



LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 9

להבין ההפרש דבפסח כתיב והקרבתם אשה עולה ריח...

To understand the difference: on
Pesach it is written, “You shall offer
a fire-offering, a burnt-offering”



The Torah lists the Pesach offerings as isheh (fire-offering) then olah (burnt-offering), and those of Sukkos as olah then isheh, because isheh is the fiery, yearning love that rises from below and draws G-d down, while olah is the hidden love of utter oneness that ‘rises of itself.’ On Sukkos and Shemini Atzeres that deeper love leads.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The Torah lists the Pesach offerings as isheh (fire-offering) then olah (burnt-offering), and those of Sukkos as olah then isheh, because isheh is the fiery, yearning love that rises from below and draws G-d down, while olah is the hidden love of utter oneness that ‘rises of itself.’ On Sukkos and Shemini Atzeres that deeper love leads.

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 order of isheh and olah differs between Pesach and Sukkos. The Name Havayah is G-d contracting His infinite essence; to draw that contraction, the soul must first nullify its own will. This ascent is isheh, ‘fire-offering, fragrance’, and G-d’s answering descent is nichoach, ‘going down a level.’ But such love is fiery yearning, and yearning implies distance. Deeper is the hidden love in every Jewish soul, a oneness with G-d like a person’s oneness with his own life, not felt as emotion at all. It is revealed on Shemini Atzeres through a flow from above that becomes inward there, having only encompassed the person during Sukkos. Like rain that must be held in clouds and measured into drops, this kindness needs restraint, which is why the day is called Atzeres. The love it reveals is olah, rising of itself. Olah also stands for the G-dly soul’s own love, the inner heart, the ‘sealed fountain’ and the ‘male’ love that wants nothing but G-d. Both orders join the two hearts, but whichever comes first leads, so Sukkos, with olah first, is higher, and the loftier the ascent, the loftier the revelation it draws down.

OUTLINE

1 The question and the Name Havayah

¶1

Why isheh olah on Pesach but olah isheh on Sukkos? Self-nullification below draws G-d’s contraction into Havayah (isheh, nichoach); but fiery love implies distance, unlike the hidden love of oneness revealed on Shemini Atzeres.

2 Rain: the flow that reveals the hidden love

¶2-3

A flow from above, encompassing on Sukkos and inward on Shemini Atzeres, brings the hidden love out, as rain brings out the earth’s growth; it must be held back (‘Atzeres’) like rain in clouds, and the love it reveals is olah, rising of itself.

3 Olah above isheh

¶4-5

After the festivals Havayah is drawn anew until Pesach. Olah ascends to the highest, like the Menorah's self-rising flame; it is the G-dly soul's own love, the inner heart, the 'sealed fountain' and closed mem, and the 'male' love for G-d Himself.

4 Which comes first leads

¶6-7

Both orders unite outer and inner heart, but the first element dominates, as with intertwined Names and mizmor and shir; so the Sukkos order is higher, and its lofty ascent draws down a revelation from G-d's most hidden depths.

KEY CONCEPTS

Isheh (fire-offering) אשה

The ascent from below through fiery love and self-nullification, especially refining the animal soul's 'fire'; it draws G-d down as nichoach.

Olah (burnt-offering, 'ascending') עולה

The hidden, essential love of the G-dly soul that rises of itself in utter oneness with G-d, revealed on Shemini Atzeres.

Nichoach ניהוה

Read as related to nachis darga, 'going down a level': G-d's descent and self-contraction into the Name Havayah in response to the ascent from below.

The hidden love אהבה מסותרת

The love latent in every Jewish soul: not a longing across distance but oneness with G-d as with one's own life.

Encompassing and inward מקיף ופנימי

On Sukkos the flow from above surrounds the person; on Shemini Atzeres it enters within.

The might of the rains גבורות גשמים

Rain is kindness that must be held back and measured into drops; so too the flow of Sukkos needs restraint, hence the name Atzeres.

Outer and inner heart חיצוניות הלב ופנימיות הלב

Felt emotion versus the soul's essential core; the offerings' two orders unite them, with the first one leading.

SECTION 1 • 11

The question and the Name Havayah

1 להבין ההפרש¹ דבפסח כתיב והקרבתם אשה עולה² ריח ניחוח "G-d (the Name Havayah)" לה"י"="data-n"<"=data-a כי^{3,4} כי

To understand the difference: regarding Pesach it is written, “And you shall offer a fire-offering (isheh), a burnt-offering (olah), a pleasing fragrance (rei’ach nichoach) to Havayah,” while regarding Sukkos it is written, “a burnt-offering, a fire-offering.” For

The maamar opens with a question of word order. For the Pesach offerings the Torah writes isheh (‘fire-offering’) before olah (‘burnt-offering’), while for Sukkos (and Shemini Atzeres) it writes olah first. The whole maamar explains what each word stands for in a person’s service and why the order changes.

הנה הוי' הוא בחי' צמצום והתפשטות כו' כי י' הוא בחי' צמצום נקודה לבד כי י' הוא בחי' ח"ע [חכמה עילאה]⁵

behold, [the Name] Havayah is the level of contraction and expansion, etc. For the yud is the level of tzimtzum (contraction), a mere point, since the yud is the level of supernal Chochmah (wisdom).

The Name Havayah is read letter by letter: the yud, a tiny point, stands for contraction, and the letters that follow stand for expansion. The yud corresponds to supernal Chochmah, the first ‘point’ of insight before it spreads out into detail.

ואף שנקרא ים החכמה עכ"ז [עם כל זה] אינו אלא הארה בעלמא לגבי למעלה מן החכמה עד שנחשבת לבחי' עשייה גשמיות כו'

And although it is called “the sea of wisdom,” nevertheless it is no more than a mere glimmer relative to what is above wisdom, to the point that it is reckoned as the level of Asiyah (action), physicality, etc.

Chochmah is called ‘the sea of wisdom’ because of its vastness, yet compared with what lies above it, G-d’s own essence, it is only a faint ray. Measured against G-d, the highest wisdom and the lowest physical action count as equal.

ולכן הוא בחי' י' שאינו אלא נקודה קטנה כו' לגבי מהותו ועצמותו שממלא כל עלמין וסוכ"ע אינו

Therefore it is the level of the yud, which is only a small point, etc., relative to His very being and essence, for whom [the light that] fills all worlds and [the light that] encompasses all worlds is

This is why Chochmah is shown as a mere yud, a small dot. Even the two great modes of Divine light, the light that fills each world from within and the light that surrounds all worlds from beyond, are tiny relative to G-d’s essence.

וזהו אשה ריח כו' שהוא בחי' ההעלאה ממטה למעלה באתעדל"ת [באתערותא דלתתא] הנ"ל ועי"ז נעשה אתעדל"ע [אתערותא דלעילא] להיות ניחוח שהוא לשון נחות דרגא¹⁰ להיות ירידת עצמותו כו'

This is [the meaning of] "a fire-offering, a fragrance," etc.: it is the level of the ascent from below to above, through the arousal from below mentioned above. Through this there comes about an arousal from above (isarusa dile'eila), so that there be nichoach, which is a term related to nachis darga (descending a level): that there be a descent of His essence, etc.,

Now the words of the verse are decoded. 'Fire-offering, fragrance' (isheh rei'ach) stand for the upward movement from below; nichoach ('pleasing') is read as related to the Aramaic nachis darga, 'going down a level,' and stands for G-d's answering descent.

לצמצם עצמו בכח"י שם הוי' וזהו ניחוח להוי' כו' והוא כמשל הריח שמשיב את הנפש הנה הריח הוא שמריח מלמטה ועולה למוחו

to contract Himself into the level of the Name Havayah. This is "nichoach to Havayah," etc. It is like the analogy of fragrance, which restores the soul: the fragrance is smelled from below and rises to one's brain,

That descent is G-d contracting Himself into the Name Havayah, which is why the verse says 'nichoach to Havayah.' The analogy of smell begins: a fragrance is taken in from below and rises to the brain.

אך על ידי זה נעשה השבת הנפש להתפשט בגוף כמ"כ [כמו כן] ע"י בחינת אתעדל"ת [אתערותא דלתתא] מלמטה למעלה שנקרא אשה ריח נעשה המשכה מלמעלה למטה להיות ניחוח להוי' כו' (ועמ"ש מזה בד"ה לבכתני אחותי כלה)¹¹

yet through this the soul is restored, spreading through the body. So too, through the arousal from below, from below to above, which is called "a fire-offering, a fragrance," there comes about a drawing down from above to below, so that there be "nichoach to Havayah," etc. (See also what is explained on this in the maamar beginning "You have captured my heart, my sister, [my] bride.")

Yet a good fragrance revives the whole person; the refreshment spreads down through the body. Likewise the offering's ascent ('fire-offering, fragrance') produces a downward flow of Divine light ('nichoach to Havayah').

