



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 8

אז ישיר ישראל את השירה הזאת עלי באר...

“Then Israel sang this song: Spring
up, O well” (Numbers 21:17)



The soul is a well: its waters come down from above through Gan Eden, and in the body they spring up again from below, and this rising, through physical mitzvos, Torah and teshuvah, reaches higher than the flow that came down. To open the well a person must dig and delve away what hides the soul's love, a work done by the “princes,” the Patriarchs and above all Yaakov, and begun by an arousal from above.

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 soul is a well: its waters come down from above through Gan Eden, and in the body they spring up again from below, and this rising, through physical mitzvos, Torah and teshuvah, reaches higher than the flow that came down. To open the well a person must dig and delve away what hides the soul's love, a work done by the "princes," the Patriarchs and above all Yaakov, and begun by an arousal from above.

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

Israel's Song of the Well is read as the song of the soul. The well is Knesses Yisrael, the source of the souls: like water that comes from the rivers above through the earth, the soul descends through the higher and lower Gan Eden, where it is a "fountain of gardens," and in the body becomes "a well of living waters" that springs up from below. Through the physical mitzvos, whose root is highest because they descend lowest, a person waters Gan Eden with the souls' delight, in an inner and an encompassing mode, like the food and the clothing given in charity. The well that rises from below, like the return of the penitent, is higher than the river that flows down. To open it one must dig away coarse clods and delve away fine sand, subduing the sitra achra in the forbidden, the permitted and the mitzvos. This is done by the princes, chiefly Yaakov, whose voice of Torah rules over concealment and whose compassion reveals Avraham's love. The living waters are a steady love rooted in Chochmah and Torah, and all of it begins with an arousal from above, which we ask for in prayer.

OUTLINE

1 The soul as a well

¶1

The well is Knesses Yisrael. Like well water that comes down from the four rivers through the veins of the earth and springs up again, the soul comes down through the higher and lower Gan Eden, a "fountain of gardens," and in the body becomes "a well of living waters" that rises from below upward.

2 Watering Gan Eden through the mitzvos

¶2-4

Adam was placed in Gan Eden to work it with the positive commandments and guard it with the prohibitive ones, and working a garden is watering it. Gan Eden is the souls' delight in comprehending G-d, who is hidden in Himself; it is drawn down by the physical mitzvos, whose root is highest because they descend lowest, and by every mitzvah in thought, speech and action, which correspond to Beriah, Yetzirah and Asiyah.

3 Inner and encompassing light

¶15-8

The revelation comes in an inner mode and an encompassing mode, like the food and the clothing given in charity. “Delight upon Havayah” is the inner mode, in which the soul’s mind encompasses what it grasps, as the Seraphim stand “above”; the encompassing mode is a flash of lightning, and in Gan Eden it is the soul’s garment, “the glory of Havayah shall gather you in.” Below, the revelation becomes the well of a person’s love of G-d.

4 Life in the body and the higher well

¶19-10

Life in the body is only a passage; the soul is here to be refined like water passing through soil, through the practical mitzvos and the mastery of the G-dly soul over the animal soul. A gloss finds a fountain and a well in the soul itself, contemplative prayer watering Torah study and the returning light of teshuvah. The well that springs from below is higher than the river from above, like the penitent over the perfectly righteous, and it is the water that came from the rock.

5 Digging and delving; Yaakov the prince

¶11-13

Digging removes coarse clods and delving removes fine sand: subduing the sitra achra in the forbidden, the permitted and the mitzvos, with a broken heart and without attachment even to permitted things. The princes who dig are the Patriarchs, above all Yaakov, who rules over Elokim, the Name of concealment, and over angels, because he is the body of the Torah, whose unity no angel shares. His compassion reveals Avraham’s love, and the order of prayer is built on this pattern.

6 The living waters of Torah

¶14-16

The well yields living waters, a steady love beyond the passing fire of prayer: Avraham’s water-like kindness, received from Chochmah and bittul. It is revealed through Torah, which is like sight and brings a love higher than the love born of hearing; the Torah’s waters flow from the well of the mitzvos and rise until even the “eastern sea” receives from them.

7 G-d hears; the mechokek and the staffs; the arousal from above

¶17

G-d, as the light that fills all worlds, “listens and hears” the Torah below, because it draws from the light that encompasses all worlds. The mechokek engraves the soul from without and within to make it a vessel through Torah and bittul; the staffs are those who support Torah, like Zevulun. Every rising from below needs an arousal from above first, Chochmah at the beginning, which we ask for in prayer, and ends in Chochmah at the end, the well from which living waters flow.

KEY CONCEPTS

Well (be’er) באר

Water that comes down from above, passes through the earth and springs up again from below: the soul in the body and its service, which rises higher than the flow that came down.

Fountain of gardens (ma’ayan ganim) מעין גנים

The soul’s root, Knesses Yisrael, as it waters the higher and the lower Gan Eden; in the soul, the contemplation of prayer, the “river that goes out of Eden,” that waters Torah study.

Knesses Yisrael כנסת ישראל

The Congregation of Israel, the source of the souls of Israel, which gathers into itself the “Israel above.”

Inner and encompassing light (pnimi and makif) פנימי ומקיף

Two modes of revelation: what is grasped and held within the mind, like food, and what surrounds without being absorbed, like a garment or a flash of lightning.

Digging and delving חפירה וכרייה

Two stages of clearing the well: removing the coarse clods, what openly hides the love of G-d, and then the pebbles and fine sand, even attachment to permitted things.

Living waters (mayim chayim) מים חיים

A steady, unbroken love of G-d, Avraham's water-like kindness, received from Chochmah and revealed through Torah, unlike the fiery love of prayer that passes.

Mechokek מחוקק

The "lawgiver" of the verse, read as one who engraves: the soul is engraved from without, by removing what hides, and from within, by becoming a vessel for the Infinite Light through Torah and bittul.

Arousal from above and from below אתערותא דלעילא ואתערותא דלתתא

Every rising of the well from below needs a prior response from above, "Chochmah at the beginning," and leads to a further one in answer to it, "Chochmah at the end."

SECTION 1 • 11

The soul as a well

1 אז ישיר ישראל¹ את השירה הזאת עלי באר ענו לה באר חפרוה שרים כרוה² כו'. הנה באר נקי כנס"י כמ"ש בשה"ש מעין גנים באר מים חיים³.

"Then Israel sang this song: Spring up, O well, sing out to it! The well, princes dug it, delved it," etc. Now, the well is called the Congregation of Israel (Knesses Yisrael), as is written in the Song of Songs, "a fountain of gardens, a well of living waters."

The maamar opens with the Song of the Well that Israel sang in the desert. The Alter Rebbe identifies the well with Knesses Yisrael, the Congregation of Israel, the collective root of all Jewish souls, on the strength of the Song of Songs, where the beloved, Israel, is called "a fountain of gardens, a well of living waters."

כי הנה הבאר מים שנובעת מתחת לארץ המים הן היורדים מלמעלה מן הארבעה נהרות דרך סולמא דפרת⁴ כו' וארעא חלחולי מחלחלא⁵ כו'

For the well of water that springs up from beneath the earth: the waters are those that come down from above, from the four rivers, by way of the "ladder of the Euphrates," etc., and "the earth is perforated with channels," etc.;

To explain the image, he describes where well water comes from: it comes down from the four rivers above, carried underground by what the Talmud calls the "ladders of the Euphrates," channels that, as Or HaTorah explains, flow beneath the ground and rise in the mountains like a ladder. The phrase "the earth is perforated with channels" comes from the Talmud, which says that the whole earth is full of such channels.

יורדים המים דרך גידי הארץ עד שנעשה מי באר שחוזרים ונובעים מתחת לארץ מלמטה למעלה [וכמ"ש מזה ע"פ ויחפרו בפי תולדות] וכך כנס"י היא מקור

the waters go down through the veins of the earth until they become well water, which springs back up from beneath the earth, from below upward [as is written about this on the verse "And they dug," in Parshas Toldos]. And so too the Congregation of Israel, which is the source of

The waters travel down through the veins of the earth and then spring up again as well water, moving from below upward. The bracket refers to the discourse in Torah Ohr, Parshas Toldos, on the wells that Yitzchak's servants dug. The Congregation of Israel follows the same path as the water.

נשיי היא באה מלמעלה ותחלה היתה מעין גנים ב' גנים ג"ע העליון וג"ע התחתון שבאה בהשתלשלות העולמות דרך ג"ע העליון ודרך ג"ע התחתון ושם היתה מקום

the souls of Israel, comes from above. At first it was “a fountain of gardens,” two gardens, the higher Gan Eden and the lower Gan Eden, for it comes down through the chain of descending worlds (hishtalshelus) by way of the higher Gan Eden and by way of the lower Gan Eden; and there was the place

Knesses Yisrael, the source of the souls, comes down from above, passing through the chain of worlds by way of the higher and the lower Gan Eden. These are the two “gardens” of the verse, so at this first stage it is called “a fountain of gardens,” and there the soul stood before coming down into this world.

עמידת הנשמה טרם בואה לעוה"ז וכשבאה בהתלבשות הגוף נעשית בחי' באר מים חיים שחוזרים ועולים ונובעים ממטה למעלה ביציאתה מנרתקה היא מאסר הגוף לאור באור החיים:^{6,7}

where the soul stood before it came into this world. And when it comes to be enclothed in the body, it becomes the level of “a well of living waters,” which rise back up and spring forth from below upward, as it goes out of its sheath, that is, out of the prison of the body, “to be illumined with the light of life.”

When the soul enters a body it becomes “a well of living waters”: like water that went down into the earth and springs up again, it rises from below upward. This happens as it goes out of its “sheath,” the confinement of the body, to shine, in Job's words, “with the light of life.”

SECTION 2 • ¶2-4

Watering Gan Eden through the mitzvos

2 והנה ככל הדברים האלה כך הוא דרך וסדר העבודה כי הנה כתיב ויניחם בג"ע לעבדה ולשמרה⁸ לעבדה במ"ע

Now, in accordance with all these things, so is the way and order of [divine] service. For it is written, “And He placed him in Gan Eden to work it and to guard it”: “to work it” with the positive commandments,

The same pattern governs a person's service of G-d. Adam was placed in Gan Eden “to work it and to guard it,” and, following the Zohar and the Tikkunei Zohar, “to work it” means the positive commandments.

ולשמרה במל"ת^{9,10} שע"י קיום מ"ע ושמירת מל"ת עובד ומתקן את הג"ע ועבודת הגן היא להשקותה וכמ"ש ונהר יוצא מעדן להשקות את הגן.¹¹

and "to guard it" with the prohibitive commandments. For through fulfilling the positive commandments and keeping the prohibitive commandments, one works and perfects Gan Eden; and the work of the garden is to water it, as it is written, "And a river goes out of Eden to water the garden."

"To guard it" means the prohibitive commandments, so that by doing the one and refraining from the other a person works and perfects Gan Eden. Working a garden means above all watering it, as the verse says of the river that goes out of Eden to water the garden.

3 ובח"י זו נעשית ע"י ישראל למטה שכנס"י היא המעין גנים^{12,13} המשקה את הגן העליון וגן התחתון.

And this level is brought about by Israel below, for the Congregation of Israel is the "fountain of gardens" that waters the higher garden and the lower garden.

Israel's service below is what waters the gardens above. Knesses Yisrael is the "fountain of gardens" that waters both the higher and the lower Gan Eden.

והענין שכשם שבגן צ"ל בו מעיין להשקותו כדי להצמיח כל פרי שבגן. שהמים מצמיחים כל מיני תענוג כך הנה ג"ע צ"ל בו בחינת מעיין.

The explanation: just as a garden must have in it a fountain to water it, in order to make every fruit in the garden grow (for the water makes all kinds of delights grow), so too Gan Eden must have in it the level of a fountain.

An ordinary garden needs a spring to water it so that every kind of fruit and delight can grow. Gan Eden too needs a "fountain" of its own.

כי ג"ע הוא תענוג הנשמות¹⁴ שנהנין מזיו השכינה שבא לכלל גילוי השגת הנפש המשגת באור א"ס ב"ה [ועי"ז מתענגין בו תענוג נפלא אין קץ עד שאמרו מוטב דלידייני¹⁵ כו

For Gan Eden is the delight of the souls, who take pleasure in the radiance of the Shechinah (Divine Presence), which comes within the scope of the revealed comprehension of the soul that comprehends the Infinite Light (Or Ein Sof), blessed be He [and through this they delight in it with a wondrous, endless delight, to the point that they said, "Better that he be judged," etc.,

Gan Eden is the delight of souls who, as the Talmud says of the World to Come, "take pleasure in the radiance of the Shechinah," a radiance revealed to them as they comprehend the Infinite Light. The delight is so great that Rabbi Meir said of his teacher Elisha ben Avuyah, "Better that he be judged" and so come to the World to Come.

שאפילו כל יסורי גיהנם כדאי הוא לה וצריכה הנשמה להיות לה מירוק בגיהנם תחלה כדי שתבוא להתענג על¹⁶ ה' באור א"ס ב"ה]

for even all the sufferings of Gehinnom are worthwhile to it; and the soul must first undergo a scouring in Gehinnom so that it may come to delight in G-d, in the Infinite Light, blessed be He].

Even all the sufferings of Gehinnom are worth enduring for the sake of this delight. The soul must first be cleansed in Gehinnom so that it can come to “delight in G-d,” in Isaiah’s phrase, in the Infinite Light.

והנה הוא ית' סתימא דכל סתימין ואיך יבוא לידי גילוי ההשגה אלא באתעדל"ת תליא מילתא¹⁷ בקיום התומ"צ שהמצות שנתלכשו בענינים גשמיים כמו קרבנות שהם בע"ח ותרומות ומעשרות שהם בבחינת צומח וצדקה שהיא בבחי' דומם

Now, He, may He be blessed, is “the most hidden of all hidden”; how then can He come to be revealed in comprehension? Rather, the matter depends on an arousal from below (isarusa dilesata), on the fulfillment of Torah and mitzvos. For the mitzvos that were enclothed in physical matters, such as sacrifices, which are animals; terumos and tithes, which are of the level of plant life; and charity, which is of the level of the inanimate:

Yet G-d in Himself is “the most hidden of all hidden,” beyond any grasp, so how can He be revealed to the souls’ understanding? It depends on the arousal from below, the fulfillment of Torah and mitzvos, which are enclothed in physical things from every level of nature: animals for sacrifices, plants for terumos and tithes, and inanimate things, such as money, for charity.

הנה שרשן ויסודתן מאד נעלה בהררי קדש¹⁸ ממדרגה של רצון עליון ואור א"ס ב"ה כנודע ממשל נפילת החומה שמה שנפל יותר למטה הוא ממקום גבוה יותר כו' וכמ"ש בס"י נעוץ תחלתן בסופן^{19, 20} דייקא

their root and their foundation are exceedingly lofty, “in the mountains of holiness,” from the level of the Supernal Will and the Infinite Light, blessed be He; as is known from the parable of a falling wall: what falls farther down is from a higher place, etc. And as is written in Sefer Yetzirah, “their beginning is wedged in their end,” specifically,

Precisely because these mitzvos come down so low, their root is very high, in the Supernal Will and the Infinite Light. A wall that falls farthest is one that stood highest, and Sefer Yetzirah says that the beginning is wedged in the end: the lowest point is bound to the highest.

כי סוף מעשה במחשבה תחלה^{21,22} והן הן הממשיכים חיות ואור א"ס ב"ה להיות בגילוי ההשגה ותענוג הנשמות בג"ע העליון בעולם הבריאה וג"ע התחתון שבעולם העשיה [ועמ"ש מזה בביאור ע"פ וידבר משה אל ראשי המטות].^{23, 24, 25, 26, 27, 28, 29, 30, 31}

for "last in deed, first in thought." And it is they, precisely they, that draw down life-force and the Infinite Light, blessed be He, to be in the revelation of the comprehension and delight of the souls in the higher Gan Eden, in the World of Beriah (Creation), and in the lower Gan Eden, which is in the World of Asiyah (Action) [and see what is written about this in the explanation on the verse "And Moshe spoke to the heads of the tribes"].

As the Shabbos hymn Lecha Dodi puts it, what comes last in deed was first in thought. It is therefore the physical mitzvos that draw G-d's light down into revealed comprehension and delight for the souls, in the higher Gan Eden in Beriah and the lower Gan Eden in Asiyah; the bracket refers to the explanation of the discourse on "And Moshe spoke to the heads of the tribes."

4 ועד"ז שאר כל מצות ה' שהן במודו"מ של האדם מחשבה היא כוונת המצות ודבור הוא

And in the same way all the rest of G-d's commandments, which are in a person's thought, speech and action: thought is the intention of the mitzvos; and speech is

The same holds for every other mitzvah, each of which a person performs in thought, speech or action. The thought is the intention with which the mitzvos are done.

ת"ת וק"ש ובהמ"ז וכיוצא בהן ומעשה המצות מעשיות שבפ"מ הן הן בחי' ב"ע שבהן ועל ידן נמשך חיות ואור א"ס ב"ה מההעלם אל הגילוי:

Torah study, the recital of Shema, Grace after Meals and the like; and action is the practical mitzvos in actual deed. These are precisely the levels of Beriah, Yetzirah and Asiyah within them, and through them life-force and the Infinite Light (Or Ein Sof), blessed be He, are drawn down from concealment into revelation.

Speech means the mitzvos done by speaking, such as Torah study, the Shema and Grace after Meals; action means the practical mitzvos done in deed. These three correspond, within the mitzvos, to the worlds of Beriah, Yetzirah and Asiyah, and through all of them life-force and the Infinite Light are drawn from concealment into revelation.

Inner and encompassing light

5 וגילוי זה הוא בבחי' פנימית ובבחי' מקיפים כי במצות יש ב' ענינים בחי' פנימית המצות ובחי' מקיפים³² [ועמשי"ל מזה בשה"ש בביאור ע"פ קול דודי³³] ובפרטות המצות במצות הצדקה הלא פרוס לרעב³⁴ לחמך כו'

And this revelation is on the level of the inner and on the level of the encompassing (makifim). For in the mitzvot there are two matters: the level of the inner dimension (pnimiyus) of the mitzvot, and the level of the encompassing [lights] [and see what is written above about this in Shir HaShirim, in the explanation on the verse "The voice of my beloved"]. And among the particular mitzvot, in the mitzvah of charity: "Is it not to break your bread for the hungry," etc.:

This revelation comes in two modes: an inner light that is absorbed within, and encompassing lights (makifim) that surround from without; every mitzvah has both. The bracket refers to the explanation of "The voice of my beloved" in Likkutei Torah on Shir HaShirim, and charity is given as the example, beginning with Isaiah's call to break one's bread for the hungry.

