

Discourse 5

*“U’She’avtem Mayim b’Sasson -
You shall draw water with joy”*

Delivered on Shabbat, Chol HaMo’ed Sukkot, 5719

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁰⁵ “You shall draw water with joy from the springs of salvation.” Throughout⁴⁰⁶ the year they would offer sacrifices of bullocks, rams, sheep, and goats upon the altar, and while these offerings were brought there were wine libations. However, on the holiday of Sukkot there was also the addition of water libations.

Now, as known,⁴⁰⁷ every sacrificial offering was accompanied by serving *HaShem*-יהו"ה, blessed is He, in action (*Ma'aseh*), speech (*Dibur*), and thought (*Machshavah*), (meaning, with intention-*Kavanah*, and with the desire of the heart-*Re'uta D'Leeba*). All Jews participated in serving *HaShem*-יהו"ה, blessed is He, in the sacrificial offerings. For, in addition to the Priests performing their service on behalf of the entire Jewish people, there also were groups known as “men of standing” (*Anshei Ma'amad*) who were appointed to be the

⁴⁰⁵ Isaiah 12:3

⁴⁰⁶ See Likkutei Torah, Drushei Sukkot, discourse entitled “*U’She’avtem*” 78c.

⁴⁰⁷ See Likkutei Torah, beginning of the Torah portion of Pinchas.

agents of the entire nation, by standing [and observing the offering of] the sacrifices.⁴⁰⁸

Thus, since the sacrificial offerings were brought on behalf of the entire Jewish people, and they all participated in this, it is understood that every Jew must know the matter of the sacrificial offerings (*Korbanot*), in order to serve *HaShem*-יהו"ה in this, blessed is He. This applies all the more so today, when we neither have the Holy Temple nor the altar, (which is why the prayers were established in lieu of the daily communal sacrificial offerings – *Temeedeen*).⁴⁰⁹ It therefore is certain that every Jew must find the desire in his soul to learn and understand the matter of offering the sacrifices, wine libations, and water libations⁴¹⁰ [especially as they are in one's soul and in his service of *HaShem*-יהו"ה, blessed is He].⁴¹¹

2.

Now, the explanation⁴¹² is that as it is in the *Sefirot*, the matter of wine (*Yayin*-יין) is the *Sefirah* of Understanding-*Binah*.⁴¹³ That is, wine (*Yayin*-יין) is the matter of revealing that which is concealed (*Giluy HaHe'elem*), as it states,⁴¹⁴ “When

⁴⁰⁸ Mishneh Torah, Hilchot Klei Mikdash 6:1

⁴⁰⁹ Talmud Bavli, Brachot 26b

⁴¹⁰ See *Tzipita L'Yeshua*, by Rabbi Yisroel Meir Kagan, translated as “Anticipating Redemption,” chapter 3.

⁴¹¹ See Likkutei Torah, Drushei Sukkot, discourse entitled “*U'She'avtem*” 78c.

⁴¹² See the discourse entitled “*Lehavin Inyan Nisuch HaMayim BaChag*” in Maamarei Admor HaZaken, “*Et'halech Liozhna*” p. 47 and on; Also see the discourse entitled “*U'She'avtem Mayim*” 5636 (Sefer HaMaamarim 5635 Vol. 2 p. 441 and on).

⁴¹³ See Likkutei Torah *ibid.* p. 79d and on.

⁴¹⁴ Talmud Bavli, Eruvin 65a

wine (*Yayin*-יין-70) enters, the secret (*Sod*-סוד-70) come out.” This is why joy is brought about through wine (*Yayin*-יין), as the verse states,⁴¹⁵ “My vintage (wine) gladdens God and men.” That is, joy stems from revelation (*Gilyu*). In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of *Hitbonenut*-contemplation (meaning, Understanding-*Binah*),⁴¹⁶ by which everything comes to be revealed.