אך כ"ז [כל זה] אינו אלא אתעדל"ת [אתערותא דלתתא] בבחי' אהבה ורשפי אש¹² כו' ונודע שאהבה הוא מרחוק דוקא (ע' [עיינ] מזה בד"ה וידעת היום)¹³

But all this is only an arousal from below in the mode of love and “flashes of fire,” etc. And it is known that love is specifically from a distance (see on this the maamar beginning “And you shall know this day”),

Now a limit is set. The ascent described so far is love of the fiery, yearning kind, ‘flashes of fire’ in the words of Song of Songs. Such love implies distance: one yearns only for what one does not yet have.

שלעצמו אינו מרגיש שום אהבה שהוא בבחי' יחוד בתכלית וכמ"כ [וכמו כן] אהבה מסותרת בכל נפש מישראל להיות מיוחד בתכלית היחוד ברוך הוא ולא בבחינת אהבה ותשוקה רק בבחי'

for toward oneself a person feels no love at all, since he is in a state of complete unity [with himself]. So too, the hidden love in every Jewish soul is to be united with Him, blessed be He, in utter unity, not in the mode of love and longing, but in the mode of

A person does not ‘love’ himself in the sense of longing, because he is already one with himself. The hidden love latent in every Jewish soul is of this kind: not a yearning across a gap, but a oneness with G-d as complete as a person’s oneness with his own life.

כמו האדם עם חיות עצמו ממש (וכמ"ש בד"ה אין ישראל נגאלין¹⁴ אלא בצדקה שזהו פי' ומל הוי' אלקיך כו' לאהבה את G-d (the Name Havayah) = "ה' אלקיך בכל לבבך ובכל נפשך למען חיך כלומר למען

a person with his own very life-force. (As is explained in the maamar beginning “Israel will be redeemed only through tzedakah,” that this is the meaning of “And Havayah your G-d will circumcise [your heart],” etc., “to love Havayah your G-d with all your heart and with all your soul, for the sake of your life”; that is to say, for the sake

The parenthesis cites a letter in Tanya (Iggeres HaKodesh 4). There the verse’s phrase ‘for the sake of your life’ is read to mean that G-d is one’s very life, so loving Him is like a person’s attachment to his own life-force.

כי data-n "G-d (the Name Havayah)" = "ה' לבדו הוא כל חיך שלכן אהבה זו הוא מעומקא דלבא מנקודת פנימית ממש ועמ"ש מענין ומל data-n "G-d (the Name Havayah)" = "ה' אלקיך את לבבך בד"ה ראה אנכי¹⁵ נותן ע"ש במש"ש [במה שכתוב שם] ולא יהיה הרגש האהבה מפני שהיא נקודת עצמיות כו')

that G-d alone is all your life; therefore this love is from the depth of the heart, from the very innermost point. See also what is explained on the subject of "And Havayah your G-d will circumcise your heart" in the maamar beginning "See, I set [before you]," see there, in what is said there: "and there will be no feeling of love, because it is the point of the very self," etc.)

Because G-d is all of one's life, this love comes from the innermost point of the heart. A related maamar (on 'See, I set before you') adds that such love is not even felt as love, because it is one's very self rather than an emotion one has.

להיות כי עלה במחשבה כו' ומ"ש אחת היא¹⁶ כו' שהיא מיוחדת בתכלית וזהו תמתי¹⁷ רבי ינאי אמר תאומתי בשה"ש [בשיר השירים] רבה^{18, 19}

This is because [Israel] "arose in [G-d's] thought," etc., and as it is written, "She is one," etc., for she is united in utter unity. And this is [the meaning of] "my perfect one" (tamasi): Rabbi Yannai said, "my twin" (te'omasi), in Shir HaShirim Rabbah.

This innate oneness goes back to Israel 'arising in G-d's thought' before creation, and to the verse 'She is one,' said of the Jewish people as G-d's beloved. The Midrash reads 'my perfect one' (tamasi) as 'my twin' (te'omasi): the relationship is one of equal, inseparable closeness, as between twins.

והנה גילוי האהבה אינו אלא בשמע"צ [בשמיני עצרת] שהוא בחי' יחוד חתן וכלה כמ"ש בד"ה תורה צוה.^{20, 21, 22}

Now, the revelation of the love is only on Shemini Atzeres, which is the level of the union of groom and bride, as is explained in the maamar beginning "The Torah that [Moshe] commanded."

This innermost love, hidden during the rest of the year, is revealed only on Shemini Atzeres. The festival is described as the union of groom and bride, G-d and the Jewish people, a theme developed in another maamar.

During Sukkos the light is ‘encompassing’ (makif): it surrounds the person, like the sukkah itself, without entering within. On Shemini Atzeres it becomes an inner revelation, and this is what the prayer ‘He causes the rain to fall,’ begun on that day, alludes to.

כי כמו הגשם שבא מלמעלה ללחלח את הארץ ועי"ז יוצא כח הצומח שיש בארץ מהעלם לגילוי להיות והולידה והצמיחה ונתן זרע²⁴ כו'

For just like the rain, which comes from above to moisten the earth, and through it the power of growth that is in the earth emerges from concealment into revelation, so that "it makes it bring forth and sprout, and gives seed," etc.,

The analogy: rain does not create the power of growth; it moistens the earth so that the potential already hidden in the soil comes out. Isaiah describes rain that makes the earth 'bring forth and sprout.'

כמ"כ [כמו כן] גילוי והמשכה שבא מלמעלה לכל אחד הוא בכדי להוציא האהבה המסותרת בכל נפש מהעלם לגילוי להיות בחי' יחוד "הי"=G-d (the Name Havayah)" data-a="data-n" data-bbox="101 308 901 328">בתכלית. ולכן מזכירין גבורות גשמים^{25,26} בשמ"ע [בשמיני עצרת].

so too the revelation and drawing down that comes from above to each person is in order to bring the love hidden in every soul out of concealment into revelation, so that there be the level of utter union with G-d. And therefore we mention the "might of the rains" on Shemini Atzeres.

So too the Divine flow from above does not create the love but awakens the love already hidden in every soul. This is why the mention of rain in the Amidah begins on Shemini Atzeres.

3 והנה כמו שירידת הגשמים מלמעלה א"א לבא לארץ כ"א ע"י שמתעכבים ומתכסים הגשמים תחלה בעבים²⁷

Now, just as the descent of the rains from above cannot reach the earth except by the rains first being held back and covered in clouds,

The rain analogy is developed: rain cannot fall straight to the earth; it must first be gathered and held back in clouds.

וגם שיתחלקו אח"כ טיפין טיפין²⁸ שלזאת נקרא גבורות גשמים²⁹ לפי שיורדין בגבורה כי מים הוא התפשטות ומה שנעצרים בעבים ומתחלק אח"כ לטיפין כו'

and also by their dividing afterward into drop after drop—which is why it is called "the might [gevuros] of the rains," because they descend with might [gevurah]; for water is expansion, and the fact that they are held back in clouds and afterward divided into drops, etc.,

It must also be divided into separate drops. That is why the liturgy speaks of the 'might' (gevuros) of rain: water by nature spreads out freely (kindness), and holding it back and measuring it into drops is an act of restraint.

הוא מבחי' גבורות והוא בחי' התכללות גבורות בחסדים³⁰ (ועמ"ש בביאור ע"פ קול דודי וע"פ ויתן עוז למלכו)³¹

is from the level of gevuros (restraints), and it is the level of the inclusion of gevuros within chasadim (kindnesses) (see also what is explained in the discourse on "The voice of my beloved" and on "And He will give strength to His king")—

Restraint is thus built into kindness: this is 'the inclusion of gevuros within chasadim.' The parenthesis points to two other discourses where the idea is developed.

ובלא ז³² אי אפשר לבא למטה לארץ ללחלח ולהוציא ממנה את כח הצומח³³ שמוסתר בה כמ"כ [כמו] גילוי והמשכת אלקות שבא מלמעלה בחג הסוכות שהוא מבחי' חסד והתפשטות כו'

and without this they could not come down to the earth to moisten it and bring out of it the power of growth that is hidden within it; so too the revelation and drawing down of G-dliness that comes from above on the festival of Sukkos, which is from the level of Chesed (kindness) and expansion, etc.,

Without that restraint the rain could not water the earth and bring out its hidden growth; it would flood rather than nourish. The flow of G-dliness on Sukkos, which is kindness and expansion, is the same.

בכדי להוציא האהבה המסותרת הנ"ל א"א להיות כ"א ע"י התכללות ג"כ בגבורה שיתעכב ויעצר ההשפעה תחלה.

in order to bring out the hidden love mentioned above, cannot be except through being included also with Gevurah (restraint), so that the flow first be held back and restrained.

That flow cannot reveal the hidden love unless it too is combined with restraint, first held back and gathered in before it is given.