לתת מזון ומחיה בחי' פנימית³⁵ וגם כי תראה ערום וכסיתו³⁶ בחי' מקיף ועי"ז נמשך להיות אז תתענג על^{37,38} ה' על דייקא כמ"ש בזהר פ' ויחי (דרי"ט ע"א)³⁹

to give food and sustenance is the level of the inner; and also "when you see the naked, that you cover him" is the level of the encompassing. And through this there comes to be "Then you shall delight upon Havayah": "upon," specifically, as is written in the Zohar, Parshas Vayechi (page 219a).

Food and sustenance, which enter the body, are the inner aspect; covering the naked, with a garment that surrounds the body, is the encompassing aspect. Through these comes the promise a few verses later, "Then you shall delight upon Havayah," and the Zohar stresses the word "upon."

והיינו שיהיה הוי' אור א"ס ב"ה נתפס ונקלט בהשגות הנשמות בבחי' פנימית עד שתהיינה מתענגות ונהנות וכו'

That is, that Havayah, the Infinite Light (Or Ein Sof), blessed be He, be grasped and absorbed in the souls' comprehension on the level of the inner, until they delight and take pleasure, etc.

Here "upon Havayah" describes the inner mode: Havayah, the Infinite Light, is grasped and absorbed within the souls' comprehension, so that they delight and take pleasure in it.

כי המושכל הנתפס בהשגת האדם ושכלו הרי השכל וההשגה מקיפים את המושכל⁴⁰ מכל צד והמושכל מלוכש בפנימיותה ובתוך תוכה והרי שכל האדם והשגתו הם למעלה מן המושכל.

For a concept that is grasped in a person's comprehension and intellect: the intellect and the comprehension encompass the concept from every side, and the concept is en clothed in its inner part and within its very core; and so a person's intellect and comprehension are above the concept.

The word "upon" fits because when the mind grasps an idea, it surrounds the idea on every side and holds it within. In that sense the one who knows stands "above" what he knows, and the soul that grasps G-dliness is, as it were, "upon" it.

6 וזהו ענין שרפים עומדים ממעל לו⁴¹ כוי וכמ"ש במ"א. וגם בבחי' מקיף שהוא כענין שנאמר ויצא כברק חצו⁴² שאינו אלא כברק המבריק⁴³ במוחו והשגתו אבל אינו נתפס ונקלט לתוך השגתו ממש.

And this is the meaning of "Seraphim stand above Him," etc., as is explained elsewhere. And also on the level of the encompassing, which is like what is said, "And His arrow shall go forth like lightning": it is only like lightning flashing in his mind and comprehension, but it is not grasped and absorbed into his actual comprehension.

The principle that the grasping mind stands above what it grasps is also the meaning of Isaiah's vision, "Seraphim stand above Him," explained elsewhere. The encompassing mode, by contrast, is like Zechariah's "His arrow shall go forth like lightning": a flash that lights up the mind for a moment but is never grasped and held within the understanding.

7 וזהו ענין לבושי הנשמה שבג"ע להיות צרורה בצרור החיים⁴⁴ כבוד ה' יאספך דהיינו להיות אור א"ס ב"ה מקיף עליו ומלבישו וסובבו מכל צד עד שיהיה נכלל באור א"ס ב"ה ממש בבחי' ביטול ההשגה כוי.⁴⁵

And this is the meaning of the garments of the soul in Gan Eden, that it be "bound up in the bond of life"; "the glory of Havayah shall gather you in": that is, that the Infinite Light (Or Ein Sof), blessed be He, encompass him, clothe him and surround him from every side, until he is subsumed in the Infinite Light, blessed be He, itself, on the level of the nullification (bittul) of comprehension, etc.

In Gan Eden the souls are clothed in "garments," which belong to the encompassing mode: the soul is "bound up in the bond of life," and, in Isaiah's words, "the glory of Havayah shall gather you in." The Infinite Light surrounds the soul on every side until it is wholly absorbed in it, in a bittul in which comprehension itself is set aside.

8 וזהו שא' כבוד הוי' יאספך אחר כי תראה ערום וכסיתו⁴⁶ שהוא בחי' מקיף ולבוש וזהו ענין כבוד שהוא ענין מקיף כמ"ש במ"א.

And this is why it says "the glory of Havayah shall gather you in" after "when you see the naked, that you cover him," which is the level of the encompassing and of a garment. And this is the meaning of "glory," which is a matter of the encompassing, as is explained elsewhere.

Isaiah places "the glory of Havayah shall gather you in" right after "when you see the naked, cover him": the encompassing side of charity, the garment, is answered by an encompassing reward. "Glory" itself denotes an encompassing light, as explained elsewhere.

וזהו ענין מעיין גנים⁴⁷ שכנס"י היא בחי' מעיין המשקה את הגנים להיות המשכת תענוג עליון מאור א"ס ב"ה מההעלם אל הגילוי בג"ע העליון וג"ע התחתון וגילוי זה נמשך ג"כ למטה בנפש האדם.

And this is the meaning of "a fountain of gardens": the Congregation of Israel is the level of a fountain that waters the gardens, so that there be a drawing down of supernal delight from the Infinite Light (Or Ein Sof), blessed be He, from concealment into revelation, in the higher Gan Eden and the lower Gan Eden. And this revelation is also drawn down below, into a person's soul,

This is the meaning of "a fountain of gardens": Knesses Yisrael waters the higher and the lower Gan Eden by drawing supernal delight from the Infinite Light out of concealment into revelation. That revelation is drawn down here below as well, into the soul of each person.

להיות בחי' באר הנובעת ממטה למעלה בקיום מ"ש ואהבת את⁴⁸ ה' אלקיך בכל לבבך ובכל נפשך כו'.⁴⁹

so that there be the level of a well that springs from below upward, in the fulfillment of what is written, "And you shall love Havayah your G-d with all your heart and with all your soul," etc.

In a person's soul it takes the form of a well that springs from below upward. This is the fulfillment of the command "You shall love Havayah your G-d with all your heart and with all your soul."

SECTION 4 • 19-10

Life in the body and the higher well

9 וכמ"ש אליך ה' נפשי אשא⁵⁰ כו' כי אתה בראתה⁵¹ ואתה יצרתה כו' ואתה עתיד ליטלה ממני⁵² כו'

As it is written, "To You, Havayah, I lift up my soul," etc. For "You created it, and You formed it," etc., "and You will in the future take it from me," etc.

The soul's life in the body is framed by the verse "To You, Havayah, I lift up my soul" and by the morning blessing Elokai Neshamah, which says that G-d created and formed the soul and will one day take it back. The soul belongs to G-d; a person only holds it for a time.

ואינה נתונה לאדם אלא כדי שיעור ימי חייו לזאת יהיה בעיניו כל ימי חיי העולם הזה בבחי' בעל כרחך

And it is given to a person only for the measure of the days of his life. Therefore all the days of the life of this world should be, in his eyes, in the manner of “against your will

Since the soul is given to a person only for the span of his life, he should regard all of life in this world in the spirit of the Mishnah in Avos: “against your will you live.” Life in the body is not an end in itself.

אתה חי^{53,54} וכמאן דשדי בתר כתפוי⁵⁵ ואליו ית' לבדו יהיה נושא את נפשו וכל ימי חיי האדם אשר נתלכשה נפשו בגופו בעולם הזה הוא רק

you live,” and like something one casts behind his shoulders; and to Him alone, may He be blessed, shall he lift up his soul. And all the days of a person’s life, in which his soul is encloded in his body in this world, are only

Worldly life should be like something tossed behind one’s shoulders, given no real regard, and the soul should be lifted to G-d alone, as the verse said. The real purpose of the soul’s stay in the body is stated next.

כדי להיות בחי' באר שנובעת מתחת לארץ דייקא שעל ידי שהמים הולכים דרך עפר הארץ הם מתבררים ונעשים צלולים יותר כך הנשמה מתבררת יותר בקיום התומ"צ מעשיות שבכענינים גשמיים

so as to be the level of a well that springs from beneath the earth, specifically. For through the waters’ passing through the dust of the earth, they are refined and become clearer; so too the soul is further refined through fulfilling the Torah and the practical mitzvos, which are in physical matters,

The soul is here only to become a well that springs up from beneath the earth, and the words “beneath the earth” are precise. Just as water is filtered and clarified by passing through the soil, the soul is refined by keeping the Torah and the practical mitzvos, which are done with physical things.

וגם ע"י תגבורת כח נפש האלקית על נפשה הבהמית לאכפאי⁵⁶ ולא הפכא⁵⁷ חשוכא לנהורא כ"י ואי לזאת חומריות הגוף וגשמיות העוה"ז אינו אלא בבחינת מעבר לנשמה ועיקר דביקותה תהיה בשרשה באלקים חיים

and also through the strengthening of the power of the G-dly soul over its animal soul, to subdue, and to transform darkness into light, etc. And accordingly, the coarseness of the body and the physicality of this world are only in the manner of a passageway for the soul, and its main cleaving shall be in its root, in the living G-d.

It is also refined when the G-dly soul masters the animal soul, subduing the other side and turning darkness into light, in the Zohar’s terms. The body’s coarseness and the world’s physicality are therefore only a passage the soul goes through, while its true attachment stays with its root in the living G-d.

(עו"ל שכנפש ג"כ ימצא ב' בחי' מעיין ובאר וכנז' ע"פ ויחפרו עבדי יצחק⁵⁸ הנ"ל מה שמתבונן בעומק מחשבתו בגדולת אור א"ס ב"ה בק"ש ותפלה זהו בחי' נהר יוצא מעדן⁵⁹ חו"ב תרין ריעין כו')

(One may further say that in the soul too there are found the two levels of fountain and well, as mentioned on the verse "And Yitzchak's servants dug," cited above: what a person contemplates in the depth of his thought on the greatness of the Infinite Light (Or Ein Sof), blessed be He, during the Shema and prayer is the level of "a river goes out of Eden," Chochmah and Binah, "two companions," etc.;

A parenthetical gloss adds that the soul itself contains both a fountain and a well, as explained in the discourse on the wells of Yitzchak's servants. Deep contemplation of G-d's greatness during the Shema and prayer is the "river that goes out of Eden," which is Chochmah and Binah, the "two companions" of the Zohar that never part.

והוא משקה את הג"ן סדרים דאורייתא הוא עסק התורה שעוסק אח"כ ד' אמות של הלכה⁶⁰ כו' שיומשך בהתורה מבחי' תענוג עליון וזהו ענין על תפילתי שתהא סמוכה למטתי⁶¹

and it waters the fifty-three (gan) sections of the Torah, which is the study of Torah that he engages in afterward, "the four cubits of halachah," etc., so that [light] from the level of supernal delight be drawn into the Torah. And this is the meaning of "about my prayer, that it be close to my bed,"

That river waters the gan, "garden," whose letters add up to fifty-three, the number of the sections of the Torah: it is the Torah study that follows prayer, the "four cubits of halachah" that the Talmud calls G-d's place in His world. Prayer brings supernal delight into the Torah one then learns, and the gloss reads Abba Binyamin's wish in the Talmud, that his prayer be "close to his bed," in this light.

כדי שיהי' עסק התורה אחר התפלה להיות קולך ערב כמ"ש במ"א בביאור ע"פ יונתי בחגוי הסלע⁶² כו' וזהו ענין מעין גנים. וכמ"ש בזו"ג (דרצ"ח א') דמעין גנים זהו ענין ונהר יוצא מעדן.⁶³

so that the study of Torah be after prayer, so that "your voice is sweet," as is explained elsewhere in the explanation on the verse "My dove, in the clefts of the rock," etc. And this is the meaning of "a fountain of gardens." And as is written in the Zohar, Part III) (page 298a), that "a fountain of gardens" is the meaning of "and a river goes out of Eden."

Learning right after prayer makes one's voice "sweet," in the words the Song of Songs says to the dove in the clefts of the rock, as the discourse on that verse explains; this is the "fountain of gardens." The Zohar, too, places the fountain of gardens together with the river that goes out of Eden.

וענין באר היינו ע"ד המבואר ע"פ יונתי הנ"ל בענין יונתי כשהיא בחגוי הסלע עז"נ הראיני את מראיך שזהו בחי אור חוזר אשר ע"ז אמרו במקום שבע"ת עומדים צדיקים גמורים⁶⁴ אין יכולים לעמוד דמשכין ליה בחילא יתיר.

And the matter of the well is along the lines of what is explained on the verse "My dove" mentioned above, on the matter of "my dove" when she is in the clefts of the rock, of which it is said, "Let me see your countenance": that this is the level of returning light (or chozer), of which they said, "In the place where penitents stand, the perfectly righteous cannot stand," for they draw it with greater strength.

The well corresponds to the dove "in the clefts of the rock," to whom it is said, "Let me see your countenance": returning light (or chozer), light that rises from below. This is the strength of penitents, who, the Talmud says, stand where the perfectly righteous cannot, because they draw the light with greater force.

10 וכך הוא בחי באר דנביע מתתא לעילא ולכן הוא למעלה מבחי מעין גנים כו' עד שהיא בחינת מים חיים ממש שלמעלה מבחינת ונהר יוצא כו' כמ"ש במ"א בד"ה ששים המה מלכות.⁶⁵

And so it is with the level of a well, which springs from below upward; and therefore it is above the level of "a fountain of gardens," etc., to the point that it is the level of actual "living waters," which is above the level of "and a river goes out," etc., as is explained elsewhere in the discourse beginning "There are sixty queens."

The well, which springs from below upward, therefore stands higher than the "fountain of gardens." It is truly "living waters," above even the river that goes out of Eden, as explained in the discourse on "There are sixty queens."

א"נ אף שהנהר הוא ג"כ בחי כנ"ל בענין מים גנים עכ"ז הבאר שהוא ממטה למעלה יש בו בחינה עליונה יותר כנ"ל בענין שבעלי תשובה כו' וצ"ל כל ימיו בתשובה.⁶⁶

Alternatively: although the river too is a [lofty] level, as mentioned above in the matter of the waters of the gardens, nevertheless the well, which is from below upward, has in it a higher level, as mentioned above in the matter that penitents, etc. And all his days must be in teshuvah (return).

An alternative explanation: the river too is a lofty level, as explained above about the fountain that waters the gardens, yet the well, rising from below, has something higher still, like the advantage of penitents over the perfectly righteous. That is why, as the Talmud teaches, a person must spend all his days in teshuvah.

וזהו ענין ודברתם אל הסלע ונתן מימיו⁶⁷ שע"ז נאמר עלי באר⁶⁸ כו' והיינו ממש כענין הראיני את מראיך⁶⁹ דיונתי בחגוי הסלע כו':

And this is the meaning of "And you shall speak to the rock, and it shall give forth its water," of which it is said, "Spring up, O well," etc. And this is exactly like the matter of "Let me see your countenance" said of "my dove in the clefts of the rock," etc.

This is the meaning of the command to Moshe, "Speak to the rock, and it shall give forth its water," the water of which Israel sang, "Spring up, O well." It is the same as the dove in the clefts of the rock whose countenance is longed for: light that rises from below.

SECTION 5 • 11-13

Digging and delving; Yaakov the prince

11 ב אך להיות גילוי בחי' באר זו צריך להיות חפרוה כרוה⁷⁰ חפירה וכריה היא להשליך את עפר הארץ הסותמים את פי הבאר אלא שחפירה הוא להשליך את רגבי הארץ הגסים וכריה היא להשליך הצרורות וחול הדק.

2. However, for this level of a well to be revealed, there must be "dug it, delved it." Digging and delving are casting away the dust of the earth that blocks the mouth of the well; except that digging is casting away the coarse clods of earth, and delving is casting away the pebbles and the fine sand.

The second section turns to how the well is uncovered: the verse says the princes "dug it" and "delved it." Both mean clearing away the earth that blocks the well's mouth, but digging removes the coarse clods, while delving removes the pebbles and fine sand that remain.

12 וכך צריך להעביר כל המסתירים ומכסים על האהבה המסותרת ולאכפיא לסט"א הן באיסור להיות סור מרע כו'

And so one must remove everything that hides and covers the hidden love, and subdue the sitra achra (the other side): whether in what is forbidden, to "turn away from evil," etc.;

In the soul, the earth that blocks the well is whatever hides and covers the hidden love of G-d within it. Removing it means subduing the sitra achra, first in what is forbidden, by turning away from evil.

והן בהיתר קדש עצמך כמותר לך⁷¹ ובטל רצונך מפני רצונו⁷² והן בקיום המצות להתחזק בלימוד התורה יותר מהרגילות וליתן צדקה יותר

or in what is permitted, “sanctify yourself in what is permitted to you,” and “nullify your will before His will”; or in fulfilling the mitzvos, to strengthen oneself in Torah study more than one’s habit and to give charity beyond

It applies also to what is permitted, as the Talmud says, “Sanctify yourself in what is permitted to you,” and as the Mishnah says, “Nullify your will before His will.” And it applies to the mitzvos themselves: studying more Torah than one is used to and giving more charity than comes naturally.

מטבעו וכיוצא בהן שכל הדברים האלה וכיוצא בהן הן בחי' חפירה וכריה להעביר כחות החומריות שמצד הקליפה ולבטלן בבחינת ביטול לגמרי בטל רצונך כו'

his nature, and the like. For all these things and the like are precisely the levels of digging and delving: to remove the powers of coarseness that come from the side of kelipah and to nullify them in complete self-nullification (bittul), “nullify your will,” etc.,

All these efforts are the digging and delving. They clear away the coarse forces that come from kelipah and nullify them completely, in the spirit of “nullify your will.”

כדי לגלות מצפוני האהבה מההעלם אל הגילוי (וב' בחי' אלו חפירה וכריה לעשותה בבחי' באר זהו כמו ענין המבואר ע"פ לא תהיה משכלה ועקרה בארצך.⁷³

in order to reveal the hidden recesses of the love, from concealment into revelation. (And these two levels, digging and delving, to make it into the level of a well, are like the matter explained on the verse “None shall miscarry or be barren in your land”:

The purpose is to bring the hidden love out of concealment into revelation. A parenthetical gloss links the two stages to a discourse on the verse “None shall miscarry or be barren in your land.”