Now, the *Sefirah* of Understanding-*Binah* is the source of Judgments-*Gevurot*.⁴¹⁷ As this is in our service of *HaShem*-יהו"ה, blessed is He, it is contemplation (*Hitbonenut*) during prayer, in the verses of song (*Pesukei d'Zimra*), the blessings of the *Shema*, and the recital of *Shema* itself. That is, through contemplating (*Hitbonenut*) that “before Him everything is as nothing,”⁴¹⁸ one comes to be aroused with a burning love like flames of fire,⁴¹⁹ similar to the elevation of the sacrificial offerings with the fire of the altar. For, the matter of elevation and ascent (*Ha'ala'ah*) is the aspect of Judgements-*Gevurot*.

However, the verse states,⁴²⁰ “He did not create [the world] for chaos and emptiness (*Tohu*); He formed it to be inhabited.” That is, *HaShem*'s-יהו"ה's Supernal intent is not for ascent and withdrawal, but there also must be a drawing down

⁴¹⁵ Judges I 9:13

⁴¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (and also known as Kuntres HaHitbonenut – A Tract on Contemplation), Ch. 1.

⁴¹⁷ See Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*), Gate Eight (*Binah*); Tanya, Likkutei Amarim, Ch. 13 (18b); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41 and elsewhere.

⁴¹⁸ See Daniel 4:32; Zohar I 11b; Reishit Chochmah, Shaar HaYirah, and elsewhere.

⁴¹⁹ See at length in Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration.

⁴²⁰ Isaiah 45:18

to below. About this the verse states,⁴²¹ “For *HaShem*-יהו"ה your God – He is a consuming fire.”

That is, we find two matters in the lower earthly fire; that of ascension (*Ha'ala'ah*) and that of being drawn down (*Hamshachah*). This is because the nature of fire is to constantly ascend from below to above, and therefore a wick is necessary to hold the fire down, being that, in and of itself, it ascends above. Thus, it is specifically the wick that causes the drawing down [of the fire] below. This refers to the matter of the receptacle (*Klee*) that causes the light (*Ohr*) be drawn down.

Now, in this, the wick must not be too thin, because a thin wick will quickly be consumed, in which case the fire will immediately withdraw above. We thus find that it's drawing down specifically relates to the thickness of the wick. On the other hand, if there is no withdrawal at all, it also will not illuminate. For example, in a place that lacks sufficient air, (such as the stifling air of a musty cellar), the fire goes out quickly. This is because the thickness of the air obstructs [the fire] causing its ascension to cease, and the fire is immediately extinguished.

The same is so spiritually, in our service of *HaShem*-יהו"ה, blessed is He. There must be ascent (*Aliyah*) and if ascent is missing, it is like a flame in a cellar. On the other hand, there also must be a drawing down (*Hamshachah*) to below stemming from the receptacle (*Klee*), for, if there only is ascent, the fire withdraws.

This likewise is the reason for the withdrawal of the lights of the world of *Chaos-Tohu*, because their vessels

⁴²¹ Deuteronomy 4:24; See Likkutei Torah, Acharei 25c and on.

(*Keilim*) were small. That is, the vessels were very narrow (like a thin wick) and therefore the light (*Ohr*) could not take hold of them to be drawn down below. The light (*Ohr*) therefore withdrew from the vessels (*Keilim*).

However, this is not in accordance to *HaShem* 's-יהו"ה's ultimate Supernal intent. For, His Supernal intent in emanating the lights (*Orot*) is specifically for them illuminate within vessels (*Keilim*), as known about the emanation of the lights (*Orot*), that the intention in their emanation is not for the lights (*Orot*) themselves. For, as the lights (*Orot*) were in their source, before being emanated, they were on a much loftier level than after being emanated, at which point they descended from their own level.⁴²²

It therefore cannot be said that *HaShem* 's-יהו"ה's Supernal intention is for the lights (*Orot*), but is rather for the vessels (*Keilim*), meaning for the lights (*Orot*) to illuminate in the vessels (*Keilim*). However, for this to be, the matter of drawing down (*Hamshachah*) must also be in them. That is, there must be many vessels (*Keilim*) that are capable of taking hold of the lights (*Orot*) and drawing them down.