ולזאת נק' עצרת כו' שהיה בחי' עיכוב ההשפעה (וכמ"ש ברבות נשא פ"י [פרק י" / פרשה י"י]³⁴ שהוא מלשון נעצרה נא אותך)³⁵ כדוגמת הגשם שמתכסה בעבים תחלה ומתחלק אח"כ לטיפין כו'

That is why it is called Atzeres, etc., for it was the level of holding back the flow (as is written in Rabbah, Nasso, chapter 10, that it is from the language of "Please, let us detain you"), like the rain, which is first covered in clouds and afterward divided into drops, etc.

This is why the day is called Atzeres, from the root 'to hold back.' The Midrash links the word to Manoach's words to the angel, 'Please, let us detain you.' The holding back is like the rain gathered in clouds and then measured out in drops.

ואז נעשה היחוד שהוא בחי' גילוי האהבה המסותרת הנ"ל ובחינת אהבה זו נקרא בשם עולה³⁶

And then the union takes place, which is the level of the revelation of the hidden love mentioned above; and this level of love is called by the name olah (burnt-offering, [literally, "ascending"]),

Only then does the union take place: the hidden love is revealed. This love is called olah, 'that which ascends,' the same word as the burnt-offering.

לפי שעולה מאליה למעלה בבחי' יחוד בתכלית לפי שחלק³⁷ הוי' כו' אחת היא³⁸ כו' ואינה בבחי' אהבה ורשפי אש³⁹ כמו בכל הרגלים.

because it ascends upward of its own accord, in the mode of utter union, since "Havayah's portion," etc., "She is one," etc.; and it is not in the mode of love and "flashes of fire," as on all the [other] festivals.

It rises of itself, with no need to be kindled, because the soul is 'G-d's portion' and 'one' with Him. It is not the fiery, yearning love of the other festivals, which presupposes distance.

SECTION 3 • ¶4-5

Olah above isheh

4 ולכן אומרים עולה אשה כו' ואח"כ חוזרים וממשיכים שם הוי' חדש עד חג הפסח שבכל ו' חדשים דחורף אין בהם רגל כלל שכל הגי' רגלים הן בקיץ כו'.

Therefore we say "a burnt-offering, a fire-offering," etc. Afterward we once again draw down the Name Havayah anew, until the festival of Pesach; for in all the six months of winter there is no festival at all, since all three festivals are in the summer, etc.

This answers the opening question. On Sukkos and Shemini Atzeres olah, the self-rising love, comes first. From then until Pesach there are no festivals, so the Name Havayah must be drawn down anew, and Pesach's order, isheh first, begins that renewed ascent from below.

ועיין מענין עולה בזו"ג [בזהר חלק ג] ר"פ צו^{40, 41} והרמ"ז [והרב משה זכות] שם העיר מענין רוח האדם העולה למעלה ועמ"ש בד"ה האזינו השמים⁴² בענין והרוח תשוב אל

See on the subject of olah in Zohar III, at the beginning of Parshas Tzav, where the Ramaz remarks on the subject of the spirit of man that ascends upward. See also what is explained in the maamar beginning "Listen, O heavens," on "and the spirit returns to

The Zohar at the start of Parshas Tzav explains olah as the ascent of the Jewish people's collective soul (Knesses Yisrael), binding it above in the World to Come; the Ramaz, a Kabbalistic commentator on the Zohar, relates this to the human spirit that rises upward. Another maamar treats the same idea through a verse from Koheles.

האלהים אשר נתנה⁴³ ומשם יובן שעלייה זו היא למעלה מעלה בחינת עד יעבור עמך⁴⁴ הוי' ועמ"ש ע"פ בהעלותך את הנרות⁴⁵

G-d who gave it"; from there it will be understood that this ascent is to the very highest, the level of "until Your people pass over, Havayah." See also what is explained on "When you raise up the lamps."

The verse says the spirit 'returns to G-d who gave it,' to its very source. That source is the level of 'until Your people pass over, Havayah,' which the maamar treats as the height of the olah's ascent. A further discussion is found on the lighting of the Menorah.

והנה אשה הוא ג"כ אש data-n =G-d (the Name Havayah)" <ה' וע' זח"ג [זהר חלק ג] פנחס (דרנ"ב סע"ב [סוף עמוד ב])⁴⁶ וכמ"ש בד"ה את קרבני לחמי⁴⁷ ובד"ה והיה לכם לציצית⁴⁸ בענין לזאת יקרא אשה⁴⁹ כוי אך עכ"ז [עם כל זה] בחי' עולה גבוה יותר כנ"ל.

Now, isheh (fire-offering) is also esh H' ("fire of H"). See Zohar III, Pinchas (252b, end of the column), and as is explained in the maamar beginning "My offering, My bread" and in the maamar beginning "And it shall be to you as tzitzis," on "this one shall be called woman (ishah)," etc. Nevertheless, the level of olah is higher, as explained above.

The word isheh can be divided into esh ('fire') and the letter hei, pointing to a Divine fire. The text lists places where this is explained, including the wordplay on ishah ('woman') from Genesis. Still, it concludes, olah is the higher level.

ואפשר ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] גבי בהעלותך חייך שלך גדול משלהם^{50,51} שבחי העלאת הנרות בחי' שלהבת העולה מאליה גדול מהקרבנות הנק' אשה ריח כוי.

And perhaps it is in the manner of what our Sages said regarding "When you raise up": "By your life, yours is greater than theirs"; that is, the raising of the lamps, the level of a flame that rises of its own accord, is greater than the offerings, which are called "a fire-offering, a fragrance," etc.

The Midrash, quoted by Rashi, says that when Aharon was dismayed at not joining the princes' dedication offerings, G-d told him, 'By your life, yours is greater than theirs,' for he would kindle the Menorah. A flame that rises of itself is olah, and so is greater than offerings called isheh.

5 ועמ"ש בד"ה תחת אשר לא עבדת. גם י"ל [יש לומר] בחי' אשה אש "G-d (the Name Havayah)"

"<ה' עיקרו בירור יסוד האש שבנפש הבהמית

See also what is explained in the maamar beginning "Because you did not serve." It may also be said that the level of isheh, esh H', is chiefly the refinement of the element of fire in the animal soul,

After pointing to another maamar, a second distinction is offered: isheh works mainly on the animal soul, refining its 'element of fire,' the source of its heated passions, and turning that heat toward G-d.

אבל עולה הוא מצד האהבה המסותרת שבנפש האלקית עצמה בחי' בעטרה שעטרה לו אמו⁵² שאין בלעומת זה בחינה זו כלל אפילו לאחר הבירור כמ"ש סד"ה יביאו לבוש מלכות.

whereas olah comes from the hidden love in the G-dly soul itself, the level of "the crown with which his mother crowned him," a level that does not exist at all on the opposing side, even after the refinement, as is explained at the end of the maamar beginning "Let them bring royal apparel."

Olah, by contrast, comes from the G-dly soul's own hidden love, likened to the 'crown' in Song of Songs, something above the ordinary faculties. This level has no counterpart on the side opposed to holiness, even after refinement, since it never needed refining.

גם יש להעיר לענין אשה עולה מענין ב' בחינות חיצוני' הלב ופנימיות הלב הנזכר בד"ה ושאתם מים שהן ב' בחי' כלה הנזכר בד"ה שה"ש [שיר השירים].

One should also note, regarding isheh and olah, the subject of the two levels, the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, mentioned in the maamar beginning "And you shall draw water," which are the two levels of "bride" mentioned in the maamar beginning "Shir HaShirim."

Another way to see the pair: isheh and olah match the 'outer dimension of the heart' (emotions that can be felt and worked on) and its 'inner dimension' (the soul's core). Other maamarim describe these as two levels of the 'bride,' the Jewish people in relation to G-d.

גם איתא ברע"מ [ברעיא מהימנא] פ' פנחס שם דעצי העולה אינון עץ החיים ועה"ד [ועץ הדעת] וא"כ בחינת עולה עצמה היא ממעל לעצים⁵³ היינו למעלה ג"כ מבחי עץ החיים ועמ"ש כפי ממעל לעצים בד"ה וידעת היום.

It is also stated in the Raaya Mehemna, Parshas Pinchas, there, that the wood of the olah is the Tree of Life and the Tree of Knowledge. If so, the level of olah itself is "above the wood," that is, above even the level of the Tree of Life. See also what is explained on the meaning of "above the wood" in the maamar beginning "And you shall know this day."

The Raaya Mehemna, a section of the Zohar, says the wood on which the olah burns represents the Tree of Life and the Tree of Knowledge. Since the olah lies 'above the wood' (as with Isaac on the altar), olah reaches above even the Tree of Life.

