



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 9

ביאור ענין עלי באר כו'

An explanation of the matter
of “Rise up, O well,” etc.



The “well” dug from below, the raising of mayin nukvin through our service, reaches higher than the “fountain” that flows down by itself: its sparks are rooted in Tohu, above Tikkun, and the lowest point stands closest to the light that encompasses all worlds.

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 “well” dug from below, the raising of mayin nukvin through our service, reaches higher than the “fountain” that flows down by itself: its sparks are rooted in Tohu, above Tikkun, and the lowest point stands closest to the light that encompasses all worlds.

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

THE MAAMAR IN BRIEF

The explanation opens with the Zohar’s question: how can a dug well give water to the flowing spring of Binah? The answer is that the mayin nukvin raised by prayer and mitzvos are sparks of Chochmah and Keser of Tohu, higher in their root than Tikkun. The Song of Songs praises Knesses Yisrael as “a fountain of gardens” and “a well of living waters,” and these match the Bahir’s two orders of Sefiros: direct light from above, which “we know,” and reflected light from below, in which Malchus is Keser and which “we do not know.” The fountain is Malchus as already refined, passing Binah’s flow to the gardens; the well is her feminine waters, which only our service can raise. The souls come chiefly from these waters. Through the Bahir’s parable of the king who encircles his sons, the text shows why what is lowest, Malchus, Asiyah and the baal teshuvah, is nearest to sovev. In service, the well is the practical mitzvos and the fountain Torah study; the song draws power from the upper well so that the raising reaches “with all your might,” and the mitzvos are the “staffs” by which souls “walk.”

OUTLINE

- 1 The high root of the feminine waters** ¶1-2
The mayin nukvin are sparks of Chochmah of Tohu, lit by Keser of Tohu and higher than Chochmah and Binah of Tikkun; so the dug well can feed the spring of Binah.
- 2 Fountain and well: the Bahir’s two orders** ¶3-4
The Ten Sefiros run from above to below (direct light) and from below to above (reflected light, where Malchus is Keser); the fountain of gardens is Binah’s flow, which reaches the worlds only through Malchus of Atzilus.
- 3 Two aspects of Malchus** ¶5-6
The fountain flows by itself; the well must be dug. Malchus as already refined is the fountain; her unrefined feminine waters, raised by our service, are the well.

- 4 The souls and the feminine waters** ¶7-9
Souls are formed chiefly from the feminine waters, rooted in Sag, with the masculine waters of Mah adding bittul; the refinement moves through history down to the “feet,” and the refined waters, like goods weighed by a stone, are worth more than the weight.
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- 5 The king who encircles his sons** ¶9-15
Measured by the kav, Malchus is farthest; measured by sovev, the great circle, she is nearest. Hence the advantage of baalei teshuvah and of Asiyah, and why the order from below “we do not know,” like the moon that does not know its setting.
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- 6 The well in divine service** ¶16-18
The well is the practical mitzvos, which raise physical things from kelipas nogah and are the ground on which the downward flow stands; the fountain is Torah study, with in-depth study as “living waters.”
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- 7 The song of the well** ¶19-23
“Sing to it” is the arousal from above; the princes who dig are the attributes of Abba and Imma and above all Yaakov, who masters the concealment of Elokim; the song draws power from the upper well, Binah, so that Malchus rises to “with all your might,” as on Shabbos, drawing down the Infinite Light itself.
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- 8 New light and the encompassing light** ¶24
The fountain is the constant union that sustains the worlds; the dug well, like the princes’ well beyond Miriam’s, draws truly new light and reaches the encompassing light.
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- 9 Walking, standing and the staffs** ¶25-27
Angels “stand” at the fixed level of yud-hei; souls “walk” beyond the Name Havayah. The mitzvos are the staffs that let the soul walk, and the staff, linked with the resurrection, draws from sovev, the source of the well of living waters.
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KEY CONCEPTS

Mayin nukvin (feminine waters) מיין נוקבין

The arousal that rises from the receiver and calls forth the giver’s flow; here, the holy sparks of Tohu raised from the kelipos by prayer and mitzvos.

Mayin duchrin (masculine waters) מיין דוכרין

The flow from the giver, drawn from Chochmah of Tikkun (the Name Mah), which refines the feminine waters a second time and brings them bittul.

Tohu and Tikkun תהו ותיקון

The world of “chaos,” with abundant lights in vessels that shattered, and the rectified order with smaller lights in lasting vessels; the sparks of Tohu are higher in their root.

Direct and reflected light אור ישר ואור חוזר

The Ten Sefiros from above to below and from below to above; in the reflected order Malchus is Keser.

Fountain of gardens and well of living waters מעין גנים ובאר מים חיים

ובאר מים חיים

The flow that comes down by itself and the water that wells up only when dug: Malchus as refined, and her feminine waters raised by our service.

Kav and the great circle (sovev kol almin) קו ועיגול הגדול

The line of light that runs from top to bottom, with above and below, and the encompassing light that surrounds all equally, closest to the lowest point.

Sag and Mah ס”ג ומ”ה

Names of Adam Kadmon: Sag is the essence of its lights, the root of the feminine waters; Mah is a radiance from its “forehead,” the source of Tikkun.

Those who walk and those who stand מהלכים ועומדים

Souls, who draw new light beyond the Name Havayah, and angels, who keep up the fixed renewal of creation from yud-hei.

SECTION 1 • 11-2

The high root of the feminine waters

1 ביאור ענין עלי באר^{1,2} כו

An explanation of the matter of “Rise up, O well,” etc.

The heading names the subject of this explanation (biur): the words “Rise up, O well,” from the song Israel sang at the well in the desert (Numbers 21:17). The whole section reads the “well” as the raising of mayin nukvin, the arousal that rises from below.

2 הנה מבואר בע”ח תחלת שער מ”ן ומ”ד³ שהמ”ן דנוק’ הוא נמשך ברחם שלה מן המוח שלה.

Now, it is explained in Etz Chaim, at the beginning of Sha’ar Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), that the mayin nukvin (feminine waters) of Nukva (the feminine) are drawn into her womb from her brain,

Etz Chaim’s gate on mayin nukvin and mayin duchrin opens by describing the union above in terms of human conception. The feminine waters of Nukva, the receiving configuration, descend from her “brain” into her “womb”; in Kabbalah the feminine waters are the arousal that rises from the receiver and calls forth the giver’s flow.

כמו שהמ”ד נמשך מן המוחין שלו. ומבואר שם שהמ”ן דנוק’ הוא מהזמ”ל דתוהו מה שנטבע בקליפות

just as the mayin duchrin (masculine waters) are drawn from his intellect (mochin). And it is explained there that the mayin nukvin of Nukva are from the seven kings of Tohu: what sank into the kelipos

In parallel, the masculine waters of the male come from his intellect. Etz Chaim then names the source of the feminine waters: the seven kings of Tohu, the world of “chaos” whose vessels shattered, part of which sank into the kelipos.

ולא נתברר עדיין וע”י תפלתנו וע”י המצות מבררין ומוציאין משם הניצוצים ומעלים אותן בבחי’ מ”ן (ע”ש דרוש י”א ס”ז).

and has not yet been refined. Through our prayer and through the mitzvos we refine and bring out the sparks from there and raise them up at the level of mayin nukvin (see there, Derush 11, section 7).

Those fallen parts have not yet been refined. Our prayer and mitzvos draw the holy sparks out of the kelipos and raise them up, and the raised sparks are themselves the mayin nukvin; the reference is to the same gate of Etz Chaim, Derush 11, section 7.

ונמצא שהמ"ן שרשו מחכמה דעולם התהו שהזמ"ל הם מבחי' המוחין שהם החכמה כמשי"ש בע"ה דרוש א'.

It follows that the root of the mayin nukvin is from Chochmah (wisdom) of the World of Tohu, for the seven kings are from the level of the mochin, which are Chochmah, as is written there in Etz Chaim, Derush 1.

Etz Chaim says the seven kings belong to the level of mochin, the intellect, which is Chochmah. So the feminine waters are ultimately rooted in Chochmah of Tohu: what we raise from below comes from a very high source.

(ומ"ש שנמשך מן המוח שלה דהיינו מוחין דנוק' דז"א דאצילות דתיקון נתבאר במ"א שהוא עד"מ כמו בגשמיות מה שהאשה מזרעת אע"פ שנמשך ממוח שלה עכ"ז עיקרו בא מהמאכלים

(And as for what is written, that it is drawn from her brain, that is, from the mochin of Nukva of Z'eir Anpin of Atzilus of Tikkun: it was explained elsewhere that this is by way of analogy, as in the physical [realm]: what a woman emits as seed, although it is drawn from her brain, nevertheless comes chiefly from the foods

A parenthesis takes up a difficulty: Etz Chaim also says the feminine waters come from Nukva's own brain, and that brain belongs to Atzilus of Tikkun (the rectified order), not to Tohu. The answer comes from the physical parallel: a woman's seed is drawn from her brain, yet it is formed chiefly from the food she eats.

שהיא אוכלת שמתברר המאכל עד שעולה החיות ממנו למוח שלה והמוח שלה מתחזק ע"ז אז דוקא נגמר ונמשך המשכת המ"ן ממוח שלה ברחם שלה להיות מזה הולדה ועמ"ש קצת מזה בביאור נר חנוכה משמאל ומזוזה מימין.

that she eats. The food is refined until the life-force (chayus) in it rises to her brain, and her brain is strengthened by this; only then is the drawing-down of the mayin nukvin from her brain into her womb completed and drawn forth, so that a birth may come of it. And see what is written a little about this in the explanation on "The Chanukah lamp on the left and the mezuzah on the right."

The food is digested and refined until its vitality reaches the brain and strengthens it, and only then is the seed drawn down to produce a child. The text notes that this is touched on briefly in the explanation on "The Chanukah lamp on the left and the mezuzah on the right."

ועד"ז יובן למעלה בענין המ"ן שהוא בירורים דחכמה דהתו שמתבררים מק"נ ועולים עד שנכללים במוחין דנוק' דאצילות ועי"ז נמשך ממוח שלה המ"ן כו' ונמצא עכ"פ המ"ן שרשו מחכמה דהתו.

In the same way it will be understood above, regarding the mayin nukvin, which are refinements of Chochmah of Tohu that are refined from kelipas nogah and rise until they are included in the mochin of Nukva of the World of Atzilus (Emanation); and through this the mayin nukvin are drawn from her brain, etc. It follows, at any rate, that the root of the mayin nukvin is from Chochmah of Tohu.

So too above: the "food" of Nukva of Atzilus is the sparks of Chochmah of Tohu, refined out of kelipas nogah, the intermediate husk that can be elevated. They rise into her mochin, and only then do the feminine waters flow from her "brain," so their root is still Chochmah of Tohu.

ועי"ש בע"ה מציאותן מוחין של הנקבות כולם.⁴ משמע שהוא חכמה דמל' דהתו) והנה בחכמה דהתו יש הארת הכתר דהתו

And see there in Etz Chaim: "their existence is the mochin of all the feminine ones." This implies that it is Chochmah of Malchus (sovereignty) of Tohu.) Now, in Chochmah of Tohu there is a radiance of Keser (the Crown) of Tohu,

Etz Chaim says of the seven kings that "their existence is the mochin of all the feminine ones," which suggests they are specifically Chochmah of Malchus of Tohu. The parenthesis closes, and the text adds that within Chochmah of Tohu shines a light from Keser of Tohu.

שהרי החכמה מאין תמצא⁵ שהיא בחי' כתר שבכל מקום בחי' הכתר הוא המחבר המאציל א"ס ב"ה עם הנאצלים אשר ראשיתן היא החכמה

for "Chochmah is found from ayin (nothing)," which is the level of Keser; for everywhere, the level of Keser is what joins the Emanator, the Infinite One (Ein Sof), blessed be He, with the emanated [levels], whose beginning is Chochmah.

Job's words "wisdom, from where (me'ayin) shall it be found" are read in Chassidus as "Chochmah is found from ayin," from the "nothing" of Keser that is beyond grasp. Keser is always the link between the Emanator, the Infinite One, and the emanated levels, which begin with Chochmah.

וגם כאן בבחי' בירור דרפ"ח ניצוצין דתהו שכנוגה לעלות בבחי' מ"ן מאחר שחכמה דתהו היא המ"ן א"כ גם בחי' הכתר דתהו מאיר בבחי' חכמה זו.

And here too, in the refinement of the 288 sparks of Tohu that are in nogah, to rise up at the level of mayin nukvin: since Chochmah of Tohu is the mayin nukvin, then the level of Keser of Tohu also shines in this Chochmah.

