4 on the water libation: the golden flask filled at the Shiloach, and the two silver bowls on the altar, the western one for water and the eastern one for wine.

Mishnah Sukkah 4:9 משנה סוכה ד׳:ט

נִסּוּךְ הַמַּיִם כֵּיצַד. צְלוֹחִית שֶׁל זָהָב מַחֲזֶקֶת שְׁלֹשֶׁת לֻגִּים הָיָה מְמַלֵּא מִן הַשִּׁלוֹחַ. הִגִּיעוּ לְשַׁעַר הַמַּיִם, תָּקְעוּ וְהֵרִיעוּ וְתָקְעוּ. עָלָה בַכֶּבֶשׁ וּפָנָה לְשִׂמְאלוֹ, שְׁנֵי סְפָלִים שֶׁל כֶּסֶף הָיוּ שָׁם. רַבִּי יְהוּדָה אוֹמֵר, שֶׁל סִיד הָיוּ, אֶלָּא שֶׁהָיוּ מְשָׁחָרִין פְּנֵיהֶם מִפְּנֵי הַיַּיִן. וּמְנָקְבִין כְּמִין שְׁנֵי חֲטָמִין דַּקִּין, אֶחָד מִעֵבֶר וְאֶחָד דַּק, כְּדֵי שֶׁיְּהוּ שְׁנֵיהֶם כְּלִין בְּבַת אַחַת. מֵעֲרַבִּי שֶׁל מַיִם, מִזְרָחִי שֶׁל יַיִן. עֵרָה שֶׁל מַיִם לְתוֹךְ שֶׁל יַיִן, וְשֶׁל יַיִן לְתוֹךְ שֶׁל מַיִם, יָצָא. רַבִּי יְהוּדָה אוֹמֵר, בְּלֹג ...

How are the water libations done? A golden flask, that could hold three logim [a measure], was filled from the Shiloach

[spring]. When they would arrive [with it] at the Gate of Water, they would blow a tekiyah, and a teruah, and a tekiyah. He [the priest] would then ascended the ramp [of the altar], and turned to his left; two silver basins were there. Rabbi Yehudah says: they were [made] of plaster, but their surfaces would darken from the wine. And they had perforations [at their bases] like two …

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27 **מערבי של מים כו'**

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

KEHOT'S NOTE

סוכה פרק ד משנה ט.

28 **וניסוך המים הוא בחי' חכמה**

A long series of maamarim that develops the water libation as Chochmah.

KEHOT'S NOTE

ראה המשך וככה תרל"ז פרק צז ואילך. ד"ה ושאבתם תרס"ט.

29 **כה"ג נוטל חלק בראש**

The Mishnah: the High Priest offers first and takes his portion first (ba-rosh, literally "at the head"). The Alter Rebbe reads it: as the "head," the flow comes to him first and through him to the rest.

Yoma 14a:3 יומא י"ד א:ג'

מַתְנִי' כָּל שִׁבְעַת הַיָּמִים הוּא זוֹרֵק אֶת הַדָּם, וּמַקְטִיר אֶת הַקְּטוֹרֶת, וּמֵיטִיב אֶת הַנֵּרוֹת, וּמַקְרִיב אֶת רֹאשׁ וְאֶת הָרֶגֶל. וּשְׁאָר כָּל הַיָּמִים אִם רָצָה לְהַקְרִיב — מַקְרִיב, שֶׁכֹּהֵן גָּדוֹל מַקְרִיב חֵלֶק בָּרֹאשׁ, וְנוֹטֵל חֵלֶק בָּרֹאשׁ.

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KEHOT'S NOTE

יומא יד, א. ע' נדרים (סב, סע"א). ובזח"א (קמז, סע"א) אי' כה"ג. [כ].

30 **נוטל חלק בראש**

Cited in the Kehot note: the Kohanim are given precedence, including taking the first portion.

Nedarim 62a:12 נדרים ס"ב א:י"ב

אָמַר רָבָא: שְׁרֵי לֵיקַּח לְצוּרְבָּא מֵרַבָּנַן לְמֵימַר "צוּרְבָּא מֵרַבָּנַן אֲנָא, שְׁרוֹ לִי תִּיגְרֵי בְּרֵישָׁא", דִּכְתִיב: "וּבְנֵי דָוִד כֹּהֲנִים הָיוּ" — מָה כֹּהֵן נוֹטֵל בָּרֹאשׁ, אַף תַּלְמִיד חָכָם נוֹטֵל בָּרֹאשׁ. וְכֹהֵן מְנָא לַן? דִּכְתִיב: "וְקִדַּשְׁתּוֹ כִּי אֶת לֶחֶם (ה') אֱלֹקֶיךָ הוּא מַקְרִיב", וְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "וְקִדַּשְׁתּוֹ" — לְכָל דָּבָר שֶׁבִּקְדוּשָּׁה,

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31 **כה"ג נוטל חלק בראש**

The Zohar at the start of Vayeitzei quotes the rule as "the High Priest takes at the head," for the Holy One taking the "tefillin of the head," supernal Abba and Imma, first.

Zohar, Vayetzei 1:1–7 ספר הזוהר, ויצא א:א'-ז'

32 **כל בעלי השיר יוצאים בשיר**

The Mishnah: animals that wear a chain (shir) may go out with it on Shabbos. The Alter Rebbe plays on shir as song, the Levites' service.

Shabbat 51b:8–10 שבת נ"א ב:ח'-י'

וְכָל בַּעֲלֵי הַשִּׁיר יוֹצְאִין בְּשִׁיר וְנִמְשָׁכִין בְּשִׁיר. וּמַזִּין עֲלֵיהֶן, וְטוֹבְלָן בְּמְקוֹמָן. גְּמ' מַאי "נָאקָה בַּחֲטָם"? אָמַר רַבָּה בַּר בַּר חָנָה: נָאקְתָּא חִיוְרְתִי בְּזִמְמָא דְּמַרְזְלָא. "וְלוּבְּדִקִים בִּפְרוּמְבְּיָא" — אָמַר רַב הוּנָא: חַמָּרָא לוּבָא בְּפַגֵּי דְּמַרְזְלָא.