ועיין עוד מענין עולה בזח"ג [בוהר חלק ג] (דרנ"ח ב').⁵⁴ ועמ"ש בד"ה ביום השמיני שלח^{55,56} בענין אז תשמח בתולה במחול בחינת אז שהוא בחי קדם כו'

See further on the subject of olah in Zohar III (258b). See also what is explained in the maamar beginning "On the eighth day he sent," on "Then the maiden shall rejoice in the dance": the level of az ("then"), which is the level of kedem ("before"), etc.

Another maamar, on the eighth day (Shemini Atzeres), reads 'Then (az) the maiden shall rejoice' as pointing to what is 'before' (kedem), a level that precedes and transcends the world. This is where the olah-love comes from.

וזוהו ענין גן נעול כו' גל נעול מעין חתום⁵⁷ (בשה"ש [בשיר השירים] סי' ד' י"ג) היינו בחינת ולא תתורו אחרי לבבכם⁵⁸ כו'

And this is the meaning of "A locked garden," etc., "a locked spring, a sealed fountain" (in Shir HaShirim, chapter 4, 13): that is, the level of "and you shall not stray after your heart," etc.,

That pure, prior level is 'a locked garden ... a sealed fountain': a love kept closed to anything foreign. In practice this is 'you shall not stray after your heart,' the command not to follow one's desires away from G-d. (The verse is 4:12 in standard numbering; the text cites 4:13.)

שלא להיות בחינת זונה G-d forbid <ח"ו [חס ושלום] וע' זח"ג [זוהר חלק ג] אמור (פ"ט⁵⁹ א') ע"פ ולאחותו הבתולה⁶⁰ כו' והוא ענין מ"ם סתומה כמ"ש [כמה שכתוב שם] בפי אחרי (דס"ב ע"ב) מ"ם סתומה⁶¹ כו'

so as not to be in the state of a harlot, G-d forbid. See Zohar III, Emor (89a), on "and for his sister, the maiden," etc. And this is the concept of the closed mem, as is explained there in Parshas Acharei (62b): "the closed mem," etc.,

Straying is called 'harlotry,' giving oneself to what is not one's own. The Zohar links this sealed quality to the maiden of Leviticus and to the closed (final) mem, the letter shaped as a closed square.

מעין חתום. כי מ"ם פתוחה היינו שיש פתח ומבוא ליניקת החיצונים⁶² מצד התלכשות בנפש הבהמית.

"a sealed fountain." For the open mem means that there is an opening and entrance for the external forces to draw nourishment, by way of being enclothed in the animal soul.

The open mem, which has a gap in its shape, stands for a state with an opening through which the 'external forces' (kelipah) can draw nourishment. That opening arises because the soul is clothed in the animal soul.

מה שאין כן מ"ם סתומה היינו כד אתכפיא חשוכא לנהורא ועמ"ש בד"ה כי תצא בפ"י על אויבך⁶³
שאין לאויב שליטה ואחיזה שם

Not so the closed mem: it means "when darkness is subdued before light." See also what is explained in the maamar beginning "When you go out," on the meaning of "against your enemies": that the enemy has no dominion or hold there.

The closed mem stands for the state in which darkness is subdued before light, so no gap remains. Another maamar reads 'against your enemies' similarly: at that level the enemy has no foothold at all.

והנה עי"ז שיהיה בבחי' ולא תתורו כו' יבוא לבחי' למען תזכרו⁶⁴ שתהיו בבחינת זכרים כמ"ש במ"א

Now, through being in the state of "and you shall not stray," etc., one will come to the level of "so that you remember" (tizkeru), that you be in the state of males (zecharim), as is explained elsewhere.

By not straying, one reaches 'so that you remember' (tizkeru), read through its root zachar as becoming 'male.' In the maamar's usage, 'male' and 'female' name two modes of love, as the next lines explain.

וזהו ג"כ ענין עולה דכתיב זכר תמים יקריבנו⁶⁵ ועיין מזה זח"א [זהר חלק א] (ויחי דרמ"ו סע"א [סוף עמוד
[א] ^{66, 67} והיינו כמ"ש במ"א בד"ה שוש אשיש⁶⁸ שכשהאבה הוא ע"מ [על מנת] לקבל פרס בחי' לגרמיה נקי
נקבה נשים דעתן קלות⁶⁹

And this is also the meaning of olah, of which it is written, "he shall offer a male without blemish." See on this Zohar I (Vayechi, 246a, end of the column). That is, as is explained elsewhere, in the maamar beginning "I will greatly rejoice," that when love is for the sake of receiving a reward, the level of [love] for oneself, it is called female, [as in] "women are of light mind";

The olah must be 'a male without blemish.' Another maamar defines the 'female' mode as love that seeks a reward, love that is ultimately for oneself, and cites the Talmudic phrase quoted here for that mode.

אבל בחינת דכר הוא האהבה רבה למהותו ועצמותו ית' כמ"ש ועמך לא חפצתי⁷⁰ ע"ש. וזהו ענין העולה שעולה למעלה מעלה כנ"ל.

whereas the level of the male is the great love for His very being and essence, blessed be He, as it is written, "Besides You I desire nothing"; see there. And this is the meaning of the olah, which ascends to the very highest, as explained above.

The 'male' mode is the great love for G-d's very essence, wanting nothing but Him: 'Besides You I desire nothing.' This selfless love is the olah that rises to the very highest.

SECTION 4 • ¶6-7

Which comes first leads

6 והנה מ"ש ב' הבחינוך היינו אשה עולה או עולה אשה היינו התחברות שני הבחינות יחד כמ"ש במ"א בפ"י ויחד לבבינו⁷¹ לאהבה.

Now, what is said of the two levels, namely isheh olah or olah isheh, means the joining of the two levels together, as is explained elsewhere on the meaning of "and unite our hearts to love."

Both orders, isheh olah and olah isheh, mean that the two kinds of love are joined. The morning prayer's plea 'unite our hearts to love' is read the same way: the plural 'hearts' refers to two hearts made one.

דהענין יחוד ב' הבחינות דחיצוניות הלב ופנימיות הלב שיהיה נכלל בחי' החיצוניות בבחי' פנימיות. בד"ה מי מנה עפר יעקב.⁷²

The matter is the union of the two levels, the outer dimension of the heart and the inner dimension of the heart, so that the level of the outer dimension be included in the level of the inner dimension. [See] the maamar beginning "Who can count the dust of Yaakov."

The two are the outer heart and the inner heart. Uniting them means the outer heart's felt emotion is absorbed into the inner heart's essential oneness with G-d. Another maamar develops this.

ועד"ז הוא ענין והקרבתם אשה עולה או והקרבתם עולה אשה⁷³ לייחד ב' הלבבות יחד ועיין בז"א [בזהר חלק א] וישב (דקפ"ג סע"ב [סוף עמוד ב])⁷⁴ בפ"י שחברה לה יחדיו⁷⁵ והוא ענין ויחד לבבינו

In the same way is the matter of "you shall offer a fire-offering, a burnt-offering" or "you shall offer a burnt-offering, a fire-offering": to unite the two hearts together. See Zohar I, Vayeshev (183b, end of the column), on the meaning of "that is joined together to it"; and this is the matter of "and unite our hearts."

The two offering orders both express this uniting of 'two hearts.' The Zohar's reading of 'joined together' (said of Jerusalem in Psalms) makes the same point: two things fused into one.

אך עכ"ז [עם כל זה] בחי' והקרבתם עולה אשה הוא בחי' גבוה יותר כי כיון שבחי' עולה קודמת א"כ בחינה זו היא העיקרית ובחי' אשה נכלל ובטל לה משא"כ בבחי' אשה עולה.

Nevertheless, the level of "you shall offer a burnt-offering, a fire-offering" is a higher level. For since the level of olah comes first, this level is the principal one, and the level of isheh is included in it and nullified to it; which is not so with the level of isheh olah.

Yet the orders are not equal. Whatever comes first dominates, so in 'olah isheh' (Sukkos) the inner love leads and the outer love is absorbed into it; in 'isheh olah' (Pesach) the outer effort leads.

7 וכמ"ש כה"ג [כהאי גוונא] במ"א בענין ההפרש בין שילוב אד' בהוי' ושילוב הוי' באד' שאות הראשונה היא הגוברת כו' ועמ"ש מזה בד"ה שובה ישראל.⁷⁶

As is explained, in a similar vein, elsewhere, on the difference between the intertwining of Ado-nai within Havayah and the intertwining of Havayah within Ado-nai: that the first letter is the dominant one, etc. See also what is explained on this in the maamar beginning "Return, O Israel."

In Kabbalah the letters of two Names can be interleaved, alternating letter by letter. The maamar cites the rule that whichever Name supplies the first letter is the dominant one, and applies it to isheh and olah.

