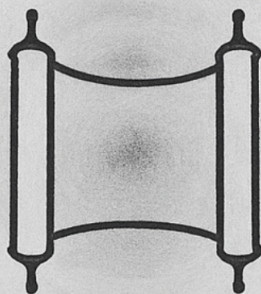


בס"ד

Tzemach Tzedek

Ohr HaTorah

דרושים לסוכות



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Tzemach Tzedek

Ohr HaTorah

דרושים לסופות

Chelek ו

Introduction

The following discourse summary is drawn from the teachings of the **Tzemach Tzedek (Rabbi Menachem Mendel Schneersohn, 1789–1866)**, the third Rebbe of Chabad, who lived in Lubavitch, the grandson of the Alter Rebbe and successor to the Mittlerer Rebbe. A master of synthesis, he integrated the mystical depth of Chassidus with the clarity of halachic reasoning, producing a vast body of works that bridge intellect and spirituality. This *Shaar HaSukkos* (Gate of Sukkos) overview gathers together several maamarim spanning from 5562 to 5567 (1802–1807), centered on the inner meaning of Sukkos, the mitzvah of lulav, the drawing down of Divine Daas, and the encompassing light (*makifim*) that is revealed through the sukkah and teshuvah of Yom Kippur.

Discourses for Sukkos - דרושים לסופות

Gate of Sukkos - שער הסוכות

In the small notebook from the beginning of the year 5562 (תקס"ב), beginning with "For on this day He shall atone," to understand the saying of the Zohar, section Emor 102b, on the verse "And on the fifteenth day of the seventh month," Rabbi Yossi asked Rabbi Elazar: "These fifteen days, etc." — "To love the Lord your G-d and to serve Him." There it is mentioned regarding the lulav, that it is the drawing down of daas.

בביכעל דתחלת תק"סב המתחיל כי ביום הזה יכפר, להבין מאמר הזהר פ' אמור ד' ק"ב ע"ב על פסוק ובחמשה עשר יום לחודש השביעי, ר' יוסי שאל לר' אלעזר הנ"י ט"ו יום כו', לאהבה את ה' אלקיו ולעבדו, שם נזכר מענין הלולב שהוא המשכת הדעת.

"He causes the wind to blow and brings down the rain" — "For on this day He shall atone" — "In booths shall you dwell." And to understand the concept of the contraction of the Infinite Light. And at its end — the matter of Sukkos: the drawing down of the encompassing lights, whose root is above the line and thread; and this is through teshuvah on Yom Kippur.

משיב הרוח ומוריד הגשם כי ביום הזה יכפר בסוכות תשב. ולהבין ענין צמצום אור אין סוף. ובסופו ענין סופות המשכת המקיפים ששרשם מלמעלה מהקו וחוט, והיינו על ידי התשובה ביום הכפורים.

Sukkos 5563 (תקס"ג) — "To understand the concept of the mitzvah of lulav, to draw daas into the female principle," as explained in the Zohar, Emor 103b: "I remember for you the kindness — this is the cloud of Aharon."

סופות תק"סג פנה • להבין ענין מצות לולב להמשיך דעת לנוקבא מה שאמר הזהר אמור ק"ג ע"ב זכרתי לך חסד — דא עננא דאהרן.

5564 (תקס"ד): "Give ear, O heavens — rain and dew," which was printed in Likutei Torah, though the explanation was not printed. And there it relates to the subject of Sukkos, as explained earlier, that it is the aspect of dew.

תק"סד האזינו השמים גשם וטל, שנדפס בלקוטי תורה, והביאור לא נדפס, ושם שיד מענין סוכות לפי מה שנאמר שהוא בחינת טל.

Tzemach Tzedek
Ohr HaTorah
דרושים לסופות
Chelek 1

Explanation: “On the day of Shemini Atzeres — better one hour of repentance and good deeds.” And “Yitzchak came from the coming of Be’er,” and “A sukkah shall be for shade on the day of Shemini Atzeres,” in the small notebook, as reported, year 5564 (תקס"ד).

ביאור ביום השמיני עצרת – יפה שעה אחת בתשובה ומעשים טובים. ויצחק בא מבוא באר, וספה תהיה לצל ביום השמיני עצרת בביכעל פדו"ח תק"סד.

And these discourses are from the years 5562–5563 (תקס"ב–תקס"ג).

והדרושים הנ"ל הם מתק"סב–תק"סג.

“To understand the concept of tzimtzum and makifim,” and at its end is related to Sukkos 5565 (תקס"ה), “On Shemini Atzeres — the day of gathering, assembly,” printed in Tzidkas Perzono, sealing with the verse “He who arouses — Zohar, Emor 103b — Rabbi Elazar opened, ‘I remember for you the kindness.’”