From this it is understood that the primary aspect of superiority and elevation in the lights (*Orot*) and vessels (*Keilim*), is when they are aligned with each other, since then the ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*) will be in the proper proportion.

The same is so of the soul and the body, and in the toil of the Godly soul with the animalistic soul. That is, the Godly

⁴²² See the discourse entitled "*Bati LeGani* – I have come to My garden" 5711, translated in The Teachings of The Rebbe, 5711, Discourse 1.

soul and the body and animalistic soul must be properly aligned with each other, as explained at length in the continuum of discourses (*Hemshech*) of the year 5672.⁴²³

From all the above we can also understand the matter of the wine libations. That is, since the matter of wine (*Yayin*-יין) as it is in our service of *HaShem*-יהו"ה, blessed is He, is the contemplation (*Hitbonenut*) of how “before Him everything is considered as nothing,”⁴²⁴ through which one comes to be aroused with a burning love like flames of fire,⁴²⁵ which is the matter of Judgments-*Gevurot* and ascent (*Ha'ala'ah*), therefore there also must be the matter of drawing down (*Hamshachah*), which is the matter of libations.⁴²⁶

With the above in mind, we can also understand why there were differences in the measure of the wine libations that accompanied the various sacrificial offerings of bullocks, rams, and sheep.⁴²⁷ For, since the “running” (*Ratzo*) and “returning” (*Shov*) must be in proportion to each other, therefore, with the bullocks, whose fire is much greater, indicating greater ascent and withdrawal, a greater proportion of wine libations was necessary, in greater measure. This is because, the greater degree of ascent (*Ha'ala'ah*), the greater measure of drawing down (*Hamshachah*), in that the ascent (*Ha'ala'ah*) and the

⁴²³ See the discourse entitled “*Va'etchanan*” and the subsequent discourses of the year 5674 (*Hemshech* 5672 Vol. 1 p. 572 and on).

⁴²⁴ See Daniel 4:32; Zohar I 11b; Reishit Chochmah, Shaar HaYirah, and elsewhere.

⁴²⁵ See at length in Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration.

⁴²⁶ See Likkutei Torah, Shlach 40a and on, and elsewhere.

⁴²⁷ See Numbers 28:14; Also see Mishneh Torah, Ma'aseh Korbanot 2:4

drawing down (*Hamshachah*) must be in proper proportion to each other.

3.

However, there were no differences of limitations to the water libations, as our sages, of blessed memory, stated,⁴²⁸ that in the water libations there was no measure to how much water [should be poured in the libation].

The explanation is that in the *Sefirot*, water (*Mayim*-מים) is the *Sefirah* of Wisdom-*Chochmah*, which is the source of the Kindnesses-*Chassadim*. In our service of *HaShem*-יהו"ה, blessed is He, this is the matter of nullifying one's self-existence to *HaShem*-יהו"ה, blessed is He (*Bittul b'Metziyut*), that is, nullifying (*Bittul*) oneself to *HaShem*-יהו"ה in the *Amidah* prayer, at which point "he is like a servant standing before his Master."⁴²⁹ That is, this is not a matter of yearning desire nor of ascent, but is the matter of nullifying one's self-existence to *HaShem*-יהו"ה, blessed is He (*Bittul b'Metziyut*).

To further explain, the yearning to ascend (*Ha'ala'ah*) stems from one's sense of distance from the Godly "nothingness" (*Ayin*), and though one senses that at every moment the Godly "nothingness" (*Ayin*) brings him into being, enlivens and sustains him, nevertheless, he is not in the Godly "nothingness" (*Ayin*) itself. This moves him with a yearning to ascend (*Ha'ala'ah*) with a burning love like flames of fire.