ענין אפילו בית ולד אין לה⁷⁴ כו' והנה העצה לעשות כלי ריקן הוא כמ"ש לב נשבר ונדכה⁷⁵ כו'. וזהו בחי' חפירה כו' אך עוד צריך הוא שלא יטה לבו אפילו לדברים המותרים להיות מקושר בהם כו' ע"ש.

the matter of “she did not even have a womb,” etc. And the counsel for making an empty vessel is as it is written, “a broken and crushed heart,” etc.; and this is the level of digging, etc. But he must further not incline his heart even to permitted things, to be bound up in them, etc.; see there.

The gloss recalls the Talmud’s saying about Sarah, that she “did not even have a womb,” and explains that to become an empty vessel, ready to receive, one needs “a broken and crushed heart”: this is the digging. Beyond that, one must not let his heart incline even toward permitted things so as to become bound up in them.

וזהו בחינת כריה להשליך הצרורות וחול הדק ועייז יתגלה מצפון האהבה בחינת ותתפלל חנה על⁷⁶
ה' כו' ע"ש וזהו פי' וענין עלי באר)

And this is the level of delving, casting away the pebbles and the fine sand. And through this the hidden recess of the love will be revealed, the level of "And Channah prayed upon Havayah," etc.; see there. And this is the meaning and the matter of "Spring up, O well."

Freeing the heart even from attachment to permitted things is the delving, the removal of the pebbles and fine sand. Then the hidden love is revealed, as when Channah "prayed upon Havayah," and this is the meaning of "Spring up, O well."

ובחי' חפירה וכריה זו נעשה ע"י בחי' שרים ונדיבי עם⁷⁷ שרים הם האבות⁷⁸ ובחיר האבות הוא יעקב.

And this level of digging and delving is brought about through the level of "princes" and "nobles of the people." The "princes" are the Patriarchs, and the choicest of the Patriarchs is Yaakov,

This digging and delving is done by the "princes" and "nobles of the people" of the verse. The princes are the Patriarchs, and the choicest of them is Yaakov.

כענין ואלקי יעקב בתוספת וי"ו המחבר כו' שיעקב הוא הכולל כל בחי' האבות כי ביעקב נאמר

as in the matter of "and the G-d of Yaakov," with the addition of the connecting vav, etc.: for Yaakov is the one who includes all the levels of the Patriarchs. For of Yaakov it is said,

In the phrase "the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov," only Yaakov's name has the connecting letter vav, "and," a sign that Yaakov joins and includes the qualities of all the Patriarchs. This is borne out by what was said to Yaakov when he was named Yisrael.

כי שרית⁷⁹ לשון שררה וממשלה עם אלקים הוא ענין הצמצום כי הנה אני הוי' לא שנית⁸⁰ ואין עוד מלבדו⁸¹ וכולא קמיה כלא⁸² כו'.

"For you have striven (sarisa)," an expression of rulership and dominion, "with Elokim," which is the matter of the tzimtzum (contraction). For "I, Havayah, have not changed," and "there is none else besides Him," and "all before Him is as nothing," etc.

In "For you have striven (sarisa) with Elokim," sarisa is read as rulership, from sar, a prince, and Elokim as the Name of the tzimtzum, the concealment of G-d's light. In truth G-d does not change, there is none besides Him, and all before Him is as nothing; only through the concealment of Elokim does anything else appear to exist.

13 ומה שנראה העולם ליש ודבר נפרד הוא ע"י בחי' שם אלקים המצמצם ומסתיר גילוי אלהותו ית' להיות עולם המעלים כו'

And that the world appears as an existent thing (yesh) and a separate entity is through the level of the Name Elokim, which contracts and hides the revelation of His G-dliness, may He be blessed, so that there be a world (olam), which conceals (ma'alim), etc.

The world seems to be a real, independent existence only because of the Name Elokim, which contracts and hides the revelation of G-dliness. The Hebrew word for world, olam, is read as related to he'elem, concealment: a world is by definition what conceals.

ויעקב הוא בחינת שר ומושל על בחי' אלקים שלא יסתיר ויעלים כו' כמ"ש והיה הוי' לי לאלקים⁸³ כו'

And Yaakov is the level of a prince and ruler over the level of Elokim, so that it not hide and conceal, etc., as it is written, "And Havayah shall be my Elokim," etc.,

Yaakov is a "prince" who rules over Elokim, so that its concealment no longer hides G-d. This is the sense of his vow, "Havayah shall be my Elokim": Havayah, G-d as He transcends the world, is to be present for Yaakov even through Elokim, the Name of concealment.

כמ"ש במ"א ועם אנשים⁸⁴ הם המלאכים כמ"ש באברהם וירא והנה שלשה אנשים נצבים עליו⁸⁵ שבאו ג' מלאכים בשביל ג' שליחות.

as is explained elsewhere. "And with men": these are the angels, as is written of Avraham, "And he looked, and behold, three men were standing over him"; for three angels came for three missions.

The verse goes on, "and with men," and these "men" are angels, just as the three "men" who appeared to Avraham were angels. Three came because each had a single mission.

לפי שאין מלאך א' יכול לעשות שתי שליחות כי המלאך הוא שליח ההשפעה שהוא בחי' כלי שבו

For one angel cannot carry out two missions, since the angel is the messenger of the flow (hash-pa'ah), being the level of a vessel in which

An angel cannot carry out two missions, because an angel is only a messenger for the flow of influence from above. He is a vessel through which that flow passes.

ועל ידו עוברת ההשפעה ואין כח בכלי שלו לסבול ולהגביל שתי שליחות שהן שתי השפעות

and through which the flow passes; and its vessel has no power to bear and contain two missions, which are two flows,

A vessel holds only what fits its measure, so an angel cannot bear and contain two missions, which would be two separate flows.

כי הם מביייע שנאמר ומשם יפרד⁸⁶ שכל דבר הוא ענין בפני עצמו וביעקב כתיב וישר אל מלאך ויוכל^{87,88} (בהושע סי' י"ב ה')

for they are from Beriah, Yetzirah and Asiyah, of which it is said, "And from there it divided," where each thing is a matter of its own. And of Yaakov it is written, "And he strove (vayasar) with an angel, and prevailed" (in Hosea, chapter 12, [verse] 5);

Angels belong to Beriah, Yetzirah and Asiyah, the worlds of which the verse about the river of Eden says, "from there it divided": there each thing stands apart as a matter of its own. Of Yaakov, however, Hosea says that he "stroved (vayasar)" with an angel and prevailed.

וארז"ל (חולין צ"ב א') שיעקב נעשה שר למלאך כי יעקב הוא גופא דאורייתא וכמ"ש הקל קול יעקב⁸⁹ ויקם עדות ביעקב⁹⁰ כו'.

and our Sages, of blessed memory, said (Chullin 92a) that Yaakov became a prince over the angel. For Yaakov is the body of the Torah (gufa de'oraysa), as it is written, "The voice is the voice of Yaakov," and "He established a testimony in Yaakov," etc.

The Talmud in Chullin reads the verse to mean that Yaakov became a sar, a prince, over the angel. He could do so because Yaakov is the "body of the Torah," as in "The voice is the voice of Yaakov" and "He established a testimony in Yaakov," where the testimony is the Torah.

ועל התורה נאמר אחת דבר אלקים שתים זו שמענו⁹¹ וכפטיש יפוצץ סלע⁹² מקרא אחד מתחלק⁹³ כו'

And of the Torah it is said, "One thing G-d has spoken; two things have we heard," and "like a hammer that shatters a rock": one verse divides, etc.;

The Torah is not like an angel's single mission: "One thing G-d has spoken, two things have we heard," and "like a hammer that shatters a rock." As the Talmud explains, just as a hammer's blow sends out many sparks, a single verse yields many meanings.

כי אורייתא מחכמה נפקת והיא חכמתו ית' דאיהו וגרמוהי חד שהכל נכלל בבחינת אחדות לכן דבור התורה אפילו פסוק אחד או הלכה א' כו'

for "the Torah comes forth from Chochmah (wisdom)," and it is His Chochmah, may He be blessed, of which "He and His vessels are one" (ihu vegarmohi chad), where everything is included in the level of oneness. Therefore the speech of the Torah, even one verse or one halachah, etc.,

The reason is that the Torah comes from Chochmah, G-d's wisdom, which is one with Him ("He and His vessels are one"), so that everything in it is held in unity. Therefore every word of Torah, even a single verse or a single halachah, contains the whole Torah.

כולל כל התורה כולה. משא"כ המלאכים שלא ניתן להם התורה ע"כ אין כח במלאך לסבול ולקבל שני שליחות

includes the entire Torah. This is not so with the angels, to whom the Torah was not given; therefore an angel has no power to bear and receive two missions.

Angels were not given the Torah and lack this unity, so an angel can bear only one mission at a time. Yaakov, the body of the Torah, can therefore rule over the angel.

(ועמ"ש מזה בד"ה כנשר יעיר⁹⁴ דגבי מתן תורה נאמר רואין את הנשמע ושומעין את הנראה שאין התחלקות בין ראייה לשמיעה לפי שהתורה מחכמה עילאה נפקת שאין שם התחלקות המדרגות כי הוא למעלה מעולם הפירוד והנה איתא ברע"מ פ' פינחס)

(And see what is written about this in the discourse beginning "As an eagle stirs up [its nest]": that concerning the Giving of the Torah it is said, "They saw what is heard and heard what is seen," for there is no division between sight and hearing, since the Torah comes forth from supernal Chochmah, where there is no division of levels, for it is above the world of separation. Now, it is found in the Raaya Mehemna, Parshas Pinchas)

A parenthetical gloss refers to the discourse on "As an eagle stirs up its nest," which explains that at the Giving of the Torah Israel "saw what is heard and heard what is seen." Sight and hearing were not divided, because the Torah comes from supernal Chochmah, above the world of separation where levels divide.

(דרכ"ט ע"ב) וכפטיש יפוצץ סלע ודא סלע דאתמר ביה⁹⁵ ודברתם אל הסלע לעיניהם ונתן מימיו^{96,97} וכמארז"ל שנה עליו פרק אחד

(page 229b): "like a hammer that shatters a rock," and this is the rock of which it is said, "And you shall speak to the rock before their eyes, and it shall give forth its water"; and as our Sages, of blessed memory, said, "Recite one chapter over it."

The Raaya Mehemna on Pinchas reads the rock that the hammer shatters as the rock Moshe was told to speak to, and the Sages say that speaking to it meant reciting a chapter of Torah over it. The rock gives its water through words of Torah.

וזהו ענין חפרוה שרים⁹⁸ בחי קול יעקב שע"י נעשה בחי באר מים חיים דהיינו כמ"ש ונתן מימיו כו'

And this is the meaning of "princes dug it": the level of "the voice of Yaakov," through which there comes to be the level of a well of living waters, namely, as it is written, "and it shall give forth its water," etc.

This is "princes dug it": the princes dig the well with the "voice of Yaakov," the voice of Torah. Through it the well of living waters is opened, as in "and it shall give forth its water."

(ועיין בזח"א ד"ו סע"ב ח"ב דס"ד ב' ועיין עוד ח"ג דרמ"ט ב' רע"ט ב' ובלק"ת פ' חקת)

(And see the Zohar, Part I, page 6, end of side b; Part II, page 64b; and see further Part III, page 249b and 279b; and the Likkutei Torah of the Arizal, Parshas Chukas.)

The parenthesis lists further passages: in the Zohar, on Moshe's staff with which he struck the rock, on the lower rock that brings forth water by the power of the higher "rock," on the rock struck twice, and on the rock of Moshe that was meant to be spoken to; and the Arizal's Likkutei Torah on Parshas Chukas.

והנה מדתו של יעקב הוא בחינת רחמנות ועמ"ש מזה לקמן סד"ה מי מנה עפר יעקב⁹⁹ וע"ז נאמר ליעקב אשר פדה את אברהם¹⁰⁰ הוא גילוי אהבה שבו

Now, the attribute of Yaakov is the level of compassion (and see what is written about this below, at the end of the discourse beginning "Who has counted the dust of Yaakov"), and of this it is said, "to Yaakov, who redeemed Avraham": the revelation of the love that is within him.

Yaakov's attribute is compassion, as explained later in the discourse on "Who has counted the dust of Yaakov." Isaiah's phrase "Yaakov, who redeemed Avraham" is read as Yaakov bringing out into the open the love, Avraham's attribute, that lies within.

ועל ידו נעשה בחי' חפירה וכרייה לבאר הנובעת ממטה למעלה מההעלם אל הגילוי (וז"ש בזח"א ויצא קנ"ב א' ויעקב בלחודוי¹⁰¹ כו' ע"ש).

And through him there comes about the level of digging and delving for the well that springs from below upward, from concealment into revelation (and this is what is written in the Zohar, Part I, Vayetzei, 152a, "And Yaakov alone," etc.; see there).

Through Yaakov's compassion the well is dug and delved, so that love springs from below upward, out of concealment into revelation. The Zohar on Vayetzei says that Yaakov by himself needed no other help, for he was the perfection of the Patriarchs.

ועד"ז נתקנו כל סדר התפלה שהוא לעורר את האהבה מההעלם אל הגילוי ע"י שישים אל לבו להתבונן בברוך שאמר והיה העולם¹⁰² איך שאמר מאמר אחד בלבד והיה העולם בבחי' ממלא כל עלמין וסובב כל עלמין כו'

And in this way the entire order of prayer was instituted, which is to arouse the love from concealment into revelation: through his setting his heart to contemplate "Blessed is He who spoke and the world came to be," how He spoke one utterance alone and the world came to be, on the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc.;

The whole order of prayer was arranged to arouse this love. It begins with Baruch She'amar, where one contemplates how a single utterance brought the world into being, through the light that fills all worlds and the light that encompasses them.

ואיך שהאופנים ברעש גדול¹⁰³ כוי וצבא השמים לך משתחווים¹⁰⁴ השתחוּו לא נא' אלא משתחווים שתמיד משתחווים כוי.

and how “the Ofanim, with a great noise,” etc.; and “the host of heaven bow down to You”: it does not say “bowed down” but “bow down,” for they bow down always, etc.

It continues with the Ofanim, who rise “with a great noise,” and with the verse “the host of heaven bow down to You.” The verse says “bow down,” not “bowed down,” because their bowing never stops.

ואח”כ אומרים אב הרחמן רחם נא עלינו¹⁰⁵ במדתו של יעקב שלא להיות גשמיות הגוף והעולם מסתירים ומעלימים עליו ויהיה גילוי האהבה למטה כמו למעלה:

And afterward we say, “Merciful Father, have mercy upon us,” with the attribute of Yaakov: that the physicality of the body and of the world not hide and conceal over him, and that the revelation of the love be below as it is above.

After this contemplation comes the plea “Merciful Father, have mercy upon us,” an appeal to the attribute of Yaakov. It asks that the physicality of the body and the world not conceal G-d from a person, so that the love be revealed below as it is above.

SECTION 6 • ¶14-16

The living waters of Torah

14 ג והנה מן הבאר הזאת ע”י חפירה זו נעשה גילוי בחי' מים חיים שהוא קיום יותר מבחי' אהבה כרשפי אש¹⁰⁶ בהתלהבות התפלה ע”י התבוננות כוי שאחר התפלה חולפת ועוברת כוי

3. Now, from this well, through this digging, there comes about the revelation of the level of living waters, which is more lasting than the level of love like fiery flames (rishpei esh) in the fervor of prayer through contemplation, etc., which after prayer passes and goes away, etc.

The third section: the digging of the well reveals “living waters,” a love more lasting than the fiery love of prayer. Love like fiery flames, kindled by contemplation in prayer, flares up and then passes once prayer is over.

אבל בחיי מים הם המשכות אהבה שאין לה הפסק וזו היא מעלת אברהם אוהבי¹⁰⁷ איש החסד זכור אב
נמשך אחריו כמים

But the level of water is flows of a love that has no interruption. And this is the virtue of Avraham, “who loves Me,” “the man of kindness”: “Remember the father, who was drawn after You like water.”

Water, by contrast, flows on without interruption, and this is Avraham’s quality: Isaiah calls him “Avraham who loves Me,” and he is the man of kindness. The prayer for rain says of him, “Remember the father, who was drawn after You like water.”

(וזהו ליעקב אשר פדה את אברהם¹⁰⁸ דוקא וע’ ברבות וירא פמ”ח אתה אמרת יוקח נא מעט מים¹⁰⁹
חייך שאני פורע לבניך¹¹⁰ כו’ עלי באר^{111, 112, 113, 114, 115, 116, 117} כו’ וע”ש ג”כ ס”פ נ”ד.

(And this is “to Yaakov, who redeemed Avraham,” specifically. And see Midrash Rabbah on Vayeira, chapter 48: “You said, ‘Let a little water be brought’; by your life, I will repay your children,” etc., “Spring up, O well,” etc. And see there also, at the end of chapter 54.

A gloss explains that this is why Yaakov is said to have redeemed Avraham specifically: Yaakov’s digging brings out Avraham’s water-like love. The Midrash on Vayeira says that because Avraham offered his guests “a little water,” G-d repays his children with water, including the well of “Spring up, O well,” and near the end of chapter 54 the water rises for Avraham’s flock, a sign that the well would rise for his children.

וע’ עוד מענין עלי באר ברבות חיי שרה פ”ס בשלח פכ”ה ר”פ במדבר שלח לך ר”פ י”ז ובפ’ חקת ובפ’
עקב בפסוק שמע ישראל אתה עובר היום¹¹⁸ ובקהלת רבה ס”פ שלח לחמך¹¹⁹ ע”פ המים).

And see further on the matter of “Spring up, O well” in Midrash Rabbah: Chayei Sarah, chapter 60; Beshalach, chapter 25; the beginning of Bamidbar; Shelach Lecha, the beginning of chapter 17; and in Parshas Chukas; and in Parshas Eikev, on the verse “Hear, O Israel, you are crossing today”; and in Koheles Rabbah, at the end of “Send your bread upon the waters.”)

The gloss lists more Midrashim on “Spring up, O well”: in Midrash Rabbah on Chayei Sarah, Beshalach, Bamidbar, Shelach and Chukas, on Eikev, and in Koheles Rabbah. Midrash Rabbah on Chukas, for example, says the well was given in the merit of the Patriarchs, who are called “princes.”

והיינו לפי שהם מים חיים שמקבלים מחכמה שנק’ חיים כי החכמה תחיה¹²⁰ באור פני מלך חיים¹²¹

And this is because they are living waters, which receive from Chochmah (wisdom), which is called “life,” for “Chochmah gives life,” “in the light of the King’s countenance is life”:

These waters are “living” because they come from Chochmah, which is called life, as in “wisdom gives life” and “in the light of the King’s countenance is life.”