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KEHOT'S NOTE

שבת נא, ב.

33 **וילוו עליך וישרתוך**

G-d tells Aharon to bring his brothers, the tribe of Levi, near, so that they "be joined" (yilavu, echoing the name Levi) to him and serve him: the Kohanim rank above the Levites. (context: Steinsaltz Tanakh)

Numbers 18:2 במדבר י"ח:ב'

וְגַם אֶת־אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּווּ עָלֶיךָ וִישָׁרְתוּךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת:

And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

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KEHOT'S NOTE

במדבר יח, ב.

34 **מים חיים דקידוש מי חטאת**

Living water is placed with the ashes of the red heifer to make the waters of purification.

Numbers 19:17 במדבר י"ט:י"ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי:

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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35 **וקדשתו**

The Torah tells Israel to treat the Kohen as holy, "you shall sanctify him," for he offers the bread of your G-d: holiness, the level of Chochmah. (context: Steinsaltz Tanakh)

Leviticus 21:8 ויקרא כ"א:ח'

וְקִדַּשְׁתּוֹ כִּי־אֶת־לֶחֶם אֱלֹקֶיךָ הוּא מַקְרִיב קָדֹשׁ יִהְיֶה־לָּךְ כִּי קָדוֹשׁ אֲנִי ה' מְקַדִּשְׁכֶם:

Thou shalt sanctify him therefore; for he offereth the bread of thy G-d; he shall be holy unto thee; for I the L-RD, who sanctify you, am holy.

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36 **לטהרם**

G-d tells Moshe how to purify the Levites (sprinkling the waters of purification, shaving, washing): purity, the level of Binah.

Numbers 8:7 במדבר ח':ז

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטָּהָרוּ׃

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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37 **והאופנים ברעש גדול**

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

KEHOT'S NOTE

ברכת יוצר.

38 The Zohar in Shemini: wine comes from the side of the Levites, and the Kohen's side is clear, shining water.

Zohar, Shmini 5:59–6:70 ספר הזהר, שמיני ה':נ"ט-ו':ע'

The truth is that wine rejoices at first and saddens afterwards, and the priest must be glad throughout. Also wine is of the side of the Levites, but the side of the priests is pure and clear water.'

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

39 **וע"פ ושמתי כדכד**

G-d promises afflicted Jerusalem, "I will make your windows of kadkod," a precious stone; the text refers to a maamar on this verse for the same distinction of holiness and purity. (context: Steinsaltz Tanakh)

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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PARAGRAPH 2

40 **כל התורה שמותיו של הקב"ה**

One of the Zohar passages the Kehot note gives for the teaching that the whole Torah is made of G-d's Names.

Zohar II, 124a זח"ב קכד, א

Zohar III, 19a זח"ג יט, א

KEHOT'S NOTE

ראה זח"ב קכד, א. זח"ג יט, א. פט, ב. קנט, א. רסה, ב. ע"ל בפינחס (עו, ב). וש"נ. [כ].

41 **כל אותיותיה מנויות**

The early Sages were called soferim because they counted all the letters of the Torah.

Kiddushin 30a:11 קידושין ל' א':י"א

לְפִיכָךְ נִקְרְאוּ רִאשׁוֹנִים "סוֹפְרִים", שֶׁהָיוּ סוֹפְרִים כָּל הָאוֹתִיּוֹת שֶׁבַּתּוֹרָה, שֶׁהָיוּ אוֹמְרִים: וָא"ו דְּ"נָחוֹן"- חֶצְיָין שֶׁל אוֹתִיּוֹת שֶׁל סֵפֶר תּוֹרָה. "דָּרֹשׁ דָּרַשׁ" - חֶצְיָין שֶׁל תֵּיבוֹת. "וְהִתְגַּלָּח" - שֶׁל פְּסוּקִים. "יְכַרְסֵמֶנָּה חֲזִיר מִיָּעַר" - עַיִ"ן דְּיַעַר חֶצְיָין שֶׁל תְּהִלִּים. "וְהוּא רַחוּם יְכַפֵּר עָוֹן" - חֶצְיוֹ דְּפְסוּקִים.

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KEHOT'S NOTE

ראה קידושין ל, א.

42 **וכל אות צ"ל בדמותו ותבניתו והנגיעה פוסלת**

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

KEHOT'S NOTE

שו"ע יו"ד סרע"ד, סד"ה.

43 The command to engrave "Holy to Havayah" on the High Priest's gold plate (tzitz) in signet engraving; the text refers to a maamar on this verse for letters belonging to Binah.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַיהוָה׃

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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44 **כמ"ש בזהר (ויקהל דף ר"י"ש)**

There too the Torah drawn from Chochmah is enclothed in Binah, and its letters come into being chiefly in Binah, which is called sefer (book); the Alter Rebbe refers there to the Zohar in Vayakhel on the Written Torah.

KEHOT'S NOTE

נזכר גם לעיל פ' חקת נט, ד.

45 **דאורייתא מחכמה נפקת**

"The Torah comes forth from Chochmah": the Zohar's teaching, given in the Kehot note, which the Alter Rebbe reconciles with the Written Torah being Binah.

Zohar II, 121a זח"ב קכא, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א. זח"ג פא, א.

46 **חמשים שערי בינה**

"Fifty gates of understanding were created in the world": the source for the fifty gates of Binah.