⁴²⁸ See Talmud Bavli, Sukkah 49b

⁴²⁹ Talmud Bavli, Shabbat 10a

In contrast, during the *Amidah* prayer, in which one is in the Godly “nothingness” (*Ayin*) itself, he is in a state of nullification of his own existence to *HaShem*-יהו"ה, blessed is He (*Bittul b'Metziyut*) and the matter of ascent (*Ha'ala'ah*) is inapplicable. By way of analogy, when a person bows before the king, his state is the complete nullification of his self-existence (*Bittul b'Metziyut*) in submission to the king. In contrast, the matter of ascent and yearning specifically applies when he is distant from the king and yearns to be in his presence. However, when he actually comes and stands before the king, he becomes completely nullified of his own sense of self.

This then, is the difference between wine (*Yayin*-יין) and water (*Mayim*-מים). That is, wine (*Yayin*-יין) is the quality of Understanding-*Binah*, in that one understands and has some grasp of the Godly “nothingness” (*Ayin*) but is nonetheless in a state of distance from Him. This is what causes a yearning love like flames of fire. In contrast, water (*Mayim*-מים) is the quality of Wisdom-*Chochmah*, which is the matter of sight, in that he sees the presence of the Godly “nothingness” (*Ayin*) Himself, and thus becomes utterly nullified of his own sense of self-existence (*Bittul b'Metziyut*).

Another difference between Understanding-*Binah* and Wisdom-*Chochmah* is that in Understanding-*Binah* there is division and differentiation. That is, the arousal of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is not equal in everyone. For, since this love (*Ahavah*) stems from contemplation (*Hitbonenut*), therefore, the more one

understands, the greater his sense of yearning etc.⁴³⁰ We thus find that this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, has differences commensurate to one's grasp and understanding.

However, this is not so of water (*Mayim*-מים), which is analogous to a person standing in a state of nullification of his self-existence (*Bittul b'Metziyut*) in the presence of the king. Here, differences are entirely inapplicable. This is because differences stem from a person's own sensibilities. However, being that the nullification of his sense of self-existence (*Bittul b'Metziyut*) does not stem from his own sensibilities, but from seeing the face of the king, therefore, relative to the king all are equal.

This then, is why in the wine libations there were differences between the offering of bullocks and rams etc., because this is a matter that stems from the sensibilities [of the person himself] etc. In contrast, in the nullification of one's self-existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, stemming from water (*Mayim*-מים), it is equal in everyone. Therefore, in the water libations there were no limitations or differentiations etc.

Now, there is also a higher level in the aspect of water (*Mayim*-מים) itself, as in the verse,⁴³¹ "And above the heads of the *Chayot* [angels] there was a firmament like the awesome ice (*Kerach*-קרע)." Ice (*Kerach*-קרע) is the matter frozen water,⁴³² which is the state of the water (*Mayim*-מים) that has yet to be drawn down. That is, in the water (*Mayim*-מים) itself there are

⁴³⁰ See Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Hilchot Teshuvah 10:6

⁴³¹ Ezekiel 1:22

⁴³² Zohar I 77a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

two aspects. There are flowing waters, in that the waters are being drawn down and there is the aspect of the firmament (*Rakiya*-רקיע), which are the frozen waters that are not yet in the category of being drawn down.⁴³³ In our service of *HaShem*-יהו"ה, blessed is He, this refers to nullifying oneself to the Essential Godly “nothingness” (*Ayin*) that has yet to be drawn down.

To further explain the aspect of water (*Mayim*-מים) mentioned above, which is nullification (*Bittul*) to *HaShem*-יהו"ה in the *Amidah* prayer, though this is a very great level of nullification (*Bittul*), in that it is the nullification of one’s self-existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, as one is present in the Godly “nothingness” (*Ayin*) itself, nevertheless, it is the aspect of the Godly “nothingness” (*Ayin*) as it already is drawn down to be the source of the created “something” (*Yesh*). It therefore follows automatically that there is some room for a sense of independent existence in this.