דהיינו בחי' ביטול כח מ"ה [וכמ"ש במ"א ע"פ ושאתם מים בששון¹²² בענין ניסוך המים בחג איך שהיא בחי' אהבה שלמעלה מרשפי אש וכמשל הבן כשהוא אצל אביו ממש כו'.

that is, the level of self-nullification (bittul), koach mah (the power of "what") [as is explained elsewhere on the verse "And you shall draw water with joy," concerning the water libation on the Festival: how it is the level of a love that is above fiery flames, like the analogy of a son when he is actually with his father, etc.

Chochmah is koach mah, "the power of 'what,'" the self-nullification of one who feels he is nothing. A bracketed gloss refers to the discourse on "And you shall draw water with joy," about the water libation on Sukkos, which describes a love above fiery flames, like that of a son who is right beside his father.

15 ובמ"א מבואר שזהו בחי' כהן גדול חסד דאבא אהבה בבחי' ביטול] וגילוי זה כנפשו של האדם הוא ע"י העסק בתורה דאורייתא מחכמה נפקת בחי' ביטול

And elsewhere it is explained that this is the level of the High Priest, the Chesed (kindness) of Abba, a love in the manner of self-nullification (bittul).] And this revelation in a person's soul comes through occupation with the Torah, for "the Torah comes forth from Chochmah (wisdom)," the level of bittul;

The bracket begun in the previous paragraph closes with another explanation: this water-like love is the level of the High Priest, the Chesed of Abba (Chochmah), a love rooted in bittul. Such love is revealed in a person's soul through Torah study, because the Torah comes from Chochmah, the level of bittul.

ולכן נמשך ממנה גילוי זה כנפש האדם בבחי' ולא תחללו¹²³ כו' שלא לדחוק רגלי השכינה¹²⁴ ואשים דברי בפ"ך¹²⁵ כו',

and therefore this revelation is drawn from it into a person's soul in the manner of "And you shall not profane," etc., not to "push away the feet of the Shechinah (Divine Presence)," and "I have put My words in your mouth," etc.

From the Torah this bittul is drawn into the soul in the spirit of "You shall not profane My holy Name": care not to "push away the feet of the Shechinah," as the Talmud says of one who sins in secret. It is also the sense of "I have put My words in your mouth," G-d's words placed in a person's mouth through the Torah.

ולכן בפי קדש לי¹²⁶ שהוא ח"ע נאמר ולזכרון בין עיניך¹²⁷ דהיינו שאין הפסק להאהבה כבאר מים חיים שנובעים תמיד

And therefore in the section "Sanctify to Me," which is the higher Chochmah (Chochmah Ila'ah), it is said, "and for a remembrance between your eyes": that is, that the love has no interruption, like a well of living waters that spring forth constantly;

This is why the tefillin section "Sanctify to Me," associated with the higher Chochmah, says "and for a remembrance between your eyes." A remembrance that is always before one's eyes is a love that never stops, like a well of living water that flows constantly.

והיינו ע"י מ"ש אח"כ למען תהיה תורת ה' בפ"ך וכמ"ש בספרי פ' ואתחנן לפי שהוא אומר ואהבת את¹²⁸ ה' איני יודע באיזה צד אוהבים את הקב"ה ת"ל¹²⁹ והיו הדברים האלה¹³⁰ כו'

and this is through what is written afterward, "so that the Torah of Havayah be in your mouth." And as is written in the Sifrei, Parshas Va'eschanan: "Since it says, 'And you shall love Havayah,' I do not know in what way one loves the Holy One, blessed be He; the verse teaches, 'And these words shall be,' etc.,

The same verse goes on, "so that the Torah of Havayah be in your mouth": the constant love comes through the Torah. The Sifrei on Va'eschanan makes the same point: after the command to love G-d, the verse "And these words shall be upon your heart" tells how one comes to love Him.

שמתוך כך אתה מכיר את הקב"ה והיינו לפי כי החכמה שהיא התורה היא בחינת ראייה והאהבה הנמשך מבחי' ראייה היא בבחי' ביטול והיא למעלה מבחי' אהבה הנמשכת מבחי' שמיעה שהיא מרחוק והיא בחי' רשפי אש¹³¹ כו'

for through this you come to know the Holy One, blessed be He." And this is because Chochmah, which is the Torah, is the level of sight, and the love drawn from the level of sight is in the manner of bittul; and it is above the level of the love drawn from the level of hearing, which is from afar and is the level of fiery flames, etc.

Through the words of Torah one comes to know G-d. The Torah is Chochmah, which is like sight, and love that comes from seeing is a love of bittul, higher than love that comes from hearing, which knows its object only from afar and burns like fiery flames.

[ועמ"ש במ"א סד"ה מי כה' אלקינו המגביהי לשבת המשפילי לראות.¹³² לראות בחי' ראייה והתגלות אור א"ס ב"ה כו' והיינו ע"י התורה כו' ע"ש].

[And see what is written elsewhere, at the end of the discourse beginning "Who is like Havayah our G-d, who is enthroned on high, who looks down low to see": "to see," the level of sight and the revelation of the Infinite Light (Or Ein Sof), blessed be He, etc., and this is through the Torah, etc.; see there].

A bracket refers to the end of the discourse on "Who is like Havayah our G-d" in Torah Ohr, where "to see" is read as the sight and revelation of the Infinite Light that comes through the Torah.

16 וגילוי בחי' מים חיים של התורה נמשך מהבאר ההיא שנובעת מתחת לארץ הוא בחי' המצות המלוכשים בענינים הגשמיים כי כל התורה הוא פי'

And the revelation of the level of the living waters of the Torah is drawn from that well which springs from beneath the earth, which is the level of the mitzvos enclothed in physical matters; for the whole Torah is the explanation

The living waters of Torah flow from the well that springs from beneath the earth, which is the mitzvos enclothed in physical things. The whole Torah is, after all, the explanation of the mitzvos.

וביאר המצות כמ"ש במ"א, ומן הבאר ההיא נובעים מים חיים של התורה להיות בבחי' ביטול ולא תחללו¹³³ את שם קדשי ואשים דברי בפך¹³⁴ כו'

and elucidation of the mitzvos, as is explained elsewhere. And from that well spring the living waters of the Torah, so as to be in the manner of self-nullification (bittul), "And you shall not profane My holy Name," and "I have put My words in your mouth," etc.

From the well of the mitzvos, then, flow the living waters of Torah, bringing bittul: care not to profane G-d's holy Name, and G-d's words placed in a person's mouth.

וע"ז נאמר ביום ההוא יצאו¹³⁵ מים חיים מירושלים חצים אל הים הקדמוני כי מים חיים של התורה המלוכשת בגשמיות יומשכו ממטלמ"ע אל הים הקדמוני והים הקדמוני יהיה בבחי' מקבל מבחי' מים חיים שלמטה.^{136, 137, 138, 139, 140}

And of this it is said, "On that day living waters shall go out from Jerusalem, half of them toward the eastern sea": for the living waters of the Torah, which is enclothed in physicality, will be drawn from below upward to the eastern sea, and the eastern sea will be in the position of a recipient from the level of the living waters below.

Zechariah prophesies that "living waters shall go out from Jerusalem, half of them toward the eastern sea." The word for eastern, kadmoni, also means "earlier," and the point is a reversal: the Torah enclothed in physical things will flow from below upward to this sea, and the sea will receive from the living waters below.

SECTION 7 • ¶17

G-d hears; the mechokek and the staffs; the arousal from above

17 והענין כמ"ש אז נדברו¹⁴¹ כו' ויקשב ה' וישמע כו'. ולכאורה אינו מובן מה צריך הקב"ה לשמיעת התורה שלמטה והלא תורה מאתו תצא.¹⁴²

And the explanation is as it is written, "Then they spoke," etc., "and Havayah listened and heard," etc. At first glance this is not understood: what need has the Holy One, blessed be He, to hear the Torah below? Surely "Torah goes forth from Him"!

The rising of the Torah's waters is explained through Malachi's verse: when those who fear G-d speak with one another, "Havayah listened and heard." The question is obvious: why would G-d need to hear the Torah learned below, when the Torah comes from Him in the first place?

אלא הענין כי הנה הקב"ה נקי לפעמים בחי' ממכ"ע (ועיין זח"ב בשלח מ"ו א' ובמק"מ שם).

But the explanation is that the Holy One, blessed be He, is sometimes called the level of the light that fills all worlds (memalei kol almin) (and see the Zohar, Part II, Beshalach, 46a, and the Mikdash Melech there).

The answer is that "the Holy One, blessed be He" sometimes denotes the light that fills all worlds, the light that enters each world according to its measure. The text refers to the Zohar on Beshalach and its commentary, the Mikdash Melech, for this usage.

והנה התורה של העוה"ז לפי שהיא מלובשת בענינים גשמיים שרשה מאד נעלה כו' ולכן היא ממשכת כח החיות מאור א"ס ב"ה מלמעלה מעלה מבחינת סובב כל עלמין לבחי' ממכ"ע ויקשב ה' וישמע כו'.

Now, the Torah of this world, because it is enclothed in physical matters, has a very lofty root, etc.; and therefore it draws the power of life-force from the Infinite Light (Or Ein Sof), blessed be He, from the highest heights, from the level of the light that encompasses all worlds (sovev kol almin), to the level of the light that fills all worlds: "and Havayah listened and heard," etc.

The Torah of this world, enclothed in physical matters, has a very lofty root, so it draws life-force from the Infinite Light far above, from the light that encompasses all worlds, down to the light that fills them. That is how G-d, as the light that fills the worlds, "listens and hears" the Torah below: He receives from it.

ועיין מזה בזח"ב ס"פ ויקהל (דרי"ז ע"א) וזהו ענין במחוקק במשענותם^{143, 144} וכמ"ש ע"פ אם בחקתי תלכו¹⁴⁵ (עיין לעיל פי בחקתי ד"ה מבואר בע"ה)

And see about this in the Zohar, Part II, at the end of Parshas Vayakhel (page 217a). And this is the meaning of "with the mechokek (lawgiver), with their staffs," as is explained on the verse "If you walk in My statutes" (see above, Parshas Bechukosai, the discourse beginning "It is explained in Etz Chaim"):

The Zohar at the end of Vayakhel expounds this verse: the holy words spoken below rise up before the King. The same idea explains the next phrase of the Song of the Well, "with the mechokek, with their staffs," as explained on "If you walk in My statutes" in Bechukosai, where chok, "statute," is linked with chakikah, "engraving."

ששני חקיקות לכלי עד"מ מבית ומבחוץ מבחוץ להעביר כל חלודה ובפנים לחקוק בה בית קיבול כך צ"ל חקיקת הנפש מבחוץ להעביר כל מונע ומסתיר כו'

that there are two engravings of a vessel, by way of analogy, from within and from without: from without, to remove all rust, and within, to engrave in it a receptacle. So too there must be an engraving of the soul: from without, to remove everything that hinders and hides, etc.,

There a vessel is said to be engraved in two ways: on the outside, to scrape off all the rust, and on the inside, to hollow out a space that can hold something. So too the soul must be engraved: outwardly, by removing whatever hinders and hides G-dliness.

והוא בחינת חפירה הנ"ל ומבפנים להיות בחינת כלי קיבול אור א"ס ב"ה להיות כלי מחזיק ברכה^{146, 147} כו'

and this is the level of digging mentioned above; and from within, to be the level of a vessel that receives the Infinite Light, blessed be He, to be "a vessel that holds blessing," etc.

That outer engraving is the "digging" described earlier. The inner engraving makes the soul a vessel that can receive the Infinite Light, "a vessel that holds blessing," in the words of the Mishnah.

ואין אור א"ס ב"ה שורה ומתגלה אלא בבחי' חכמה כח מה כו' והמחוקק העושה הכלי קיבול הוא הממשיך בחי' התורה בבחינת הביטול כו'

And the Infinite Light, blessed be He, rests and is revealed only in the level of Chochmah (wisdom), koach mah, etc. And the mechokek, who makes the receptacle, is the one who draws down the level of the Torah in the manner of self-nullification (bittul), etc.

The Infinite Light rests and is revealed only in Chochmah, koach mah, the power of self-nullification. The mechokek who carves the receptacle is therefore the one who draws down the Torah, which comes from Chochmah, in a spirit of bittul.

(ועמ"ש לקמן בביאור ע"פ החלצו מאתכם¹⁴⁸ כפ' מטות ענין שמשה נק' מחוקק, ועמ"ש"ל ע"פ משה ידבר,¹⁴⁹ וע' עוד מענין במחוקק בזח"ג ס"פ וילך רפ"ו¹⁵⁰ א' ופ' בהעלותך דק"נ).¹⁵¹

(And see what is written below in the explanation on the verse "Arm from among you," in Parshas Matos, on the matter that Moshe is called mechokek; and see what is written above on the verse "Moshe would speak"; and see further on the matter of "with the mechokek" in the Zohar, Part III, at the end of Parshas Vayelech, 286a, and Parshas Beha'aloscha, page 150.)

A parenthesis refers to the explanation of "Arm from among you" in Parshas Matos, where Moshe is called mechokek, to the discourse on "Moshe would speak," and to the Zohar on Vayelech and Beha'aloscha. The Zohar at the end of Vayelech reads the mechokek of this verse as Yesod and the staffs as Netzach and Hod.

במשענותם הם תמכי אורייתא¹⁵² (ע' זח"א ד"ה ע"א) עץ חיים היא¹⁵³ למחזיקים בה וכענין שנאמר ביששכר וזבולון שמבני יששכר היו הסנהדרין וזבולון ע"י שהיה עוסק בפרקמטיא בשביל יששכר^{154, 155} זכה ונתעלה במעלה יותר בבחי' א'

"With their staffs": these are the supporters of the Torah (tamchei oraysa) (see the Zohar, Part I, page 8a), "It is a tree of life to those who hold fast to it." And it is like what is said about Yissachar and Zevulun: from the children of Yissachar came the Sanhedrin, and Zevulun, through engaging in commerce for Yissachar's sake, merited and was raised to a higher rank in one respect,

"Their staffs" are those who support the Torah, the tamchei oraysa of the Zohar, who uphold those who learn; of them it is said, "It is a tree of life to those who hold fast to it." The model is Yissachar, whose descendants were the Sanhedrin, and Zevulun, who traded to support him and so gained a higher rank in one respect.

דהיינו בבחינת ממטה למעלה שמפני שע"י השפעת טובו וחיותו היה יששכר עוסק בתורה בחיות זה הנמשך לו הרי זבולון קודם לו שממשיך חיות לתורתו

namely, in the manner of from below upward: since it was through the bestowal of his bounty and his life-force that Yissachar engaged in Torah, with this life-force that was drawn to him, Zevulun therefore precedes him, for he draws life-force into his Torah.

That respect is the movement from below upward: since Yissachar learned with the life-force that Zevulun's support gave him, Zevulun draws life into his Torah. That is why Zevulun is named before Yissachar.

(ועיין מזה ברבות ויחי ס"פ צ"ט זח"א ח' ¹⁵⁶ א' ויחי דרמ"א ב' ח"ג מצורע נ"ג ב' ועמ"ש סדי"ה קול דודי גבי מקפץ על הגבעות). ¹⁵⁷

(And see about this in Midrash Rabbah, Vayechi, end of chapter 99; the Zohar, Part I, 8a; Vayechi, page 241b; Part III, Metzora, 53b; and see what is written at the end of the discourse beginning "The voice of my beloved," regarding "leaping over the hills.")

A parenthesis gives further sources: Midrash Rabbah on Vayechi, which says Zevulun comes before Yissachar because he fed him, the Zohar on the partnership between them, and the end of the discourse on "The voice of my beloved," on "leaping over the hills."

ולכן נאמר בזבולון עמים הר יקראו ¹⁵⁸ כו'. פ"י ע"ד מה שנאמר מי יעלה בהר ¹⁵⁹ ה' ומי יקום כו'.

And therefore it is said of Zevulun, "Peoples they shall call to the mountain," etc. The meaning is along the lines of what is said, "Who shall ascend the mountain of Havayah, and who shall stand," etc.

This is why Moshe's blessing says of Zevulun, "Peoples they shall call to the mountain." The mountain is the one of which Psalms asks, "Who shall ascend the mountain of Havayah, and who shall stand in His holy place?"

אבל גבי זבולון אפי' בחי עמים עוממות יקראו ויתאספו לבחינת הר ה'. אך הנה כל בחינות הנ"ל שבבחינת באר ממטה למעלה צריך להיות אתעדל"ע לפני אתעדל"ת.

But regarding Zevulun, even the level of "peoples" (amim), [as in] "dimmed" (omemos), shall be called and gathered to the level of "the mountain of Havayah." However, all the levels mentioned above, which are in the manner of a well, from below upward, require that there be an arousal from above (isarusa dile'eila) before the arousal from below (isarusa dilesata).

Through Zevulun even amim, "peoples," read as omemos, "dimmed," what is dim and far from holiness, are called and gathered to G-d's mountain. But all this rising from below, the well's movement, first needs an arousal from above.

וזהו אז ישיר ישראל ¹⁶⁰ ישראל דלעילא (עיין זהר ח"ב נ"ד א') עלי באר (עי' זהר ס"פ וילך שם ובע"ה שער ל"א פ"ז)

And this is "Then Israel sang": the Israel above (Yisrael dile'eila) (see the Zohar, Part II, 54a); "Spring up, O well" (see the Zohar, at the end of Parshas Vayelech, there, and Etz Chaim, Sha'ar 31, chapter 7):

That is the meaning of "Then Israel sang": this Israel is the "Israel above," and the text points to the Zohar on Beshalach, which discusses the songs that begin with "then." "Spring up, O well" is explained with the Zohar at the end of Vayelech and with Etz Chaim.

היא כנס"י מקור נש"י שכוונסת ואוספת לתוכה בח"י ישראל דלעילא ענו לה¹⁶¹ מלמעלה למטה להיות אתעדל"ע שלפני אתעדל"ת כדי להיות עלי באר ממטה למעלה וכמארז"ל אלמלא הקב"ה עוזרו¹⁶² כ"י

this is the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel, which gathers in and collects within itself the level of the Israel above. "Sing out to it": from above downward, so that there be the arousal from above that comes before the arousal from below, in order that there be "Spring up, O well," from below upward. And as our Sages, of blessed memory, said, "Were it not that the Holy One, blessed be He, helps him," etc.