The same holds for the refinement of the 288 sparks of Tohu that fell into nogah, the number the Arizal gives for the sparks that fell in the shattering. Since Chochmah of Tohu is the mayin nukvin, the light of Keser of Tohu shines in them as well.

שהרי בחי' כתר דתהו הוא בחי' ממוצע שעל ידו נמשך האור בחכמה דתהו כמו שכתר דתיקון הוא ממוצע במקומו.

For the level of Keser of Tohu is an intermediary through which the light is drawn into Chochmah of Tohu, just as Keser of Tikkun is an intermediary in its own place.

Keser of Tohu is the intermediary that brings light into Chochmah of Tohu, just as Keser of Tikkun does within Tikkun. Keser is everywhere the bridge between a source and what flows from it.

רק שבתיקון נעשו בבחי' פרצופים. ובתהו היו בבחי' נקודות זת"ז כו'. (ועי' בע"ח שמ"א פ"ג).

Only, in Tikkun they became partzufim (configurations), while in Tohu they were points, one beneath the other, etc. (And see Etz Chaim, Sha'ar 41, chapter 3.)

The difference is one of form: in Tikkun the Sefiros are built into partzufim, full configurations that interact, while in Tohu they were separate points standing one beneath another. The text sends the reader to Etz Chaim, Sha'ar 41, chapter 3.

והארה זו היא גבוהה גם מחו"ב דתיקון כי בתהו היו האורות מרובים כו'. וזהו ענין באר מים חיים.⁶

And this radiance is higher even than Chochmah and Binah of Tikkun, for in Tohu the lights were abundant, etc. And this is the meaning of "a well of living waters,"

Because Tohu had abundant lights, more than its vessels could hold, this radiance is higher even than Chochmah and Binah of Tikkun. This, the text says, is what "a well of living waters" is about: water that wells up from below, out of a hidden and higher source.

שהוא בחי העלאת מ"ן דנוק' וע"ז נאמר לעתיד⁷ והיה ביום ההוא יצאו מים חיים מירושלים חצים אל הים הקדמוני שהוא בינה דתיקון.

which is the level of the raising of the mayin nukvin of Nukva. And of this it is said about the Time to Come, "And it shall be on that day, living waters will go out from Jerusalem, half of them to the former sea," which is Binah (understanding) of Tikkun.

The "well" is the raising of Nukva's feminine waters. Zechariah's prophecy for the Time to Come, that living waters will go out from Jerusalem to "the former sea," is read as water rising from below to Binah of Tikkun, which the text identifies as the former sea.

והקשה ע"ז בזהר שלח (דקע"א) מאן חמא חפירא דכירא⁸ (ונ"ב מהרח"ו באר חפרה)⁹ יהיב מיין למבועא דנביעא בינה דאצי שבתוכה הארת הכתר והחכמה כו'.

And the Zohar, [Parshas] Shelach (folio 171), raises a difficulty about this: "Who has ever seen the digging of a well" (and a gloss of Rabbi Chaim Vital [reads]: "the well [that] they dug") "give water to the spring that flows"—[that is,] to Binah of Atzilus, within which is the radiance of Keser and Chochmah, etc.

The Zohar asks how a well that people dig, the lowest kind of water, could feed the ever-flowing spring, which is Binah of Atzilus, where the light of Keser and Chochmah already shines. Rabbi Chaim Vital's gloss identifies the "well" as the one in our song, the well that "princes dug."

ותוכן התירוץ הוא מפני שע"י הבאר עולים מ"ן שהם מכח"ב דתהו שהם גבוהים יותר בשרשן מכח"ב דתיקון. וכמ"ש במ"א על מאמר הזוהר¹⁰ הנ"ל:

And the substance of the answer is that through the well, mayin nukvin rise, which are from Keser, Chochmah and Binah of Tohu, and these are higher in their root than Keser, Chochmah and Binah of Tikkun; as is explained elsewhere on the above-mentioned statement of the Zohar.

The answer is that the feminine waters raised by the "well" come from Keser, Chochmah and Binah of Tohu, whose root is higher than Keser, Chochmah and Binah of Tikkun. So what rises from below can add even to what flows from above; the text adds that this Zohar passage is treated more fully elsewhere.

SECTION 2 • 113-4

Fountain and well: the Bahir's two orders

3 ולהבין ביאור הדברים הנה איתא בספר הבהיר שיש ע"ס מלמעלה למטה ומלמטה למעלה. מלמעלה למטה ידענו. מלמטה למעלה לא¹¹ ידענו.¹²

Now, to understand the explanation of these things: it is stated in Sefer HaBahir that there are Ten Sefiros from above to below and from below to above. From above to below, we know; from below to above, we do not know.

To explain all this, the Alter Rebbe brings Sefer HaBahir: the Ten Sefiros run in two directions, from above to below and from below to above. The Bahir's students say that the first they understand, the second they do not.

הובא בפרדס שער מלמטה למעלה.¹³ ובע"ה סוף שער מ"ן ומ"ד¹⁴ שהם בחי' ע"ס דאור ישר וע"ס דאור חוזר ושבע"ס דאור חוזר המלי' היא הכתר.¹⁵

This is cited in Pardes, in the Gate "From Below to Above." And in Etz Chaim, at the end of Sha'ar Mayin Nukvin and Mayin Duchrin, [it is explained] that these are the levels of the Ten Sefiros of direct light and the Ten Sefiros of reflected light, and that in the Ten Sefiros of reflected light, Malchus (sovereignty) is the Keser (the Crown).

Pardes Rimmonim quotes the Bahir, and Etz Chaim explains the two directions as the Ten Sefiros of direct light, flowing down from the source, and of reflected light, rising back from below. In the reflected order everything is reversed, so Malchus, the lowest, stands as Keser, the highest.

(עמ"ש"ל מזה בביאור ע"פ והנה מנורת זהב¹⁶ ובביאור ע"פ כי על כל כבוד חופה^{17,18} בסופו).

(See what is written above about this in the explanation on "And behold, a menorah of gold," and in the explanation on "For over all the glory, a canopy," at its end.)

The text points to two earlier explanations for more on this: one on Zechariah's vision of a menorah of gold, and one on "For over all the glory, a canopy," near its end.

וזהו ענין מעין גנים ובאר מים חיים¹⁹ כי הנה ענין מעין גנים היינו בינה דאצילות

And this is the meaning of "a fountain of gardens" and "a well of living waters." For the meaning of "a fountain of gardens" is Binah (understanding) of the World of Atzilus (Emanation),

The two directions are now tied to two phrases of one verse in the Song of Songs: "a fountain of gardens" and "a well of living waters." The fountain, a spring that flows out by itself, is Binah of Atzilus.

שנק' ג"כ ים הקדמוני שיורדת לבי"ע ע"י התלכשותה תחלה במל' דאצי' שנעשית עתיק לבריא. ומזה נמשך מה שהנשמות נהנין מזיו בג"ע כי אימא מקננא בכורסיא.^{20, 21}

which is also called “the former sea,” and which descends to Beriah, Yetzirah and Asiyah by first being en clothed in Malchus of Atzilus, which becomes Atik for Beriah. And from this comes [the fact] that the souls delight in the radiance in Gan Eden, for “Imma nests in the Throne.”

Binah, also called “the former sea,” reaches the lower worlds by first clothing itself in Malchus of Atzilus, which serves as Atik, the innermost source, for Beriah. That is how the souls in Gan Eden come to enjoy the divine radiance: as the Tikkunei Zohar puts it, Imma (Binah) “nests” in the Throne, the World of Beriah.

וזהו ענין מעין המשקה ג"ע העליון ועד"ז הולך המעין ונמשך עוד שמל' דבריא נעשית עתיק ומקור הנובע ליצי' ומל' דיצי' עתיק ומקור שממנו נובע המעין לעשי' לג"ע התחתון.

And this is the matter of the fountain that waters the higher Gan Eden. And in the same way the fountain goes on and is drawn further: Malchus of Beriah becomes Atik and the welling source for Yetzirah, and Malchus of Yetzirah [becomes] Atik and the source from which the fountain wells forth to Asiyah, to the lower Gan Eden.

This is the fountain that waters the higher Gan Eden. The pattern repeats down the worlds: each world's Malchus becomes the Atik and source of the next, until the fountain reaches Asiyah and the lower Gan Eden.

ועצם מעין זה הוא בינה דאצילות וכדפי' בזהר ס"פ האזינו²² (דרצ"ח ע"א) דמעין גנים הוא בחי' ונהר יוצא מעדן להשקות²³ את הגן.

And the essence of this fountain is Binah of Atzilus, as is explained in the Zohar at the end of Parshas Haazinu (folio 298a), that “a fountain of gardens” is the level of “And a river goes out from Eden to water the garden.”

The fountain itself is Binah of Atzilus. The Zohar at the end of Haazinu connects “a fountain of gardens” with the river that “goes out from Eden to water the garden.”

ושם פי' הגן הוא שמים את הגן לאכללא את הארץ²⁴ והיינו כי שמים וארץ נק' ג"ע העליון ותחתון כנודע מענין מי לי בשמים²⁵ ועמך לא חפצתי בארץ.

And there it explains: “the garden” is heaven; “es hagan” (the garden), to include the earth. That is, heaven and earth are called the higher and the lower Gan Eden, as is known from “Whom do I have in heaven? And with You, I desire nothing on earth.”

The Zohar there reads “the garden” as heaven, and the extra word es (in “es hagan”) as including the earth. Heaven and earth here are the higher and the lower Gan Eden, as in the verse “Whom do I have in heaven? And with You, I desire nothing on earth.”

ועי' ג"כ בזהר ס"פ בלק (דרי"ב סע"ב) ²⁶ דחוי"ב נקי מעייני הישועה. ^{27, 28} והנה השבח הזה דמעין גנים על כנס"י נאמר שהיא מלי דאצילות ואף שהמעין הוא בחי' בינה.

And see also the Zohar at the end of Parshas Balak (end of folio 212b), that Chochmah (wisdom) and Binah are called "the wellsprings of salvation." Now, this praise, "a fountain of gardens," is said of Knesses Yisrael (the Congregation of Israel), which is Malchus of Atzilus, even though the fountain is the level of Binah.

The Zohar at the end of Balak also calls Chochmah and Binah "the wellsprings of salvation." Yet the Song of Songs praises Knesses Yisrael, which is Malchus of Atzilus, as "a fountain of gardens," although the fountain is Binah; the next part resolves this.

אך כדי שיומשך להגנים הוא דוקא ע"י המלי דאצילות שהוא דוקא הממוצע הממשיך אור א"ס ב"ה מאצ"י לבריאה שהמלי דאצ"י נעשה כתר לבריאה שהכתר הוא הממוצע כו'

But for it to be drawn to the gardens is specifically through Malchus of Atzilus, which specifically is the intermediary that draws the Infinite Light (Or Ein Sof), blessed be He, from Atzilus to the World of Beriah (Creation); for Malchus of Atzilus becomes Keser for Beriah, and Keser is the intermediary, etc.

The answer is that the fountain reaches the gardens only through Malchus of Atzilus. She alone is the intermediary that carries the Infinite Light from Atzilus into Beriah, since Malchus of Atzilus becomes the Keser of Beriah, and Keser is always the intermediary.

וא"כ היא היא עיקר בחי' מעין גנים ועמ"ש מזה בפ' ואתחנן ע"פ למען תירא ²⁹ כו'.

If so, she herself is the principal level of "a fountain of gardens." And see what is written about this in Parshas Va'eschanan, on the verse "So that you may fear," etc.

So Malchus herself is the main "fountain of gardens," since without her nothing of Binah's flow would reach them. The text refers the reader to the discourse in Va'eschanan on "So that you may fear" for more.

4 וזהו ענין ע"ס מלמעלה למטה שמעין זה נמשך מכח"ב דתיקון כי הנהר יוצא מעדן שהוא חכמה שמאין

תמצא ³⁰

And this is the matter of the Ten Sefiros from above to below: this fountain is drawn from Keser, Chochmah and Binah of Tikkun; for the river goes out from Eden, which is Chochmah, which "is found from ayin,"

This downward flow is the order of the Ten Sefiros "from above to below." The fountain comes from Keser, Chochmah and Binah of Tikkun: the river that goes out from Eden is Chochmah, and Chochmah itself comes "from ayin," from Keser.