להבין ענין צמצום ומקיפים, ובסופו שיך סופות תק"סה ביום השמיני עצרת לשון אסיפה בנישה, נדפס בצדקת פרזונו, החותם דהעורר, זהר אמור "ק"ג ב' ר' אלעזר פתח "זכרתי לך חסד

5567 (תקס"ז): “In the Siddur Torah Tzivah, etc.” — “He encompassed him, He made him understand him,” interpreted “He encompassed him” concerning the festival of Sukkos.

תק"סז בסדור תורה צוה כו'. "סובבנהו יבוננהו" מפרש "סובבנהו" על חג הסוכות

What was recorded by me on the verse “In booths shall you dwell seven days,” Emor 23:42, and also on “And you shall take for yourselves on the first day,” in the discourse “The turban and the belt,” concerning the matter of Noah’s ark, on the verse “For He has redeemed, etc.”

מה שנרשם אצלי על פסוק בסוכות תושבו שבועת ימים אמור כ"ג מ"ב, גם על פסוק ולקחתם לכם ביום הראשון בדרוש מצנפת ואבנט, בענין תבת נח על פסוק כי פדה כו'

Tzemach Tzedek

Ohr HaTorah

דרושים לסוכות

Chelek ו

[NOTE Summary

The Tzemach Tzedek presents the Sukkos discourses as a spiritual continuation of Yom Kippur. Through teshuvah on Yom Kippur, the Infinite Light (*Or Ein Sof*)—which is normally beyond all worlds—is drawn closer, becoming accessible through the sukkah. The sukkah represents *makifim de-binah*, the encompassing lights of understanding that embrace the soul rather than illuminate it from within.

The lulav, in contrast, symbolizes the drawing down of *daas*—the internalization of that surrounding light. As the Zohar states (“To love the Lord your G-d and to serve Him”), the lulav is the conduit that unites intellect and emotion, masculine and feminine, by channeling awareness (*daas*) into the *nukva*—the world of manifestation and action.

Each of the years noted (5562–5567) expands this central theme:

- **5562–5563:** “For on this day He shall atone... In booths shall you dwell.” The progression from Yom Kippur to Sukkos reveals how contraction (*tzimtzum*) leads to revelation.
- **5564:** “Give ear, O heavens—rain and dew.” Dew represents a form of Divine flow that never ceases, connecting with the joy and freshness of Sukkos.
- **5565–5567:** “He encompassed him, He made him understand him.” Here, Sukkos is seen as the festival of *asifah*—ingathering—where all spiritual energies are surrounded and gathered into one unity.

Thus, Sukkos becomes not merely a commemoration of Divine protection in the desert, but the soul’s re-entry into intimacy with the Infinite after purification. The *s’chach* of the sukkah, drawn from fallen sparks of *tohu*, transforms separation into holiness; the encompassing light becomes close.

Practical Takeaway

Sukkos invites us to live within the embrace of holiness—to allow Divine light to surround us even when we cannot grasp it intellectually. The sukkah reminds us that the greatest spiritual truth is not always what we understand, but what we dwell within. Through humility and joy, we internalize the transcendent, transforming the surrounding *makif* light into lived consciousness. Taking the lulav and etrog each day renews this connection: intellect and heart, heaven and earth, united in service of Hashem.

Chassidic Story

Once, during Sukkos in Lubavitch, the Tzemach Tzedek was seen walking through the sukkah of one of his chassidim, who had built it with great simplicity—rough walls and a thatched roof of leftover straw. The Rebbe paused, looked around, and said with deep feeling: “This sukkah shines brighter than gold. Here dwells the *makif* of *Binah*—the embrace of the Shechinah herself.” The chassid, moved to tears, later asked what he had done to merit such a statement. The Rebbe answered, “Because you made your sukkah with humility and

Tzemach Tzedek

Ohr HaTorah

דרושים לסוכות

Chelek 1

joy. The Infinite Light dwells not in grandeur, but where a Jew rejoices to be surrounded by Hashem.”
(Source: *Sefer HaSichos Tzemach Tzedek*, vol. 2, Sukkos section)

END NOTE]

Introduction

The Tzemach Tzedek (Rabbi Menachem Mendel Schneersohn of Lubavitch, 1789–1866), the third Rebbe of Chabad, was the grandson and successor of the Alter Rebbe. A towering scholar in both revealed and mystical Torah, his works synthesize profound Kabbalistic depth with crystal-clear conceptual structure. The following discourse explores the mystical connection between *Sukkas Shlomecha* (“the sukkah of Your peace”) and the cosmic harmony that descends from Yom Kippur into Sukkos. Through this, the Tzemach Tzedek reveals how peace, protection, and Divine intimacy are drawn from realms beyond limitation into the experience of the Jewish soul.