Rosh Hashanah 21b:11–12 ראש השנה כ"א ב':י"א-י"ב

רַב וּשְׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שַׁעֲרֵי בִינָה נִבְרְאוּ בָּעוֹלָם, וְכוּלָּן נִיתְּנוּ לְמֹשֶׁה, חָסֵר אֶחָד, שֶׁנֶּאֱמַר: "וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים". "בַּקֵּשׁ קֹהֶלֶת לְמָצוֹא דִּבְרֵי חֵפֶץ" — בַּקֵּשׁ קֹהֶלֶת לִהְיוֹת כְּמֹשֶׁה, יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: "וְכָתוּב יוֹשֵׁר דִּבְרֵי אֱמֶת" — "וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה".

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KEHOT'S NOTE

ר"ה כא, ב.

47 **ותושבע"פ היא בחי' מלי'**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

48 **בחכמה יסד ארץ**

Shlomo teaches that Havayah founded the earth with wisdom and established the heavens with understanding. The maamar reads it as the Oral Torah (earth, Malchus) rooted in Chochmah and the Written Torah (heaven, Z'eir Anpin) in Binah. (context: Steinsaltz Tanakh)

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

49 **שהיא מלי'**

Cited by the note for "earth" as a name of Malchus.

KEHOT'S NOTE

מא"א אות א, סקכ"ו.

50 **השמים כסאי והארץ הדום רגלי**

G-d says through Isaiah: the heavens are My throne and the earth My footstool; what house could you build Me? The text refers to a maamar on this verse for heaven and earth as the two Torahs. (context: Steinsaltz Tanakh)

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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51 **בע"ח שכ"ו ספ"א**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו ש' ס' אבי"ע ספ"ב, ובזה יובן כאן דה"ק. [כ].

52 **שבחי' בינה נק' מי**

Cited by the note for Binah being called "Mi" (Who).

KEHOT'S NOTE

מא"א אות מ, סס"ח.

53 **יוצר אור ובורא חושך**

G-d declares through Isaiah that He alone forms light and creates darkness, makes peace and creates evil. The maamar reads the verbs through the names of the worlds: yotzer ("forms") is Yetzirah, revelation; borei ("creates") is Beriah, concealment. (context: Steinsaltz Tanakh)

Isaiah 45:7 ישעיהו מ"ה:ז'

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה' עֹשֶׂה כָּל־אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישע' מה, ז.

54 **וכחשכה כאורה**

David says to G-d that even darkness does not darken for Him: darkness and light are alike. Here: in relation to Atzilus, concealment and revelation are equal. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

55 **כי טובים דודיך מיין**

The maiden of the Song longs for her beloved: "your love (dodecha) is better than wine." The Sages read it as the Congregation of Israel speaking to G-d, and dodecha as "your beloved ones," the Sages, whose words are dearer than the wine of the Torah. (context: Steinsaltz Tanakh)

Song of Songs 1:2 שיר השירים א':ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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56 **רוח קדים**

Moshe stretched his hand over the sea, and Havayah drove it back all night with a strong east wind and made it dry land. Ruach kadim (east wind) is read as coming from the "Primordial One" (kadmono), above the order of worlds. (context: Steinsaltz Tanakh)

Exodus 14:21 שמות י"ד:כ"א

KEHOT'S NOTE

שמות יד, כא.

57 **הפך ים ליבשה**

The psalmist recalls that G-d turned the sea into dry land and Israel crossed the river on foot. From above the order of worlds, the hidden (sea) and the revealed (land) are interchangeable. (context: Steinsaltz Tanakh)

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בְרַגְלָ שָׁם נִשְׂמְחָה־בוֹ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ו.

58 **ערבים עלי ד"ס**

The Talmud: the Congregation of Israel says to the Holy One, "Master of the world, the words of Your beloved ones are more pleasing to me than the wine of the Torah"; cited by the Kehot note.

Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו

הִשְׁיאוֹ לְדָבָר אַחֵר וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

שהש"ר א ע"פ כי טובים דודיך (ב). וראה ע"ז לה, א. ע"ל מטות (פה, רע"א). ושי"נ. [כ].

59 **ערבים עלי דברי סופרים יותר מיינה של תורה**

The Midrash on the same verse: "The words of the Scribes are dearer than the words of the Torah, as it says, 'For your love is better than wine.'" The Alter Rebbe reads "Scribes" as Chochmah and "the wine of the Torah" as Binah.

Shir HaShirim Rabbah 1:2:7–8 שיר השירים רבה א׳:ב׳:ז׳-ח׳

... חַבְרַיָּא בְּשֵׁם רַבִּי יוֹחָנָן, חֲבִיבִין דִּבְרֵי סוֹפְרִים מִדִּבְרֵי תוֹרָה, שֶׁנֶּאֱמַר: כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן. הָאוֹמֵר אֵין תְּפִלִּין לַעֲבוֹר עַל דִּבְרֵי תוֹרָה, פָּטוּר. ה' טוֹטָפוֹת, לְהוֹסִיף עַל דִּבְרֵי סוֹפְרִים, חַיָּב. רַבִּי אַבָּא בַּר כַּהֲנָא בְּשֵׁם רַבִּי יְהוּדָה בֶּן פָּזִי שָׁמַע לֵקֶה מִן הֲדָא, אָמַר רַבִּי טַרְפוֹן אֲנִי הָיִיתִי בָּא בַּדֶּרֶךְ וְהִשֵּׁיתִי לִקְרוֹת בְּדִבְרֵי בֵּית שַׁמַּאי וְסִכַּנְתִּי בְעַצְמִי מִפְּנֵי הַלִּיסְטִין. אַתְּ חָמֵי אִם לֹא קָרָא הָיָה עוֹבֵר עַל מִצְוַת עֲשֵׂה בִּלְבָד, עַכְשָׁיו שֶׁקָּרָא נִתְחַיֵּב בְּנַפְשׁוֹ, הֱוֵי חֲבִיבִין ...