וגם התגלות עתיק הוא בבינה ונמשך מלמעלה למטה לבחי' מל' דאצי' והיא נעשית עתיק לבריאה ומשקה ג"ע העליון ותחתון כו'

and also the revelation of Atik is in Binah; and it is drawn from above to below to the level of Malchus of Atzilus, and she becomes Atik for Beriah and waters the higher and the lower Gan Eden, etc.

Atik, the inner core of Keser, is revealed in Binah, and from there the flow descends to Malchus of Atzilus. She becomes Atik for Beriah and waters both the higher and the lower Gan Eden.

(וזה"ש כי כלה משקה ^{31,32,33} כו' כגן ה' כו' ע' בזהר ח"א ק"ט א' ועיין ברכות פמ"א פ"י בע"א): ³⁴

(And this is [the meaning of] what is written, "For all of it was watered," etc., "like the garden of Havayah," etc.; see Zohar, Part I, 109a. And see [Bereishis] Rabbah, section 41, [which] explains it in another way.)

The verse about the plain of the Jordan, "all of it was watered ... like the garden of Havayah," is brought as an allusion to this watering of the gardens, with the Zohar (I, 109a) as a reference. The Midrash Rabbah reads the verse in another way.

SECTION 3 • ¶5-6

Two aspects of Malchus

5 ב והנה אח"כ משבח אותה בשבח אחר שהיא ג"כ באר מים חיים ³⁵ והיינו כי מה ששיבחה תחלה שהיא מעין גנים היינו מלמעלה למטה והוא בבחי' אור ישר שהמעין נמשך מלמעלה למטה.

2. Now, afterwards [the verse] praises her with another praise: that she is also "a well of living waters." That is: what it praised her for first, that she is "a fountain of gardens," is from above to below, at the level of direct light, for the fountain is drawn from above to below.

Section 2 returns to the verse in the Song of Songs: after praising the beloved as "a fountain of gardens," it praises her again as "a well of living waters." The first praise is the flow from above to below, the order of direct light, since a fountain flows downward from its source.

ואח"כ משבח אותה במה שיש בה בחי' מלמטה למעלה שהוא ע"ס דאור חוזר שבבחי' זו המל' היא העיקר שהיא בחי' הכתר דע"ס דאור חוזר כנ"ל

And afterwards it praises her for having within her the level of "from below to above," which is the Ten Sefiros of reflected light; at this level Malchus (sovereignty) is the principal, for she is the level of the Keser (the Crown) of the Ten Sefiros of reflected light, as mentioned above.

The second praise is for what she has "from below to above," the Ten Sefiros of reflected light. In that order Malchus is primary, since she is their Keser, as explained above.

והוא ענין באר מים חיים שהבאר היא דנבעין מיא מתתא לעילא³⁶ כמ"ש בזהר (ויחי דרל"ה א' ור"פ נח ד"ס ע"א).

And this is the meaning of “a well of living waters”: the well is where “the waters well up from below to above,” as is written in the Zohar (Vayechi, folio 235a, and the beginning of Parshas Noach, folio 60a).

That is why she is called a “well”: in the Zohar’s language a well is where water wells up from below to above. The Zohar passages in Vayechi and at the start of Noach contrast a dry pit with a well whose waters flow.

ועוד שהמעין הוא הנמשך ומשקה מאליו כענין ונהר יוצא מעדן להשקות³⁷ כו'. והוא ענין ההמשכה שמלמעלה למטה משא"כ הבאר שאינו נעשה אלא ע"י חפירה וכרייה.

Moreover, the fountain is what flows and waters by itself, as in “And a river goes out from Eden to water,” etc.; and this is the drawing-down from above to below. Whereas the well comes about only through digging and delving.

A second difference: a fountain flows and waters by itself, like the river that goes out from Eden; this is the flow from above to below. A well comes into being only when someone digs and delves for it.

ואע"פ שנביעת המים דבאר נק' ג"כ בידי שמים שהרי הם מים הנובעים אבל מ"מ אינן באים

And although the welling-up of the water of a well is also called “by the hands of Heaven,” since it is welling water, nevertheless it does not come

One might object that the water of a well also comes “by the hands of Heaven,” since it is spring water that rises by itself and is not poured in by people.

אלא ע"י חפירה וכרייה וע' בזהר פ' בלק (דר"א סע"ב) מה בין האי להאי³⁸ כו'. והיינו שהבאר הוא בחי' העלאת מ"ן דנוק' שזהו ענין אתעדל"ת.

except through digging and delving. And see the Zohar, Parshas Balak (end of folio 201b): “What is [the difference] between this and that?” etc. That is, the well is the level of the raising of the mayin nukvin (feminine waters) of Nukva (the feminine), which is the arousal from below (isarusa dilesata).

Even so, it comes only through digging, and the Zohar in Balak asks what the difference is between a fountain and a well. So the well stands for the raising of Nukva’s feminine waters, the arousal from below: initiative that begins with us.

והענין כמ"ש בע"ה שער מ"ן ומ"ד דרוש א' שעם היות בחי' המלי' בעצמה דהיינו בנין קומתה כבר נשלם בה הבירור והיא בבחי' התיקון.

The explanation is as is written in Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin, Derush 1: although in Malchus herself, that is, in the building of her stature, the refinement has already been completed, and she is at the level of Tikkun,

Etz Chaim (Derush 1) explains why this arousal is needed. Malchus herself, the "building of her stature," has already been refined and belongs to the order of Tikkun.

אך המ"ן דנוקבא לא הוברר עדיין³⁹ והוא שנשאר להתברר ע"י עבודתנו ובחטא אדה"ר נפלו גם מ"ן דאימא כו'.⁴⁰

yet the mayin nukvin of Nukva have not yet been refined; this is what remains to be refined through our divine service. And through the sin of Adam, the first man, the mayin nukvin of Imma also fell, etc.

But Nukva's feminine waters, the sparks bound up with her, have not yet been refined, and that is the task left to our service. Through Adam's sin, the text adds, the feminine waters of Imma (Binah) fell as well.

6 והנה בחי' שהמלי' נקי' מעין גנים⁴¹ זהו מצד בחי' המלי' בעצמה שנשלם בה הבירור ובה נמשך מכח"ב דתיקון דאצי' ונעשית עתיק לבריאה להשקות הגנים כו'.

Now, [the fact] that Malchus (sovereignty) is called "a fountain of gardens" is from the aspect of Malchus herself, in whom the refinement has been completed; into her [the flow] is drawn from Keser (the Crown), Chochmah (wisdom) and Binah (understanding) of Tikkun of the World of Atzilus (Emanation), and she becomes Atik for the World of Beriah (Creation), to water the gardens, etc.

This settles how Malchus can be both. As "a fountain of gardens" she is Malchus as already refined: she receives the flow of Keser, Chochmah and Binah of Atzilus and, as Atik for Beriah, passes it on to water the gardens.

אך מה שנקראת באר מים חיים זהו מצד העלאת מ"ן דנוקי' שנעשה ע"י עבודתנו כמו הבאר שצריך חפירה וכרייה כו'.

But that she is called "a well of living waters" is from the aspect of the raising of the mayin nukvin of Nukva (the feminine), which comes about through our divine service, like the well, which requires digging and delving, etc.

As "a well of living waters" she is the raising of her feminine waters, which happens only through our service, just as a well must be dug.

SECTION 4 • 17-9

The souls and the feminine waters

7 וממ"ן וממ"ד הנמשך ע"י המ"ן נוצר הולד שהם הנשמות. וע"ש בע"ה דרוש א' שזהו ענין אין בן דוד בא⁴² עד שיכלו כל הנשמות שבגוף⁴³ כו' וזהו ענין עד דמטי רגלין ברגלין⁴⁴ כו'.

And from the mayin nukvin, and from the mayin duchrin that are drawn down through the mayin nukvin, the offspring is formed, and these are the souls. And see there in Etz Chaim, Derush 1, that this is the meaning of "The son of David will not come until all the souls in the guf (body) are finished," etc.; and this is the meaning of "until the feet reach the feet," etc.

From the union of the feminine waters and the masculine waters they call forth, the "offspring," the souls, are formed. In the Talmud the guf is the store of souls waiting to be born; Etz Chaim reads the saying as referring to the holy souls held in the kelipos, which must all be raised as feminine waters before Mashiach comes, and links it with the Zohar's "until the feet reach the feet."

כי בכללות המ"ן הוא בחי' ציור אדם חב"ד חג"ת נה"י ובימי התנאים ואמוראים⁴⁵ היו בירור חב"ד חג"ת ועכשיו הוא בירור נה"י עקבות משיחא (ע' באגה"ק ס' ט') וזהו שכשיושלם הבירור כתיב ועמדו רגליו⁴⁶ כו'.

For the mayin nukvin as a whole (klalus) are the level of the form of a man: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. In the days of the Tannaim and Amoraim there was the refinement of Chochmah, Binah and Daas and of Chesed, Gevurah and Tiferes, and now it is the refinement of Netzach, Hod and Yesod, the "heels" of Mashiach (ikvos Meshicha) (see Iggeres HaKodesh, epistle 9). And this is why, when the refinement is completed, it is written, "And His feet shall stand," etc.

The feminine waters as a whole have the form of a complete human figure, from the head (Chochmah, Binah, Daas) through the torso (Chesed, Gevurah, Tiferes) to the legs (Netzach, Hod, Yesod). The era of the Tannaim and Amoraim refined the upper parts; our era, the "heels" of Mashiach (the text points to Iggeres HaKodesh, epistle 9), refines the legs, and when the refinement reaches the feet, "His feet shall stand" will be fulfilled.

והנה מבואר בספרי הרפואה שעיקר בנין הולד נעשה מזרע הנקבה שהאם מזרעת וזרע הזכר הוא כענין המחבץ דהיינו מ"ש כגבינה תקפיאני.⁴⁷

Now, it is explained in the books of medicine that the main building of the fetus is made from the seed of the female, which the mother emits, while the seed of the male is like the curdling agent; this is what is written, "and curdled me like cheese."

To show that the soul's essence comes from the feminine waters, the text turns to the medical books: the fetus is built mainly from the mother's seed, while the father's seed acts like a curdling agent. Job's "You curdled me like cheese" describes that formation.

כמו שהגבינה התהוותה מהחלב רק שזהו ע"י שנותנים בו איזה דבר כמו קיבה שהוא המעמיד את החלב להיות נקפא שיעשה ממנו גבינה. כך זרע הזכר הוא המברר זרע הנקבה להיות נקפא ונעשה ממנו הולד כו.

Just as cheese comes into being from milk, only this is by putting something into it, such as rennet, which is what sets the milk so that it congeals and cheese is made from it; so the seed of the male is what refines the seed of the female so that it congeals and the fetus is made from it, etc.

Cheese is made from milk, but only once rennet is added to set it; so the father's seed "refines" the mother's seed so that it sets and becomes a child. The substance comes from the mother; the father's part is to make it set.

8 וכך יובן הנמשל למעלה בענין הנשמות שנוצרו ממ"ן ומ"ד שעיקר התהוותם הוא מהמ"ן דנוק' וכמ"ש בע"ח שם שהמ"ן הוא הנשמות הקדושות ממש שנטבעו תוך הקליפות⁴⁸ ואנו מעלין אותן בבחי' מ"ן כו

So too will the analogue above be understood, regarding the souls, which are formed from mayin nukvin and mayin duchrin: their coming into being is chiefly from the mayin nukvin of Nukva, as is written in Etz Chaim there, that the mayin nukvin are the holy souls themselves, which sank within the kelipos, and we raise them up at the level of mayin nukvin, etc.;

So too above: the souls come into being from both waters, but chiefly from Nukva's feminine waters. Etz Chaim says the feminine waters are the holy souls themselves, sunk in the kelipos and raised by us.

אלא שמ"מ היינו דוקא אחר שמתבררים ע"י המ"ד שהוא המברר את המ"ן בירור שני כי הוא מבחי מ"ה בחכמה אתברירו⁴⁹ שממשיך בהם בחי הביטול כו כי שבה"כ הי' מפני שהיו בחי יש.

except that, nevertheless, this is specifically after they are refined by the mayin duchrin, which refine the mayin nukvin with a second refinement. For it is from the level of Mah, "in Chochmah (wisdom) they were refined," which draws into them the level of self-nullification (bittul), etc.; for the shattering of the vessels was because they were at the level of yesh (separate existence).

Yet they become souls only after the masculine waters give them a "second refinement." The masculine waters come from the Name Mah, the order of Tikkun: "in Chochmah they were refined." They bring self-nullification (bittul) into the sparks, which is needed because the vessels of Tohu shattered when each stood as a separate, self-asserting yesh.