“And spread over us the shelter of Your peace.” To understand the connection between the sukkah and peace, we can explain as in the discourse beginning “to understand the reason why in the generation of Achav they succeeded in war...” In the generation of Mashiach it is written, “They shall not harm nor destroy... and the earth will be filled with knowledge...”—for through expanded intellect (mohin de-gadlus) peace is drawn down.

This was the idea of Noah’s ark, where the animals did not harm one another. It is known that the sukkah and the ark of Noah are one concept. The Radak explains “And spread over us” referring to “He spread a cloud for a covering,” and “the sukkah of Your peace” referring to “He will shelter you with His feathers.”

And the Midrash Tehillim explains that since there is no mitzvah of tzitzis at night, we therefore add, “Spread over us the sukkah of peace.” Regarding the phrase “with His feathers He will shelter you,” the Tikkunei Zohar (end of Tikkun 13, 26a) states: “‘With His feathers He will shelter you’—this refers to the ‘limb from the living,’ the tzaddik.”

וּפְרוֹס עָלֵינוּ סֶכֶת שְׁלוֹמָךְ. לְהִבִּין שִׁיכוֹת הַסֶּכֶה לְשָׁלוֹם, יֵשׁ לוֹמֵר עַל דֶּרֶךְ שְׁנִיתָבְאָר בְּדִבּוּר הַמִּתְחִיל לְהִבִּין הַטֵּעַם שֶׁבְּדוּרוֹ שֶׁל אַחָאָב הִצְלִיחוּ בַּמִּלְחָמָה כו'. בְּדוּרוֹ שֶׁל מֹשִׁיחַ כְּתִיב לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ כו', וּמִלֵּאָה הָאֶרֶץ דְּעָה כו', שֶׁעַל יְדֵי מוֹחִין דְּגִדְלוֹת נִמְשָׁךְ הַשְׁלוֹם.

וְזֶה הָיָה עֲנֵן תַּבַּת נֹחַ שֶׁלֹּא הִרְעוּ הַחַיּוֹת כו'. וְיָדוּעַ שֶׁסֶכֶה וְתַבַּת נֹחַ עֲנֵן אֶחָד. וְהַרְדִּיא פִּירֵשׁ וּפְרוֹס עָלֵינוּ עַל שֵׁם פֶּרֶשׁ עֲנֵן לְמַסָּד, סֶכֶת שְׁלוֹמָךְ עַל שֵׁם בְּאַבְרָתוֹ יִסֹּד לָךְ.

וּמִפְּרֵשׁ בְּמִדְרַשׁ תְּהִלִּים לְפִי שְׂאִין מִצּוֹת צִיצִית בְּעֶרְבִית מוֹסִיף פֶּרֶשׁ סֶכֶת שְׁלוֹם עכ"ל. וְעֵינֵינוּ מַעֲנִין בְּאַבְרָתוֹ יִסֹּד לָךְ בְּתִקּוּנֵי זֶהָר כּוּלֹּא אֶתְרָא מִבְּאֶרָא צִדִּיקָא. וְזֶה לְשׁוֹן הַתִּיקוּנֵי זֶהָר סוֹף תִּיקוּן י"ג דף כ"ו ע"א: בְּאַבְרָתוֹ יִסֹּד לָךְ דָּא אֶבֶר מִן הַחַי צִדִּיק.

Tzemach Tzedek

Ohr HaTorah

דרושים לסופות

Chelek ו

(As explained concerning Avraham being “Eiver Mah,” and in Zohar I, 33b on “behibaram”—that he is called “from the living” because Yesod is so called, unlike the time of the Temple’s destruction, when it was called a “dead limb.”) “And under His wings you shall take refuge”—these are the two Names Havayah Havayah, the letters Aleph-Heh and Vav-Heh.

“His feathers” (אברותו) includes within it the letters Yod and Vav—the body of Ze’ir Anpin being the Vav, its head the Yod. (That is, Ze’ir Anpin is the Vav, Chokhmah is Yod, and the two Hei’s are His wings—like a father’s wings, for Binah receives from the Yesod of Abba, the supernal Tzaddik, and Malchus from the Yesod of Ze’ir Anpin, the lower Tzaddik.)

“Shield and buckler are His truth”—the shield and buckler represent the two Shechinahs, supernal and lower. As the beginning of Tikkun 20 (42a) explains: “‘Shield’ refers to the lower Shechinah, and ‘buckler’ to the upper.” “Buckler” (סוחרה) means surrounding and encompassing, and this is the idea of “to dwell and encompass.”

“His truth” refers to the middle pillar (Tiferes), whose head is the supernal Chokhmah.