The well is Knesses Yisrael, the source of the souls, which gathers into itself the Israel above. "Sing out to it" is the response from above that comes first, so that the well can rise from below; as the Talmud says, a person could not overcome his evil inclination were it not that G-d helps him.

(וע' בע"ח של"א פ"ז ובזח"ג ס"פ וילך) ואותה אנו מבקשים בתפלה והחזירנו בתשובה שלימה לפניך^{163, 164} כ"י אב הרחמן רחם נא עלינו ותן בלבנו בינה¹⁶⁵ דהיינו

(and see Etz Chaim, Sha'ar 31, chapter 7, and the Zohar, Part III, at the end of Parshas Vayelech). And it is this that we ask for in prayer: "And bring us back in complete teshuvah (return) before You," etc.; "Merciful Father, have mercy upon us, and put understanding into our hearts," that is,

This help from above is what we ask for in prayer: in the Amidah, "bring us back in complete teshuvah before You," and before the Shema, "Merciful Father, have mercy upon us, and put understanding into our hearts."

להבין דבר מתוך דבר¹⁶⁶ כ"י כי גם הרחמנות הגדולה שעלינו היא ר חוקה מהשגתנו ואין אנו יכולים לעורר את הרחמנות

to understand one thing from another, etc. For even the great compassion upon us is far from our comprehension, and we cannot arouse the compassion

The understanding asked for is to "understand one thing from another," as the Talmud describes the discerning mind. We ask because even G-d's great compassion toward us is beyond our grasp, and by our own efforts we cannot arouse it as it truly is.

כמו שהיא כ"י ואתעדל"ע זו היא ע"י המשכות התורה חכמה בראש וחכמה בסוף^{167, 168} חכמה בראש היא בחינת אתעדל"ע שלפני אתעדל"ת.

as it is, etc. And this arousal from above comes through the drawings-down of the Torah: "Chochmah at the beginning and Chochmah at the end." Chochmah at the beginning is the level of the arousal from above that precedes the arousal from below;

This arousal from above comes through the Torah, described as "Chochmah at the beginning and Chochmah at the end." Chochmah at the beginning is the arousal from above that comes before any arousal from below.

וחכמה בסוף שע"י אתעדל"ת אתעדל"ע היא הבאר שחפרוה כרוה¹⁶⁹ כו' במחוקק במשענותם יצאו מים חיים¹⁷⁰

and Chochmah at the end, where through the arousal from below [comes] an arousal from above, is the well that "dug it, delved it," etc., "with the mechokek, with their staffs"; "living waters shall go out."

Chochmah at the end is the arousal from above that comes in response to the arousal from below: it is the well that the princes dug and delved with the mechokek and the staffs. From it, as Zechariah says, "living waters shall go out."

(ועיין בזהר בראשית דכ"ו ע"ב ועמ"ש בפ' נשא סד"ה כה תברכו¹⁷¹ מענין ברכה בראש ברכה בסוף, וע' עוד בזהר ויקהל דקצ"ז ב' מענין כרוה נדיבי עם^{172, 173} ועמ"ש בפ' ויקהל סד"ה

(And see the Zohar, Bereishis, page 26b; and see what is written in Parshas Nasso, at the end of the discourse beginning "Thus shall you bless," on the matter of "blessing at the beginning, blessing at the end"; and see further in the Zohar, Vayakhel, page 197b, on the matter of "the nobles of the people delved it"; and see what is written in Parshas Vayakhel, at the end of the discourse beginning

The closing parenthesis gives further sources: the Zohar on Bereishis, the discourse on "Thus shall you bless" in Nasso on blessing at the beginning and at the end, the Zohar on Vayakhel, where the nobles who delved the well are the Patriarchs, and a discourse in Vayakhel.

קחו מאתכם בפ"י כל נדיב לבו יביאה¹⁷⁴ ובשה"ש ע"פ מה יפו פעמיו בנעלים¹⁷⁵ בת נדיב כו', וע' עוד זח"ג י"ט ב' כ"ו¹⁷⁶ א', ח"א רל"ה א', ח"ב קי"ג סע"ב קי"ד ח"ג רל"ה ב'):^{177, 178, 179}

"Take from among you," in the explanation of "whoever is of a generous heart shall bring it"; and in Shir HaShirim, on the verse "How beautiful are your steps in sandals, O daughter of the noble one," etc.; and see further the Zohar, Part III, 19b, 26a; Part I, 235a; Part II, 113, end of side b, 114; Part III, 235b.)

It continues with that discourse, "Take from among you," on "whoever is of a generous heart," the Shir HaShirim discourse on "How beautiful are your steps in sandals, O daughter of the noble one," and further passages of the Zohar on the nobles and on the well the princes dug.

IN ONE'S AVODAH

Regard life in this world as a passage, and lift the soul to G-d alone; refine it through the practical mitzvos and the G-dly soul's mastery over the animal soul. Clear away what hides the love of G-d: turn from evil, sanctify yourself in what is permitted, study more Torah and give more charity than comes naturally, with a broken heart and without attachment even to permitted things. Contemplate G-d's greatness in prayer and learn Torah right after it, so that love becomes a steady flow, and ask in prayer for the help from above without which none of this can rise.

QUESTIONS FOR DISCUSSION

1. Why is the well, which springs from below, higher than the fountain and the river that flow from above?
2. How do the food and the clothing given in charity correspond to the inner and encompassing modes, and what does "delight upon Havayah" mean in this maamar?
3. What is the difference between digging and delving, and which parts of a person's service belong to each?
4. Why can Yaakov rule over an angel, when an angel cannot carry out two missions?
5. How does the love drawn from sight, through Torah and Chochmah, differ from the love drawn from hearing, and why is it more lasting?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Israel's song at the well in the desert, the verse on which the maamar is built.

Numbers 21:17: כ"א: י"ז

אז ישיר ישראל את השירה הזאת עלי באר ענוּלָה:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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- 2 באר חפרוה שרים כרוה

The next verse: the well that the princes dug and the nobles of the people delved. Its digging and delving are explained later in the maamar as the removal of what conceals the soul's love.

Numbers 21:18: כ"א: י"ח

באר חפרוה שרים כרוה נדיבי העם במחלק במשענתם וממדבר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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- 3 The beloved is praised as “a fountain of gardens, a well of living waters”; the Alter Rebbe reads the beloved as Knesses Yisrael and so identifies her with the well.

Song of Songs 4:15: ט"ו: ד'

מעין גנים באר מים חיים וגזלים מן־לכנון:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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- 4 סולמא דפרת

The Talmud, discussing where the waters of rivers and springs come from, explains that certain springs that rise up are “ladders of the Euphrates.” Kehot cites the discussion on 55a-b.

Bekhorot 55b:1-4: ד' א'- ב:

עינתא דמידליין! אמר רב משרשא: הנהו סולמי דפרת נינהו. והא כתיב: “והנהר הרביעי הוא פרת” אמר רב נחמן בר יצחק, ואיתימא רב אחא בר יעקב: הוא פרת דמעיקרא. תניא, רבי מאיר אומר: “יובל” שמו, שנאמר: “והיה כעץ שתול על מים ועל יובל ישלח שרשיו”, ולמה נקרא שמו “פרת”? שמימיו פרים ורבים.

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

- 5 וארעא חלחולי מחלחלא

Discussing a mikveh, the Talmud says that “the whole earth is perforated with channels.” The Alter Rebbe uses

the phrase for the way the waters from above travel through the ground to the well.

Chagigah 22a:6-7: ו' א'- ו': חגיגה

ומקוה שחלקו בסל וגרגותני — הטובל שם לא עלתה לו טבילה. דהא ארעא כולה חלחולי מחלחלא, ובצענו דאיבא ארבעים סאה במקום אחד. והני מיילי בכלי טהור, אבל בכלי טמא, מיגו דסלקא טבילה לכוליה גופיה דמנא, סלקא להו נמי לכלים דאית בקה.

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- 6 Kehot's note points to Joshua 3:16 for these words.

Joshua 3:16: ט"ז: ג' יהושע

ויעמדו המים הירדים מלמעלה כמו נד־אחד הרחק מאד מאדם העיר אשר מצד צרתן והירדים על ים הערבה ים־המלח תמו נכרתו והעם עברו נגד יריחו:

that the waters which came down from above stood, and rose up in one heap, a great way off from Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho.

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- 7 לאור באור החיים

Job speaks of G-d bringing a soul back from the pit “to be illumined with the light of life”; here it describes the soul rising from the body's confinement.

Job 33:30: ל"ג: י' איוב

להשיב נפשו מני־שחת לאור באור החיים:

To bring back his soul from the pit, That he may be enlightened with the light of the living.

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PARAGRAPH 2

- 8 G-d placed Adam in the Garden of Eden “to work it and to guard it.” The maamar reads the verse as the service of the soul, which works and guards the Gan Eden above.

Genesis 2:15: ט"ו: ב' בראשית

ויקח ה' אלקים את־האדם וינחהו בגן־עדן לעבדה ולשמרה:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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- 9 לעבדה במייע ולשמרה במליית

The Zohar says that when a person returns in teshuvah and studies Torah, G-d places him in His garden, “to work it” with the positive commandments and “to guard it” with the prohibitive ones.

ספר זוהר, בראשית כ"ב: רנ"ה-22:255-24:264 Zohar, Bereshit

AND THE L-RD GOD TOOK THE MAN AND PUT HIM IN THE GARDEN OF EDEN, ETC. From whence did he take

him? He took him from the four elements which are hinted at in the verse “and from there it parted and became four heads”. G-d detached him from these and placed him in the Garden of Eden. So does G-d do now to any man created from the four elements when he repents of his sins and occupies himself with the Torah; G-d takes him from his original elements, ...

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

10 לעבדה במי"ע ולשמרה במל"ת

Near the end of Tikkun 21 the Tikkunei Zohar gives the same reading: “to work it” with the positive commandments, “to guard it” with the prohibitive ones.

תקוני זוהר ס"ב א:ט"ו-ט"ז Tikkunei Zohar 62a:15-16
וזכאה איהו מאן דאיהי באמנה אתו בגלותא. דלא דחיל מעלאין ותתאין. דבגינה אתמר לאדם ויניחהו בגן עדן לעבדה ולשמרה. לעבדה בפקודין דעשה. ולשמרה בפקודין דלא תעשה. בגין דאיהי ג"ן סדרים דאורייתא. ואיהי עדונא דאורייתא. מאי אורייתא עמודא דאמצעיתא. איהי גן דיליה ועדן דיליה.

Constantinople, 1740 (CC-BY-NC)

11 ונהר יוצא מעדן להשקות את הגן

A river goes out of Eden to water the garden. The Alter Rebbe uses it to show that the work of the garden is to water it.

בראשית ב':10-12

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הָגֶן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רְאשִׁים:

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

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PARAGRAPH 3

12 בשח"ש מעין גנים

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

KEHOT'S NOTE

ד, טו.

13 המעין גנים

“A fountain of gardens”: the maamar reads the plural “gardens” as the higher and the lower Gan Eden, both watered by Knesses Yisrael.

שיר השירים ד':15

מַעְיֵן גַּנִּים בְּאֵר מַיִם חַיִּים וְנָזְלִים מִן-לְבָנוֹן:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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14 גי"ע הוא תענוג הנשמות

Rav taught that in the World to Come there is no eating or drinking, but the righteous sit with crowns on their heads and take pleasure in the radiance of the Shechinah. This is

...אז ישיר ישראל את השירה הזאת עלי באר

the delight of the souls that the Alter Rebbe calls Gan Eden.

ברכות י"ז א

BERAKHOT'S NOTE

ראה ברכות יז, א.

15 מוטב דלדייני

When Elisha ben Avuyah (Acher) died, Rabbi Meir said: better that he be judged and come to the World to Come. The Alter Rebbe infers that the delight of the World to Come is worth even the sufferings of Gehinnom.

חגיגה ט"ו ב:ג' Chagigah 15b:3

כִּי נָח נִפְשִׁיהָ דְאַחַר, אָמַרְי: לֹא מִידֵּן לִידִינָיָה, וְלֹא לְעֻלְמָא דְאַתִּי לִיתִי. לֹא מִידֵּן לִידִינָיָה — מְשֻׁם דְּעֵסַק בְּאוּרִייתָא, וְלֹא לְעֻלְמָא דְאַתִּי לִיתִי — מְשֻׁם דְּחֻטָּא. אָמַר רַבִּי מְאִיר: מוֹטָב דְּלִידִינָיָה וְלִיתִי לְעֻלְמָא דְאַתִּי. מִתִּי אָמוּת, וְאַעֲלֶה עֵשֶׂן מִקְבְּרוֹ. כִּי נָח נִפְשִׁיהָ דְרַבִּי מְאִיר סְלִיק קוּטְרָא מִקְבְּרֵיהָ דְאַחַר.

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

KEHOT'S NOTE

חגיגה טו, ב.

16 להתענג על ה'

Isaiah promises, “Then you shall delight upon Havayah.” The soul is cleansed so that it can come to this delight.

ישעיהו נ"ח:14

אָז תִּתְעַנֵּג עַל-הַבַּיָּהּ וְהִרְפַּכְתִּידָּ עַל-כַּמְתִּין (במותי) אֶרֶץ וְהִאֲכַלְתִּידָּ נִחְלֹת יַעֲקֹב אֲבִידָּ כִּי פִי הַבַּיָּהּ דִּבֶּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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17 באתעדלית תליא מילתא

Kehot's note points to Zohar II, 135b for these words.

זוהר II, 135b

KEHOT'S NOTE

ראה זח"ב קלה, ב.

18 בהררי קדש

“His foundation is in the mountains of holiness.” The Alter Rebbe borrows the phrase for the lofty root of the physical mitzvos.

תהילים פ"א:1 Psalms 87:1

לְבַנְיִי־קִרְחַ מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַר־יִקְדָּשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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19 בס"י נעזי תחלתו בסופו

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

KEHOT'S NOTE

פ"א, מ"ז.

20

נעוץ תחלתו בסופן

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their end. The Alter Rebbe stresses the second half: the highest beginning is lodged in the lowest end.

ספר יצירה א:יז:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

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

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

21

סוף מעשה במחשבה תחלה

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

KEHOT'S NOTE

פיוט לכה דודי.

22

סוף מעשה במחשבה תחלה

Lecha Dodi says of Shabbos, "last in deed, first in thought." What comes into being last was first in the original intention, so the physical mitzvos stem from the highest level.

Siddur Ashkenaz, Shabbat, Kabbalat Shabbat, Lekha Dodi 4-6 סידור אשכנז, שבת, קבלת שבת, לכה דודי ד-י-6

לקראת שבת לכו ונגלכה. כי היא מקור הברכה. מראש מקדם נסוכה. סוף מעשה במחשבה תחלה: לכה דודי לקראת כלה. פני שבת נקבלה: מקדש מלך עיר מלוקה. קומי צאי מתוך ההפכה. רב לך שבת בעמק הבקא. והוא יהמול עליה חמלה:

To greet the Sabbath, come let us go for it is the source of blessing; from the very beginning, of old, it was appointed; last in creation, first in [G-d's] thought. Come my Beloved Friend to greet the bride, let us welcome the Sabbath. Sanctuary of the King, royal city, arise, come forth from the upheaval; too long have you dwelt in the valley of weeping; He will show you abundant pity.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

23

שנובעת מתחת לארץ

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

KEHOT'S NOTE

ראה אוה"ת ויקרא ד ע' א"סב.

24

דרך סולמא דפרת

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

KEHOT'S NOTE

"דהיינו שמקלחין תחת הקרקע ועולין בהרים כמו סולם" — אוה"ת חקת ע' תתס.

25

מן הארבעה נהרות דרך סולמא דפרת

Kehot's note points to Bekhorot 55a for these words.

בכורות נ"ה א55a Bekhorot

KEHOT'S NOTE

ראה בכורות נה, א-ב. בארוכה באוה"ת חקת ע' תתס.

26

וארעא חלחולי מחלחלא

The words here quote Chagigah 22a:6-7; the passage is shown below.

חגיגה כ"ב א:ו-ז Chagigah 22a:6-7

ומקנה שחלקו בסל וגרגותני — הטובל שם לא עלתה לו טבילה. דהא ארעא כולה חלחולי מחלחלא, וכעין דאיכא ארבעים סאה במקום אחד. והני מילי בכלי טהור, אבל בכלי טמא, מיגו דסלקא טבילה לכוליה גופיה דמנא. סלקא להו נמי לכלים דאית בקה.

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

KEHOT'S NOTE

חגיגה כב, א.

27

ע"פ ויחפרו בפי תולדות

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

KEHOT'S NOTE

תו"א כ, ב.

28

ויניחהו בגי'ע לעבדה

The words here quote Genesis 2:15; the passage is shown below.

בראשית ב:ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגִנְעֵדֶן לְעֲבֹדָה וּלְשִׁמְרָה:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

29

לעבדה במי'ע ולשמרה במלי'ת

Kehot's note points to Zohar I, 27a for these words.

זח"א כז, א Zohar I, 27a

KEHOT'S NOTE

זח"א כז, א. ת"ז תכ"א בסופו. ילקוט ראובני בשם מדרש.

30

ונהר יוצא מעדן

The words here quote Genesis 2:10; the passage is shown below.

בראשית ב:י"א Genesis 2:10

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֵּן וּמִשָּׁם יִפְרֹד וְהָיָה לָאַרְבָּעָה רָאשִׁים:

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

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KEHOT'S NOTE

בראשית ב, י. מענין פסוק זה ראה אוה"ת בראשית כרך-א דף נו, ב.

31

וידבר משה אל ראשי המטות

The verse that opens the laws of vows; the bracket refers to

המשך הפסוק הלוא פרוס לרעב.

the explanation of the discourse on it.

Numbers 30:2: במדבר ל"ב:2

וַיִּדְבֹר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 5

32 כי במצות יש כי ענינים בחי פנימית המצות ובחי מקיפים

The note points to a letter of the Rebbe Rayatz that explains the two aspects of the mitzvot, inner and encompassing.

KEHOT'S NOTE

ראה ביאור ע"ז בסי אגרות קודש דכ"ק אדמו"ר מוהרי"צ נ"ע ח"ד ע' קמא.

33 "The voice of my beloved, behold he comes": the verse of the discourse in Likkutei Torah on Shir HaShirim to which the bracket refers.