אבל מ"מ עיקר הנשמה הוא מבחי המ"ן והיינו לפי שהוא מבחי חכמה וכתר דתהו שלמעלה מחכמה וכתר דתיקון שהוא בחי המ"ד.

But nevertheless the principal [part] of the soul is from the level of the mayin nukvin, because it is from the level of Chochmah and Keser (the Crown) of Tohu, which is above Chochmah and Keser of Tikkun, which is the level of the mayin duchrin.

Still, the essence of the soul is the feminine waters, since they come from Chochmah and Keser of Tohu, which are higher than Chochmah and Keser of Tikkun, the source of the masculine waters.

SECTION 5 • 19-15

The king who encircles his sons

9 והיינו ששרשם משם ס"ג שהוא מהות ועצמיות האורות שבא"ק ולא הארה בעלמא כמו שם מ"ה שממזחו כמ"ש באגה"ק קרוב לסופו⁵⁰ וכ"ה בהרמ"ז ר"פ וישב⁵¹ גבי וחכמת המסכן⁵² כו.

That is, their root is from the Name Sag, which is the essence and very being of the lights in Adam Kadmon, and not a mere radiance like the Name Mah, which is from his forehead, as is written in Iggeres HaKodesh, close to its end; and so it is in the Ramaz, at the beginning of Parshas Vayeshev, on "And the wisdom of the poor man," etc.

The root of the feminine waters is the Name Sag (63), the very essence of the lights of Adam Kadmon, the primordial level above the worlds; the Name Mah (45), source of Tikkun, is only a radiance from Adam Kadmon's "forehead." The text cites this from Iggeres HaKodesh and from the Ramaz on "the wisdom of the poor man."

וזהו ג"כ מ"ש ברע"מ פ' תשא⁵³ אבנא למשקל בה דא⁵⁴ יי פי יי היינו בחי' חכמה דאצי' שהוא בחי' מ"ד המברר המ"ן כמו שהאבן שוקל הסחורה שבכף השנית ומגביה אותה.

And this is also what is written in the Raaya Mehemna, Parshas [Ki] Sisa: "A stone to weigh with: this is yud." The meaning: yud is the level of Chochmah (wisdom) of Atzilus, which is the level of the mayin duchrin that refine the mayin nukvin; just as the stone weighs the merchandise in the other pan [of the scale] and lifts it up.

The Raaya Mehemna, on the half-shekel, reads "a stone to weigh with" as the letter yud, which the text identifies with Chochmah of Atzilus, the masculine waters. As a weight lifts the goods in the other pan, the masculine waters lift and refine the feminine waters.

ומ"מ אחר שנתברר המ"ן ע"י המ"ד אזי הוא נעלה יותר. וכמשל הסחורה שנשקלת בהאבן שהיא יקרה הרבה יותר מהאבן כו'.

And nevertheless, after the mayin nukvin have been refined through the mayin duchrin, they are then higher; as in the analogy of the merchandise weighed with the stone, which is far more precious than the stone, etc.

Yet once refined, the feminine waters are the more precious, as the goods on a scale are worth far more than the weight used to measure them.

(וע"ש בע"ח דשני יודין שבאלף זהו ענין מ"ד ומ"ן⁵⁵ ולפמ"ש במ"א דכתפילין ציור האלף הוא יי ו' די י"ל ג"כ שזהו ענין אבנא למשקל בה דא יי ומה ששוקלין

(And see there in Etz Chaim, that the two yuds in the alef are the matter of the mayin duchrin and the mayin nukvin. And according to what is written elsewhere, that in tefillin the form of the alef is yud, vav, dalet, it may be said also that this is the meaning of "A stone to weigh with: this is yud"; and what is weighed,

A parenthesis adds Etz Chaim's teaching that the two yuds of the letter alef are the masculine and the feminine waters. Since elsewhere the alef in tefillin is described as yud, vav and dalet, the upper yud is the "stone" that does the weighing.

היינו המין הוא ויד שהם ג"כ עולים י' וזהו ענין ב' מחצית דשקל הקדש כמ"ש במ"א) וזהו ג"כ ענין עד דוד הגדיל⁵⁶ ואחע"ב לפי שהמין שרשו מס"ג הגבוה ממ"ה.

that is, the mayin nukvin, is the vav and dalet, which also add up to yud (ten); and this is the matter of the two halves of the holy shekel, as is written elsewhere.) And this is also the meaning of "until David exceeded," ואחע"ב, because the root of the mayin nukvin is from Sag, which is higher than Mah.

What is weighed, the feminine waters, is the vav and dalet, which together also come to ten (6 + 4), the value of yud; so the two parts of the alef are like the two halves of the holy shekel. The verse in which David and Jonathan weep together "until David exceeded" is read the same way: David, who stands for Malchus, surpasses, because the feminine waters are rooted in Sag, which is higher than Mah.

ועוד יובן ענין זה ע"ד מ"ש בספר הבהיר הובא בפרדס שער ט"ו פ"ד שכינה למטה כשם ששכינה למעלה⁵⁷ מלה"ד למלך שהיו לו שבעה בנים כו

And this matter will be understood further along the lines of what is written in Sefer HaBahir, cited in Pardes, Sha'ar 15, chapter 4: "The Shechinah (Divine Presence) is below just as the Shechinah is above. A parable: to what may the matter be compared? To a king who had seven sons," etc.

Another approach comes from the Bahir, quoted in Pardes: there is a Shechinah below just as there is a Shechinah above. It is explained by a parable of a king with seven sons, each given his own place.

ואמר התחתון אני למטה לא אתרחק ממך אמר להם הריני מסבב ורואה אתכם⁵⁸ היינו מלא כל הארץ כבודו⁵⁹ עכ"ל.

"And the lowest said, 'I am below; let me not be far from you.' He said to them, 'Here I am, encircling and seeing you'; that is, 'The whole earth is full of His glory.'" End of quote.

The lowest son protests that he is placed below and does not want to be far from the king. The king answers that he encircles and sees them all, which the Bahir reads as "The whole earth is full of His glory."

ופי' הריני מסבב אתכם היינו שהוא ית' סוכ"ע והוא בחי' עיגול הגדול שלפני הקו שמקיף לכל העולמות.

And the meaning of "I encircle you" is that He, may He be blessed, is the light that encompasses all worlds (sovev kol almin), which is the level of the great circle that is before the kav (line of light), which encompasses all the worlds.

The king's "encircling" is the light that encompasses all worlds (sovev kol almin), the "great circle" that in the Arizal's account precedes the kav and surrounds all the worlds alike.

10 והנה מצד הקו שייך בחי מעלה ומטה שראשית הקו הוא בחכמה ושם עיקר הגילוי וכולם בחכמה עשית⁶⁰ וכל מה שנמשך למטה יותר מתצמצם יותר ומתמעט גילוי האור והמלי

Now, from the standpoint of the kav (line of light), above and below apply: the beginning of the kav is in Chochmah (wisdom), and there is the main revelation—"You made them all with Chochmah"—and the further down it is drawn, the more it is contracted and the revelation of the light is lessened. And Malchus (sovereignty),

From the standpoint of the kav, the narrow line of light that descends from top to bottom, there is a real above and below. Its beginning is in Chochmah, where revelation is greatest ("You made them all with Chochmah"), and the further it descends, the more it is contracted and the less light is revealed.

שהיא בחי האחרונה שבע"ס זהו ואמר התחתון אני למטה לא אתרחק ממך⁶¹ שהרי מצד אור הקו היא רחוקה יותר כו'.

which is the last level among the Ten Sefiros, is "And the lowest said, 'I am below; let me not be far from you'"; for from the standpoint of the light of the kav, she is further away, etc.

Malchus, the last of the Ten Sefiros, is the lowest son in the parable, who fears being far from the king: measured by the kav, she is the most distant.

11 והי' התשובה הריני מסבב אתכם⁶² וא"כ מצד בחי זו דסכ"ע העיגול הגדול המקיף להקו וכל העולמות א"כ אדרבה הרי המלי שם בתחתית הקו וסיומו הוא קרוב לבחי העיגול הגדול יותר משאר הט"ס שהם באמצע הקו עד"מ.

And the answer was, "I encircle you." If so, from the standpoint of this level of sovev kol almin (encompassing all worlds), the great circle that encompasses the kav (line of light) and all the worlds, then, on the contrary, Malchus (sovereignty), which is there at the bottom of the kav and its end, is closer to the level of the great circle than the other nine Sefiros, which are in the middle of the kav, by way of analogy.

The king's answer, "I encircle you," reverses the picture. Measured by sovev, the great circle that surrounds the kav and all the worlds, Malchus at the bottom and end of the kav is closer to the circle than the nine Sefiros in the middle of the line, to speak in images.

12 ואפילו בחי' ח"ע שהוא ראשית הגילוי. הרי מתחלה נמשך הקו בבחי' כתר וא"כ הכתר מפסיק בין העיגול הגדול לבחינת חכמה עד"מ משא"כ בבחי' מל' הרי היא קרובה לתחתית העיגול בלי שום הפסק ביניהם.

And even the level of the higher Chochmah (Chochmah Ila'ah), which is the beginning of revelation: the kav was first drawn as the level of Keser (the Crown), and if so, Keser interposes between the great circle and the level of Chochmah, by way of analogy; whereas the level of Malchus (sovereignty) is close to the bottom of the circle, with no interruption whatsoever between them.

Even Chochmah, the beginning of revelation, is separated from the circle, since the kav first comes forth as Keser, which stands between the circle and Chochmah. Malchus, by contrast, touches the bottom of the circle with nothing in between.

13 וכמ"ש מזה בד"ה איהו וחיוהי ואין זאת אלא משום דרגלי א"ק מסתיימים בתחתית עשיה ותחת רגליו מאיר אור א"ס ב"ה הסוכ"ע בלי הפסק ביניהם רק כו'

And as is written about this in the discourse beginning "He and His life-forces": "And this is only because the feet of Adam Kadmon end at the bottom of Asiyah, and beneath his feet shines the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), with no interruption between them except," etc.;

The text quotes the epistle beginning "He and His life-forces" (Iggeres HaKodesh 20 in the Tanya): the feet of Adam Kadmon, the primordial figure formed by the kav, end at the bottom of Asiyah. Beneath them the Infinite Light that encompasses all worlds shines with nothing between them except, as the epistle goes on, the circles of Adam Kadmon alone.

וגם הקו מאיר ממטה למעלה בבחי' אור חוזר כו' ועי"ז יש כח ועוז בסיום הכלי דמל' כו' יעו"ש.

"and also the kav (line of light) shines from below to above as reflected light," etc.; and through this there is power and strength in the end of the vessel of Malchus (sovereignty), etc. See there.

The epistle adds that the kav, where it ends, shines back upward as reflected light. That is why the very end of the vessel of Malchus holds special power and strength.

14 ועד"ז בענ ין בירור ניצוצים דתהו שהם בחי" המ"ן שהם נתרחקו ונפלו למטה יותר בנוגה דבי"ע וכשמתבררים מהקליפות ונכללים בקדושה מאיר בהם הארת הסוכ"ע בקירוב יותר

So too regarding the refinement of the sparks of Tohu, which are the level of mayin nukvin (feminine waters): they were distanced and fell further down, into the nogah of Beriah, Yetzirah and Asiyah; and when they are refined from the kelipos and included in holiness, the radiance of sovev kol almin (encompassing all worlds) shines in them with greater closeness.

The same applies to the sparks of Tohu, the feminine waters: they fell further than anything else, into the nogah of the three lower worlds. When they are refined and brought back into holiness, the light of sovev shines in them with greater closeness.

וזהו ענין יתרון מעלת הבעלי תשובה על הצדיקים⁶³ כי בחי" לרחוק שנעשה קרוב⁶⁴ הרי הוא נעשה קרוב יותר מצד אור הסוכ"ע שמאיר בו יותר בבחי" קירוב וגילוי כו

And this is the superiority of baalei teshuvah (those who return) over the tzaddikim: for the level of "the one far off" who has become near becomes nearer from the standpoint of the light of sovev kol almin, which shines in him more, as closeness and revelation, etc.

This is why the Sages place baalei teshuvah, those who return to G-d, above the tzaddikim. The one who was far and has come near is, from the standpoint of the encompassing light, nearer still, since that light shines in him more openly.

ועד"ז יובן כי בירורי ניצוצים דעשיה יש בהם יתרון יותר מה"ט מבירורי דיצירה ובריאה וזהו ענין עד דמטו רגלין ברגלין⁶⁵ הנז' לעיל.