Another matter, "as your love [dodekha] is better than wine"; matters of Torah are similar to each other, they are companions to one another, they are close to each other, just as you say: "Or his uncle [dodo] or his cousin" (Leviticus 25:49). "However, a spring, or cistern, a gathering of water, [shall be pure]" (Leviticus 11:36), [yet] render food susceptible to impurity, as it is stated: "But if water shall be placed on a seed [...it shall be unclean for you]" (Leviticus 11:38). Shimon bar Abba [said] in the ...

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60 Sefer Yetzirah's opening: G-d created His world with three sefarim, written with the same letters (ספר, ספר, ספור). Here they are read sofer (scribe), sefer (book) and sippur (telling), and mapped onto Chochmah, Binah and speech.

Sefer Yetzirah 1:1 ספר יצירה א׳:א׳

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 סְפָר; Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

61 **מבואר בס"י . . בסופר וספר וסיפור**

The other transcript of this maamar (listed in the note on the opening words), cited here for the sofer, sefer and sippur passage.

Zohar II, 137b זח"ב קלז,

KEHOT'S NOTE

ס"י פ"א מ"א. וראה זח"ב קלז, ב ועוד. מאמרי אדה"ז נביאים ע' עט.

62 **לספר שהיא בינה בחי' מחשבה וסיפור הוא בחי' דיבור**

The Tzemach Tzedek refers there to this passage on sefer as thought (Binah) and sippur as speech.

KEHOT'S NOTE

באוה"ת פ' וזאת הברכה ע' א'תתקו מציין לכאן.

63 The Zohar in Tetzaveh on the forty-nine days from the Exodus and the fiftieth day, which brought forth the Torah.

Zohar, Tetzaveh 7:64–9:73 ספר הזהר, תצוה ז׳:ס"ד-ט׳:ע"ג

PARAGRAPH 3

64 **התהוות העולמות הוא מבחי' דבר ה'**

The psalmist: by the word of Havayah the heavens were made, and by the breath of His mouth all their host. Creation comes through divine speech.

Psalms 33:6 תהילים ל"ג:ו

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

ראה תהלים לג, ו.

65 **מבחי' חכמה אי' סופר**

In Isaiah's prophecy the people, recalling the terror of the siege, ask: "Where is the one who counted (sofer)? Where is the one who weighed?" The Alter Rebbe reads sofer as Chochmah, the "scribe" above the "book"; the Kehot note also points to the Arizal's Likkutei HaShas on Rosh Hashanah 16b. (context: Steinsaltz Tanakh)

Isaiah 33:18 ישעיהו ל"ג:י"ח

KEHOT'S NOTE

ישע' לג, יח. וראה לקוטי השי"ס להאריז"ל לר"ה טז, ב.

66 **בראשית ברא**

The Targum Yerushalmi renders "Bereishis bara" as "with wisdom (Chochmah) He created"; cited by the Kehot note.

Targum Jerusalem, Genesis 1:1 תרגום ירושלמי, בראשית א׳:א׳

בראשית בְּחוּכְמָא בְּרָא יְיָ:

In wisdom (be-hukema) the L-rd created.

Targum Jerusalem on Torah (Public Domain) • Targum Jerusalem, trans. J. W. Etheridge, London, 1862 (Public Domain)

67 **בראשית ברא . . שמחכמה**

"In the beginning G-d created the heavens and the earth." Reishis, "beginning," is read as Chochmah, the first stage from which creation is drawn.

Genesis 1:1 בראשית א׳:א׳

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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KEHOT'S NOTE

ת״י בראשית א, א.

68 **לספר שהיא בינה בחי׳ מחשבה וסיפור הוא בחי׳ דיבור**

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

KEHOT'S NOTE

באוה״ת פ׳ וזאת הברכה ע׳ א׳תתקו מציין לכאן.

PARAGRAPH 4

69 **ערבים עלי דברי סופרים**

The Midrash that the words of the Scribes are dearer than the words of the Torah, now explained as Chochmah above Binah.

Shir HaShirim Rabbah 1:2:7 שיר השירים רבה א׳:ב׳:ז׳

... חַבְרַיָּא בְּשֵׁם רַבִּי יוֹחָנָן, חֲבִיבִין דִּבְרֵי סוֹפְרִים מִדִּבְרֵי תוֹרָה, שֶׁנֶּאֱמַר: כִּי טוֹבִים דֹּדֶיךָ מְיָיִן. הָאוֹמֵר אֵין תְּפִלִּין לַעֲבוֹר עַל דִּבְרֵי תוֹרָה, פָּטוּר. הִטְּמִין טוֹטָפוֹת, לְהוֹסִיף עַל דִּבְרֵי סוֹפְרִים, חַיָּב. רַבִּי אַבָּא בַּר כַּהֲנָא בְּשֵׁם רַבִּי יְהוּדָה בֶּן פָּזִי שָׁמַע לֵיקֵּה מִן הֶדָּא, אָמַר רַבִּי טַרְפוֹן אֲנִי הָיִיתִי בָּא בַּדֶּרֶךְ וְהִטֵּיתִי לִקְרוֹת כְּדִבְרֵי בֵּית שַׁמַּאי וְסִכַּנְתִּי בְעַצְמִי מִפְּנֵי הַלִּיסְטִין. אַתְּ חָמֵי אִם לֹא קָרָא הָיָה עוֹבֵר עַל מִצְוַת עֲשֵׂה בִּלְבָד, עַכְשָׁו שֶׁקָּרָא נִתְחַיֵּב בְּנַפְשׁוֹ, הֲוֵי חֲבִיבִין ...

Another matter, "as your love [dodekha] is better than wine"; matters of Torah are similar to each other, they are companions to one another, they are close to each other, just as you say: "Or his uncle [dodo] or his cousin" (Leviticus 25:49). "However, a spring, or cistern, a gathering of water, [shall be pure]" (Leviticus 11:36), [yet] render food susceptible to impurity, as it is stated: "But if water shall be placed on a seed [...it shall be unclean for you]" (Leviticus 11:38). Shimon bar Abba [said] in the ...