Song of Songs 2:8: שיר השירים ב':8

קול דודי הנהיזה בא מדלג עליההרים מקפץ עליהגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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34 הלא פרוס לרעב

Isaiah describes the true fast: to break your bread for the hungry and, when you see the naked, to cover him. The Alter Rebbe reads the food as the inner aspect of charity and the clothing as its encompassing aspect.

Isaiah 58:7: ישעיהו נ"ח:7

הלוא פרס לרעב לחמך וענייך מרודים תביא בית כיתר תראה ערם וכסיתו ומבשרך לא תתעלם:

Is it not to deal thy bread to the hungry, And that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, And that thou hide not thyself from thine own flesh?

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KEHOT'S NOTE

ישע"י נח, ז.

35 לתת מזון ומחיה בחי פנימית

There the point is explained at greater length, the note quotes: two levels, the inner light, which is food, bread and the like, and the encompassing light, which is the garments, as is written, "when you see the naked, cover him"; and this is the mitzvah of charity in its physical sense.

KEHOT'S NOTE

בסה"מ תקס"ו ע' רעא מבואר יותר בארוכה "בבי מדרג'י בבחי א"פ והוא המזון לחם וכיוצא, וא"מ והן הלבושים כמ"ש כי תראה ערם וכסיתו וזהו מצות הצדקה בגשמיות". וראה אוה"ת חקת ע' תתסה.

36 כי תראה ערם וכסיתו

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

KEHOT'S NOTE

אז תתענג על ה'

"Then you shall delight upon Havayah": the reward Isaiah promises, read here as the revelation drawn down through charity.

Isaiah 58:14: ישעיהו נ"ח:14

אז תתענג על־Havayah והרפתך על־[במתי] (במותי) ארץ והאכלתיך נחלת יעקב אביר כי פי Havayah דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י נח, יד.

38 אז תתענג על ה' על דייקא

The Zohar on Vayechi quotes "Then you shall delight upon Havayah" and stresses "upon Havayah," specifically: a higher delight above the place called "heavens." The Alter Rebbe takes the word "upon" to describe the soul's comprehension, which stands above and encompasses what it grasps.

Zohar, Vayechi 21:171-23:182: ספר הזהר, ויחי כ"א:קע"א-כ"ג:קפ"ב

If it is worthy to ascend further, then happy is its portion and lot that it becomes attached to the Body of the King. If it is not worthy to ascend further, then "he that is left in Zion and he that remaineth in Jerusalem shall be called holy" (Ibid. 3). But if it is privileged to ascend further, then it beholds the glory of the King, and enjoys the supernal delight from the place which is called Heaven. Happy he that is vouchsafed this grace.

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

39 כמ"ש בזהר פי ויחי (דרי"ט ע"א)

That discourse for Shemini Atzeres cites the same Zohar: "upon Havayah," specifically, is a delight above the level of the Name Havayah, which is only a radiance, and it is reached through the bittul of comprehension revealed in teshuvah.

KEHOT'S NOTE

ראה גם לקמן דרושים לשמע"צ פה, א.

40 השכל וההשגה מקיפים את המושכל

Tanya, chapter 5, explains that when the mind grasps an idea it encompasses it, and the idea is encloded within the mind; the same principle underlies the reading of "upon Havayah" here.

KEHOT'S NOTE

ראה תניא פרק ה' ובליקוט פ"י לשם.

PARAGRAPH 6

41 שרפים עומדים ממעל לו

In Isaiah's vision, Seraphim stand above G-d's throne. The Alter Rebbe links their standing "above" to the mind that stands above the idea it grasps.

ישעיהו ו'ב"ב:2

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופו:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"ו, ב.

42 ויצא ככר חצו

Zechariah prophesies that G-d's arrow will go forth like lightning; the image describes the encompassing light, which flashes in the mind without being absorbed.

זכריה ט"ז:יד

וה' עליהם יראה ויצא ככר חצו ואדני' ה' בשופר יתקע והלך בסערות תימן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכרי' ט, יד.

43 ככר המבריק

In the discourse on tzitzis, Chochmah is described as "only like lightning flashing in the mind" before it comes into Binah and comprehension, where the delight of the souls is revealed.

KEHOT'S NOTE

עליק ביאור החלצו [פז, ג] רפ"ב וסדי"ה לבאר ענין המסעות ודי"ה ואתחנן רפ"ד ושם בקיצור [ג, ב] אות ד. ובביאור ואתחנן ספ"א. ביום השמע"צ הגי [פז, ד] פ"ד. ובשה"ש ריש ביאור כי על כל כבוד חופה [מז, ג]. ועי לעיל רד"ה והי לכם לציצית (מד, ד) ודי"ה ולא אבה כפי תצא (לח, ד). [כ].

PARAGRAPH 7

44 צרורה בצרור החיים

Avigail blesses David that his soul be "bound up in the bond of life" with G-d. The phrase describes the soul held within the light that surrounds it.

I Samuel 25:29: כ"ה:כ"ט

ויקם אדם לרדפה ולבקש את־נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיך ואת נפש איכ"ה יקלענה בתוך כף הקלע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

...אז ישיר ישראל את השירה הזאת עלי באר

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KEHOT'S NOTE

ע"פ ש"א כה, כט.

45 כבוד ה' יאספך

"The glory of Havayah shall gather you in": the Alter Rebbe reads "gather in" as the light that encompasses the soul on every side.

ישעיהו נ"ח:ח

אז יבקע פשחך אורך וארכתך מהרה תצמח והלך לפניך צדקך כבוד ה' יאספך:

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

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KEHOT'S NOTE

ישע"י נח, ח.

PARAGRAPH 8

46 כי תראה ערום וכסיתו

"When you see the naked, cover him": the garment, the encompassing aspect of charity.

ישעיהו נ"ח:7

הלא פרס לרעב לחמך ועניים מרודים תביא בית כיתראה ערום וכסיתו ומבשרך לא תתעלם:

Is it not to deal thy bread to the hungry, And that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, And that thou hide not thyself from thine own flesh?

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47 מעיין גנים

"A fountain of gardens": Knesses Yisrael, which waters the higher and the lower Gan Eden.

Song of Songs 4:15: שיר השירים ד':ט"ו

מעין גנים באר מים חיים וגזלים מרלכנו:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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48 ואהבת את ה'

The command to love G-d with all one's heart and soul; the love that wells up in a person is the "well" that springs from below upward.

Deuteronomy 6:5: דברים ו':ה

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

49

כבוד הוי' יאספך

The verse comes right after the call to clothe the naked, a sequence the Alter Rebbe reads as the encompassing reward for the encompassing side of charity.

Isaiah 58:8 ח"ח:ח"ח

אז יבקע כשחר אורה וארכתה מהרה תצמח והלה לפניך צדקה כבוד ה' יאספך:

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

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PARAGRAPH 9

50

אליך ה' נפשי אשא

"To You, Havayah, I lift up my soul." The Alter Rebbe reads it as the soul's orientation toward G-d alone throughout its life in the body.

Psalms 25:1 א"ה:א"ה

לדוד אליך ה' נפשי אשא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

51

אתה בראת

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

KEHOT'S NOTE

ברכת אלקי נשמה.

52

ואתה עתיד ליטלה ממני

The blessing said on waking, Elokai Neshamah: You formed the soul, breathed it into me, guard it within me, and will in the future take it from me. The soul is only entrusted to a person for his lifetime.

Berachot 60b:4 ב"ב:ד

פי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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53

בע"כ אתה חי

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

KEHOT'S NOTE

אבות ספ"ד.

54

בעל כרחך אתה חי

The Mishnah: "against your will you are born, against your will you live, and against your will you die." Here it describes the attitude a person should have to life in this world.

Pirkei Avot 4:22 ב"ב:ד

... ואל יבטיחה יצרה שהשואל בית מנוס לה, שעל כרחך אתה נוצר, ועל כרחך אתה נולד, ועל כרחך אתה חי, ועל כרחך אתה מת, ועל כרחך אתה עתיד לתן דין וחשבון לפני מלך מלכי המלכים הקדוש ברוך הוא:

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

55

וכמאן דשדי בתר כתפוי

Tanya explains that the sitra achra receives its vitality from the "back" of holiness, like a person who gives something to his enemy against his will and throws it to him over his shoulder, turning his face away.

Tanya, Likkutei Amarim 22:5 אמרים; ליקוטי ראשון; חלק ראשון; כ"ב:ה

אכל הסטרא אחרא והטומאה - היא תועבת ה' אשר שנה, ואינו משפיע לה חיות מפנימית הרצון והקצו האמיתי אשר חפץ בה חס ושלום. כי אם, כמאן דשדי בתר כתפוי לשונאו שלא ברצונו, רק כדי להעניש את הרשעים, וליתן שחר טוב לצדיקים דאכפין לסטרא אחרא; וזה נקרא בחינת "אחוריים" דרצון העליון ברוך הוא.

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KEHOT'S NOTE

תניא פכ"ב.

56

לאכפא

The Zohar speaks of the righteous man who brings the wicked back and so subdues the sitra achra (lakafya), which raises the glory of the Holy One, blessed be He, more than any other praise.

Zohar II, 128b ב"ב קכח, 128b

KEHOT'S NOTE

זח"ב קכח, ב.

57

ולאהפא

The Zohar speaks of those who turn darkness into light and bitterness into sweetness; Kehot cites it for the second

stage, transforming the animal soul's darkness itself.

Zohar I, 4a ד, א
KEHOT'S NOTE

ראה זח"א ד, א.

58

ויחפרו עבדי יצחק

Yitzchak's servants dug in the valley and found a well of living water; the gloss refers to the discourse on this verse.

בראשית כ"ו:19

ויחפרו עבדי יצחק בנחל וימצאו שם באר מים חיים:

And Isaac's servants dug in the valley, and found there a well of living water.

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59

נהר יוצא מעדן

The river that goes out of Eden to water the garden, read in the gloss as contemplation in prayer, Chochmah and Binah, that waters one's Torah study.

בראשית כ"ב:10

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

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

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60

אמות של הלכה

Since the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah. The gloss uses the phrase for the Torah study that follows prayer.

ברכות ח' א:י"ח-י"ט18-19 Berakhot 8a

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אבמי: מריש הנה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הנה מצלינא אלא היכא דגריסנא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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61

תפלתי שתהא סמוכה למטתי

Abba Binyamin said he was concerned all his days that his prayer be "before his bed," which the Talmud explains as

close to his bed. The gloss reads it as the order of prayer followed by Torah study.

ברכות ה' ב:כ"א-כ"ב21-22 Berakhot 5b

תניא אבא בנמינא אומר: על שני דברים הייתי מצטער כל ימי — על תפלתי שתהא לפני מטתי, ועל מטתי שתהא נתונה בין צפון לדרום. "על תפלתי שתהא לפני מטתי", מאי "לפני מטתי"? אלימא "לפני מטתי" ממש, והאמר רב יהודה, אמר רב, ואיתימא רבי יהושע בן לוי: מנין למתפלל שלא יהא דבר חוצץ בינו לבין הקיר — שנאמר: "ויסב חזקתו פניו אל הקיר ויתפלל"? לא תימא, "לפני מטתי", אלא אימא "סמוך למטתי". "ועל מטתי" ...

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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KEHOT'S NOTE

ברכות ה, ב.

62

יונתי בחגי הסלע

"My dove, in the clefts of the rock... let me see your countenance, let me hear your voice, for your voice is sweet." The gloss takes the sweet voice as Torah learned after prayer and the longed-for countenance as the returning light of the well.

שיר השירים כ"ד:14 Song of Songs 2:14

יונתי בחגי הסלע בסתר המדרגה הראיני את-מראיך השמיעני את-קולך כייקולך ערב ומראיך נאווה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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63

דמעין גנים זהו ענין ונהר יוצא מעדן

The Zohar on Ha'azinu speaks of the river that goes out of Eden and reads "a fountain of gardens" as the heavens and "a well of living waters" as the wells dug by Yitzchak's servants.

ספר זוהר, האזינו י"א:רכ"א-11:221-12:231 Zohar, Ha'Azinu

From the Head of the King the streams issue forth to Binah, and thence they flow to all corners until finally they are collected in the place called the Great Sea, whence issue generations for all.'

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

64

במקום שבע"ת עומדים צדיקים גמורים

Rabbi Abahu taught that where penitents stand, the perfectly righteous do not stand. The Alter Rebbe uses it for

the superiority of the light that rises from below.

Berakhot 34b:22-23 כ"ב-כ"ג

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שפעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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PARAGRAPH 10

65

ששים המה מלכות

"There are sixty queens": the verse of the discourse to which the Alter Rebbe refers for the well's superiority over the river.

Song of Songs 6:8 שיר השירים ו"ח

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

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

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66

כל ימיו בתשובה

Rabbi Eliezer taught to repent one day before one's death; since no one knows that day, one should repent today, and so all his days are spent in teshuvah.

Shabbat 153a שבת קנ"ג

67

ודברתם אל הסלע ונתן מימיו

G-d told Moshe and Aharon to speak to the rock before the people's eyes, and it would give forth its water. The Alter Rebbe links this water to the well of the song.

Numbers 20:8 במדבר כ"ח

קח את־המטה והקהל את־העדה אתה ואהרן אחיך ודברתם אל־הסלע לעיניהם ונתן מימיו והוצאת להם מים מן־הסלע והשקיית את־העדה ואת־בעירם:

'Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.'

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68

עלי באר

"Spring up, O well": the song the maamar opened with,

...אז ישיר ישראל את השירה הזאת עלי באר

said here of the water that came from the rock.

Numbers 21:17 במדבר כ"א:יז

אז ישיר ישראל את־השירה הזאת עלי באר ענול־ה:

Then sang Israel this song: Spring up, O well—sing ye unto it

—

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69

הראיני את מראיך

"Let me see your countenance," said to the dove in the clefts of the rock: the returning light that rises from below.

Song of Songs 2:14 שיר השירים ב"ד

יונתי בחגוי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כִּי־קולך ערב ומראיך נאה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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PARAGRAPH 11

70

חפרוה כרוה

"The well, princes dug it, the nobles of the people delved it": the two verbs are explained as two stages of clearing the well.

Numbers 21:18 במדבר כ"א:יח

באר חפרוה שרים כרוה נדיבי העם במחקק במשענתם וממדבר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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PARAGRAPH 12

71

קדש עצמך במותר לך

Rava defines the "prohibition of holiness" as "sanctify yourself in what is permitted to you": holding back even from what the law allows.

Yevamot 20a:15 יבמות כ"א:ט"ו

איסור קדושה — שניות מדברי סופרים, ואמאי קרי לקה איסור קדושה? אמר אביי: כל המקיים דברי חכמים נקרא קדוש. אמר לקה רבא: וכל שאינו מקיים דברי חכמים, קדוש הוא דלא מיקרי, רשע נמי לא מיקרי! אלא אמר רבא: קדש עצמך במותר לך.

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72

ובטל רצונך מפני רצונו

"Nullify your will before His will": the Alter Rebbe applies it to permitted things and calls it complete nullification.

Pirkei Avot 2:4 משנה אבות ב"ד

הוא ה"ה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן העבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמא לא תפנה:

82 וכולא קמיה כלא

The Zohar teaches that G-d is the root of all worlds and all before Him is accounted as nothing.

Zohar, Introduction 20:188-22:199-כ"קפ"ח-הקדמה כ"קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 13

83 והיה הוי לי לאלקים

Yaakov's vow at Beis El: "and Havayah shall be my Elokim." The Alter Rebbe reads it as Yaakov's rule over the concealment of Elokim.

Genesis 28:21-כ"ח:כ"א

ושבתי בשלום אלי-בית אבי והיה לי לאלקים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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84 ועם אנשים

"For you have striven with Elokim and with men, and prevailed." The "men" are read as angels.

Genesis 32:29-כ"ט:כ"א

ויאמר לא יעקב יאמר עוד שמה כי אם ישראל כי-שרית עם-אלקים ועם-אנשים ותוכל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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85 וירא והנה שלשה אנשים נצבים עליו

Avraham saw three men standing over him; they were angels, one for each mission.

Genesis 18:2-כ"ח:כ"א

וישא עיניו וירא והנה שלשה אנשים נצבים עליו וירא וירץ לקראתם מפתח האהל וישתחו ארצה:

and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth,

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86 ומשם יפרד

The river from Eden "from there divided" into four heads. The phrase marks the realm below Atzilus, where things become separate.

Genesis 2:10-כ"א:כ"א

ונהר יצא מעדן להשקות את-הגן ומשם יפרד והיה לארבעה ראשים:

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

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87 The Talmud asks who became a prince over whom, and answers from "For you have striven with Elokim" that Yaakov became a prince over the angel.

Chullin 92a:2-כ"א:כ"א

(הושע יב, ה) וישר אל מלאך ויוכל בכה ויתחנן לו איני יודע מי נעשה שר למי כשהוא אומר (בראשית לב, כט) כי שרית עם אלקים הוי אומר יעקב נעשה שר למלאך

Wikisource Talmud Bavli (CC-BY-SA)

88 וישר אל מלאך ויוכל

Hosea recalls that Yaakov strove with an angel and prevailed, the verse the text cites by chapter.

Hosea 12:5-ה"ה:כ"א

וישר אל-מלאך ויכל בכה ויתחנן-לו בית-אל ימצאנו וְשֵׁם יְדָבָר עָמְנוּ:

So he strove with an angel, and prevailed; He wept, and made supplication unto him; At Beth-el he would find him, And there he would speak with us;

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89 הקל קול יעקב

Yitzchak said, "The voice is the voice of Yaakov." Here the voice is the voice of Torah.

Genesis 27:22-כ"ב:כ"א

ויגש יעקב אל-יצחק אביו וימשהו ויאמר הקל קול יעקב והידיים ידי עשו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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90 ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Israel": Yaakov is bound up with the Torah.

Psalms 78:5-ה"ח:כ"א

ויקם עדות ביעקב ותורה שם בישראל אשר צוה את-אבותינו להודיעם לבניהם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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91 אחת דבר אלקים שתיים זו שמענו

"One thing G-d has spoken, two things have I heard": one divine word holds more than one meaning.

Psalms 62:12-כ"ב:כ"א

אחת דבר אלקים שתיים-זו שמעתי כי עז לאלקים:

G-d hath spoken once, Twice have I heard this: That strength belongeth unto G-d;

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הבריות. ברוך משלם שכר טוב ליראיו. ברוך מי לעד וקצם לנצח. ברוך פודה ומציל. ברוך שמו. ברוך אתה ה' אלקינו מלך העולם האל האב הרחמן המהלל בפי עמו משבח ומפאָר בלשון חסידיו ועבדיו ובשירי דוד עבדך. נהללך ה' אלקינו בשבחות ובזמירות נגדך ונשבֹּחך ונפאָרך ונקיר שמך ...