“With His wings—these are from the angels of destruction,” as it says, “And under His wings you shall take refuge, His truth shall be a shield.” The Kisvei haZohar at the end of Tikkun 13 explains that “His wings” refer to the two Names Havayah Havayah, which are the two “nests.”

The idea is that Mem (מ) is the source of the worlds of Beriah, Yetzirah, and Asiyah; the Yesod of Ze’ir Anpin influences her, and she thus provides protection for them. Similarly, Binah protects them for the World to Come, when the Yesod of Abba influences her.

See Ma’areches haElohus, letter Aleph, section 9, regarding the concept of “Eiver” (limb), where it explains the unification of the Divine Names Havayah–Elokim–Havayah–Adnus, whose numerical value equals “Eiver.” In section 10, it explains that

עמו"ש בענין אברהם אבר מ"ה ובזוהר ח"א דף ל"ג)
סע"ב על פסוק בהיבראם, ונקרא מן החי כי יסוד
נקרא בו, לאפמי בזמן חורבן בית המקדש נקרא אבר
(מת). ונתחת כנפיו תחסה אנון ה' ה' דעתו וו

איהו אברתו כלול יו"ד גופא דיליה וו רישא דיליה
יו"ד. (הינו ז"א נקרא ו' וחסמה נקרא יו"ד, וישני
הי"ן הם כנפיו על דרך כנף אביו, כי בינה מקבלת
מיסוד אבא צדיק עליון, ומלכות מיסוד ז"א צדיק
(מתחתון))

ובגין ונתחת כנפיו תחסה צנה וסחרה אמתו, צנה
וסחרה שכינתא עילאה ונתאה. (הינו כדפירש ריש
תיקון כ' דף מ"ב ע"א צנה דא שכינתא תתאה וסחרה
דא שכינתא עילאה ונתאה. כי סחרה לשון סובב
(ומקיף וזהו ענין ודר וסחרה

אמתו דא עמודא דאמצעייתא רישא דיליה חכמה
עילאה.

בגדפוי מאינון מלאכי חבלה הכי דכתיב ונתחת כנפיו
תחסה צנה עכ"ל. והכתבי הזוהר סוף תיקון י"ג
פירש כנפיו ה' ה' אינון תרין ביעין

והענין כי מ"ם היא מקור דביע"ה, ויסוד ז"א משפיע
לה, ואז היא אגינת עליהו. ועל דרך זה בינה מגינה
עליהם לעולם הבא כשיסוד אבא משפיע לה עכ"ל

וענין במארכת האלוהות אות א' סעף ט' בענין אבר
על שם יחוד הוי' אלהים הוי' אדני גימטריא אבר,
ושם סעף יו"ד ענין אביר יעקב נקרא היסוד תוקפו
של יעקב כו' אבר יו"ד כו'

Tzemach Tzedek

Ohr HaTorah

דרושים לסופות

Chelek 1

“Avir Yaakov” (the Mighty One of Jacob) refers to the attribute of Yesod—the strength of Jacob—“Eiver Yod.”

In the entry “Eiver” he writes that it has two roots: one from the expression of strength and elevation—as in “from the hands of the Mighty One of Jacob” (Bereishis 49:24); and the second from the expression of “wing,” as in “With His feathers He will shelter you,” “He will carry him upon His wings” (Devarim 32:11).

This concept may be connected with what was mentioned earlier: through the teshuvah of Yom Kippur, which reaches the level above tzimtzum and kav (the constricted line of Divine light), illumination is drawn on Sukkos from above tzimtzum—this is the secret of “the shade,” the sukkah.

Therefore from this comes the aspect of “With His feathers He will shelter you,” the attribute of “Avir Yaakov,” from which peace is drawn. This is the concept of “the curtains of Shlomo” in Likkutei Torah, discourse “Shechorah Ani veNa’avah.”

As our Sages said in Shir HaShirim Rabbah (on “I am black and comely”): “I am black all year, and comely on Yom Kippur.”

This is the meaning of “as the tents of Kedar, as the curtains of Shlomo.” “Curtain” represents the level of makif (encompassing light), as it says, “Who stretches out the heavens like a curtain”—this is the level of sukkah, called “the sukkah of peace.”

See also what is written concerning the explanation of “Sukkas Shlomecha” in the glosses to the discourse “Ve’asisa Bigdei Kodesh.”

[NOTE Summary

The discourse begins by analyzing the phrase “*Ufros aleinu sukcas shlomecha*” (“And spread over us the sukkah of Your peace”) and its relation to peace. The Tzemach Tzedek explains that peace is the result of *mohin d’gadlus*—expanded Divine consciousness—which brings unity even among opposing forces. This higher awareness was exemplified in Noah’s Ark, where wild animals coexisted without harm, and parallels the sukkah that envelops all beings equally in harmony.