In other words, even though the nullification (*Bittul*) to *HaShem*-יהו"ה indicated by the aspect of water (*Mayim*-מים) is not nullification (*Bittul*) stemming from comprehension, but the sense that before *HaShem*-יהו"ה, he literally is as nothing, and moreover, not just **as** nothing, but actual nothing – [as nothing] being the nullification of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה and [actual nothing being] the nullification of his existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, – nevertheless, with all this, he still remains in his existence.

⁴³³ Also see *Hemshech* “*Chayav Adam Levarech*” 5638, Ch. 28 (Sefer HaMaamarim 5638 p. 161 and on), and at length in the later discourses of this year entitled “*Torah Tzivah*,” Ch. 5 and and “*Tzor Te’udah*” Ch. 4 (Discourses 6 & 7).

This is because here the Godly “nothingness” (*Ayin*) gives room for the existence of the “something” (*Yesh*).

In contrast, the nullification (*Bittul*) to *HaShem*-יהו"ה indicated by the firmament (*Rakiya*-רקיע) is nullification to the Essence of His Godly “nothingness” (*Ayin*), before it comes into the category of being drawn down (*Hamshachah*). This nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is a most awesome nullification (*Bittul*) and comes after the *Amidah* prayer, in that one’s very existence is utterly nullified.⁴³⁴

4.

Now, the order of the ascent in this service *HaShem*-יהו"ה, blessed is He, is from below to Above. That is, it is like our daily service of *HaShem*-יהו"ה, blessed is He, beginning with the recitation of the prayer, “Submit to *HaShem*-*Hodu LaHaShem*-ליהו"ה,” which is just submission and acknowledgement (*Hoda'ah*-הודאה). This is followed by the toil of contemplation (*Hitbonenut*) during the verses of song (*Pesukei d’Zimra*), the blessings of the *Shema*, and the recital of *Shema* itself, which are the matter of arousing the burning love like flames of fire. This is followed by nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer etc.

This likewise is the order throughout the course of the year. That is, we begin serving *HaShem*-יהו"ה, blessed is He, on the holiday of Pesach, by eating the matzah, matzah being the aspect of the immaturity (*Katnut*) of [Wisdom-*Chochmah*,

⁴³⁴ See Kuntres Inyan Tefilah of the Mittler Rebbe, translated as Praying With Passion.

called] Father-*Abba*,⁴³⁵ similar to what our sages, of blessed memory, said,⁴³⁶ “A baby does not know how to call ‘*Abba*’ until he has had the taste of grain.” Now, when a baby calls “*Abba*,” he has no understanding whatsoever [about the matter of fatherhood]. That is, he does not know how or why this is his father, only that he calls him “*Abba*.”

The same is spiritually true of the *mitzvah* of eating matzah on Pesach. It is the aspect of the immaturity (*Katnut*) of [Wisdom-*Chochmah*, called] the Father-*Abba*. That is, this is as [Wisdom-*Chochmah*] is below the comprehension of it. (This is like the beginning of our daily prayers, which only are in a way of acknowledging and submitting – *Hoda'ah* הודאה to *HaShem* יהו"ה). Nevertheless, though it is below comprehension and grasp, it nonetheless includes the grasp and feeling one will later have [for *HaShem* יהו"ה]. For example, when an infant calls out “*Abba*,” this includes everything he will grasp [of his father] when he grows and matures, that presently is concealed.⁴³⁷

The same is spiritually true, that the toil of serving *HaShem* יהו"ה, blessed is He, on Pesach, includes all matters of serving Him throughout the year, including the aspect of the water libations on the holiday of Sukkot, which is the matter of Wisdom-*Chochmah*, only that on Pesach it is in the state of the

⁴³⁵ See Likkutei Torah, Tzav 12b; Also see the beginning of Shaar HaEmunah of the Mittler Rebbe, and elsewhere.