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

103

שהאופנים ברעש גדול

The first blessing before the Shema describes the Ofanim and holy Chayos rising “with a great noise” toward the Seraphim.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 6-8, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ו-ח'

והאופנים וחיות הקדש ברעש גדול מתנשאים לעמית שרפים לעמית משבחים ואומרים: ברוך כבודי' ממקומו: לאל ברוך נעימות תנו. למלך אל חי וקצם זמרות יאמרו ותשבחות לשמיעו. כי הוא לבדו פועל גבורות. עושה תדשות. בעל מלחמות. זורע צדקות. מצמיח ישועות. בורא רפואות. נורא תהלות. אדון הנפלאות: המחדש בטובו בכל יום תמיד מעשה בראשית: כאמור לעשה אורים גדלים כי לעולם חסדו: אור חדש על ציון תאיר ונזכה כלנו ...

And the Ofanim and Serafim are various classes of Angels. Ofanim denotes animated wheels as conceived in association with the Heavenly throne. (Avudraham); Chayos are those angels who exist eternally (Ya'avetz; some angels exist only for short times for specific functions.) Serafim indicate “beings of fire.” and the holy Chayos, with a mighty sound rise toward the Serafim. Facing them, they offer praise and say, Blessed is the glory of Adonoy from His place. G-d's glory is a euphemism for G-d Himself. Thus the verse means, “Blessed is Adonoy from ...

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104

וצבא השמים לך משתחוים

“And the host of heaven bow down to You”: said in the morning prayers, and read here as a constant bowing.

Nehemiah 9:6 טי:חמיה

אתה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them,

...אז ישיר ישראל את השירה הזאת עלי באר

and Thou preservest them all; and the host of heaven worshippeth Thee.

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105

אב הרחמן רחם נא עלינו

The second blessing before the Shema, Ahavah Rabbah: “Our Father, merciful Father, who has mercy, have mercy upon us.” The maamar reads it as an appeal to Yaakov's attribute of compassion.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, Second Blessing before Shema, ימי חול, תפילת שחרית, ברכות קריאת שמע, אהבת ישראל

אהבה רבה אהבתנו ה' אלקינו מלך גדולה ויתרה חמלת עלינו: אבינו מלכנו בעבור אבותינו שבטחו בך ותלמדם חקי חיים בן תננו ותלמדנו: אבינו האב הרחמן המרחם רחם עלינו ותן בלבנו להבין ולהשכיל לשמע ללמוד וללמד לשמר ולעשות ולקיים את כל דברי תלמוד תורתך באהבה: והאר עינינו בתורתך ודבק לבנו במצותיה ויחד לבנו לאהבה וליראתך את שמך: ולא נבוש לעולם ועד כי בשם קדשך הגדול והנורא בטחנו ...

[With] unbounded love You have loved us Adonoy, our G-d; [With] great and abundant pity have You pitied us. Our Father, our King! for the sake of our forefathers who trusted in You, and whom You taught statutes of life, so too, be gracious to us and teach us. Our Father, merciful Father, Who acts with compassion have compassion on us and put into our hearts to comprehend, and to be intellectually creative, to listen, to learn, and to teach, to preserve, to practice, and to fulfill all the words ...

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PARAGRAPH 14

106

ברשפי אש

Love's “flashes are flashes of fire”: the fiery love of prayer, which flares and passes.

שיר השירים ח:ו

שימי כחותם על לבך כחותם על זרועך כיעצה כמות אהבה קשה כשאול קנאה ורשפיה רשפי אש שלהבתה:

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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107

אברהם אוהבי

G-d calls Avraham “who loves Me”; love is Avraham's attribute.

ישעיהו מ"א:ח

ואתה ישראל עבדי יעקב אשר בחרתיך ורע אברהם אהבי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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108 **ליעקב אשר פדה את אברהם**

Yaakov "who redeemed Avraham": Yaakov's work reveals Avraham's love.

ישעיהו כ"ט:כ"ב Isaiah 29:22

לכן כה־אמר ה' אֱלֹהֵי בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אֲבֹרָהָם לֹא־עָתָה יִבּוֹשׁ יַעֲקֹב וְלֹא עָתָה פָּנָיו יִחְוָרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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109 **יוקח נא מעט מים**

Avraham's words to his three guests, "Let a little water be brought."

בראשית י"ח:ד: Genesis 18:4

יִקְח־נָא מִעֵט־מַיִם וְרָחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַּחַת הָעֵץ:

Let now a little water be fetched, and wash your feet, and recline yourselves under the tree.

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110 **אתה אמרת יוקח נא מעט מים חייך שאני פורע לבניך**

G-d says to Avraham: you said, "Let a little water be brought"; by your life, I will repay your children in the desert, in the land and in the future, and in the desert this is the well of "Spring up, O well."

בראשית רבה מ"ח:י"ב Bereshit Rabbah 48:10

... מעט מים ר"א בשם ר' סימאי אמר אמר הקדוש ברוך הוא לאברהם אתה אמרת יקח נא מעט מים חייך שאני פורע לבניך במדבר וביישוב ולע"ל הה"ד (במדבר כא) אז ישיר ישראל את השירה הזאת עלי באר ענו לה הרי במדבר בארץ כנען מנין (דברים ח) ארץ נחלי מים עינות ותהומות יוצאים בבקעה ובהר לע"ל מנין ת"ל (זכריה יד) כיום ההוא יצאו מים חיים מירושלם אתה אמרת ורחצו רגליכם חייך שאני פורע לבניך במדבר וביישוב ולע"ל במדבר מנין שנאמר (יחזקאל טז) וארחצך במים בישוב מנין שנאמר (ישעיה א) רחצו הזכו ...

"He said: My L-rd, please, if I have found favor in Your eyes, please do not depart from upon your servant" (Genesis 18:3). "He said: My lords [adonai], not as a reference to G-d, but rather to the three angels, adonai being in the plural. That raises the question: Why is the rest of the verse in the singular? The midrash responds that he directed his request to their senior member. please, if I have found favor in your eyes" - Rabbi Hiyya the Great taught: He said this to ...

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111 **עלי באר**

Near the end of chapter 54: when Avraham's shepherds disputed a well with Avimelech's, the water rose as soon as it saw Avraham's flock, and G-d said this was a sign for his

children, for whom the well would rise as soon as it saw them: "Then Israel sang."

בראשית רבה נ"ד:ה' Bereshit Rabbah 54:5

ויאמר כי את שבע כבשות וגו' - רבנן ורבי יצחק בן חקוריה, רבנן אמרי: רועיו של אברהם היו מדיינים עם רועיו של אבימלך. רועי אברהם אומרים: לנו הבאר! ואלו אומרים: לנו הבאר! אמרו להם רועי אברהם: כל מי שהמים עולים להשקות את צאנו, שלו היא הבאר! כיון שראו המים צאנו של אברהם אבינו, מיד עלו. אמר לו הקב"ה: את סימן לבניך, מה את, כיון שראו המים את צאנך מיד עלו, אף בניך, כיון שהבאר רואה אותן מיד יאה עולה, הה"ד (במדבר כא): אז ישיר ישראל את השירה הזאת וגו'. אמר ...

"He said: It is so that you shall take the seven ewes from me, so that it will be for me as a testament, that I dug this well" (Genesis 21:30). "He said: It is so that you shall take the seven ewes..." - the Rabbis and Rabbi Yitzhak ben Hakora, the Rabbis say: Abraham's herdsmen were arguing with Avimelech's herdsmen. Abraham's herdsman were saying: 'The well is ours,' and the others were saying: 'The well is ours.' Abraham's herdsman said to them: 'For whichever of us the water rises ...

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112 **עלי באר**

Midrash Rabbah on Chayei Sarah: the water rose to meet Rivkah, a sign for her children, for whom the well would rise as soon as it saw them; this is "Then Israel sang... Spring up, O well."

בראשית רבה ס"ה:ה' Bereshit Rabbah 60:5

והנערה טובת מראה מאד, בתולה. תנינן: מוכת עץ, כתובתה מאתים דברי רבי מאיר. וחכמים אומרים: מוכת עץ, כתובתה מנה. רבי חנינא משם רבי אליעזר טעמיה דרבי מאיר: ואיש לא ידעה, הא אם נבעלה מעץ, בתולה! טעמיהו דרבנן: בתולה, הא אם נבעלה מעץ, אינה בתולה! אמר רבי יוחנן: לא נבעלה אשה ממהול לשמונה תחילה, אלא רבקה. אמר ריש לקיש: לפי שבנותן של עובדי כוכבים משמרות עצמן ממקום ערותן, ומפקירות עצמן ממקום אחר, אבל זאת בתולה ממקום בתולים, ואיש לא ידעה ממקום אחר. אמר רבי יוחנן: ממשמע שנאמר בתולה, אין אנו יודעים ...

"The girl was of very fair appearance, a virgin, and a man had not been intimate with her; she went down to the spring, she filled her jug, and came up" (Genesis 24:16). "The girl was of very fair appearance, a virgin" - we learn in a mishna: 1:3. The marriage contract of a woman whose hymen was ruptured by wood is two hundred [zuz], these are the words of Rabbi Meir. The Rabbis say: The marriage contract of a woman whose hymen was ruptured by wood is one hundred. ...

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113 **עלי באר**

Midrash Rabbah on Beshalach: Israel was allowed to sing only over the well, because they cherished it, as it says,

“Spring up, O well, sing to it.”

Shemot Rabbah 25:7:י"ח:ה'

114

עלי באר

Midrash Rabbah at the beginning of Bamidbar describes the well as a rock that traveled with Israel; when they encamped, the princes stood over it and said, “Spring up, O well,” and it rose.

Bamidbar Rabbah 1:2:י"ב:א'

115

עלי באר

Midrash Rabbah on Shelach, at the beginning of chapter 17, compares G-d to a father who gives his son food and drink, and cites “Spring up, O well, sing to it.”

Bamidbar Rabbah 17:1:י"ז:א'

116

עלי באר

Midrash Rabbah on Chukas: the well was not literally dug, but was given in the merit of the Patriarchs, who are called “princes.”

Bamidbar Rabbah 19:26:י"ט:כ'

117

עלי באר

Koheles Rabbah, on “Send your bread upon the waters,” teaches that because Avraham said “Let a little water be brought,” G-d repays his children with water, in the desert with “Spring up, O well.”

Kohelet Rabbah 11:1:א"א:י'

שלח לחמך על פני המים, אמר רבי ביבי אם בקשית לעשות צדקה, עשה אותה עם עמלי תורה, שאין מים האמור כאן אלא דברי תורה, שנאמר (ישעיה נה, א): הוי כל צמא לכו למים. אמר רבי עקיבא כשהייתי בא בים ראיתי ספינה שטבעה בים, ונצטערת על תלמיד חכם אחד שהיה בה ונטבע, וכשבאתי למדינת קפוטקיא ראיתי יושב לפני ושאל שאלות, נמתי לו, בני, היאך עליית מן הים, אמר לי רבי בצלותך תרדני הגל לחברו, וחברו ...

“Cast your bread on the surface of the water, for after many days you will find it (Ecclesiastes 11:1). “Cast your bread on the surface of the water” – Rabbi Beivai said: If you sought to perform charity, perform it with those who toil in Torah study, as water stated here is nothing other than words of Torah, as it is stated: “Anyone thirsty, go to water” (Isaiah 55:1). Rabbi Akiva said: When I was coming by sea, I saw a ship that sank in the sea, and I was ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

118

שמע ישראל אתה עובר היום

“Hear, O Israel, you are crossing the Jordan today”: the verse in Eikev under which the gloss points to the Midrash on the well.

Deuteronomy 9:1:ט:א'

שמע ישראל אתה עובר היום את הירדן לבא לרשת גוים גדלים ועצמים ממך ערים גדלות ובצרת בשמים:

...אז ישיר ישראל את השירה הזאת עלי באר

Hear, O Israel: thou art to pass over the Jordan this day, to go in to dispossess nations greater and mightier than thyself, cities great and fortified up to heaven,

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119

שלח לחמך

“Send your bread upon the waters”: the verse whose Midrash the gloss cites.

Ecclesiastes 11:1:א"א:י'

שלח לחמך על פני המים כייכרב המים תמצאנו:

Cast thy bread upon the waters, For thou shalt find it after many days.

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120

החכמה תחיה

“Wisdom gives life to those who have it”: Chochmah is called life.

Ecclesiastes 7:12:י"ב:ז'

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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121

באור פני מלך חיים

“In the light of the King’s countenance is life”: the life of the living waters comes from this light, Chochmah.

Proverbs 16:15:ט"ו:ט'

באור פני מלך חיים ורצונו כעב מלקוש:

In the light of the king’s countenance is life; And his favour is as a cloud of the latter rain.

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122

ושאבתם מים בששון

“And you shall draw water with joy”: the verse of the discourse on the water libation of Sukkos.

Isaiah 12:3:ג:י'

ושאבתם מים בששון ממעיני הישועה:

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

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PARAGRAPH 15

123

ולא תחללו

“And you shall not profane My holy Name, and I shall be sanctified among the children of Israel”: the bittul that the Torah draws into the soul.

Leviticus 22:32:י"ב:ל"ב'

ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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124 לדחוק רגלי השכינה

Rabbi Yitzchak said that one who sins in secret is as if he pushed away the feet of the Shechinah, since the whole earth is G-d's footstool.

קידושין 31a:2 ל"א א:א:ב:א

תני תנא קמיה דרב נחמן: בזמן שאדם מצער את אביו ואת אמו אמר הקדוש ברוך הוא: יפה עשיתי שלא דרתי ביניהם, שאלמלי דרתי ביניהם, ציערוני. אמר רבי יצחק: כל העובר עבירה בסתר - כאילו דוחק רגלי שכינה. שנאמר: "כה אמר ה' השמים כסאי והארץ הדם רגלי".

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

125 ואשים דברי בפיו

"I have put My words in your mouth": G-d's words in a person's mouth, the Torah he speaks.

ישעיהו 51:16 ט"ז:ט"ז

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

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

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126 קדש לי

"Sanctify to Me every firstborn": the opening of one of the four sections of the tefillin, which the maamar associates with the higher Chochmah.

שמות י"ג:2:ב

קדש-לי כל-בכור פטר כל-רחם בבני ישראל באדם ובבהמה לי הוא: 'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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127 ולזכרון בין עיניך

"And for a remembrance between your eyes, so that the Torah of Havayah be in your mouth": the constant remembrance comes through the Torah in one's mouth.

שמות י"ג:9:ט

והיה לך לאות עלייך ולזכרון בין עיניך למען תהיה תורת ה' בפיה כי ביד חזקה הוצאתה ממצרים:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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128 ואהבת את ה'

The command to love G-d, on which the Sifrei asks how one comes to love Him.

דברים ו':5

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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129 איני יודע באיזה צד אוהבים את הקב"ה ת"ל והיו הדברים האלה

The Sifrei asks how one is to love G-d, and answers from the next verse: set these words on your heart, for through them you come to know the One who spoke and the world came to be.

ספרי דברים ל"ג:א

(דברים ו' ו) והיו הדברים האלה אשר אנכי מצוה היום על לבבך, רבי אומר: למה נאמר? לפי שנאמר (דברים ו' ה): "ואהבת את ה' אלקיך בכל לבבך", איני יודע: כיצד אוהבים את המקום? תלמוד לומר: והיו הדברים האלה אשר אנכי מצוה היום על לבבך, תו הדברים האלה על לבך, שמתוך כך אתה מכיר את מי שאמר והיה העולם ומדבק בדרךיו!

(Devarim 6:6) "And these things that I command you this day shall be upon your heart": From "And you shall love the L-rd your G-d with all your heart," I do not know how I come to love the Holy One Blessed be He; it is, therefore written "And these things that I command you this day shall be upon your heart." For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

Vocalized Edition (CC-BY-NC) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

130 והיו הדברים האלה

"And these words, which I command you today, shall be upon your heart": the words of Torah are the way to love.

דברים ו':6

והיו הדברים האלה אשר אנכי מצוה היום עלי-לבבך:

And these words, which I command thee this day, shall be upon thy heart;

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131 רשפי אש

Love's flashes are "flashes of fire": the love born of hearing, which burns from afar.

שיר השירים ח':6

שימיני כחותם עלי-לבך כחותם עלי-זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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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132 מי כה אלקינו המגביהי לשבת המשפילי לראות

"Who is like Havayah our G-d, enthroned on high, who looks down low to see in the heavens and on the earth": the verse of the discourse the bracket refers to, where "to see" is the revelation that comes through the Torah.

תהילים קי"ג:5-6

מי כה אלקינו המגביהי לשבת: המשפילי לראות בשמים ובארץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the

earth?

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PARAGRAPH 16

133 ולא תחללו

“And you shall not profane My holy Name”: the bittul that the Torah’s living waters bring.

ויקרא כ"ב:ל"ב:Leviticus 22:32

ולא תחללו את־שם קדשי ונגדשתי בתוהו כגוי ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hal-
lowed among the children of Israel: I am the L-RD who hal-
low you,

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KEHOT'S NOTE

ויקרא כב, לב.

134 ואשים דברי בפיו

“I have put My words in your mouth”: the words of Torah in a person’s mouth.

ישעיהו נ"א:ט"ז:Isaiah 51:16

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמנים וליסד ארץ ולאמר
לציון עמי־אתה:

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

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KEHOT'S NOTE

ישע"י נא, טז.

135 ביום ההוא יצאו מ"ח

Zechariah foresees living waters going out from Jerusalem, half to the eastern sea and half to the western sea. The Alter Rebbe reads the eastern sea as a higher level that receives from the living waters below.

זכריה י"ד:ח:Zechariah 14:8

והיה ביום ההוא יצאו מים־חיים מירושלם הצפון אל־הים הקדמוני
והצפון אל־הים האחרון בקיץ ובחורף יקרה:

And it shall come to pass in that day, That living waters shall
go out from Jerusalem: Half of them toward the eastern sea,
And half of them toward the western sea; In summer and in
winter shall it be.

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KEHOT'S NOTE

זכרי' יד, ח.

136 שלא לדחוק רגלי השכינה

The words here quote Kiddushin 31a:2; the passage is shown below.