And in the same way it will be understood that the refinements of sparks of the World of Asiyah (Action) have, for this reason, a greater advantage than the refinements of Yetzirah and Beriah; and this is the meaning of "until the feet reach the feet," mentioned above.

For the same reason, sparks refined in Asiyah, the lowest world, have an advantage over those of Yetzirah and Beriah. That is the meaning of "until the feet reach the feet": the last refinement, of the lowest level, is the one that completes the work.

15 וכנ"ל שתחת רגליו מאיר כו. וזהו מ"ש בספר הבהיר דע"ס מלמעלה למטה ידענו⁶⁶ לפי שהמשכתם מבחי" הקו

And as mentioned above, "beneath his feet shines," etc. And this is what is written in Sefer HaBahir: the Ten Sefiros from above to below "we know," because they are drawn from the level of the kav (line of light);

As quoted from Iggeres HaKodesh, the encompassing light shines "beneath his feet." This explains the Bahir: the Ten Sefiros from above to below "we know," because they come from the kav, the measured, orderly line of light.

אבל ע"ס מלמטה למעלה לא ידענו לפי שנמשך בהם הארת הסוכ"ע דלית מחשבה תפיסא ביה כלל⁶⁷
 בחי המקיף הגדול שאין בו מעלה ומטה כלל

but the Ten Sefiros from below to above “we do not know,” because there is drawn into them the radiance of sovev kol almin (encompassing all worlds), of which “no thought can grasp Him at all”: the level of the great encompassing [light], in which there is no above and below at all,

The Ten Sefiros from below to above “we do not know,” because the light of sovev is drawn into them, of which the Tikkunei Zohar says “no thought can grasp Him at all.” It is the great encompassing light, in which there is no above or below at all.

והוא למעלה מהדעת וההשגה, ועד"ז י"ל מארז"ל (ספ"ב דר"ה) ע"פ שמש ידע מבואו⁶⁸ הא ירח לא ידע
 מבואו⁶⁹.

and it is beyond knowledge and comprehension. And along these lines may be explained the saying of our Sages, of blessed memory (end of chapter 2 of Rosh HaShanah), on the verse “The sun knows its setting”: “but the moon does not know its setting.”

Such light is beyond knowledge and comprehension. The same idea explains the Sages’ comment in Rosh HaShanah on “The sun knows its setting”: the sun knows its setting, but the moon does not.

ועי' זח"א ויחי (רל"ו סע"ב) והיינו כי בחי' שמש הוא אור ישר מלמעלה למטה ידענו

And see the Zohar, Part I, Vayechi (end of folio 236b). That is: the level of the sun is direct light, from above to below, [which] “we know”;

The text also points to the Zohar in Vayechi, which discusses the sun and the moon in this psalm. The sun stands for direct light, from above to below, the order “we know.”

אבל בחי' ירח שירדה להיות ראש לשועלים לברר הניצוצים שנפלו מעולם התהו ועי"ז נעשה בחי' העלאת מ"ן והוא בבחי' שלמעלה מהדעת וההשגה כנ"ל

but the level of the moon, which went down to be “a head to foxes,” to refine the sparks that fell from the World of Tohu, through which the level of the raising of mayin nukvin (feminine waters) comes about, is at the level that is beyond knowledge and comprehension, as mentioned above;

The moon, Malchus, went down to be “a head to foxes,” first among lower things, in order to refine the sparks that fell from Tohu. Through that descent comes the raising of the feminine waters, which belongs to a level beyond knowledge and comprehension.

וזהו לא ידע מבואו וע' במק"מ ר"פ צו בפי' לא ידעתי נפשי^{70, 71} שהוא בא ממקום גבוה מרדל"א כו' ועיין ברבות בשה"ש בפסוק לא ידעתי נפשי וע' בע"ה שער א"א ספ"ב:

and this is “does not know its setting.” And see the Mikdash Melech, at the beginning of Parshas Tzav, on the meaning of “I did not know my soul”: that it comes from a lofty place, from Reisha d’Lo Isyada (the Unknowable Head), etc. And see [Midrash] Rabbah on the Song of Songs, on the verse “I did not know my soul.” And see Etz Chaim, Sha’ar Arich Anpin, end of chapter 2.

So “the moon does not know its setting.” The text adds that the Mikdash Melech, a commentary on the Zohar, reads “I did not know my soul” as coming from Reisha d’Lo Isyada, the “Unknowable Head,” the highest level, and points also to Shir HaShirim Rabbah on that verse and to Etz Chaim’s gate of Arich Anpin.

SECTION 6 • ¶16-18

The well in divine service

16 ג והנה ענין⁷² באר מים חיים בעבודת ה' הוא ענין המצות מעשיות ברעותא דלכא (וכמשנ"ת בפ' תולדות ע"פ ויחפרו עבדי יצחק)⁷³ כי

3. Now, the meaning of “a well of living waters” in the service of G-d is the active mitzvos [done] with the desire of the heart (re’usa deliba) (as was explained in Parshas Toldos, on the verse “And Yitzchak’s servants dug”). For

Section 3 brings the idea into a person’s service of G-d: “a well of living waters” is the mitzvos done in action, with the desire of the heart. The text refers to its discourse in Toldos on “And Yitzchak’s servants dug,” where they found “a well of living waters.”

הנה גוף מעשה המצוה הרי נעשה מדבר שנלקח מק"נ כמו צמר דציצית וקלף דתפילין ועולה ונכלל בקדושה כמו באר מים חיים שנובע מתחת לקרקע כו'

the body of the act of the mitzvah is made from something taken from kelipas nogah, such as the wool of tzitzis and the parchment of tefillin, and it rises and is included in holiness, like “a well of living waters,” which wells up from beneath the ground, etc.

The physical object of a mitzvah is taken from kelipas nogah, the neutral realm that can be raised to holiness, like the wool of tzitzis or the parchment of tefillin. Used for the mitzvah, it rises into holiness, like water welling up from under the ground.

והגם שהמצות נק' תר"ך עמודי אור^{74, 75} כמו שהעמודים נמשכים מן הגג לארץ כך הם המשכות מלמעלה למטה מכתר וחכמה דתיקון

And although the mitzvos are called the 620 pillars of light (just as pillars extend from the roof to the ground, so they are drawings-down from above to below, from Keser (the Crown) and Chochmah (wisdom) of Tikkun),

One might think the mitzvos are only a flow from above. They are called the "620 pillars of light," a phrase from the prayer of Rabbi Nechunya ben HaKanah, and pillars run from the roof down to the ground, as the mitzvos are drawn down from Keser and Chochmah of Tikkun.

אך הוא עד"מ כמו שהעמודים עומדים ע"ג קרקע דייקא שבה דייקא מתקיים העמוד שהקרקע הוא בחי' מעמיד ומחזיק של העמוד כך עיקר המשכת מ"ד הנמשך

yet it is by way of analogy like the pillars, which stand specifically upon the ground, for it is specifically on it that the pillar is upheld, the ground being what supports and holds up the pillar. So too, the main drawing-down of the mayin duchrin (masculine waters), which is drawn

But a pillar stands only on the ground, and the ground is what holds it up. So too the masculine waters, drawn down from Keser and Chochmah of Tikkun by doing a mitzvah, rest on something below.

מכתר וחכמה דתיקון ע"י קיום המצוה כענין וצונו ל' צותא והמשכה כ"ז הוא ע"י העלאת מ"ן אשר קדשנו במצותיו שהם נצוצים דכתר וחכמה דתהו שלמעלה מעולם התיקון כנ"ל.

from Keser and Chochmah of Tikkun through the fulfillment of the mitzvah (as in "and commanded us," vetzivanu, an expression of joining, tzavsa, and of drawing-down), all this is through the raising of mayin nukvin (feminine waters): "who has sanctified us with His commandments," which are sparks of Keser and Chochmah of Tohu, which are above the World of Tikkun, as mentioned above.

The blessing's word vetzivanu, "and commanded us," is read as tzavsa, joining, a drawing-down; but all of it comes through the raising of the feminine waters, alluded to in "who has sanctified us with His commandments." These are sparks of Keser and Chochmah of Tohu, which stand above the world of Tikkun.

17 וזהו שהמצות הם דרך כלל בג' דברים מחשבה דבור ומעשה⁷⁶ יש מצות שתלויים במחשבה. ויש מצות תלויים בדבור כמו תלמוד תורה ק"ש ותפלה ובהמ"ז.

And this is why the mitzvos are, in general, in three things: thought, speech and action. There are mitzvos that depend on thought, and there are mitzvos that depend on speech, such as Torah study, the Shema, prayer and Grace after Meals.

This is why the mitzvos come in three kinds: thought, speech and action. Some depend on thought, and some on speech, like Torah study, the Shema, prayer and Grace after Meals.

ורוב המצות הם במעשה שהם נגד ג' עולמות ביי"ע שבהם שייך הכירורים היינו בירור ק"נ דבי"ע שזהו ענין באר מים חיים⁷⁷ ונמשך

And most of the mitzvos are in action. These correspond to the three worlds, Beriah, Yetzirah and Asiyah, in which the refinements apply, that is, the refinement of the kelipas nogah of Beriah, Yetzirah and Asiyah, which is the matter of “a well of living waters.” And from this there is drawn

Most mitzvos are done in action. The three kinds correspond to the three lower worlds, Beriah, Yetzirah and Asiyah, where refinement takes place, the refinement of kelipas nogah in each; this is the “well of living waters.”

מזה תוספת אור בג"ע בבחי' מעין גנים ע"ד שיצאו מים חיים מירושלים אל הים הקדמוני⁷⁸ ונמשך גילוי האור לנשמת האדם בג"ע א"פ וא"מ כו.

an addition of light in Gan Eden, at the level of “a fountain of gardens,” in the manner of “living waters will go out from Jerusalem to the former sea”; and the revelation of light is drawn to the soul of man in Gan Eden, [as] inner light (Or Pnimi) and encompassing light (Or Makif), etc.

From that refinement comes added light in Gan Eden, the “fountain of gardens,” as Zechariah’s living waters go out from Jerusalem to the former sea. The revealed light reaches the souls in Gan Eden both as inner light, which they grasp, and as encompassing light, which surrounds them.

וענין מעין גנים למטה באדם י"ל שזהו עסק התורה ג"ן סדרים דאורייתא כי הנה מעין גנים הוא מ"ד המברר המ"ן וכמ"ש הרמ"ז פ' ואתחנן דרס"ו⁷⁹

And the matter of “a fountain of gardens” below, in man, may be said to be the study of the Torah, the fifty-three (gan) sedarim of the Torah. For “a fountain of gardens” is the mayin duchrin (masculine waters), which refine the mayin nukvin (feminine waters), as the Ramaz wrote, Parshas Va'eschanan, folio 266.

The “fountain of gardens” in a person may be Torah study: the Torah’s sedarim, counted here as fifty-three, the value of gan, “garden” (50 = ג, 3 = י). The fountain is the masculine waters, which refine the feminine waters, as the Ramaz writes in his commentary on the Zohar in Va'eschanan.

והנה בירור מעשה המצות הוא ע"י עסק התורה כמ"ש במ"א שזהו ענין גדול תלמוד שמביא לידי מעשה⁸⁰ מ"ה מברר ב"ן כו

Now, the refinement of the action of the mitzvos is through the study of the Torah, as is written elsewhere, that this is the meaning of “Great is study, for it brings to action”: Mah refines Ban, etc.

The practical mitzvos are refined through Torah study, as the Talmud says, “Great is study, for it brings to action.” In Kabbalistic terms, Mah (the masculine waters of Tikkun) refines Ban (the feminine waters).

וגם בעסק התורה יש בחי' נהר ובחי' מים חיים שבחי' הגירסא נק' נהר ואינו מים חיים

And within the study of the Torah, too, there is the level of “a river” and the level of “living waters”: the level of recitation (girsas) is called “a river,” and it is not “living waters”;

Torah study itself has two levels, “a river” and “living waters.” Plain recitation of the text (girsas) is a “river,” a flow that comes down, but not “living waters.”

אבל מבחי' העיון והוא הולדת דעת חדש ממשיך בחי' מים חיים כו' וכמו שנת' במ"א:

but the level of in-depth study (iyun), which is the birth of new knowledge (daas), draws down the level of “living waters,” etc., as was explained elsewhere.

In-depth study (iyun), which gives birth to new understanding, draws down “living waters,” water that springs from its source. The text says this is explained elsewhere.

SECTION 7 • ¶19-23

The song of the well

19 וזהו עלי באר ענו לה.⁸¹ פ"י ענו לה הוא אתעדל"ע שנמשך מתחלה לעורר העלאת מ"ן להיות עלי באר.