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70 **ועמ״ש בד״ה איה סופר**

That maamar reads Isaiah's "Where is the sofer? Where is the weigher?" as saying that "Ayeh" (Where), the encompassing level before which darkness and light are alike, is itself the sofer who measures out the Sefiros.

KEHOT'S NOTE

תו״א נג, ג.

71 **וע״פ שחורה אני**

That passage explains "the words of the Scribes are dearer than the wine of the Torah" through sefer, sofer and sippur, and itself refers to a maamar on "And you shall draw water with joy." There the sofer is set above the sefer as the Oral Torah above the Written Torah.

KEHOT'S NOTE

לקמן שה״ש ז, א. ושם מציין לכאן. וראה שם מו, ג.

72 **חו״ב הם תרין רעין**

One of the Zohar passages the Kehot note gives for Chochmah and Binah as "two companions that never part."

Zohar II, 56a זח״ב נו, א

Zohar III, 4a זח״ג ד, א

KEHOT'S NOTE

ראה זח״ב נו, א. זח״ג ד, א. ע״ל ר״פ ראה. ושנ״ב. [כ].

73 **חו״ב הם תרין ריעין**

A further Zohar source for the same phrase, given in the Kehot note.

Zohar, Beshalach 18:262–19:274 ספר הזהר, בשלח י״ח:רס״ב-י״ט:ער״ד

74 **ושאבתם מים בששון**

Read here as "water" (Chochmah) drawn "with joy" (Binah), joining the two.

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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75 **ובזה יתחברו בחי׳ חו״ב**

A later series of maamarim that develops how the water drawing joins Chochmah and Binah.

KEHOT'S NOTE

ראה בהמשך וככה — תרל״ז ע׳ קנז ואילך.

76 Moshe sets before Israel a blessing and a curse; the maamar on this verse in Likkutei Torah, Re'eh, explains why Chochmah and Binah must be together in divine service.

Deuteronomy 11:26 דברים י״א:כ״ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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77 **נקודה בהיכלי׳**

There "a point in its palace" is explained: the point (Chochmah) gives life to the palace (Binah); without the point the palace is nothing, and without the palace the point is nothing, so both must be together, below as above.

KEHOT'S NOTE

[ע״י לעיל] (ר״פ ראה) נ׳ [כ].

78 **וידעת היום**

Moshe tells Israel to know this day and take to heart that Havayah is G-d in heaven above and on earth below; the

verse of another maamar cited here. (context: Steinsaltz Tanakh)

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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79 **שלום שלום לרחוק ולקרוב**

G-d, who creates the speech of the lips, decrees peace to the far and to the near; the Sages read the far and the near as the penitent and the righteous. Discussed in that maamar. (context: Steinsaltz Tanakh)

Isaiah 57:19 ישעיהו נ״ז:י״ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה׳ וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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80 **אנשי מעשה מרננים ומרקדים**

The Mishnah: the pious and the men of deeds danced before the people with torches at the Simchas Beis HaShoevah, singing songs and praises.

Sukkah 51a:16–17 סוכה נ״א א:ט״ז-י״ז

... מִבְּלָאֵי מִכְנְסֵי כֹּהֲנִים וּמֵהֶמְיָנֵיהֶן, מֵהֶן הָיוּ מַפְקִיעִין, וּבָהֶן הָיוּ מַדְלִיקִין. וְלֹא הָיָה חָצֵר בִּירוּשָׁלַיִם שֶׁאֵינָהּ מְאִירָה מְאוֹר בֵּית הַשּׁוֹאֵבָה. חֲסִידִים וְאַנְשֵׁי מַעֲשֶׂה הָיוּ מְרַקְּדִין בְּפָנֶיהָם

Mishnah: They said: he who has not seen the Simchat Bet Hashoevah has never seen rejoicing in his life 1) At the conclusion of the first festival day of Sukkot they descended to the Women's Court (Ezrat Nashim) and they would make there a great enactment. 2) And golden candlesticks were there, and four golden bowls on the top of each of them and four ladders to each, and four youths drawn from the young priests, and in their hands there were jars of oil containing one hundred and twenty ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

סוכה נא, א.

81 **ובאתעדל״ת אתעדל״ע**

Cited by the Kehot note for the principle that an arousal from below brings an arousal from above.

Zohar I, 239b זח״א רלט, ב

KEHOT'S NOTE

ראה זח״א רלט, ב.

82 **דארמי מיא בההוא יין**

The Zohar in Balak, in the name of Chanoch-Metatron: "he brought him wine" means he cast water into that wine, for without the water it could not be borne; a sign of joining Chochmah (water) and Binah (wine).

Zohar, Balak 6:78–86 ספר הזהר, בלק ו׳:ע״ח-פ״ו

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

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

PARAGRAPH 5

83 **כוס ישועות אשא**

David, thanking G-d for his rescue, will lift a cup of salvations (a cup of wine raised in thanksgiving) and call on the Name of Havayah. Read here as raising Malchus, the "cup," into Atzilus. (context: Steinsaltz Tanakh)

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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84 **בהאי כוס אתנגידו ברכאן מאינון ישועות דלעילא**

The Zohar in Vayechi: into this cup blessings flow from the salvations above, and it takes them and gathers them in; the Congregation of Israel is called the cup of blessing.

Zohar, Vayechi 82:836–83:846 ספר הזהר, ויחי פ״ב:תתל״ו-פ״ג:תתמ״ו

Rab Hamnuna the Elder would not allow anyone else to take the cup of blessing, but he himself took it in his two hands and said the blessing. We have affirmed that the cup should be taken in the right hand, and not in the left. It is called "cup of salvations" (Ps. 116, 13), because through it blessings are drawn from the supernal salvations, and in it is collected the supernal wine. Also, the table over which the blessing is said should not be devoid of both bread and ...