קידושין ל"א א:ב'Kiddushin 31a:2

תני תנא קמיה דרב נחמן: בזמן שאדם מצער את אביו ואת אמו אמו
הקדוש ברוך הוא: יפה עשיתי שלא דרתי ביניהם, שאלמלי דרתי
ביניהם, ציערוני. אמר רבי יצחק: כל העובר עבירה בסתר - כאילו

...אז ישיר ישראל את השירה הזאת עלי באר

דוחק רגלי שכינה. שנאמר: "כה אמר ה' השמים כסאי והארץ הדם
רגלי".

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

KEHOT'S NOTE

ראה קידושין לא, א.

137 כפי קדש . . ח"ע

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

KEHOT'S NOTE

ראה מא"א בערכו.

138 ולזכרון בין עיניך

The words here quote Exodus 13:9; the passage is shown below.

שמות י"ג:ט"ז:Exodus 13:9

והיה לך לאות עלי־ידיך ולזכרון בין עיניך למען תהיה תורת ה' בפיה כי
כיד חזקה הוצאת ה' ממצרים:

And it shall be for a sign unto thee upon thy hand, and for a
memorial between thine eyes, that the law of the L-RD may
be in thy mouth; for with a strong hand hath the L-RD
brought thee out of Egypt.

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KEHOT'S NOTE

שמות יג, ט.

139 רשפי אש

The words here quote Song of Songs 8:6; the passage is shown below.

שיר השירים ח:ו:Song of Songs 8:6

שימני כחותם על־לבך כחותם על־זרועך כיעצה כמות אהבה קשה
כשאל קנאה רשפיה רשפי אש שלהבתיה:

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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KEHOT'S NOTE

שה"ש ח, ו.

140 סדי"ה מי כה' אלקינו

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

KEHOT'S NOTE

תוי"א לט, א.

PARAGRAPH 17

141 אז נדברו

“Then those who fear Havayah spoke with one another, and Havayah listened and heard”: G-d receives the Torah spoken below.

מלאכי ג:ט"ז:Malachi 3:16

אז נדברו יראי ה' איש אל־רעהו ויִקְשֹׁב ה' ויִשְׁמַע ויִּכְתֹּב סֵפֶר זִכְרוֹן
לִפְנֵי ה' יִרְאֵי ה' ויִלְחַשְׁבִּי שְׁמוֹ:

Then they that feared the L-RD Spoke one with another; and
the L-RD hearkened, and heard, and a book of remem-

brance was written before Him, for them that feared the L-RD, and that thought upon His name.

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KEHOT'S NOTE

מלאכי ג, טז.

142

תורה מאתו תצא

“For Torah shall go forth from Me”: the question is why G-d should need to hear what comes from Him.

Isaiah 51:4:ד"א:שעיהו

הקשיבו אלי עמי ולאומוי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע:

Attend unto Me, O My people, And give ear unto Me, O My nation; For instruction shall go forth from Me, And My right on a sudden for a light of the peoples.

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KEHOT'S NOTE

ישעיי נא, ד.

143

במחוקק במשענותם

The end of the verse about the well: the nobles delved it “with the mechokek, with their staffs.”

Numbers 21:18:ח"א:במדבר

באר חפרוה שרים כרוה נדיבי העם במחוקק במשענותם וממדבר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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144

במחוקק במשענותם

At the end of Vayeilech the Zohar reads the Song of the Well: the princes are linked with Abba and Imma, the nobles are the Patriarchs, the mechokek is Yesod and the staffs Netzach and Hod; Israel will sing from below upward and from above downward.

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

145

אם בחקתי תלכו

“If you walk in My statutes”: the verse of the discourse in Bechukosai that explains chok as engraving.

Leviticus 26:3:ג"ו:ויקרא

אם-בחקתי תלכו ואת-מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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146

כלי מחזיק ברכה

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

KEHOT'S NOTE

סוף עוקצין.

147

כלי מחזיק ברכה

The closing Mishnah of the Talmud: the Holy One, blessed be He, found no vessel that holds blessing for Israel but

peace. Here it describes the soul engraved as a receptacle.

Mishnah Oktzin 3:12ב"ב:משנה עוקצין

אמר רבי יהושע בן לוי, עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק שלש מאות ועשרה עולמות, שנאמר (משלי ח), להנחיל אהבי יש ואצרתיהם אמלא. אמר רבי שמעון בן חלפתא, לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט), ה' עז לעמו יתן ה' יברך את עמו בשלום:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasures" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

148

החלצו מאתכם

“Arm men from among you”: the verse of the explanation in Matos where Moshe is called mechokek.

Numbers 31:3:ג"א:במדבר

וידבר משה אל-העם לאמר החלצו מאתכם אנשים לצבא ויהיו על-מדון לתת נקמת-ה' במדון:

And Moses spoke unto the people, saying: ‘Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD’S vengeance on Midian.

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149

משה ידבר

“Moshe would speak, and G-d would answer him with a voice”: the verse of the discourse the text refers to.

Exodus 19:19ט"ט:שמות

ויהי קול השפך הולך וחקק מאד משה ידבר והאלקים יענו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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150

ס"פ וילך (רפ"ו א')

The note says that this Zohar passage, at the end of Vayeilech, is quoted in Or HaTorah on Chukas.

KEHOT'S NOTE

נעתק באוה"ת חוקת ע' תתמג.

151

בהעלותך דקי"ג

The note clarifies that the reference to Beha'aloscha, page 150, is to the Zohar, Part III, and points to Or HaTorah on Chukas for it.

KEHOT'S NOTE

בזח"ג. ראה אוה"ת חקת ע' תתסו.

152

תמכי אורייתא

The Zohar speaks of those who support the Torah (tam-chin oraysa): those who learn are not engaged in deeds

while they learn, but those who support them are.

ספר הזהר, הקדמה י"ג:קכ"ג-13:123-14:132 Zohar, Introduction
י"ד:קל"ב

153

עץ חיים היא

"It is a tree of life to those who hold fast to it": read as those who support the Torah, like Zevulun.

משלי ג':י"ח Proverbs 3:18

עֵץ-חַיִּים הִיא לַמְחִזְקִים בָּהּ וְתַמְכֶּיהָ מְאַשֵּׁר:

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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KEHOT'S NOTE

משלי ג, יח.

154

וזבולון ע"י שהיה עוסק בפרקמטיא בשביל יששכר

The Midrash explains that Zevulun is placed before Yissachar because Zevulun engaged in trade and fed Yissachar, who studied Torah, and applies to him "It is a tree of life to those who hold fast to it."

בראשית רבה צ"ט:ט' Bereshit Rabbah 99:9

זבולון לחוף ימים ישכון, הרי זבולון קדם ליששכר, שכן מייחסן יששכר זבולון. ולמה כן? אלא, שהיה זבולון עוסק בפרקמטיא, ויששכר עוסק בתורה, וזבולון בא ומאכילו, לפיכך קדמו עליו. אמר הכתוב (משלי ג): עץ חיים היא למחזיקים בה יששכר כונס וזבולון מביא באניות ומוכר, ומביא לו כל צרכו. וכן משה אומר (דברים לג): שמח זבולון בצאתך.

למה? שיששכר באהליך, שלך הן, שאת מסייעו לישב בהן:

"Zebulun will dwell at the shore of seas, and he will be a shore for ships, and his border will be upon Sidon" (Genesis 49:13). "Zebulun will dwell at the shore of seas" - Zebulun preceded Issachar, although the birth of Issachar is recorded before Zebulun. Why so? It is because Zebulun would engage in commerce, and Issachar would engage in Torah, and Zebulun would come to feed him. Therefore, [Zebulun] was granted precedence. The verse said in his regard: "It is a tree of life for those who uphold ...

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155

בפרקמטיא בשביל יששכר

The Zohar on Vayechi says Zevulun and Yissachar made an agreement: one sat and toiled in Torah, the other went out to trade and supported him.

ספר הזהר, ויחי ס"ה:תרס"א-66:673-65:661 Zohar, Vayechi
ס"ו:תערי"ג

156

זח"א ח' א'

The note points to Or HaTorah on Chukas for the Zohar's teaching on the supporters of the Torah.

KEHOT'S NOTE

ראה באוה"ת חוקת ע' תתמב.

157

מקפץ על הגבעות

"Leaping over the hills": the phrase discussed at the end

...אז ישיר ישראל את השירה הזאת עלי באר

of the discourse on "The voice of my beloved."

Song of Songs 2:8 שיר השירים ב':ח

קול דודי הנהיזה בא מדלג עלי ההרים מקפץ עלי הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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158

עמים הר יקראו

Moshe's blessing of Zevulun and Yissachar: "Peoples they shall call to the mountain."

דברים ל"ג:19 Deuteronomy 33:19

עמים הר־יקראו שם יזכחו וזכר־צדק כי שפַע ימים יינקו ושפני טמוני חול:

They shall call peoples unto the mountain; There shall they offer sacrifices of righteousness; For they shall suck the abundance of the seas, And the hidden treasures of the sand.

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KEHOT'S NOTE

דברים לג, יט.

159

מי יעלה בהר ה'

"Who shall ascend the mountain of Havayah, and who shall stand in His holy place?": the mountain to which the peoples are called.

Psalms 24:3 תהילים כ"ד:ג

מִי־יַעֲלֶה בְּהַר־ה' וּמִי־יִקֹּם בְּמָקוֹם קֹדֶשׁ:

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

160

אז ישיר ישראל

The Zohar on Beshalach discusses the songs that open with "then," among them "Then Israel sang."

ספר הזהר, בשלח ט"ו:ר"ט-15:209-219 Zohar, Beshalach

Said R. Isaac: 'At the moment when the Holy One slew the great chieftain of the Egyptians, and Moses and the children of Israel saw him, they began to sing.' THEN SANG MOSES AND THE CHILDREN OF ISRAEL THIS SONG UNTO THE L-RD.

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

161

ענו לה

"Sing out to it": read as the response from above that precedes the well's rising.

במדבר כ"א:י"ז Numbers 21:17

אָז יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלֵי בְּאֵר עֲנוּלָה:

Then sang Israel this song: Spring up, O well—sing ye unto it

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162

אלמלא הקב"ה עוזרו

A person's evil inclination grows stronger against him every day, and were it not that the Holy One, blessed be

He, helps him, he could not overcome it.

קידושין לי ב:70 Kiddushin 30b:

ואמר רבי שמעון בן לוי: יצרו של אדם מתגבר עליו בכל יום ומבקש חמיתו, שנאמר: "צופה רשע לצדיק ומבקש להמיתו", ואילמלא הקדוש ברוך הוא עוזרו אין יכול לו, שנאמר: "אלקים לא יעזבנו בידו".

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

KEHOT'S NOTE

קידושין ל, ב.

163 והחזירנו בתשובה שלימה לפניך

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

KEHOT'S NOTE

ברכת תפלת שמו"ע.

164 והחזירנו בתשובה שלימה לפניך

The blessing of teshuvah in the Amidah: "and bring us back in complete teshuvah before You."

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Repentance תשובה, עמידה, תפילת שחרית, ימי חול, ימי אשכנז, ידיו

השיבנו אבינו לתורתך וקרבתך מלפנינו לעבודתך והחזירנו בתשובה שלמה לפניך: ברוך אתה ה' הרוצה בתשובה:

Cause us to return, our Father, to Your Torah and bring us near, our King, to Your service; and bring us back in whole-hearted repentance before You Blessed are You, Adonoy, Who desires penitence.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

165 אב הרחמן רחם נא עלינו ותן בלבנו בינה

Ahavah Rabbah: "Our Father, merciful Father, who has mercy, have mercy upon us, and put into our hearts to understand."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, Second Blessing before Shema, ימי חול, ימי אשכנז, ידיו

תפילת שחרית, ברכות קריאת שמע, אהבת ישראל

... אבינו מלכנו בעבור אבותינו שבטחו בך ותלמדם חקי חיים בן תהגנו ותלמדנו: אבינו האב הרחמן המרחם רחם עלינו ותן בלבנו להבין ולהשכיל לשמע וללמד ולשמר ולעשות ולקיים את כל דברי תלמוד תורתך באהבה: והאר עינינו בתורתך ודבק לבנו במצותיך ויחד לבנו לאהבה ולקראת את שמך: ולא נבוש לעולם ועד כי בשם קדשך הגדול והנורא בטחנו נגילה ונשמחה בישועתך: והביאנו לשלום מארבע כנפות הארץ ...

[With] unbounded love You have loved us Adonoy, our G-d; [With] great and abundant pity have You pitied us. Our Father, our King! for the sake of our forefathers who trusted in You, and whom You taught statutes of life, so too, be gracious to us and teach us. Our Father, merciful Father, Who acts with compassion have compassion on us and put into our hearts to comprehend, and to be intellectually creative, to listen, to learn, and to teach, to preserve, to practice, and to fulfill all the words ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

166

להבין דבר מתוך דבר

The Talmud defines the "discerning" (navon) as one who understands one thing from another.

Chagigah 14a:12b י"ד א: י"ג חגיגה

"יועץ" — שיועד לעבר שנים ולקבוע חדשים. "והקם" — זה תלמיד המחקרים את רבותיו. "תחשים" — בשעה שפותח בדברי תורה הכל נעשין כחשיו. "ונבון" — זה המבין דבר מתוך דבר. "לחש" — זה שראוי למסור לו דברי תורה שניתנה בלחש.

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

KEHOT'S NOTE

ראה חגיגה יד, א.

167

חכמה בראש וחכמה בסוף

Kehot's note points to Zohar I, 26a for these words.

Zohar I, 26a זח"א כו,

KEHOT'S NOTE

זח"א כו, א.

168

חכמה בראש וחכמה בסוף

The Zohar speaks of two yuds, the upper and lower formations, that are "Chochmah at the beginning and Chochmah at the end." The text gives the place as 26b; Kehot gives 26a.

ספר הזהר, בראשית כ"א:רמ"ח-21:248-22:255 Zohar, Bereshit

In reference to that time it is said of Moses and Israel, "Then thou shalt delight in the L-rd", and the words shall be fulfilled, "then Moses shall sing" (Ex. 15, 1). The Hebrew text of this page does not correspond entirely to the English translation. Further, the river "shall part from thence and become four heads" (Gen. 2, 10). The first of these is Hesed (Kindness), which is the right arm. From this shall drink the camp of Michael, and with it the tribe of Judah and his two accompanying ...

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הבאר שחפרוה כרוה

The Zohar on Mishpatim says Israel did not have the well until they came to the wilderness of Mattanah, as in "the well, princes dug it."

ספר הזהר, משפטים ג:שנ"ה-3:355-364 Zohar, Mishpatim

170

יצאו מים חיים

"Living waters shall go out from Jerusalem": the waters that flow from the well.

Zechariah 14:8 זכריה י"ד ח:14

והיה ביום ההוא יצאו מים חיים מירושלם חצים אלהים הקדמוני וחצים אלהים האחרון בקלף ובחרף יהיה:

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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כה תברכו

“Thus shall you bless the children of Israel”: the verse of the discourse in Nasso on blessing at the beginning and at the end.

Numbers 6:23 ויברך

דבר אל־אֶהרֶן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם:

‘Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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172

כרוה נדיבי עם

The Zohar reads “those who volunteered among the people” as the Patriarchs, who are called nobles, as in “the nobles of the peoples are gathered.”

ספר זוהר, ויקרא ס”ו:תמ”ה-66:445-67:449 Zohar, Vayikra
ס”ז:תמ”ט

173

כרוה נדיבי עם

The Zohar on Vayechi says that even above, through an arousal from below, a higher level is drawn, and cites “the nobles of the people delved it.”

ספר זוהר, ויחי נ”ג:תקכ”ח-53:528-54:539 Zohar, Vayechi
נ”ד:תקל”ט

174

כל נדיב לבו יביאה

“Take from among you an offering; whoever is of a generous heart shall bring it”: the verse of the discourse in Vayakhel.

Exodus 35:5 שמות ל”ה:ה

קחו מֵאִתְּכֶם תְּרוּמָה לַה' כָּל נָדִיב לְבוֹ יְבִיֵּאָה אֶת תְּרוּמַת ה' זָהָב וְכֶסֶף וְנַחֲשֶׁת:

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD’S offering: gold, and silver, and brass;

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175

“How beautiful are your steps in sandals, O daughter of the noble one”: the verse of the Shir HaShirim discourse on the “noble.”

Song of Songs 7:2 שיר השירים ז'

מִה־יָפוּ פַעְמִיךְ בְּנָעָלִים בֶּת־נָדִיב תְּמוּקֶיךָ יִרְכִּיךְ כִּמוֹ חֲלָאִים מַעֲשֵׂה יָדֶיךָ אֶמְן:

How beautiful are thy steps in sandals, O prince’s daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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זח”ג י”ט ב’ כ”ו א’

The note explains that these Zohar passages are on “the nobles of the people delved it” and points to Or HaTorah on Chukas, where they are discussed.

KEHOT’S NOTE

מענין כרוה נדיבי — אוה”ת חוקת עי תתמג. ועי תתנד.

177

ח”א רל”ה א’ ח”ב קי”ג סע”ב . . רל”ה ב’

The note explains that these Zohar passages are on “the well, princes dug it” and points to Or HaTorah on Chukas, where they are discussed.

KEHOT’S NOTE

מענין באר חפרוה. ראה אוה”ת חקת עי תתמג. ועי תתנד.

178

The Zohar on Vayakhel says the “nobles” of “whoever is of a generous heart” come from the supernal Patriarchs, who are called nobles, as in “the nobles of the people delved it.”

ספר זוהר, ויקהל ד’:מ”ח-ה’:נ”ח-4:48-5:58 Zohar, Vayakhel

appoint from among you those supernal glorified chiefs who shall take up that offering containing the mystery of the Divine Throne, in order to bring about a union with the “patriarchs”, 1Al. “with her spouse”. for the Matrona (i.e. the Shekinah) may not come to her Spouse except those youthful bridesmaids follow in her train until she is brought to Him, as it says, “The virgins her companions in her train being brought unto thee” (Ps. 45, 15), to wit, that she may join her Spouse. The next words, “Whosoever is ...

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ויקשב ה’ וישמע

At the end of Vayakhel the Zohar expounds Malachi’s verse: the holy words spoken below rise up before the holy King and crown Him; the text points here for this idea.

ספר זוהר, ויקהל ל”ד:תל”ג-34:433-36:443 Zohar, Vayakhel
ל”ו:תמ”ג



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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