And this is “Rise up, O well; sing to it (enu lah).” The meaning of “sing to it” is the arousal from above (isarusa dile'eila), which is drawn first to awaken the raising of mayin nukvin (feminine waters), so that there be “Rise up, O well.”

Now the verse of the song itself: “Rise up, O well; sing to it.” The Alter Rebbe reads “sing to it” (enu lah, which also means “answer it”) as the arousal from above, which comes first and awakens the raising of the feminine waters, so that the well can rise.

וזהו באר מים חיים ונוזלים מן לכנון⁸² שנוזל ונמשך ממזלות העליונים ד"ג מדה"ר שמשם נמשך התעוררות רחמים להיות אתעדל"ת

And this is “a well of living waters, and streams (nozlim) from Lebanon”: that it flows and is drawn from the supernal mazalos of the Thirteen Attributes of Mercy, from where an arousal of mercy is drawn, so that there be an arousal from below (isarusa dilesata),

The verse in the Song of Songs adds “streams from Lebanon”: the word nozlim, “flowing,” recalls the mazalos, the “flowings” of the Thirteen Attributes of Mercy. From them comes an awakening of mercy that makes the arousal from below possible.

כמאמר ברחמיך הרבים רחם עלינו ותן בלבנו בינה כו' (ועי' באוצ"ח ד"ק ע"ב מש"ש בשם האריז"ל כפי ענו לה. ואח"כ בהרמ"ז ר"פ תצא גבי כי תרכב על סוסך).⁸³

as in the words, "In Your great mercy, have mercy on us, and put understanding in our hearts," etc. (And see Otzros Chaim, folio 100b, what is written there in the name of the Arizal on the meaning of "sing to it"; and afterwards in the Ramaz, at the beginning of Parshas Teitzei, on "When You ride upon Your horses.")

So we pray, "In Your great mercy, have mercy on us, and put understanding in our hearts": G-d's mercy is needed even for our own arousal to begin. The text points to Otzros Chaim, which cites the Arizal on "sing to it," and to the Ramaz on "When You ride upon Your horses."

באר חפרוה שרים⁸⁴ היינו כמ"ש ויבן ה' אלקים את הצלע דא"א תקינו לה⁸⁵ כו' כמ"ש בזח"א

"A well that princes dug" is as is written, "And Havayah Elokim built the rib": that Abba and Imma (Chochmah and Binah) fashioned her, etc., as is written in the Zohar, Part I

"A well that princes dug" is the building of Malchus. The Zohar reads "And Havayah Elokim built the rib," the forming of Chavah, as Abba and Imma, Chochmah and Binah, preparing the feminine before she comes to her husband, which is why the full Name is used there.

(מ"ט⁸⁶ א'). והיינו מבחי' חג"ת דא"א וזהו נדיבי עם כו' וזהו ענין מקדש אד' כוננו ידיך.⁸⁷

(49a). That is, from the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Abba and Imma; and this is "the nobles of the people," etc. And this is the meaning of "The Sanctuary, Ado-nai, that Your hands established."

The "princes" who dig are Chesed, Gevurah and Tiferes of Abba and Imma, who are also "the nobles of the people." This is the meaning of "The Sanctuary, Ado-nai, that Your hands established": the "hands," the attributes of the higher levels, build Malchus, the Name Ado-nai.

ועמ"ש מזה בביאור ע"פ נשא את ראש⁸⁸ בני גרשון⁸⁹ ועיין מזה בע"ח שער ל"ד שער הירח פ"ג ועמ"ש מזה ע"פ עיני כל אליך ישברו⁹⁰ כו' פותח את ירך⁹¹ כו'.⁹²

And see what is written about this in the explanation on "Take a census of the sons of Gershon," and see about this in Etz Chaim, Sha'ar 34, Sha'ar HaYare'ach (the Gate of the Moon), chapter 3; and see what is written about this on "The eyes of all look hopefully to You," etc., "You open Your hand," etc.

The text refers to its explanation on "Take a census of the sons of Gershon," to Etz Chaim's Gate of the Moon, and to its explanation on "The eyes of all look hopefully to You ... You open Your hand."

20 וזהו ענין האבות שנקראו נדיבי עם והבחיר שבאבות הוא יעקב⁹³ שנאמר בו כי שרית עם אלקים ועם אנשים⁹⁴ ותוכל וזהו חפרוה שרים.

And this is the matter of the Patriarchs, who are called “the nobles of the people.” And the choicest of the Patriarchs is Yaakov, of whom it is said, “For you have striven (sarisa) with Elokim and with men, and have prevailed”; and this is “princes (sarim) dug it.”

The “nobles of the people” are the Patriarchs, and the choicest of them is Yaakov, to whom the angel said, “You have striven (sarisa) with Elokim and with men, and have prevailed.” The word sarisa shares its root with sarim, “princes,” so Yaakov above all is the prince who “dug” the well.

כי באברהם נאמר והנה שלשה אנשים נצבים עליו⁹⁵ וביעקב נאמר וישר אל מלאך ויוכל בכה ויתחנן לו⁹⁶ שהמלאך היה בטל ונכנע לו.

For of Avraham it is said, “And behold, three men were standing over him,” whereas of Yaakov it is said, “He strove with an angel and prevailed; he wept and pleaded with him”: for the angel was nullified and subdued before him.

Of Avraham it says that three men, who were angels, “stood over him”; of Yaakov, that he strove with an angel and prevailed, and the angel wept and pleaded with him. The angel was nullified and subdued before Yaakov.

21 והענין כי האבות היו מבחי חג”ת ובמדות הוא בחי ההתחלקות כל מדה בפ”ע וע”כ היו אצל אברהם ג’ מלאכים שאין מלאך^{97,98} אי עושה כ’ שליחות כו”ג”כ בבחי ההתחלקות.

The explanation is that the Patriarchs were from the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), and in the emotive attributes (middos) there is the level of division, each attribute by itself. Therefore there were three angels with Avraham, for “one angel does not perform two missions,” etc., [which is] also at the level of division.

The Patriarchs embody Chesed, Gevurah and Tiferes, the emotive attributes, and emotions are divided, each a separate force. That is why Avraham was visited by three angels: as the Midrash says, one angel does not carry out two missions, so the angels too are divided.

אבל התורה דמחכמה נפקת היא כללות כולם כמו המוח שכולל כל הרמ”ח אברים כו’ ועיין בסש”ב פנ”א נ”ב

But the Torah, which “comes forth from Chochmah (wisdom),” is the general and collective expression of them all (klalus), like the brain, which includes all the 248 limbs, etc. And see Sefer Shel Beinonim, chapters 51 [and] 52.

The Torah, which “comes forth from Chochmah,” is the unity that holds them all, as the brain holds and directs all 248 limbs of the body. The text sends the reader to Tanya, chapters 51 and 52, which develop the image of the soul’s life residing in the brain and spreading to each limb.

וזהו שאמרו ע"פ כפטיש יפוצץ סלע⁹⁹ מקרא א' יוצא לכמה טעמים¹⁰⁰ כו' ויעקב עם היותו בבחי' מדות

And this is what [the Sages] said on the verse "Like a hammer that shatters a rock": one verse goes out to several meanings, etc. And Yaakov, although he is at the level of the emotive attributes,

So the Sages read "Like a hammer that shatters a rock": one verse goes out to many meanings, the many held within the one. The text then turns to Yaakov, who belongs to the emotive attributes like the other Patriarchs.

אך שרשו מח"ע יסוד אבא הנמשך ומתפשט בתוך המדות וכמ"ש בלק"ת ע"פ ויקם עדות ביעקב^{101,102} כו'

yet his root is from the higher Chochmah (Chochmah Ila'ah), Yesod (foundation) of Abba, which is drawn and spreads within the emotive attributes, as is written in the Likkutei Torah of the Arizal on the verse "And He established a testimony in Yaakov," etc.

Yet Yaakov's root is in the higher Chochmah, through Yesod of Abba, the channel by which Chochmah spreads into the emotive attributes. The Arizal's Likkutei Torah reads "He established a testimony in Yaakov" this way.

(וכמבואר בפ' בלק בביאור ע"פ מי מנה עפר יעקב¹⁰³ ובפ' וישלח ע"פ ויאבק איש עמו)¹⁰⁴ ולכן נאמר
בו כי שרית עם אלקים ועם אנשים¹⁰⁵ כו'.

(as is explained in Parshas Balak, in the explanation on "Who has counted the dust of Yaakov," and in Parshas Vayishlach, on "And a man wrestled with him"). Therefore it is said of him, "For you have striven with Elokim and with men," etc.

The text cites its discourses on "Who has counted the dust of Yaakov" in Balak and on "A man wrestled with him" in Vayishlach. Because Yaakov carries Chochmah within the emotions, he could prevail "with Elokim and with men."

והנה מבחי' שם אלקים נמשך הצמצום וההסתר ואנשים מט"ט וסנד"ל שהם ג"כ להיות לבוש והעלם
ונק' נעל דשכינתא^{106,107} כמ"ש במ"א ויעקב הוא המשתרר על בחי' זו שלא יהיה העלם והסתר וזהו
ענין החפירה והכרייה כו'.

Now, from the level of the Name Elokim are drawn the tzimtzum (contraction) and the concealment; and "men" are Metatron and Sandalphon, who also serve to be a garment and a concealment, and are called "the shoe of the Shechinah," as is written elsewhere. And Yaakov is the one who prevails over this level, so that there be no concealment and hiding; and this is the matter of the digging and delving, etc.

The Name Elokim is the source of tzimtzum and concealment, and the "men" are the angels Metatron and Sandalphon, who also act as garments that conceal and are called "the shoe of the Shechinah." Yaakov masters both, so that they no longer hide G-dliness, and this mastery is the "digging and delving" of the well.

במחוקק¹⁰⁸ זה משה יסוד אבא שהוא עושה החקיקה בפנימיות בחינת ביטול כו' כי משה מלגאו יעקב מלבר¹⁰⁹ שיש ב' חקיקות לכלי מבפנים ומבחוץ כו'.

“With the lawgiver (bimchokek)”: this is Moshe, Yesod of Abba, who makes the engraving (chakikah) in the inner dimension (pnimiyus), the level of self-nullification (bittul), etc.; for “Moshe is within, Yaakov is without,” since a vessel has two engravings, from within and from without, etc.

The verse goes on, “with the lawgiver (mechokek),” from chakak, “to engrave”: this is Moshe, Yesod of Abba, who engraves bittul into the inner dimension. The Tikkunei Zohar says “Moshe within, Yaakov without”: a vessel is engraved inside and outside, Moshe working on the inner side and Yaakov on the outer.

ועמ"ש סד"ה צו את בני" כו' את הכבש אחד תעשה בבקר¹¹⁰ כו'. במשענותם הם בחי' תמכי אורייתא

And see what is written at the end of the discourse beginning “Command the children of Israel,” etc., “The one lamb you shall offer in the morning,” etc. “With their staffs (bemishanosam)”: these are the level of the supporters of the Torah (tamchei oraysa)

The text refers to the end of its discourse on “Command the children of Israel ... the one lamb you shall offer in the morning.” The verse’s last words, “with their staffs,” are read as “the supporters of the Torah,” the staffs on which it leans.

(וע' בפע"ח שער השבת פכ"א¹¹¹ גבי קדושא רבא. אותיות באר. כו' עד שמיא רבא. והיינו שע"י העלאת מ"ן דבחינת באר מים חיים הנ"ל נמשך בחי' גילוי שמיא רבא

(and see Pri Etz Chaim, Sha'ar HaShabbos, chapter 21, regarding the Kiddusha Rabba (the Kiddush of the Shabbos day): “the letters of be'er (well),” etc., up to “shemei rabba.” That is: through the raising of the mayin nukvin of the level of “a well of living waters” mentioned above, there is drawn the level of the revelation of shemei rabba,

A long parenthesis cites Pri Etz Chaim on the Kiddush of the Shabbos day, where the letters of be'er, “well,” lead up to shemei rabba, “His great Name.” The raising of the feminine waters, the “well of living waters,” draws down the revelation of His great Name.

דהיינו שמו הגדול ועמ"ש מענין גילוי זה ע"פ אני כו אשר הוצאתי אתכם¹¹² מאמ"צ דפ' ציצית. עוד מבואר בפע"ח שם שממשיכים מבארעליון דבינה בבאר תחתון דמלכות ועיין זח"ב בשלח)¹¹³ (ס"ג ב').

that is, His great Name. And see what is written about this revelation on "I," etc., "who brought you out of the land of Egypt," of the section of tzitzis. It is further explained in Pri Etz Chaim there that [light] is drawn from the upper well, of Binah (understanding), into the lower well, of Malchus (sovereignty). And see Zohar, Part II, Beshalach) (63b).