עין ערך אבר, כתב בו שני פרשים: א' לשון חזק ועלוי כמו מידי אביר יעקב כו' בפ' ויחי; ב' לשון כנף כמו באברתו יסד לה, ישאהו על אברתו בפ' (האזינו) (ל"ב י"א).

יש לחבר ענין זה עם המבואר למעלה דעל-ידי התשובה אשר ביום הכפורים שמגיעה לבחינה שלמעלה מהצמצום והקו—על-ידי זה מאיר בפסוק מלמעלה מהצמצום כו', וזה סוד הצל כו'.

ולכן מזה נמשך בחינת באברתו יסד לה כו', בחינת אביר יעקב, ומשם נמשך השלום. וזהו ענין כירעות שלמה בלקוטי תורה בד"ה שחורה אני ונאנה.

והיינו מה שאמרו רבותינו ז"ל ברבה על שיר השירים על פסוק זה שחורה אני, שחורה אני בכל השנה ונאנה אני ביום הכפורים, ושנהו ענין באהלי קדר כירעות שלמה. ויריעה זהו מקור, כמו שנאמר נוטה שמים כיריעה, וזהו בחינת סכה ונקראת כירעות שלמה כגילוי הנאמר בענין ספת שלומך.

ועמו"ש מענין פירוש ספת שלומך בהנאות לד"ה ועשית בגדי-קדש.

Tzemach Tzedek

Ohr HaTorah

דְּרוּשִׁים לְסוּפּוֹת

Chelek 1

Drawing on the *Zohar* and *Tikkunei Zohar*, he interprets the *sukkah* as a manifestation of the supernal wings—“Under His wings you shall take refuge”—representing the two Divine Names of Havayah that surround creation. These “wings” are channels of the Divine light of *Yesod* (foundation), referred to as *Avir Yaakov* (“the Mighty One of Jacob”), which transmit vitality and unity to the worlds of Beriah, Yetzirah, and Asiyah. The light of *Binah* (understanding) and *Yesod* (connection) thereby become protective “coverings” of peace.

The Tzemach Tzedek brings the *Maareches HaElokus* explaining that the unification of the Divine Names Havayah–Elokim–Havayah–Adnus equals the numerical value of *eiver* (limb), connecting this to “B’evrato yasech lach”—“With His feathers He will shelter you.” *Eiver* can mean both “strength” and “wing,” symbolizing the protective power of *Yesod* and the encompassing wings of the Divine Presence.

He then connects this to Yom Kippur: through *teshuvah* one ascends to a level beyond *tzimtzum* (contraction) and *kav* (the measured Divine line), thereby drawing forth infinite Divine light that is revealed in Sukkos. The *sukkah*, then, is the *tzeil*—the “shadow” or encompassing radiance—manifesting peace from the transcendent Infinite Light (*Or Ein Sof*).

Finally, the Tzemach Tzedek cites the *Midrash* on “*Shchorah ani v’na’avah*”—“I am black but comely.” The Jewish people are “black” all year (when Divine light is concealed) but “comely” on Yom Kippur, when the highest Divine intimacy is revealed. This revelation continues into Sukkos, where the *sukkah* becomes “*k’yriyos Shlomo*”—“the curtains of Shlomo”—a term for the Divine *makifim* (encompassing lights) of peace that embrace the soul. These “curtains” symbolize unity and perfection, the peace that radiates from Yom Kippur into the joy of Sukkos.

Practical Takeaway

The *sukkah* is not only a physical dwelling but a spiritual environment that reflects the soul’s peace with G-d and others. When one dwells in the *sukkah*, one is enveloped by Divine compassion that transcends division and judgment. Just as Yom Kippur cleanses and uplifts from within, Sukkos surrounds and protects from without. To live in the *sukkah* is to internalize this peace—to carry that encompassing light into relationships, community, and one’s own heart. True peace is not the absence of conflict, but the revelation of unity that lies above all separation.

Chassidic Story

Once, during Sukkos in Lubavitch, the Tzemach Tzedek emerged from his *sukkah* with deep radiance. A chossid approached him, troubled by discord in his household. The Rebbe looked upward at the s’chach and said, “In the *sukkah*, even shadows are holy.” He explained that the *sukkah*’s sanctity comes not from banishing darkness but from transforming it into shade that shelters peace. The chossid later said that this teaching

Tzemach Tzedek

Ohr HaTorah

דרושים לסופות

Chelek 1

restored harmony in his home—it taught him to turn differences into protection rather than separation.