ועמ"ש כה"ג [כהאי גוונא] דבחי' ויחד לב בינו בענין מזמור שיר שהם ג"כ ב' בחינות חיצוניות ופנימיות ולפעמים נאמר כל אחד בפני עצמו ולפעמים מתחברים שניהם יחד

See also what is explained in a similar vein about the level of "and unite our heart" (lev beinu), in the matter of mizmor (psalm) and shir (song), which are also two levels, outer and inner; sometimes each is said by itself, and sometimes both are joined together.

The same pattern appears in 'unite our heart' read as two words, lev beinu, and in the pair mizmor and shir, two kinds of praise that are outer and inner. Sometimes each appears alone and sometimes together.

וגם בענין החיבור פעמים נאמר מזמור שיר ופעמים שיר מזמור. עיין מזה בד"ה מזמור שיר חנוכת הבית.⁷⁷

And also regarding their joining, sometimes it says "mizmor shir" and sometimes "shir mizmor." See on this the maamar beginning "A psalm, a song for the dedication of the House."

When they appear together, sometimes Psalms says 'mizmor shir' and sometimes 'shir mizmor', and, by the rule just stated, the order tells which one leads.

(ועיין זח"ג [זהר חלק ג] ר"פ ויקרא דף ⁷⁸ ה' ע"א מענין שיר מזמור לבני קרח ⁷⁹ כו' ודף נ"ו ע"ב).

(See Zohar III, beginning of Parshas Vayikra, page 5a, on "A song, a psalm of the sons of Korach," etc., and page 56b.)

The Zohar at the start of Vayikra comments on 'A song, a psalm of the sons of Korach' (shir first), and the text also points to page 56b.

ועד"ז יובן כמ"כ [כמו כן] בענין הנ"ל והנה כאשר ההעלאה הוא בחי' עליונה מאד כמ"כ [כמו כן] ההמשכה שנמשך עי"ז ריח ניחוח להוי' הוא ג"כ בחי'

In the same way it will likewise be understood in the matter discussed above. Now, when the ascent is of a very lofty level, so too the drawing down that is drawn down through it, "a pleasing fragrance to Havayah," is likewise of a

Applying this to the offerings: the higher the ascent from below, the higher the Divine flow it draws down, the 'pleasing fragrance to Havayah.' The olah-love of Shemini Atzeres therefore draws down a flow from a very lofty level.

גבוה ביותר וכענין מ"ש במ"א בפירוש ממעמקים קראתיך ⁸⁰ הוי' שבחי' ממעמקים הוא בחי' ישת חשך סתרו ⁸¹ סתימא דכל סתימין ומשם קראתיך להיות גילוי בחינת הוי':

most lofty level. This is like what is explained elsewhere on the meaning of "From the depths I call You, Havayah": that the level of "from the depths" is the level of "He made darkness His hiding place," "the most hidden of all hidden," and from there "I call You," so that there be a revelation of the level of Havayah.

The Psalmist's 'From the depths I call You' is read as calling from the deepest, most hidden level of G-d, 'He made darkness His hiding place,' the one 'hidden beyond all hidden.' Calling from there brings about a revelation of the Name Havayah, and so the maamar closes.

IN ONE'S AVODAH

Self-nullification, setting aside every will but G-d's, is the arousal from below that draws G-d's light down. Beyond fiery love, a person should reveal the hidden love that is oneness with G-d as with one's own life, keep it 'sealed' by not straying after the heart, and love G-d Himself rather than for any reward, letting the outer heart be absorbed into the inner.

QUESTIONS FOR DISCUSSION

1. Why does love that is felt as longing imply distance, and what kind of love does not?
2. How does the analogy of rain held in clouds and divided into drops explain the name Atzeres?
3. What distinguishes isheh from olah in each of the maamar's readings: animal soul and G-dly soul, outer and inner heart, female and male?
4. Why does the order of the words (olah isheh versus isheh olah) decide which level is higher?
5. Why is it only after the festivals, from Shemini Atzeres to Pesach, that the Name Havayah must be drawn down 'anew'?

FOR CHILDREN • AGES 9-13

For the children at the table

The love that rises by itself

THE BIG IDEA

Deeper than a fiery love that longs for G-d from far away is the hidden love in every Jewish soul, a oneness with G-d as close as our own life, and on Shemini Atzeres it comes out into the open.

The Torah lists the Pesach offerings as “a fire-offering, a burnt-offering,” but the Sukkos offerings the other way around: “a burnt-offering, a fire-offering.” Why the change? The fire-offering stands for a love that burns and yearns, like flashes of fire. When a person sets aside every wish except what G-d wants, that effort from below draws G-d’s light down to us. Yet a person only yearns for what is far away. Nobody yearns for their own self, because they are already one with it. Hidden in every Jewish soul is a deeper love: being one with G-d the way we are one with our own life. On Shemini Atzeres this hidden love comes out, like rain that makes seeds hidden in the earth sprout. Rain must first be held back in the clouds and then divided into drops, and so the day is called Atzeres, “holding back.” This deeper love is called olah, “rising,” because it rises upward by itself, like the flame of the Menorah. On Sukkos the olah comes first, so the deeper love leads, and the fiery love joins it.

THE MASHAL

Rain begins far above, is held back in the clouds, and comes down drop by drop. Only then can it soak the earth and bring out the growth already hidden in it. In the same way, G-d’s light on Shemini Atzeres comes down in a held-back, measured way, so that the love already hidden in every soul can come out.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does a person feel yearning for something far away, but not for their own self?
2. How is the hidden love in the soul like a seed in the earth waiting for rain?
3. This week, what is one thing you can do only because G-d wants it, and not for any reward?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין ההפרש

The note says that this maamar was also printed there, without the glosses.

KEHOT'S NOTE

בלי הגהות נדפס בסי מאמרי אדה"ז — הקצרים ע' צה. וראה אודות תאריך אמירת מאמר זה להלן ברשימת הכתבי-יד.

2 והקרבנתם אשה עולה

The Pesach offerings: 'You shall offer a fire-offering, a burnt-offering to G-d.' The maamar contrasts this word order with that of Sukkos.

Numbers 28:19 כ"ח:י"ט

והקרבנתם אשה עולה לה' פרים בניבקר שנים ואיל אחד ושבעה כבשים בני שנה תמימים יהיו לקם:

but ye shall present an offering made by fire, a burnt-offering unto the L-RD: two young bullocks, and one ram, and seven he-lambs of the first year; they shall be unto you without blemish;

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

KEHOT'S NOTE

במדבר כח, יט. שם כתיב אשה עולה לה' פרים וגוי — וא"י לישב כמ"ש כאן. ולכא"י ג' תי' אלו ריח ניהוח לה' מיתרים. וע' זח"ג (רנח, רע"ב). [כ].

3 ובסוכות כתיב עולה אשה

The offerings of the first day of Sukkos: 'You shall offer a burnt-offering, a fire-offering, a pleasing fragrance to G-d,' with olah first.

Numbers 29:13 כ"ט:י"ג

KEHOT'S NOTE

במדבר כט, יג. לו.

4 ובסוכות כתיב עולה אשה

The same order appears for the offering of Shemini Atzeres, the day the maamar goes on to explain.

Numbers 29:36 ל"ו:כ"ט

והקרבנתם עולה אשה ריח ניהוח לה' פרי אחד איל אחד כבשים בני שנה שבעה תמימים:

but ye shall present a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD: one bullock, one ram, seven he-lambs of the first year without blemish;

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

5 יי הוא בחי' ח"ע

A Kabbalistic dictionary arranged by terms; the note points to its entry on the letter yud, where the yud's association with Chochmah is set out.

KEHOT'S NOTE

ראה קה"י בערך יו"ד בתחלתו.

6 ועמך לא חפצתי

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

KEHOT'S NOTE

תהלים עג, עה.

7 רוח אייתי רוח ואמשיך רוח

Kehot's note points to Zohar II, 162b for these words.

Zohar II, 162b כ"ב קסב,

KEHOT'S NOTE

זח"ב קסב, ב. ה' דברים (יב, ג). וש"נ. [כ].

8 רוח אייתי רוח ואמשיך רוח

The Zohar teaches that a spirit awakened below brings and draws down a spirit from above; here it explains how human self-nullification elicits G-d's self-contraction.

Sf. Zohar, Terumah 66:669-678 ט-תערה"ט

“With all thy soul”-the “all” includes all aspects of the soul, viz. nephesh, ruah, and neshamah. As to “with all thy possessions”, these also have various aspects, each one different from the other. True love to the Holy One, blessed be He, consists in just this, that we give over to Him all our emotional, intellectual, and material faculties and possessions, and love Him. Should it be asked, How can a man love Him with the evil inclination? Is not the evil inclination the seducer, preventing man from approaching the ...

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

9 בדי"ה ולא אבה

That maamar asks why it is so remarkable that G-d would not listen to Bilam and turned the curse into a blessing, and describes accusers above who seek out Israel's faults.

KEHOT'S NOTE

נדפס לעיל לח, ג.