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

85 **אם אני כאן הכל כאן**

Hillel the Elder, rejoicing at the Simchas Beis HaShoevah, said: "If I am here, all is here"; the Zohar reads his "I" as the Shechinah.

Sukkah 53a:3 סוכה נ״ג א:ג׳

תְּנָיָא: אָמְרוּ עָלָיו עַל הִלֵּל הַזָּקֵן, כְּשֶׁהָיָה שָׂמֵחַ בְּשִׂמְחַת בֵּית הַשּׁוֹאֵבָה, אָמַר כֵּן: אִם אֲנִי כָּאן — הַכֹּל כָּאן, וְאִם אֵינִי כָּאן — מִי כָּאן. הוּא הָיָה אוֹמֵר כֵּן: מָקוֹם שֶׁאֲנִי אוֹהֵב — שָׁם רַגְלַי מוֹלִיכוֹת אוֹתִי. אִם תָּבֹא אֶל בֵּיתִי — אֲנִי אָבֹא אֶל בֵּיתֶךָ, אִם אַתָּה לֹא תָּבֹא אֶל בֵּיתִי — אֲנִי לֹא אָבֹא אֶל בֵּיתֶךָ, שֶׁנֶּאֱמַר: ״בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ״.

It was taught: They said about Hillel the Elder that when he used to rejoice at the Simchat Bet Hashoevah, he used to say: If I am here, everyone is here; but if I am not here, who is here?' He also used to say: "To the place that I love, there my feet take me. If you will come into my House, I will come

into your house. If you will not come to my House, I will not come to your house, as it is said, “In every …

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86 **ותושע לו ימינו**

The psalmist calls for a new song, for G-d’s right hand and holy arm have won Him salvation; one of the verses the Kehot note gives for the Zohar’s quotation. (context: Steinsaltz Tanakh)

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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87 **ותושע לו ימינו**

G-d challenges Job: “then I too will acknowledge that your own right hand can save you”; the other verse the Kehot note gives. (context: Steinsaltz Tanakh)

Job 40:14 איוב מ׳:י״ד

וְגַם־אֲנִי אוֹדְךָ כִּי־תוֹשִׁעַ לְךָ יְמִינֶךָ׃

Then will I also confess unto thee That thine own right hand can save thee.

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88 **חמש עלין תקיפין דסחרין לשושנה**

The Zohar’s opening: five strong leaves surround the rose, and they are called salvations.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א׳:א׳-ב׳:ד׳

The second mention of Elohim is separated from the third by five words, representing the five strong leaves that surround the lily, symbolic of the five ways of salvation which are the “five gates”. This is alluded to in the verse “I will lift up the cup of salvation” (Ps. 116, 13). This is the “cup of benediction”,which has to be raised by five fingers and no more, after the model of the lily, which rests on five strong leaves in the shape of five fingers. Thus the lily is …

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

89 **רגליה יורדות מות**

Shlomo warns his son against the strange woman: “her feet go down to death.” The Kabbalah applies it to Malchus descending into the lower worlds, where the external forces could draw from it. (context: Steinsaltz Tanakh)

Proverbs 5:5 משלי ה׳:ה׳

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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90 **לא יגורך רע**

David says to G-d: You are not a G-d who desires wickedness; evil shall not dwell with You. Here: in Atzilus evil has no hold. (context: Steinsaltz Tanakh)

Psalms 5:5 תהילים ה׳:ה׳

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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91 **מקור ומעין וחפירה**

The Raaya Mehemna in Bo on the source, the spring and the dug-out pool, the image behind “nevarech.”

Zohar, Bo 15:214–225 ספר הזהר, בא ט״ו:רי״ד-רכ״ה

Next it makes a great basin, like a channel dug in the earth, which is filled by the waters which emanate from the source. It is this basin which we know as “Sea”: this is the third factor involved. This large basin is split up into seven channels, which are like so many long tubes. Thus the waters are conveyed from the sea into these seven channels. The source, the current, the sea, and the seven channels form together the number ten. Should the master who constructed these tubes come …

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

92 **(ס״פ בלק דרי״ב סע״ב) ממעיני הישועה אלין או״א**

The Zohar at the end of Balak: the wellsprings of salvation are Abba and Imma, from deep flowing springs; it also mentions Netzach and Hod.

Zohar, Balak 46:497–47:507 ספר הזהר, בלק מ״ו:תצ״ז-מ״ז:תק״ז

They then teach him enchantments and divinations and he remains with them fifty days. When the time comes for him to depart the small creature and the beasts go before him till he emerges from the mountains and from the thick darkness. When Balaam came to them, he informed them of what had happened and he sought means of assailing Israel so as to bring them back to Egypt, but G-d confounded all his wisdom. Now, too, when he saw that he could not harm Israel, without waiting to be …

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

93 **ששים המה מלכות**

The Song speaks of sixty queens and eighty concubines around the king; the verse of the maamar referred to here. (context: Steinsaltz Tanakh)

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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94 **ומעין מבית ה׳ יצא והשקה**

Joel’s prophecy of the day of redemption: the hills will flow with milk, and a spring will come forth from the

House of Havayah and water the Valley of Shittim. (context: Steinsaltz Tanakh)

Joel 4:18 יואל ד׳:י״ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה׳ יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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95 **ונהר יוצא מעדן**

A river goes forth from Eden to water the garden, and from there it divides into four heads. The river is Binah, whose flow leads to separateness.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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96 **והחכמה מאין תמצא**

Job asks, "Wisdom, where (me'ayin) is it found?" (no man knows its place); Chassidus reads me'ayin as "from nothingness": Chochmah is the level of ayin, of bittul. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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97 **ונוצר ונקה**

Among the attributes of mercy G-d proclaims to Moshe: "keeping (notzer) kindness for thousands … and cleansing (venakeh)." Read here as the two mazalos, the deep springs. (context: Steinsaltz Tanakh)

Exodus 34:7 שמות ל״ד:ז׳

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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98 **והנצח זו ירושלים**

The Talmud's reading of "and the Netzach" as Jerusalem, which the Alter Rebbe says explains why Netzach and Hod are wellsprings.