(Source: *Sichos Chassidei Lubavitch al Moadei HaShanah*, vol. 2, p. 112)

END NOTE]

Introduction

Rabbi Menachem Mendel Schneersohn of Lubavitch, known as the Tzemach Tzedek (1789–1866), was the third Rebbe of Chabad and the grandson of the Alter Rebbe. He unified halachic mastery with profound mystical understanding, revealing how the hidden and the revealed Torah are one. In this discourse, he continues to explore the deep connection between Sukkos, *Nisuch HaMayim* (the water libation), and *tefillin*, showing how both express different dimensions of the Divine flow—from finite revelation to infinite wisdom.

Through this, he explains how Yom Kippur’s transcendence descends into the joy and peace of Sukkos.

In the discourse “*Ushaavtem Mayim*” in *Likkutei*

Torah, it explains: “The lion that consumes

offerings”—for the lion faces the right side, as in “the face of the lion is to the right,” and this corresponds to “He causes salvations to sprout; save with Your right hand.” The source of salvation is from the level of “there is no left in this Ancient of Days,” for “with the Lord is kindness.” This is the idea of *tzemichas yeshuos* (the sprouting of salvations) and “His right hand embraces me” on Sukkos.

At first it is “His left hand under my head”—in the Ten Days of Repentance, which are like plowing the earth; the “sower and the plower” plant throughout the year, but the plowing (Teshuvah) occurs during the Ten Days. This is like the verse “As the rain descends” and “I will sprinkle pure water upon you.”

“And your sins shall become white as snow.” Throughout the year there is the wine libation, which corresponds to the Shema without tefillin—like an *olah* without its *mincha*. The tefillin are like the libations, and the *olah* and *zevach* correspond to *Shema Yisrael* and *Baruch Shem kevod malchuso le’olam va’ed*.

As explained in the discourse on Shir HaShirim, this corresponds to the higher and lower *kallah* (bride), and to the two libations—*tefillin shel rosh* and *tefillin shel yad*. The tefillin

לד"ה וישאבתם מים שבלקוטי תורה אריה

דאכיל קרבניו כי פני אריה אל הימין ומצמיח
ישועות הושיעה ימינה, ומקור הישועה מבחינת דלית
שמאלא בהאי עתיקא קדישא כי עם ה' הקסד, וזהו
הצמיחה וימינו תחבקני בסכות.

ומתחלה שמאלו תחת לראשי בעשרת ימי תשובה
חרישה בארץ, הזרע והחורש דורעי בכל השנה
והדר כרבי בעשרת ימי תשובה, ובחינת כי באשר
ירד הגשם וזרקתי עליכם מים טהורים.

והשילג בשילג ילבינו, והנה בכל השנה נסוד היין על
דרך קריאת שמע בלא תפלין כעולה בלא מנחה,
נשמע התפלין נסכים, ועולה וזבח שמע ישראל
וברוך שם כבוד מלכותו לעולם ועד.

על פי ד"ה שיר השירים, בלה עילאה ותתאה וב'
נסכים תשור ותשו"י, הרי תפלין מוחין דאמא זין
המשמח אלהים.

Tzemach Tzedek

Ohr HaTorah

דרושים לסופות

Chelek ו

represent *mochin d'Imma* (the intellectual lights of Binah)—the “wine that gladdens G-d.”

And as explained in the discourse “*Ki Tovim Dodecha MiYayin*”—“Your love is better than wine”—wine is the hidden aspect of revelation, like thought relative to speech. But “Your love” refers to the level beyond thought, the essence itself, as in the soul where even intellect is above emotion—how much more so in the Divine.

Even in a human being, the essence of the soul and even intellect are higher than the emotions—how much more so in the Divine Essence. Therefore, Shabbos is not a time for tefillin. Similarly, the water libation represents the drawing down of Divine energy from the source of “living waters.”

For one who thirsts, water—not wine—revives. So too, to the level of “My soul thirsts for You,” the waters descend from high to low; this is Torah. “The waters of Shiloach that go softly”—the word *mayim* (water) has the value of forty, like *le'at* (slowly), representing the four Yuds of the Name 72 (*Shem Av*).

“The mikveh of Israel is the Lord; for Your salvation I have hoped, O Lord.” The phrase “for Your salvation” refers to the level of “save with Your right hand.” This is the meaning of “from the wells of salvation”—the two constellations (*mazalos*) that flow from *mochin stumim d'Atik* (the concealed intellect of Atik) down until they become “channels of water.”

As explained on the verse “As the hart longs for the streams of water,” these streams represent the continuous flow of Divine wisdom descending from above to nurture the soul’s thirst below.