⁴³⁶ Talmud Bavli, Brachot 40a; See Matnot Kehunah to Bereishit Rabba 15:7; Mevo She'arim, Shaar 5, Section 1, Ch. 12 in the Hagahot Tzemach (1), and elsewhere.

⁴³⁷ That is, when he was a baby, he only knew that this is his father (*Abba*), and the more he grew and matured, the more he understood how and why he is his father (*Abba*), however all along, his father (*Abba*) is the same father (*Abba*), only that as he matures, he has a greater and greater appreciation of this.

immaturity (*Katnut*) of the Father-*Abba* (Wisdom-*Chochmah*), and is subsequently revealed on the holiday of Sukkot with the water libations (*Mayim*-מים).

5.

Now, the water libations on Sukkot are with joy, as the verse states,⁴³⁸ “You shall draw water with joy.”⁴³⁹ The explanation is that on Sukkot the aspect of the encompassing lights (*Makifim*) is drawn down. That is, on Rosh HaShanah and Yom HaKippurim, that which is drawn down is in an inner way (*Pnimiyyut*). This is because on Rosh HaShanah fear of *HaShem*-יהו"ה and great love of *HaShem*-יהו"ה, blessed is He, is drawn down for the whole year. On Yom HaKippurim forgiveness, pardon, and atonement are drawn down for the whole year.

However, the drawings down on Sukkot are of the encompassing transcendent aspect (*Makif*), in that they are very lofty drawings down that cannot be contained in vessels (*Keilim*) and therefore remain transcendent and encompassing (*Makif*).

About this the verse states,⁴⁴⁰ “His left arm is under my head, His right arm hugs me.” The words, “His left arm is under my head” refers to the drawings down on Rosh HaShanah and Yom HaKippurim. The words, “His right arm hugs me” refer

⁴³⁸ Isaiah 12:3

⁴³⁹ See Talmud Bavli, Sukkah 48b and Rashi there entitled “*M'na Hanei Meelee*” (as well as Rashi on 48a entitled “*Tikoo*”); Also see 50b and Rashi there entitled “*Beit HaSho'evah*.”

⁴⁴⁰ Song of Songs 2:6

to the drawing down of the encompassing lights (*Makifim*) of the Sukkah,⁴⁴¹ which is the meaning of “hugs me-*Techabkeinee*-תחבקני.” That is, it is like a father who takes his little child and hugs him.

Now, hugging is not a form of bonding in which the child receives in an inner way, in his actions, speech, and thoughts, since a hug is only a surrounding embrace. Nevertheless, the hug is a form of bonding by which the child is uplifted, as clearly observable that though the child does not understand the bonding or its reason, nevertheless, through this embrace he is uplifted and closer to his father.

The same is so of the matter of “His right arm hugs me” on the holiday of Sukkot, which is the matter of drawing down the encompassing light (*Makif*), bringing closeness to *HaShem*-יהו"ה in the Jewish people. This is why the drawing of the water was with joy. This is analogous to a prince, that when he returns home from captivity and comes to his father the king, there is very great joy in this. The same is so of closeness to *HaShem*-יהו"ה, blessed is He, on the holiday of Sukkot – (as explained, the water libations of the holiday of Sukkot is the matter of nullification of one’s existence (*Bittul b'Metziyut*) as a result of closeness to the Godly “nothingness” (*Ayin*), which is like a person who bows before the king) – which causes very great joy.

Beyond this, just as in the analogy, because of the great joy of the king, he reveals his precious hidden treasures to his son, even his most precious possession which he delights and

⁴⁴¹ See Likkutei Torah, Drushei Sukkot 79a-b; Shmini Atzeret 87a, and elsewhere.

rejoices in even more than his joy that his son is with him, nevertheless, since joy breaks all boundaries,⁴⁴² he gives his most precious belongings as a gift to his son.