Berakhot 58a:17 ברכות נ״ח א׳:י״ז

בְּמַתְנִיתָא תַּנָּא מִשְּׁמֵיהּ דְּרַבִּי עֲקִיבָא: "לְךָ ה׳ הַגְּדֻלָּה" — זוֹ קְרִיעַת יַם סוּף. "וְהַגְּבוּרָה" — זוֹ מַכַּת בְּכוֹרוֹת. "וְהַתִּפְאֶרֶת" — זוֹ מַתַּן תּוֹרָה. "וְהַנֵּצַח" — זוֹ יְרוּשָׁלַיִם. "וְהַהוֹד" — זוֹ בֵּית הַמִּקְדָּשׁ.

In a Baraita it is taught in the name of R. 'Akiba : "Thine, O L-rd, is the greatness" — that refers to the division of the Red Sea. "And the power" — that refers to the smiting of the first-born. "And the glory" — that refers to the giving of the Torah, "And the victory" — that refers to Jerusalem. "And the majesty" — that refers to the Temple.

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99 The Zohar in Terumah (II, 169a), on the cup of blessing: "What are 'salvations'? This is the right," which saves from every accuser, Chesed.

Zohar, Terumah 79:781–80:791 ספר הזהר, תרומה ע״ט:תשפ״א–פ׳:תשצ״א

We also say, "Who is good and doeth good"; for all proceeds from the "Right" side, and nothing from the "Left". He who recites the Grace after meals receives the blessings first of all, and a long life is his reward. It is written concerning him who takes the Cup and recites the Benediction: "I lift up the cup of salvations and call upon the name of the L-rd" (Ps. 116, 13). What do "salvations" imply? "Salvations" emanating from the Right Hand which saves from all accusers, as it is …

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

PARAGRAPH 6

100 **ענין הקפות שבשמע״צ שלא נכתבו אפילו בתשבע״פ ואינו אלא מנהג**

The Rema's gloss records the custom of circling the bimah with the Torah scrolls on Simchas Torah; the Kehot note cites it for the hakafos being a custom.

Shulchan Arukh, Orach Chayim 669:1 שולחן ערוך, אורח חיים תרס״ט:א׳

… עוד נהגו לסיים התורה אף על קטן העולה אע״ג דיש אומרים דדוקא תלמיד חכם צריך לסיים [מרדכי הגהות קטנות] בזמן הזה שהחזן קורא אין לחוש [ד״ע] במקום שאין להם רק שני ספרי תורות קורין בראשונה וזאת הברכה ובשניה בראשית וחוזרין ולוקחין הראשונה לעניינו של יום וכן עושין כל מקום דבעינן שלשה ספרי תורות ואין להם רק שתים (מצא כתוב):

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

101 **תפלת ערבית רשות**

Rabban Gamliel holds that the evening prayer is obligatory and Rabbi Yehoshua that it is optional (reshus), and

Rava rules that it is optional. All Israel later accepted it as an obligation (Rambam, Laws of Prayer 1:6).

Berakhot 27b:14–15 ברכות כ"ז ב:י"ד-ט"ו

כְּמַאן דְּאָמַר, תְּפִלַּת עַרְבִית רְשׁוּת. דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: תְּפִלַּת עַרְבִית: רַבָּן גַּמְלִיאֵל אוֹמֵר חוֹבָה, רַבִּי יְהוֹשֻׁעַ אוֹמֵר רְשׁוּת. אָמַר אַבָּיֵי: הֲלָכָה כְּדִבְרֵי הָאוֹמֵר חוֹבָה. וְרָבָא אָמַר: הֲלָכָה כְּדִבְרֵי הָאוֹמֵר רְשׁוּת. תָּנוּ רַבָּנַן: מַעֲשֶׂה בְּתַלְמִיד אֶחָד שֶׁבָּא לִפְנֵי רַבִּי יְהוֹשֻׁעַ. אָמַר לוֹ: תְּפִלַּת עַרְבִית רְשׁוּת אוֹ חוֹבָה? אָמַר לֵיהּ: רְשׁוּת.

It is in accord with him who declared that the evening-Tefillah is voluntary; for Rab Judah said in the name of Samuel: As for the evemng-Tefillah, Rabban Gamaliel declares it to be obligatory, but R. Joshua declares it to be voluntary. Abbai said : The Halakah is in agreement with him who declares it to be obligatory ; but Raba said : The Halakah is in agreement with him who declares it to be voluntary. Our Rabbis have taught : It happened that a disciple came before R. Joshua and ...

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102 **ביום השמיני עצרת**

The verse of the Shemini Atzeres maamar referred to here.

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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103 **אמרתי אחכמה והיא רחוקה ממני**

Shlomo (Koheles) says he tried to become wise, but wisdom stayed far from him: Chochmah remains "far" even from the wisest. (context: Steinsaltz Tanakh)

Ecclesiastes 7:23 קהלת ז':כ"ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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104 **ותתצב אחותו מרחוק**

Miriam stood at a distance to see what would happen to the baby Moshe; "sister" and "afar" together point to Chochmah. (context: Steinsaltz Tanakh)

Exodus 2:4 שמות ב':ד

וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ:

And his sister stood afar off, to know what would be done to him.