The text points to its explanation on "I am Havayah your G-d, who brought you out of the land of Egypt," in the section of tzitzis, for more on this revelation. Pri Etz Chaim also says that light is drawn from the upper well, Binah, into the lower well, Malchus, and the Zohar in Beshalach speaks of drawing blessings "from the depth of the well."

ועיין מענין ב' בארות אלו בבה"ז ע"פ ויצא יעקב מבאר שבע.¹¹⁴ ומה שנכפל בתורה ע"כ שם העיר באר שבע.^{115, 116} האחד גבי אברהם (בפ' וירא כ"א ל"א).

And see about these two wells in Biurei HaZohar, on "And Yaakov went out from Be'er Sheva." And [as for] what is repeated in the Torah, "Therefore the name of the city is Be'er Sheva": the first is regarding Avraham (in Parshas Vayera, 21:31),

There are thus two wells, Binah above and Malchus below, and the text refers to Biurei HaZohar on "And Yaakov went out from Be'er Sheva." The Torah names Be'er Sheva twice, once in the story of Avraham and once in the story of Yitzchak.

השני גבי יצחק בפ' (תולדות כ"ו ל"ג) שרומז לשני בארות הנ"ל דבינה ומלכות. ועפ"ז יש לפרש פ"י אז ישיר ישראל¹¹⁷ כו עלי באר.

the second regarding Yitzchak, in Parshas (Toldos, 26:33); for it alludes to the two wells mentioned above, of Binah and of Malchus. And according to this, one may explain the meaning of "Then Israel sang," etc., "Rise up, O well":

The two namings allude to these two wells, of Binah and of Malchus. This gives a new reading of "Then Israel sang ... Rise up, O well."

שהשירה היא להמשיך הכח מלמעלה מבחינת ומדרגת הבאר העליון להיות עלי באר ר"ל שגם ההעלאת מ"ן שמלמטה מבחי' מלי יהיה כעין בחי' ומדרגת הבאר העליון דבינה.

that the song is to draw down the power from above, from the level and rank of the upper well, so that there be "Rise up, O well"; that is to say, that the raising of mayin nukvin from below, from the level of Malchus, too, be like the level and rank of the upper well, of Binah.

The song draws power from the upper well so that the lower well can "rise up": the raising of the feminine waters from below, from Malchus, is to reach the level of the upper well, Binah.

שאם אין זאת הרי יש הפרש ביניהם כמ"ש בד"ה שיר השירים ההפרש בין כלתה נפשי לחצרות¹¹⁸ ה'

For if this were not so, there would be a difference between them, as is written in the discourse beginning "The Song of Songs": the difference between "my soul pines for the courts of Havayah,"

Without that power the two would stay apart, as the discourse on "The Song of Songs" explains by contrasting two verses. The first is "my soul pines for the courts of Havayah."

דהיינו בחינת ככל נפשך ובין בחינת כלה שארי ולבבי¹¹⁹ לשון כליון שהוא בחי' מס"נ באחד כו' ע"ש.

that is, the level of "with all your soul," and the level of "my flesh and my heart pine away (kalah)," an expression of expiring (kilayon), which is the level of self-sacrifice (mesirus nefesh) at "One," etc. See there.

That longing is "with all your soul." The second, "my flesh and my heart pine away," uses kalah in the sense of expiring, the self-sacrifice at the Shema's "One," the giving up of one's very being.

אך בחי' עליית המלי' ע"ד לא זו מחבבה עד שקראה אמי¹²⁰ וע"ד כעיר שחוכרה לה יחדו¹²¹ בד"ה פקודי המשכן משכן העדות¹²² היינו כשהיא ג"כ בבחי' העלאת מ"ן הנ"ל וזהו ענין ככל מאדך.^{123, 124}

But the level of the ascent of Malchus, in the manner of "He did not stop cherishing her until He called her 'My mother,'" and in the manner of "like a city that is joined together," in the discourse beginning "These are the accounts of the Mishkan, the Mishkan of the Testimony," is when she too is at the level of the raising of mayin nukvin mentioned above; and this is the matter of "with all your might (me'odecha)."

Malchus truly ascends, as in the Midrash that G-d "did not stop cherishing her until He called her 'My mother,'" or as in "like a city that is joined together" (from the discourse on Pekudei), only when she too raises the feminine waters. That is the level of "with all your might," me'odecha, a love without limit.

22 וזהו ענין עליות דשבת שבחי' ו"ה עולים במדרגת י"ה. ולכן כדי להיות עלי באר בבחי' זו צ"ל ע"י

המשכת כח מלמעלה וזהו באר חפרוה שרים כמ"ש מזה בד"ה ראה ריח בני¹²⁵ גבי אשר ברכו הוי'.

And this is the matter of the ascents of Shabbos, when the level of vav-hei rises to the rank of yud-hei. Therefore, for there to be "Rise up, O well" at this level, it must be through a drawing-down of power from above; and this is "a well that princes dug," as is written about this in the discourse beginning "See, the fragrance of my son," regarding "which Havayah has blessed."

This is what happens on Shabbos: vav-hei, the last two letters of the Name Havayah (Z'eir Anpin and Malchus), rise to the level of yud-hei, the first two (Chochmah and Binah). For the "well," Malchus, to rise to that level, power must be drawn from above; that is "a well that princes dug," as explained in the discourse on "See, the fragrance of my son ... which Havayah has blessed."

23 ואזי עיי העלאת מ"נ בבחינת עלי באר ממשיך מבחי' אור א"ס ב"ה בעצמו הסוכ"ע שלמעלה מהמשכת הקו כו' יעו"ש. וזהו ענין גילוי שמיה רבא.

And then, through the raising of mayin nukvin (feminine waters) at the level of "Rise up, O well," one draws from the level of the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), which is above the drawing-down of the kav (line of light), etc. See there. And this is the matter of the revelation of shemei rabba (His great Name).

Through such a raising of the feminine waters, "Rise up, O well," one draws down from the Infinite Light itself, the light of sovev that is above the kav and its measured order. This is the revelation of "His great Name."

וזהו ענין באר מים חיים שנובע תמיד שהוא ע"ד תרין ריעין דלא מתפרשין והוא בחי' תורתו אומנתו ועכ"ז מפסיקין לקי"ש¹²⁶ להיות בבחי' באר הנ"ל בעסק תורתו כו'.

And this is the matter of "a well of living waters," which wells up constantly, in the manner of "two companions who never part"; and it is the level of "his Torah is his occupation." And nevertheless they interrupt for the Shema, so as to be at the level of the well mentioned above in their engagement in Torah, etc.

That is why it is "a well of living waters" that flows constantly, like Chochmah and Binah, "two companions who never part," and like the Sages whose Torah was their only occupation. Even such scholars stopped their study for the Shema, so that their learning too would have the quality of the "well" raised from below.

SECTION 8 • 124

New light and the encompassing light

24 ועדי"ז י"ל ההפרש בין מעין גנים לבחינת באר מים חיים כי מעין גנים שיוצא מאליו תמיד זהו כענין ונהר יוצא מעדן¹²⁷ יוצא תמיד והוא יחוד תדירי דחכמה ובינה להחיות העולמות.

And along these lines one may explain the difference between "a fountain of gardens" and the level of "a well of living waters." "A fountain of gardens," which goes out by itself constantly, is like "And a river goes out from Eden": it goes out constantly; and this is the constant union of Chochmah (wisdom) and Binah (understanding), to give life to the worlds.

The difference between the two can be put another way. The fountain flows by itself and never stops, like the river that "goes out" of Eden always; this is the constant union of Chochmah and Binah that keeps the worlds alive.

אבל להיות המשכת אור חדש ממש מאור א"ס זהו ע"י חפירת וכריית באר מים חיים כו' ועיין מזה
בביאור דזכור ושמור.

But for there to be a drawing-down of truly new light from the Infinite Light (Or Ein Sof), this is through the digging and delving of “a well of living waters,” etc. And see about this in the explanation on “Remember” and “Observe.”

Truly new light from the Infinite Light comes only by digging and delving a “well of living waters.” The text refers to its explanation on “Remember” and “Observe,” the two words with which the Torah commands the Shabbos.

גם י"ל עפמ"ש בד"ה ראה ריח בני¹²⁸ ההפרש בין בחי' בארה של מרים שהוא מעין הנובע מאליו שזה
העלאת מ"ן להא"פ ובין באר חפרוה שרים¹²⁹

It may also be explained, according to what is written in the discourse beginning “See, the fragrance of my son,” [on] the difference between the level of Miriam’s well, which is a spring that wells up by itself, this being the raising of mayin nukvin (feminine waters) to the inner light (Or Pnimi), and “a well that princes dug,”

A further distinction comes from the discourse on “See, the fragrance of my son.” Miriam’s well, the spring that accompanied Israel in the desert, welled up by itself; it stands for a raising of the feminine waters that reaches only the inner light, the light that enters and is grasped.

שהוא להיות העלאת מ"ן לבחי' המקיף עליון כו' עד"ז י"ל ההפרש בין בחי' מעין גנים ובין באר מים
חיים.

which is for there to be a raising of mayin nukvin to the level of the supernal encompassing [light], etc.: in the same way one may explain the difference between the level of “a fountain of gardens” and “a well of living waters.”

“A well that princes dug” raises the feminine waters to the supernal encompassing light, beyond grasp. The difference between “a fountain of gardens” and “a well of living waters” is the same.

SECTION 9 • ¶25-27

Walking, standing and the staffs

25 וע"ז נאמר באר חפרוה שרים¹³⁰ חב"ד כשר לפני המלך כו'. וענין במשענותם. כי הנה בחי העלאת מ"ן הנ"ל נקרא בשם הילוך וכמ"ש ונתתי לך מהלכים בין העומדים.¹³¹

And of this it is said, "A well that princes (sarim) dug": Chochmah, Binah and Daas, like a minister (sar) before the king, etc. And the matter of "with their staffs": for the level of the raising of mayin nukvin (feminine waters) mentioned above is called by the name "walking," as it is written, "And I will give you mehalchim (those who walk) among those who stand."

So the verse says the well was dug by "princes," Chochmah, Binah and Daas, which stand like a minister before the king. The next words, "with their staffs," bring in the image of walking: the raising of the feminine waters is called "walking," as in the promise recorded by Zechariah, "those who walk among those who stand."

שהמלאכים שעבודתם לעורר ולהמשיך יחוד התדירי בחי בטובו מחדש כו' נקרא עומדים אבל הנשמות שע"י חפרוה כרוה ממשיכים אור חדש נק' מהלכים

For the angels, whose service is to arouse and draw down the constant union, the level of "And in His goodness He renews," etc., are called "those who stand"; but the souls, who through "they dug it, they delved it" draw down new light, are called "those who walk."

The angels, whose service keeps up the constant union by which creation is renewed each day, are "those who stand": they do not move beyond their level. The souls, whose digging draws new light, are "those who walk," moving from level to level.

ולכן במלאכים נאמר ורגליהם רגל ישרה¹³² ופי' התוספות פ"ב דחגיגה ד"ג ע"א מהירושלמי פ"ט דברכות שהוא מהלך ת"ק שנה¹³³ כמו מן הארץ לרקיע ועוד יותר עליו הרגל י"ה היינו כמנין ישרה שהוא תקט"ו

Therefore of the angels it is said, "And their feet were a straight foot (regel yesharah)"; and Tosafos explained (chapter 2 of Chagigah, folio 13a), from the Jerusalem Talmud (chapter 9 of Berachos), that it is a journey of five hundred years, like from the earth to the firmament, and the foot exceeds it further by yud-hei (fifteen), that is, the numerical value of yesharah, which is 515;

Ezekiel says the angels' legs were "a straight leg" (regel yesharah). Tosafos, citing the Jerusalem Talmud, explains that the leg measures a journey of 500 years, the distance from earth to the firmament, plus a further fifteen, yud-hei, for yesharah (ישרה) adds up to 515.

דהיינו שעבודתם להמשיך בחי' י"ה בבחי' העולמות שהן מהלך ת"ק שנה והיינו כמ"ש כי בי"ה ¹³⁴ הוי צור עולמים ביו"ד נברא העוה"ב בה' נברא העוה"ז. ¹³⁵

that is, their service is to draw the level of yud-hei into the worlds, which are a journey of five hundred years. And this is as it is written, "For with Yah, Havayah formed the worlds": with the yud the World to Come was created, with the hei this world was created.