The same is likewise true of *HaShem*-יהו"ה Above. That is, because of the great joy brought about by repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, in which “the essence of the day itself atones,”⁴⁴³ and therefore forgiveness, pardon, and atonement are drawn to all Jews, so that they all become close to *HaShem*-יהו"ה - because of the great joy in this (which primarily is revealed on the holiday of Sukkot, being that the matter of Yom HaKippurim is drawn into revelation on the holiday of Sukkot, as known about the verse,⁴⁴⁴ “covered-*BaKeseh* בכסה for the day of our Festival-*Yom Chageinu* יום חגינו”),⁴⁴⁵ there thereby is a revelation of the hidden treasures to all Jews, moreover they are given to them as a gift. This is the true matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, about which the verse states,⁴⁴⁶ “The spirit returns to God who gave it (*Netanah* נתנה),” meaning, [as it was when it was first] given as a gift (*Matanah* מתנה) from Above.⁴⁴⁷

This also is the meaning of what we recite,⁴⁴⁸ “You uplifted us above all the languages... and called Your Great and

⁴⁴² See Sefer HaMaamarim 5657 p. 223 and on.

⁴⁴³ Mishneh Torah, Hilchot Teshuvah 1:3-4

⁴⁴⁴ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on; Likkutei Torah, Rosh HaShanah 54d; Siddur Im Da"Ch 235b and on.

⁴⁴⁵ Also see the preceding discourse of this year, 5719, entitled “*Chassidim v'Anshei Ma'aseh*” Discourse 4, Ch. 1.

⁴⁴⁶ Ecclesiastes 12:7

⁴⁴⁷ See the preceding discourse of this year, 5719, entitled “*Shir HaMa'a lot*,” Discourse 1, Ch. 6.

⁴⁴⁸ In the liturgy of the *Musaf* prayer of the holidays.

Holy Name upon us. And You have given (*VaTiten*-ותתן) us *HaShem* our God-*HaShem Elohei*”נו-אלהינו-יהוה.” In other words, through the uplifting brought about in the Jewish people (“His right arm hugs me”), there thereby is the continuation, “You have given us *HaShem*-ה-יהוה our God-*VaTiten Lanu*-ותתן לנו יהוה”אלהינו” in that the aspect of the gift-*Matanah*-מתנה is drawn down.

This is also the meaning of the verse,⁴⁴⁹ “I shall give (*v’Natati*-ונתתי) My spirit within you,” – simply My spirit, without identifying “the spirit of *HaShem*-ה-יהוה,” because it refers to ascent to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-ה-יהוה Himself, blessed is He⁴⁵⁰ who transcends all titles.⁴⁵¹

6.

This then, is the meaning of the verse,⁴⁵² “You shall draw water with joy from the springs of salvation.” That is, throughout the year there were wine libations (*Yayin*-יין), which are the aspect of the Mother-*Imma* (Understanding-*Binah*). However, on Sukkot, there also were water libations (*Mayim*-מים), which is the aspect of the Father-*Abba* (Wisdom-*Chochmah*), and the superiority of [Wisdom-*Chochmah*] the Father-*Abba* over and above [Understanding-*Binah*] the Mother-

⁴⁴⁹ Ezekiel 37:14; See *Hemshech* “*Yonati*” *ibid.* p. 35.

⁴⁵⁰ As the verse (Ezekiel 37:14) concludes – Then you will know that I *HaShem*-ה-יהוה have spoken and I have fulfilled – the word of *HaShem*-ה-יהוה.”