ועמו"ש סדרה ד"ה שיר השירים פירוש כי טובים דודיק מין, יין העלם של הגלוי כמו מחשבה לגבי הדבור, מה שאין כן דודיק בחינת כן דודי בין הבנים מה שלמעלה ממחשבה.

כמו שאפלו באדם עצם הנפש ואפלו השכל הוא למעלה ממדות, על אחת כמה וכמה למעלה. ולכן שבת לא זמן תפלין הוא, ועל דרך זה ענין נסוד המים, הנמשכים ממקור מים חיים.

ולצמאון מהני מים ולא יין, כך לבחינת צמאה לה נפשי כו' מים יורדים מגבוה לנמוך, והו תורה כו', מי השלח ההולכים לאט, מים גימטריא לאט, ד' יודין דע"ב.

מקנה ישראל ה' לישועתך קויתי ה', פירוש לישועתך בחינת הושיעה מינה, וזהו ענין ממעיני הושיעה, ב' מזלות הנמשכים ממוחין סתומין דע"ק. כו', ונמשכים עד שנמשך בבחינת אפיקי מים.

ועמו"ש על פסוק כאיל תערוג על אפיקי מים כו'.

Tzemach Tzedek

Ohr HaTorah

דרושים לסופות

Chelek 1

See *Likkutei Torah*, Parshas Shelach, discourse “*Inyan HaNesachim*” regarding Shema without tefillin being like an *olah* without a *mincha*. Also see the discourse “*Es Shabsosai Tishmoru*” (not printed), which discusses the tefillin of the Master of the World—“What is written in them?”—as explained in Zohar III, 262b: that Ze’ir Anpin puts on tefillin, representing the four *mochin*, as in “Lift up your hands in holiness and bless the Lord.” Ze’ir Anpin, called “holy,” corresponds to “Come.”

The four *mochin* correspond to the four letters of the Divine Name Havayah. In *Maareches HaElokus*, letter Dalet, section 25, it explains that these are the four rivers—Abba, Imma, Ze’ir Anpin, and Nukvah. Therefore, the *tefillin shel rosh* correspond to “And a river goes out of Eden and becomes four heads.”

This is the drawing down of the Divine Name Havayah, and therefore the entire Torah is compared to tefillin. See the discourse “*Ki HaMitzvah HaZos Asher Anochi Metzavcha*”—that all mitzvos are called *mitzvos Havayah*, but *teshuvah* comes from the level of *Anochi*, the supernal Keter.

As explained in “*Vechol Adam Lo Yihyeh Be’Ohel Moed*,” this corresponds to “From the depths I call to You, O Lord.” From this level flows the water libation, from the spring that is higher than the river that goes out of Eden and divides into four heads.

For this represents the drawing down of “Wisdom shall be found from nothingness,” accomplished through “Seek the Lord while He may be found,” referring to the Ten Days of Repentance.

Tefillin are called “the life of the King”—referring to Ze’ir Anpin—and they are drawn from *Binah*, as in “the crown with which his mother crowned him.” But “living waters” come from the level of “Wisdom shall be found from nothingness.”

In summary: tefillin draw down the letters Yod and Hei of the Divine Name—*bo’u* (“come”)—while the water libation draws down the complete Name Havayah from the level of *mema’amakim* (“out of the depths”), the transcendent source of all Divine revelation.

עין בלקוטי תורה פרשת שלח ד"ה ענין הנסכים מענין קריאת שמע בלא תפלין פעולה וכו', וענין ד"ה את שבתותי תשמרו שלא נדפס מענין תפלין דמארי עלמא מה כתיב בהון, על פי הזוהר חלק ג' דף רס"ב שהיו מניח תפלין ד' מוחין על דרך שאו ידיכם קדש ובכרו את הוי', ז"א שנקרא קדוש בואו

וד' מוחין הם ד' אותיות הוי', ובמארכת האלוהות אות ד' כ"ה פירש ד' נהרות או"א זו"ג, אם כן התפלין של ראש זהו ענין ונהר יוצא וכו' והנה לארבעה ראשים

ואם כן זהו המשכת שם הוי', ולכן הקשנה כל התורה לתפלין. וענין בד"ה כי המצוה הזאת אשר אנכי מצוה, שכל המצוות נקראות מצוות הוי', אבל התשובה היא מבחינת אנכי כתר וכו'

ועמו"ש מזה בד"ה וכל אדם לא יהיה באהל מועד, וזהו ממעמקים קראתיה הוי', ומזה נמשך נסוד המים מבחינת מעין שלמעלה מבחינת ונהר יוצא וכו' לארבעה ראשים

כי זהו המשכת והתקמה מאין תמצא, על ידי דרשו הוי' בהמצאו אלו עשרת ימי תשובה

ותפלין נקראים חיי המלך ז"א, ונמשכים מן הבינה בעטרה שעטרה לו אמו, אבל מים חיים זהו והתקמה מאין