10 נחות דרגא

The Talmudic idiom 'go down a level' (in choosing a wife); the maamar uses the phrase to read nichoach as G-d's descent.

Yevamot 63a:10-11 א"י-י"א

טום ולא תשפיץ. שפיץ ולא תיבני. שכל העוסק בבנין — מתמסכן. קפוצ' ובין ארעא, מתון נסיב איתתא. נחית דרגא נסיב איתתא. סק דרגא בחר שושבינא. אמר רבי אלעזר בר אבינא: אין פורענות באה לעולם אלא בשביל ישראל, שנאמר: "הכרתי גוים נשמו פנותם החרבתי חוצותם", וכתוב: "אמרתי אך תירא אותי תקחי מוסרי".

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KEHOT'S NOTE

ראה יבמות סג, א.

11 בדי"ה לכבנתני אחותי כלה

That maamar explains how the offerings are called G-d's 'bread': the life-force of the animal ascends through the

offering and is included in its root, rising level after level up to the Infinite Light.

KEHOT'S NOTE

לקמן שה"ש כח, ג.

12

אהבה ורשפי אש

'Its flashes are flashes of fire': the image for fiery, yearning love, which the maamar contrasts with the hidden love of oneness.

Song of Songs 8:6: שיר השירים ח:ו

שימני כחותם על־לִבְךָ כחותם על־זרועךְ כִּי־עֵזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׂאֵל קִנְאָה וְשִׁפְיָה וְשִׁפִּי אֵשׁ שְׁלֵה־בְתִיָּה:

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

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13

בד"ה וידעת היום

The note locates the maamar the text cites for the principle that love is specifically 'from a distance.'

KEHOT'S NOTE

לעיל פי' ואתחנן.

14

בד"ה אין ישראל נגאלין

The letter beginning 'Israel will be redeemed only through tzedakah' reads 'for the sake of your life' as a love that comes from the innermost point of the heart, because G-d is one's very life.

KEHOT'S NOTE

אגה"ק ס" ד.

15

בד"ה ראה אנכי

That passage distinguishes the outer dimension of the heart from its innermost point, where love is revealed so fully that it becomes complete self-nullification and is no longer felt as love.

KEHOT'S NOTE

לעיל פי' ראה יח, ד.

16

אחת היא

'She is one, my dove, my perfect one': applied to the Jewish people's complete unity with G-d.

Song of Songs 6:9: שיר השירים ו:ט

אחת היא יונָתִי תַמְתִּי אַחַת הִיא לְאִמָּה בָּרָה הִיא לְיֹלְדָתָהּ רְאוּהָ בָנוֹת וַיֵּאשְׁרוּהָ מְלָכוֹת וּפִילִגְשִׁים וַיְהַלְלוּהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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KEHOT'S NOTE

שה"ש ו, ט.

...להבין ההפרש בדפסח כתיב והקרבתם אשה עולה ריה

17

תמתי

'My sister, my beloved, my dove, my perfect one' (tamasi): the word the Midrash reads as 'my twin.'

Song of Songs 5:2: שיר השירים ה:ב

אֲנִי וְשֵׁנָה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יָדַי אֶחָתִי רַעֲיָתִי יוֹנָתִי תַמְתִּי שְׂרָאִשִׁי נִמְלֵא־טָל קְרוֹצוֹתִי רִסְיִסִּי לִלְהָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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18

בשה"ש רבה

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

KEHOT'S NOTE

(רפ"ה [ב, ב]). [כ].

19

תמתי רבי ינאי אמר תאומתי בשה"ש רבה

Rabbi Yannai reads tamasi as te'omasi, 'my twin': G-d and Israel as inseparable as twins. The Alter Rebbe uses it for the hidden love of utter unity.

Shir HaShirim Rabbah 5:3: שיר השירים רבה ה:ג

פֶּשֶׁטִּי אֶת כְּתָנִיתִי, אָמַר רַבִּי יוֹחָנָן אֶפְלוּ תִמָּה שְׁבַתְמוֹת יוֹדַעַת לְפֶשֶׁט וְלִלְבָשׁ, וְאֶת אֲמֶרֶת פֶּשֶׁטִּי אֶת כְּתָנִיתִי, רַבִּי חֲנִינָא וְרַבִּי יוֹחָנָן אָמְרֵי יוֹם שְׁנִידוּג לְהֵם נְבוּכַדְנֶצַּר הִרְשָׁע לְיִשְׂרָאֵל פֶּשֶׁט מֵהֶם שְׁנֵי לְבוּשִׁים גְּדוּלִים, לְבוּשׁ כְּהֵנָה וּלְבוּשׁ מְלָכוֹת. רַחֲצָתִי אֶת רִגְלִי, מִטְנוּף עֲבוּדָת כּוֹכְבִּים, יוֹדַעַת הֵייתִי שְׂאֵבֶק שֶׁל אוֹתוֹ מְקוֹם מִשְׁאֲנֵי לְעֲבוּדָת כּוֹכְבִּים, אֵף עַל פִּי כֵן דּוֹדִי שֶׁלַח יָדוֹ מִן הַחוּר. אָמַר רַבִּי אֲבָא בַר כְּהֵנָא, וְכִי מָה טִיבוֹ שֶׁל חוּר זֶה לְהִיּוֹת ...

"I have removed my tunic; how can I don it? I have washed my feet; how can I soil them? My beloved extended his hand through the hole, and my core was stirred for him" (Song of Songs 5:3-4). "I have removed my tunic" - Rabbi Yohanan said: Even the simplest of the simple knows how to undress and dress, and you say: "I have removed my tunic"? Rabbi Hanina and Rabbi Yohanan say: On the day that the wicked Nebuchadnezzar attacked Israel, he removed from them two great garments: ...

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20

בד"ה תורה צוה

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

KEHOT'S NOTE

לקמן צד, א ואילך.

21

'Besides You I desire nothing on earth': the Alter Rebbe uses it as the model of complete nullification of one's own will.

Psalms 73:25: תהילים ע"ה:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־תַפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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22 ומל הוי אלקיך כוי לאהבה את ה' אלקיך בכל לבבך ובכל נפשך
למען חיך

The promise that G-d will circumcise the heart 'to love ... for the sake of your life'; read as a love for G-d who is one's very life.

דברים ל:10: Deuteronomy 30:6

ומל ה' אלקיך את לבבך ואת לבב זרעך לאהבה את ה' אלקיך בכל לבבך ובכל נפשך למען חיך:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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PARAGRAPH 2

23 וימינו תחבקני

'His left hand is under my head, and His right hand embraces me': here the right hand, kindness, is the flow of Sukkos.

Song of Songs 2:6: שיר השירים ב:6

שמאלו תחת לראשי וימינו תחבקני:

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

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KEHOT'S NOTE

שש"ב, ו.

24 והולידה והצמיחה ונתן זרע

Rain waters the earth 'and makes it bring forth and sprout, and gives seed': the model for a flow from above that brings out hidden potential.

ישעיהו נ"ה:10: Isaiah 55:10

כי כאשר ירד הגשם והשלג מן השמים ושמה לא ישוב כי אם יהרנה את הארץ והולידה והצמיחה ונתן זרע לזרע ולחם לאכל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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KEHOT'S NOTE

ישע"ה, י.

25 מזכירין גבורות גשמים בשמע"צ

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

KEHOT'S NOTE

שו"ע או"ח סתרס"ה, ב.

26 גבורות גשמים

The note says the Siddur explains there why rains are called 'gevuros' (might, restraint) even though rain is a blessing, the question the next paragraph takes up.

KEHOT'S NOTE

בסידור סא, ד נתבאר למה נקראים גבורות והלא הגשמים הן ברכה ע"ש.

PARAGRAPH 3

27 כ"א ע"י שמתעכבים ומתכסים הגשמים תחלה בעבים

The note says this point, that rain must first be held back and covered in clouds, is explained in the Siddur.

KEHOT'S NOTE

נתבאר בסידור סב, א.

28 שיתחלקו אח"כ טיפין טיפין

That passage reads 'He causes the rain to fall' as a drawing down likened to the union of groom and bride, and explains that it must be preceded by the 'chuppah,' an ascent of both the Written and Oral Torah.

KEHOT'S NOTE

ראה לקמן צו, א. מאמרי אדה"א ויקרא ח"א ע' שצא.

29 נקרא גבורות גשמים

The Talmud explains that rain is mentioned in the blessing of 'gevuros' (G-d's might); the maamar reads the might as the restraint that holds back and measures the rain.

Taanit 2a:1-2: תענית ב' א:א-ב'2:1

מאימתי מזכירין גבורות גשמים? רבי אליעזר אומר: מיום טוב הראשון של חג. רבי יהושע אומר: מיום טוב האחרון של חג. אמר לו רבי יהושע: הואיל ואין הגשמים אלא סימן קללה בחג, למה הוא מזכיר? אמר לו רבי אליעזר: אף אני לא אמרתי לשאול אלא להזכיר "משיב הרוח ומוריד הגשם" בעונתו. אמר לו: אם כן, לעולם יהא מזכיר!