⁴⁵¹ See the discourse entitled “*KaNesher*” 5641, as well as Discourse 3, Ch. 6 of this year, 5719; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁴⁵² Isaiah 12:3

Imma, is beyond comparison, as explained at length in the continuum of discourses (*Hemshech*) entitled “*V’Kachah*.”⁴⁵³ As explained before, Understanding-*Binah* is according to the sensibilities of the person himself, and therefore there is division in this. In contrast, Wisdom-*Chochmah* is in the nullification of his own existence (*Bittul b’Metziyut*) because of the King, King of the world, which is equal in everyone. This is particularly true of the higher aspect of this, which is the aspect of the “firmament (*Rakiya*-רקיע)⁴⁵⁴ like the awesome ice (*Kerach*-קרח).”⁴⁵⁵

Now, in the preceding discourses,⁴⁵⁶ it was explained that all matters of Torah are present both generally and particularly.⁴⁵⁷ Therefore, just as in special times of the year, on Pesach there is the matter of calling “Father-*Abba*,” and on the festivals there are wine libations (the matter of *Hitbonenut*-contemplation etc.), and on Sukkot there is the water libation (the matter of nullifying one’s existence to *HaShem*-יהו"ה, blessed is He, and the drawing down the encompassing transcendent aspect-*Makif*), and on Shemini Atzeret there is the matter of absorbing (*Kleetah*-קליטה) [the seed] to the point of

⁴⁵³ See *Hemshech “V’Kachah”* (Sefer HaMaamarim 5637 Vol. 2) Ch. 98.

⁴⁵⁴ The word “firmament-*Rakia*-רקיע” has the numerical value of 380, which is the same as “HaShem is King, HaShem was King, HaShem will be King-*HaShem Melech*, *HaShem Malach*, *HaShem Yimloch*-ימלך יהו"ה מלך יהו"ה מלך יהו"ה plus the twenty-two letters of the *Alef-Beit*. Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 5.

⁴⁵⁵ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the Cheereek-חֶרֶק vowel

⁴⁵⁶ The preceding discourses of this year, Discourse 3, Ch. 2, and Discourse 4, Ch. 1.

⁴⁵⁷ See Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 267 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

giving birth to one like himself – so likewise, this is so throughout all the days of the year.

That is, on every day throughout the year, there is a similar element of all above-mentioned levels. That is, the beginning of one's service of *HaShem*-יהו"ה, blessed is He, every day, is in a way of acknowledgement and submission (*Hoda'ah*) to *HaShem*-יהו"ה. This is followed by contemplation (*Hitbonenut*) during the verses of praise, the blessings of *Shema* and the recital of *Shema* (which is comparable to the wine libations-*Yayin*-יין). Then, in the *Amidah* prayer, there is the nullification of one's existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, (comparable to the water libations-*Mayim*-מים). Then, in the Torah study following the prayers, there is absorption (*Kleetah*) etc. In other words, the service of *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer, and the Torah study that follows, are comparable to the holidays of Sukkot and Shemini Atzeret, at which time we serve *HaShem*-יהו"ה with great joy.

Afterwards, this joy is drawn down, breaking all boundaries, concealments, and hiddenness, so that all matters related to serving *HaShem*-יהו"ה, blessed is He, are with great abundance. Through this, physical (*Gashmiyut*-גשמייות) abundance is also brought about as well, as the verse states,⁴⁵⁸ "If you will follow My decrees" then "I will provide your rains (*Gishmeichem*-גשמיכם) in their time," along with all of the other blessings mentioned in that Torah portion.⁴⁵⁹

⁴⁵⁸ Leviticus 26:3-4 and on.

⁴⁵⁹ I will provide your rains in their time, and the land will give its produce and the tree of the field will give its fruit. Your threshing will last until the vintage, and the vintage will last until the sowing; you will eat your bread to satiety and you will

dwell securely in your land. I will provide peace in the land, and you will lie down with none to frighten you; I will cause wild beasts to withdraw from the land, and a sword will not cross your land. You will pursue your enemies; and they will fall before you by the sword. Five of you will pursue a hundred, and a hundred of you will pursue ten thousand; and your enemies will fall before you by the sword etc.