עפ"פ תפלין המשכת יו"ד-ה"א בואו, ונסוד המים המשכה בשם הוי' מבחינת ממעמקים וכו'

Tzemach Tzedek

Ohr HaTorah

דְּרוּשִׁים לְסוּפּוֹת

Chelek 1

[NOTE Summary

The Tzemach Tzedek begins by referencing his earlier discussions in *Likkutei Torah* (Parshas Shelach) where he compares *Shema Yisrael* without tefillin to an *olah* without its *mincha*—an incomplete offering. Tefillin, he explains, correspond to the Divine *mochin* (intellectual attributes) that unite the Name Havayah in full expression. The Zohar teaches that Ze'ir Anpin, the emotional configuration of the Divine, “puts on tefillin”—symbolizing the four *mochin*, the four letters of Havayah. This is the meaning of “Lift up your hands in holiness and bless Hashem,” where “holiness” refers to Ze'ir Anpin itself, the manifestation of G-d that connects heaven and earth.

The Tzemach Tzedek, citing *Maareches HaElokus*, explains that these four *mochin* correspond to the four rivers emerging from Eden—*Abba* (Chochmah), *Imma* (Binah), *Ze'ir Anpin*, and *Nukvah* (Malchus)—as in “a river goes out of Eden and becomes four heads.” Thus, the *tefillin shel rosh* represents this flow of Divine intellect—the outward expression of inner holiness—drawing down the Name Havayah into the lower worlds. For this reason, all mitzvos are connected to tefillin, for through tefillin the Divine Name is drawn into revealed creation.

However, he continues, *teshuvah* (repentance) transcends even this system. All mitzvos are called “mitzvos Havayah,” but *teshuvah* arises from *Anochi*—the Infinite Essence beyond even the Name Havayah, corresponding to the supernal Keter. As explained in the discourse “*Vechol Adam Lo Yiheyeh Be'Ohel Moed*”, the verse “From the depths I call You, Hashem” (*mima'amakim*) refers to this dimension of return that originates beyond the structured flow of creation. From there, the *Nisuch HaMayim*—the water libation of Sukkos—is drawn.

Whereas the “river” that emerges from Eden symbolizes measured revelation (the four heads or channels of Divine flow), the “spring” above the river represents unbounded light—*Chochmah me'ayin timatzeh* (“Wisdom is found from nothingness”). This is accessed during the Ten Days of Repentance (*dereshu Hashem behimatz'o*—“Seek Hashem while He is found”), when one reaches the Infinite Source itself.

Tefillin, the Rebbe explains, are called “Chayei HaMelech”—“the life of the King,” referring to Ze'ir Anpin. They draw from *Binah*—“the crown with which his mother crowned him.” Yet the water libation, rooted in *Chochmah me'ayin*, transcends even *Binah*. Tefillin thus channel the upper letters Yod and Hei of the Name Havayah, symbolizing intellect and contemplation; *Nisuch HaMayim*, by contrast, draws the full four-letter Name from *mima'amakim*—the depth of the Infinite—into the world.

Together, these two Divine services—tefillin and the water libation—form a perfect unity: the inward wisdom and the outward flow, intellect and faith, structure and surrender. This synthesis is the essence of Sukkos, when

Tzemach Tzedek

Ohr HaTorah

דרושים לסופות

Chelek ו

the joy of Divine closeness is revealed not only in mind and heart but in the very physical world, through water, the symbol of simple, essential life.

Practical Takeaway

Tefillin represent focused connection to G-d through understanding and mindfulness; *Nisuch HaMayim* represents surrender to the Divine essence beyond reason. The Jew must embody both: disciplined spiritual structure and pure, simple faith. On Sukkos, this balance becomes complete—we leave our homes and dwell in the all-encompassing sukkah, the “shadow of faith,” expressing that G-d’s infinite light surrounds us even beyond comprehension. When intellect and simplicity merge, one lives in true Divine peace.

Chassidic Story

During Sukkos, the Tzemach Tzedek once remarked to his son the Rebbe Maharash, “In tefillin, we bind the mind and heart to holiness. But in the sukkah, holiness binds us.” A chossid asked what he meant. The Rebbe replied, “Tefillin draw holiness inward—through our effort to understand. The sukkah pours holiness upon us—through G-d’s embrace.” He paused and added, “But both come from the same source: the spring of wisdom that never ceases to flow.” The chossid later said he felt, in that moment, as if the sukkah itself was breathing with Divine life.

(Source: *Sefer HaSichos Admur HaTzemach Tzedek al Moadei Tishrei*, Lubavitch Archives)

END NOTE]