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KEHOT'S NOTE

תענית ב, א. וראה לעיל סי"פ ואתחנן יג, ג. תו"א קז, ב. ד"ה משיב הרוח ומוריד הגשם בסה"מ תקס"ב ע' לב ואילך.

30 והוא בחי התכללות גבורות בחסדים

The note quotes Or HaTorah: most rain comes after thunder, which is gevuros, though there is also 'rain of generosity' without thunder.

KEHOT'S NOTE

"ולכן ע"פ רוב הגשמים באים ע"י רעמים שבתחלה שהם בחי גבורות כיון רק יש גשם נדבות בלא רעמים כיו" — אוה"ת פי תולדות כרך א קמא, א. וראה גם פי בשלח ע' תרפו.

31 וע"פ ויתן עוז למלכו

That passage explains how, when the Name Havayah is drawn into Z'eir Anpin, kindness prevails in the emotive attributes and restraint is included within it ('including the left in the right'), so that the forces of judgment are nullified.

KEHOT'S NOTE

לעיל פ' נשא כה, ד.

32 שיתחלקו . . ובלא זה א"א

G-d created a separate mold for each drop of rain, lest two drops from one mold ruin the earth: the basis for 'without this it could not come down to the earth.'

Bava Batra 16a: בבא בתרא ט"ז 16a

KEHOT'S NOTE

ראה ב"ב טז, א.

33 ולהוציא ממנה את כח הצומח
A parallel discussion of rain bringing out the earth's hidden power of growth.

KEHOT'S NOTE

ראה אוה"ת פ' בשלח ע' תקנה.

34 ברבות נשא פ"י
The Midrash on Nasso, cited by the text itself, links the word atzeres to this sense of 'detaining.'

Bamidbar Rabbah 10"י

35 נעצרה נא אותך
Manoach says to the angel, 'Please, let us detain you': the word shows that atzeres means holding back.

Judges 13:15"י

וַיֹּאמֶר מְנוּחַ אֶל־מַלְאָךְ ה' נַעֲצְרֵה־נָא אוֹתְךָ וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי עֹזִים:

And Manoah said unto the angel of the L-RD: 'I pray thee, let us detain thee, that we may make ready a kid for thee.'

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36 ובחינת אהבה זו נקרא בשם עולה
That maamar refers back to this very passage ('this level is called olah because it ascends of itself').

KEHOT'S NOTE

ראה לעיל פ' תבוא מג, א.

37 לפי שחלק הוי'
'For G-d's portion is His people': the Jewish soul as part of G-d, the reason its love rises of itself.

Deuteronomy 32:9"ט

כִּי חֶלֶק Havayah עָמּוֹ יַעֲקֹב חֶלֶל נָחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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38 אחת היא
'She is one': the soul's complete oneness with G-d.

Song of Songs 6:9"ט

אֶחָת הִיא יוֹנְתִי תַמְתִּי אֶחָת הִיא לְאִמָּה בָּרָה הִיא לְיוֹלָדָתָה רְאוּהָ בָנוֹת וַיֹּאשְׁרוּהָ מְלָכּוֹת וּפִילִגְשִׁים וַיְהַלְלוּהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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39 אהבה ורשפי אש
The fiery love of the other festivals, contrasted with the self-rising love of Shemini Atzeres.

Song of Songs 8:6"ו

שִׁמְנֵי כַחוֹתָם עַל־לֶבֶךָ כַחוֹתָם עַל־זְרוּעֶךָ כִּי־עָזָה כַמּוֹת אֶהְבֶּה קִשָּׁה כְּשֹׁאוֹל קִנְיָה רִשְׁפִּיהָ רִשְׁפִּי אֵשׁ שֶׁלִּבִּיתִיהָ:

...להבין ההפרש דבפסח כתיב והקרבתם אשה עולה ריח

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

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PARAGRAPH 4

40 בוח"ג ר"פ צו
The note quotes Or HaTorah citing the Zohar (Tzav 26a) that the olah is the ascent and binding of Knesses Yisrael above within the World to Come, and the Ramaz's comment that this is the human spirit that ascends upward.

KEHOT'S NOTE

"דכ"ו ע"א ת"ח האי עולה סליקו וקשירו דכנס"י לעילא ודבוקה דילה בגו עלמא דאתי כו', ובפ"י הרמ"ז שזהו ענין רוח האדם העולה הוא למעלה" — אוה"ת שמע"צ ע' איתתי ואילך.

41 ועיין מענין עולה בוח"ג ר"פ צו
The Zohar at the start of Tzav: the olah is the ascent and binding of Knesses Yisrael above and its cleaving within the World to Come.

ספר זוהר, ויקרא ס"ה:תלי"ה-66:445-65:435 Zohar, Vayikra

ס"ו:תמ"ה

42 בד"ה האזינו השמים
The note locates the maamar 'Listen, O heavens,' cited for 'and the spirit returns to G-d who gave it.'

KEHOT'S NOTE

לעיל ר"פ האזינו.

43 והרוח תשוב אל האלהים אשר נתנה
'And the spirit returns to G-d who gave it': the soul's return to its source, used here for the ascent of olah.

Ecclesiastes 12:7"ז

וַיָּשֹׁב הָעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נָתַנָּה:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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44 עד יעבור עמך הוי'
'Until Your people pass over, G-d': here a name for the very high level the olah reaches.

Exodus 15:16"ט

תַּפַּל עֲלֵיהֶם אֵימָתָה וּפָחַד בְּגִדְךָ יִרְעוּךָ יָדְמוּ כְּאֶבֶן עַד־יַעֲבֹר עִמָּךְ Havayah עַד־יַעֲבֹר עִסּוֹז קִנְיָתָה:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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45 בהעלותך את הנרות
'When you raise up the lamps': the lighting of the

Menorah, whose flame rises of itself.

במדבר ח':ב"ב:2 Numbers 8:2

דִּבֶּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּהּ אֶת־הַנֵּרוֹת אֶל־מֹל פְּנֵי הַמְּנוֹרָה יֵאֲרִי שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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46 ועי' זח"ג פנחס דרנ"ב סע"ב

A discussion in Or HaTorah on the Zohar passage in Pinchas about isheh as 'fire of G-d.'

KEHOT'S NOTE

ראה אוה"ת פנחס ע' א"צח.

47 את קרבני לחמי

'My offering, My bread, for My fire-offerings': the opening words of another maamar cited here on isheh.

במדבר כ"ח:2 Numbers 28:2

צו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנֵי לֶחְמִי לְאִשֵּׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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48 והיה לכם לציצית

The opening words of another maamar cited for the reading of isheh.

במדבר ט"ו:39 Numbers 15:39

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תוֹרוּ וְאַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אֲתֶם זִנִּים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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49 לזאת יקרא אשה

'This one shall be called woman (ishah)': the wordplay connecting ishah and isheh with esh (fire).

בראשית כ"ג:2 Genesis 2:23

וַיֹּאמֶר הָאָדָם זֹאת הִפְעֵם עֵצָם מֵעֵצִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִשׁ לָקַחְתָּהּ זֹאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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50 חייר שלך גדול משלהם

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

KEHOT'S NOTE

רשיי ר"פ בהעלותך.

...להבין ההפרש דבפסח כתיב והקרבנתם אשה עולה ריה

51 חייר שלך גדול משלהם

Rashi, quoting the Midrash, says Aharon was told his lighting of the lamps was greater than the princes' offerings; the Alter Rebbe applies this to olah above isheh.

Rashi on Numbers 8:2:א"ב:1

בהעלתך. למה נסמכה פְּרִשֶׁת הַמְּנוֹרָה לְפָרֶשֶׁת הַנְּשִׂאִים? לְפִי שְׁכָשְׂרָאָה אַהֲרֹן חֲנֻכַּת הַנְּשִׂאִים חֻלְשָׁה אֲזַדְעָתוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בְּחֻנְכָּה לֹא הוּא וְלֹא שְׁבִטּוֹ, אֲמַר לוֹ הַקֵּב"ה חֲיִיר שְׁלֹךְ גְּדוּלָּה מִשְׁלָהֶם, שֶׁאֵתָּה מְדַלֵּק וּמְטִיב אֶת הַנֵּרוֹת (עי' תנחומא):

WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

PARAGRAPH 5

52 בעטרה שעטרה לו אמו

'The crown with which his mother crowned him': an image for a level above the ordinary faculties, the source of the olah-love.

Song of Songs 3:11א"א

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שֶׁעֲטָרָהּ לֹו אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׁמְחַת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

53 ממעל לעצים

Isaac was placed on the altar 'above the wood': read here as olah reaching above the Tree of Life and the Tree of Knowledge.