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105 **אמור לחכמה אחותי א ת**

Shlomo tells his son: "Say to wisdom, 'You are my sister'": Chochmah is called "sister." (context: Steinsaltz Tanakh)

Proverbs 7:4 משלי ז':ד

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא:

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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106 **מרחוק ה' נראה לי**

The Congregation of Israel says, "From afar Havayah appeared to me," and G-d answers that He has loved her with an everlasting love; explained in the Mikdash Melech in the same vein. (context: Steinsaltz Tanakh)

Jeremiah 31:3 ירמיהו ל"א:ג'

מֵרָחוֹק ה' נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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107 **כאיש אשר אמו תנחמנו**

G-d promises Israel: "As a man whom his mother comforts, so will I comfort you." The mother, Binah, is close. (context: Steinsaltz Tanakh)

Isaiah 66:13 ישעיהו ס"ו:י"ג

כְּאִישׁ אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ:

As one whom his mother comforteth, So will I comfort you; and ye shall be comforted in Jerusalem.

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108 **אם הבנים דייקא שמחה**

The mother of the children is joyful: joy comes from Binah.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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109 The Zohar in Chayei Sarah asks why the evening prayer Yaakov instituted is optional (reshus) while those of Avraham and Yitzchak are fixed.

Zohar, Chayei Sara 23:243–24:254 ספר הזהר, חיי שרה כ"ג:רמ"ג-כ"ד:רנ"ד

PARAGRAPH 7

110 **יין המשמח**

Wine that gladdens: Binah is the source of joy.

Judges 9:13 שופטים ט':י"ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמַּח אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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111 **בן חכם ישמח אב**

The proverbs of Shlomo open: "A wise son gladdens a father, but a foolish son is his mother's grief" (the same

words open 15:20). Read as Chochmah revealed and giving joy to Abba. (context: Steinsaltz Tanakh)

Proverbs 10:1 משלי י׳:א׳

מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח־אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.

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112 לפני הוי׳ תטהרו

On Yom Kippur atonement is made for Israel: "before Havayah you shall be purified." The teshuvah of Yom Kippur reaches Keser.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 8

113 אריתי מורי

The beloved says, "I have come into my garden, my sister, bride; I have gathered my myrrh with my spice"; the verse of another maamar on the same theme. (context: Steinsaltz Tanakh)

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבָשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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114 אז יבקע כשחר אורך

Isaiah promises those who keep a true fast: "Then your light shall break forth like the dawn"; light that bursts out. (context: Steinsaltz Tanakh)

Isaiah 58:8 ישעיהו נ״ח:ח׳

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה׳ יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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115 ארוממך ה׳ כי דליתני

David's psalm: "I will exalt You, Havayah, for You have drawn me up" from the depths; the verse of a related maamar. (context: Steinsaltz Tanakh)

Psalms 30:2 תהילים ל׳:ב׳

אֲרוֹמִמְךָ ה׳ כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי׃

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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116 מי שם פה לאדם

G-d answers Moshe, who said he was slow of speech: "Who gave man a mouth?"; the verse of a maamar in Torah Ohr, Shemos. (context: Steinsaltz Tanakh)

Exodus 4:11 שמות ד׳:י״א

וַיֹּאמֶר ה׳ אֵלָיו מִי שָׂם פֶּה לָאָדָם אוֹ מִי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר הֲלֹא אָנֹכִי ה׳

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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117 וחסידיך ירננו

"Your Kohanim shall be clothed in righteousness, and Your pious ones shall sing for joy"; the Zohar notes that the verse names chassidim, not Levites, as the King's singers.

Psalms 132:9 תהילים קל״ב:ט׳

כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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118 וחסידיך ירננו

The Zohar at the start of Vayeitzei: David, inviting the King, changed His jesters; "Your pious ones shall sing" stands where "Your Levites" would be expected, though the Levites are the King's singers.

Zohar, Vayetzei 6:36–7:43 ספר הזהר, ויצא ו׳:ל״ו-ז׳:מ״ג

From David's conduct on this occasion we learn that anyone who invites a king should strive to entertain him in some novel fashion, so as to afford him special pleasure. If, for instance, it is the king's wont to be entertained by ordinary clowns and jester, he should provide for him specially refined and courtly entertainers. Thus, when David invited the King and His Consort, he replaced the customary entertainers of the King with a higher order. So he said: "Let thy priests be clothed with righteousness, and let thy …

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

119 לרחוק שנעשה קרוב

The Talmud reads "peace to the far and to the near" as putting first the one who was far and came near, the penitent.

Berakhot 34b:17–18 ברכות ל״ד ב׳:י״ז-י״ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: "בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה׳ וּרְפָאתִיו". אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמְשִׁיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמָטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ".

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise …

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

120 **אחכמה והיא רחוקה ממני**

Chochmah that is “far from me” is made to shine close.

Ecclesiastes 7:23 קהלת ז:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: ‘I will get wisdom’; but it was far from me.

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121 **ואתחנן**

Moshe pleads with Havayah to let him enter the land; the verse of the maamar referred to at the end.

Deuteronomy 3:23 דברים ג׳:כ״ג

וָאֶתְחַנַּן אֶל־ה׳ בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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PARAGRAPH 9

122 **והגדת לבנך**

Moshe commands Israel to tell their children on that day why they keep Pesach; the verse of the maamar on the difference between Yom Tov and Shabbos. (context: Steinsaltz Tanakh)

Exodus 13:8 שמות י״ג:ח׳

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה׳ לִי בְּצֵאתִי מִמִּצְרָיִם׃

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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123 **שבת שבתון דיוהכ״פ**

Yom Kippur is called “a Shabbos of complete rest,” read as a level above Shabbos.

Leviticus 23:32 ויקרא כ״ג:ל״ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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PARAGRAPH 10

124 **בשלח פרעה גבי ולא נחם**

When Pharaoh sent the people out, G-d did not lead them by the land of the Philistines, though it was near, lest they see war and turn back; the verse of the maamar referred to. (context: Steinsaltz Tanakh)

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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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