בראשית כ"ב:9 Genesis 22:9

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר לֹו הָאֱלֹקִים וַיִּבֶן שָׁם אֲבִרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֵךְ אֶת־הָעֵצִים וַיַּעֲקֵד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים:

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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54 **בזח"ג (דרנ"ח ב')**
The note says the Zohar passage teaches that the level of olah is like 'a locked garden,' and points to Or HaTorah's discussion of it.

KEHOT'S NOTE

דבחי עולה זהו ע"ד גן נעול. ראה אוה"ת פי פנחס ע' איקנו.

55 **בד"ה ביום השמיני שלח**
That maamar explains that the soul's descent is for the sake of a higher ascent, reached through teshuvah, which 'preceded the world,' and that on Shemini Atzeres this power brings the joy of Simchas Torah, the joining of the Written and Oral Torah.

KEHOT'S NOTE

לעיל פו, ג.

56 **ביום השמיני שלח**
'On the eighth day he sent the people away': the opening words of the Shemini Atzeres maamar cited here.

I Kings 8:66 ט"ו ס' מלכים א'

ביום השמיני שלח את־העם ויִכְרְכוּ אֶת־הַמֶּלֶךְ ויִלְכוּ לִאֲהֻלֵּיהֶם שְׂמֵחִים וטובי לב על כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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57 **גן נעול כו' גל נעול מעין חתום**
'A locked garden is my sister, the bride; a locked spring, a sealed fountain': the image for a love closed to anything foreign.

Song of Songs 4:12 ט"ב שיר השירים ד'

גן נעול אחתי כלה גל נעול מעין חתום:

A garden shut up is my sister, my bride; A spring shut up, a fountain sealed.

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58 **ולא תתורו אחרי לבבכם**
'You shall not stray after your heart and after your eyes, after which you go astray': the practical form of the 'sealed fountain.'

Numbers 15:39 ט"ו למדבר ט'

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לִבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

59 **וע' זח"ג אמור (פ"ט א')**
The Zohar on 'and for his sister, the maiden,' cited by the text for the concept of the sealed state.

Zohar, Emor 3:12-6:22 כ"ב ר': אמור ג' י"ב-ר': כ"ב

60 **ולאחותו הבתולה**
The verse about the Kohen's maiden sister, which the Zohar expounds.

Leviticus 21:3 ג' א' ויקרא כ"

וְלִאֲחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לֹא־הָיְתָה לְאִישׁ לֶה יִשְׁמָא:

and for his sister a virgin, that is near unto him, that hath had no husband, for her may he defile himself.

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61 **כמש"ש בפ' אחרי (דס"ב ע"ב) מ"ם סתומה**
The Zohar in Acharei on the closed mem and 'a sealed fountain.'

Zohar, Achrei Mot 19:118-20:124 ט"ט קי"ח-מ' אחרי מות י"ט קכ"ד

62 **מ"ם פתוחה היינו שיש פתח ומבוא ליניקת החיצונים**
A parallel place in Likkutei Torah pointed to for the idea of an opening through which the external forces draw nourishment.

KEHOT'S NOTE

ראה לעיל פ' במדבר ב, ב. אוה"ת שמע"צ ע' אתתי.

63 **על אויביך**
'When you go out to war against your enemies': read as a level where the enemy has no hold.

Deuteronomy 21:10 א' כ"א דברים כ"

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וְנָתַנּוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׂבִי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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64 **למען תזכרו**
'So that you remember (tizkeru) and do all My commandments': read through zachar ('male').

Numbers 15:40 ט"ו במדבר ט'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתֵי ה' וְהָיִיתֶם קְדוֹשִׁים לֹאֱלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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65 **זכר תמים יקריבנו**
The olah must be 'a male without blemish': the basis for linking olah with the 'male' mode of love.

Leviticus 1:10 א' ויקרא א'

וְאִם־מִן־הַצֹּאן קָרְבָּנוּ מִן־הַפְּשֻׁבִּים אוֹ מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים יִקְרִיבנוּ:

And if his offering be of the flock, whether of the sheep, or of the goats, for a burnt-offering, he shall offer it a male with-

out blemish.

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KEHOT'S NOTE

ויקרא א, י.

66 ועיין מזה זח"א (ויחי דרמ"ו סע"א)

The note quotes the Zohar as cited there: 'the supernal world is the world of the male ... from where do we know? From olah,' and says Or HaTorah discusses it at length.

KEHOT'S NOTE

"דעלמא עילאח עלמא דדכורא איהו כו' מנלן מעולה כו'" — אוה"ת שמע"צ ע' איתתא ע"ש באריכות.

67 ועיין מזה זח"א (ויחי דרמ"ו סע"א)

The Zohar: the supernal world is the world of the male, as learned from the olah.

ספר זוהר, ויחי ע"ב:תשנ"ב-72:752-73:761 Zohar, Vayechi ע"ג:תשס"א

68 בד"ה שוש אשיש

The note locates the maamar 'I will greatly rejoice,' cited for the 'male' and 'female' modes of love.

KEHOT'S NOTE

לעיל פי תוריע.

69 נשים דעתן קלות

The Talmudic phrase, quoted here to describe the 'female' mode of love, love that seeks a reward.

Kiddushin 80b:5-6 ו"ב:ה-ו

גמ' מאי טעמא? תנא דבי אליהו: הואיל ונשים דעתן קלות עליהן. מנא הני מילי? אמר רבי יוחנן משום רבי ישמעאל: רמז ליהוד מן התורה מנזן - שנאמר: "כי יסיתך אחיך בן אמה".

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

KEHOT'S NOTE

קידושין פ, ב.

70 ועמד לא חפצתי

'Besides You I desire nothing on earth': the 'male' mode of love, for G-d Himself.

Psalms 73:25 ע"ג:כ"ה

מיי"ל בשמים ועמד לא חפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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PARAGRAPH 6

71 ייחד לבבנו

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

KEHOT'S NOTE

ברכת ק"ש דשחרית.

72 מי מנה עפר יעקב

'Who can count the dust of Yaakov': the opening words of

...להבין ההפרש דבפסח כתיב והקרבנתם אשה עולה ריח

a maamar on uniting the outer and inner heart.

Numbers 23:10 כ"ג:י

מי מנה עפר יעקב ומספר את רבע ישראל תמות נפשי מות ישרים ותהי אחריתי כמוהו:

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

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73 והקרבנתם עולה אשה

The Sukkos order, olah first, which the maamar calls the higher level.

Numbers 29:13 ט"ג:יג

והקרבנתם עלה אשה ריח ניחח להי פרים בני יקרא שלשה עשר אילים שנים כבשים בני שנה ארבעה עשר תמימים יהיו:

and ye shall present a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD: thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish;

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74 ועיין בוח"א וישב (דקפ"ג סע"ב)

The Zohar in Vayeshev on the phrase 'joined together,' cited for the fusing of two levels into one.

ספר זוהר, וישב י"ק"ב-י"ב:ק"יב-10:102-12:112 Zohar, Vayeshev

75 שחברה לה יחדיו

'Jerusalem, built as a city joined together': the phrase the Zohar expounds, applied to the union of the two hearts.

Psalms 122:3 ג"ב:כ

ירושלם הבנויה כעיר שחברה לה יחדיו:

Jerusalem, that art builded as a city that is compact together;

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PARAGRAPH 7

76 שוכה ישראל

'Return, O Israel': the opening words of a maamar on the intertwining of the Names.

Hosea 14:2 ב"ד:י

שוכה ישראל עד הי אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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77 מזמור שיר חנוכת הבית

'A psalm, a song for the dedication of the House': an example of mizmor before shir, and the opening words of a maamar cited here.

Psalms 30:1 א"א:ל

מזמור שיר חנוכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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78 ועיין זח"ג ר"פ ויקרא דף ה' ע"א
 The Zohar at the start of Vayikra on 'A song, a psalm of the sons of Korach.'

ספר הזהר, ויקרא ג:מ"א-ו:נ"א 3:41-6:51 Zohar, Vayikra

79 שיר מזמור לבני קרח
 'A song, a psalm of the sons of Korach': an example of shir before mizmor.

תהילים מ"ח:א' 48:1 Psalms

שיר מזמור לבני־קרח:

A Song; a Psalm of the sons of Korah.

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80 ממעמקים קראתיך
 'From the depths I call You, G-d': read as calling from the deepest, most hidden level.

תהילים ק"ל:א' 130:1 Psalms

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

81 ישת חשך סתרו
 'He made darkness His hiding place': the image for G-d's most concealed level.

תהילים י"ח:י"ב 18:12 Psalms

יִשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוֹ חֹשְׁכַת־מַיִם עָבִי שְׁחָקִים:

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

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KEHOT'S NOTE

תהלים יח, יב.



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THE CHASSIDISHE PARSHA

About this edition

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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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