The angels' service is to draw yud-hei into the worlds, the "500 years' journey." As the Sages read "For with Yah, Havayah formed the worlds," the World to Come was created with the yud and this world with the hei.

ע"כ עבודתם להמשיך בחי' זו להיות ובטובו מחדש בכל יום תמיד מעשה בראשית וכיון שמקור ההמשכה מבחי' ב' אותיות י"ה נק' עומדים.

Therefore their service is to draw down this level, so that there be "And in His goodness He renews each day, constantly, the work of creation"; and since the source of the drawing-down is from the level of the two letters yud-hei, they are called "those who stand."

So the angels draw down the daily renewal of creation, and since that flow comes from the two letters yud-hei, they "stand" at a fixed level.

אבל בישראל נאמר עד יעבור עמך ¹³⁶ הוי למעלה משם הוי להמשיך מעצמות אור א"ס ממש אור חדש זהו ענין מהלכים. וכמ"ש והתהלכתי בתוכם. ¹³⁷ והמשכה זו זהו ע"י בכל מאדך ¹³⁸ בלי גבול. ¹³⁹

But of Israel it is said, "Until Your people pass over, Havayah": above the Name Havayah, to draw down new light from the very essence of the Infinite Light (Or Ein Sof) itself; this is the matter of "those who walk." And as it is written, "And I will walk among you." And this drawing-down is through "with all your might," without limit.

Of Israel it is said, "until Your people pass over, Havayah": they go beyond the Name Havayah itself and draw new light from the essence of the Infinite. That is "walking," as in "I will walk among you," and it comes through "with all your might," a love without limit.

26 והנה ההילוך הוא ע"י הרגלים וזהו ענין שלש רגלים תחוג לי¹⁴⁰ שבהן ועל ידן נמשך הכח שיוכל להיות בכל מאדך וכמ"ש ע"פ להקריב לי במועדו¹⁴¹ וגם הנשמות נק' רגל כמ"ש ע"פ והארץ הדום רגלי.¹⁴²

Now, walking is by means of the feet; and this is the matter of "Three regalim (pilgrimage festivals) you shall celebrate for Me," in which and through which is drawn the power to be able to be [at the level of] "with all your might," as is written on the verse "to offer to Me in its appointed time." And the souls too are called "foot," as is written on the verse "And the earth is My footstool."

Walking is done with the feet, and the pilgrimage festivals are called regalim, "feet"; through them comes the power to reach "with all your might." The souls too are called a "foot," and the text refers to its discourses on "to offer to Me in its appointed time" and on "the earth is My footstool."

27 וכמ"ש בנים אתם להי¹⁴³ וברא כרעא דאבוה¹⁴⁴ כו'. אך עכ"ז צריך משענת שיוכל להיות מהלך ברגליו וכמ"ש באלישע קח משענתי בידך^{145, 146} כו'

As it is written, "You are children to Havayah," and "a son is the leg of his father," etc. Yet even so, one needs a staff to be able to walk on one's feet, as it is written of Elisha, "Take my staff in your hand," etc.

Israel are G-d's children, and "a son is his father's leg," so the souls are the "feet" that walk. Yet even feet need a staff to walk on, as Elisha told Gehazi, "Take my staff in your hand."

והיינו שע"י קיום המצות שנקרא במשענותם תמכין ע"י יומשך הכח בנפש להיות בבחינת מהלכים וכמ"ש אם בחקתי תלכו¹⁴⁷ שע"י קיום החוקים יבוא לבחינת תלכו וכמ"ש מזה בד"ה ועתה יגדל נא¹⁴⁸

That is: through the fulfillment of the mitzvos, which are called "with their staffs," supports (tamchin), through this the power will be drawn into the soul to be at the level of "those who walk"; as it is written, "If you walk in My statutes": through fulfilling the statutes one will come to the level of "you walk," as is written about this in the discourse beginning "And now, I pray, let [the strength] be great."

The staff is the mitzvos, "with their staffs," the supports a person leans on. Through them the power to "walk" enters the soul, as in "If you walk in My statutes": keeping the statutes leads to walking.

וזהו ענין מטה עוזך ישלח¹⁴⁹ הי מציון. פי' מטה לשון הטייה והמשכת בחי' עוז וכח.

And this is the meaning of "Havayah will send the staff of your strength from Zion." The meaning: mateh (staff) is an expression of inclining (hatayah) and of the drawing-down of the level of strength and power.

So too "Havayah will send the staff (mateh) of your strength from Zion": mateh comes from hatayah, "inclining," a bending down and drawing down of strength and power.

(וכמש"ש בפ"י אדון עוזנו כו' וע' ברכות וישב פרשה פ"ה ע"פ חותמך ופתילך ומטך^{150, 151} כו' וס"פ קרח.¹⁵²)

(As is written there on the meaning of "Master of our strength," etc. And see [Bereishis] Rabbah, Vayeshev, section 85, on the verse "Your signet, your cord and your staff," etc., and the end of Parshas Korach.

The text refers to its explanation of "Master of our strength," and to the Midrash on Yehudah's "signet, cord and staff" and at the end of Korach.

ועמש"ל ע"פ והנה פרח מטה אהרן^{153, 154} כו' וע"י במא"א אות מ"ם סס"ד¹⁵⁵ ועיין בגמרא פ"ו דפסחים דס"ח סע"א ע"פ ואיש משענתו בידו¹⁵⁶.^{157, 158} ובזח"א תולדות קל"ה א' ובפ"י הרמ"ז שם).

And see what is written above on the verse "And behold, the staff of Aharon had blossomed," etc. And see Me'orei Or, the letter mem, section 64. And see the Gemara, chapter 6 of Pesachim, end of folio 68a, on the verse "each man with his staff in his hand"; and the Zohar, Part I, Toldos, 135a, and the Ramaz's commentary there.)

It also refers to its discourse on Aharon's staff that blossomed, to Me'orei Or under the letter mem, and to the Talmud in Pesachim on "each man with his staff in his hand," with the Zohar in Toldos and the Ramaz there. The Talmud reads that verse as the righteous reviving the dead.

והיינו שתחיית המתים נמשך ע"י המ שכה מבחינת סוכ"ע וזהו ענין במשענותם ולכן משם נמשך הכח ג"כ להיות באר מים חיים.

That is: the resurrection of the dead is drawn through a drawing-down from the level of sovev kol almin (encompassing all worlds), and this is the matter of "with their staffs"; and therefore from there is drawn also the power for there to be "a well of living waters."

The resurrection of the dead comes from the encompassing light, sovev, and this is the inner meaning of "with their staffs." From that same source comes the power for "a well of living waters."

וכן והיה ביום ההוא יצאו מים חיים¹⁵⁹ כו' ועמ"ש מענין מים חיים ע"פ ויקחו אליך פרה¹⁶⁰ כו':

And so too, "And it shall be on that day, living waters will go out," etc. And see what is written about the matter of living waters on the verse "That they take to you a [red] heifer," etc.

So too the prophecy "living waters will go out from Jerusalem" belongs to the Time to Come. The text points to its discourse on the red heifer, whose ashes were mixed with "living waters," for more.

IN ONE'S AVODAH

The maamar draws it itself: the “well of living waters” in a person’s service is the practical mitzvos done with the desire of the heart, which raise the physical things of kelipas nogah into holiness, and in-depth Torah study draws “living waters” where plain recitation is only a “river.” Through the mitzvos, the “staffs,” the soul gains the power to “walk,” to rise beyond its level with a love “with all your might”; and even those whose Torah is their occupation pause for the Shema, so that their learning too is a well raised from below.

QUESTIONS FOR DISCUSSION

1. Why can the feminine waters raised from below give something even to Binah of Atzilus, which is above them?
2. How does the Bahir’s parable of the king and his seven sons turn the lowest son’s distance into closeness?
3. What is the difference between Malchus as “a fountain of gardens” and Malchus as “a well of living waters,” and what does each correspond to in our service?
4. Why are angels called “those who stand” and souls “those who walk,” and what role do the mitzvos, the “staffs,” play in walking?
5. In what sense is in-depth Torah study “living waters” while plain recitation is only “a river”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור ענין עלי באר

The note says that a transcript of this explanation by the Mittlerer Rebbe is printed there.

KEHOT'S NOTE

הנחת אדה"א בסה"מ תקס"ו ע' רעו. הגהות באוה"ת חקת ע' תתעב.

2 עלי באר

"Then Israel sang this song: Rise up, O well; sing to it." The words "Rise up" (alee) suggest to the Alter Rebbe an ascent from below, the raising of mayin nukvin.

Numbers 21:17:י"ז:כ"א: במדבר

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלֵי בָּאָר עֲנוּלָהּ:

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

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PARAGRAPH 2

3 תחלת שער מ"ן ומ"ד

The note says that the wording of Etz Chaim at the beginning of the gate of mayin nukvin and mayin duchrin is copied out there.

KEHOT'S NOTE

הלשון נעתק באוה"ת חקת ע' תתעב.

4 מציאותן מוחין של הנקבות כולם

Derush 1 of the gate of mayin nukvin opens: as the man gives masculine waters from his brain, so feminine waters descend from the woman's brain to her womb. It says of the seven kings that "their existence is the mochin of all the feminine ones," and that they are mochin, which is Chochmah; the Alter Rebbe concludes that the feminine waters are rooted in Chochmah of Tohu.

Sefer Etz Chaim 39:2:י"ט:ב: עץ חיים

... עומדין שם עד הזווג אחר ששיהיו אחר הזווג זה הנ"ל ואז עולין מ"ן אחרים כנודע כי בכל זווג עולין מ"ן חדשים ואז אותן המ"ן ראשונים הם עתה מצטיירין ונתקנין כי כבר נשתהו תוך הנקבא אותו הזמן וכבר נתקנו והמ"ן חדשים משתהין שם בלתי ציור עד שיבא זווג אחר ואז אלו שנשתהו נצטיירו לגמרי והמ"ן חדשים מתעכבין שם עד זווג אחר וכעדי"ז נמשך מבריאת עולם עד ימות המשיח. כלל העולה שאין שום בחי" מ"ן שאין עולה פ"א בבחי" מ"ן ואחר כך בזווג ב' שלאחריו הם נתקנים ומצטיירין ונעשו נשמה מתוקנת ...

Sefer Etz Chaim (Public Domain)

5 החכמה מאין תמצא

"But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah

comes from Keser, the ayin above it.

איוב כ"ח:י"ב: Job 28:12

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

6 באר מים חיים

"A fountain of gardens, a well of living waters, and streams from Lebanon." The text takes "a well of living waters" as the raising of the feminine waters.

Song of Songs 4:15:ו"ט:ט"ו שיר השירים

מַעְיָן גִּנִּים בָּאָר מַיִם חַיִּים וְנָזְלִים מִדִּלְכָּנוֹן:

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

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7 ועי"ז נאמר לעתיד

"And it shall be on that day, living waters will go out from Jerusalem, half of them to the former sea." The text reads "the former sea" as Binah of Tikkun, reached by the waters that rise from below.

Zechariah 14:8:ח"ח:י"ד זכריה

KEHOT'S NOTE

זכרי' יד, ח. [כ].

8 מאן חמא חפירא דבירא יהיב מיין למבועא דנביעא

In Shelach, a voice asks how waters below can rise to a place higher than they, by many levels: "who has seen the digging of a well give water to a spring that flows," or Jerusalem give water to the former sea, from which all the world's waters go out? The Alter Rebbe answers from the high root of the mayin nukvin.

Sf. Zohar, Sh'lach 34:252-260:ס"ב-רנ"ב: Zohar, Sh'lach 34:252-260

9 באר חפרוה

"The well that princes dug, that the nobles of the people delved." Rabbi Chaim Vital's gloss identifies the Zohar's "well" with this verse of the song.

Numbers 21:18:ח"י:י"ח במדבר

בָּאָר חֲפְרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחְזָק בְּמִשְׁעֲנֵתָם וּמִמְדָּבָר מִתְּנָה:

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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10 במ"א על מאמר הזוהר

The text says that the Zohar's question about the well and

the spring is explained elsewhere.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-א ע' תעט.

PARAGRAPH 3

- 11 The students say, "From above to below we know; from below to above we do not know," and when asked whether the two are not one, they answer that the one who goes up is not like the one who goes down. The Alter Rebbe uses the two orders to explain "fountain" and "well."

ספר הבהיר קע"א 171 Sefer HaBahir

אמרו לו תלמידיו מלמעלה למטה ידענו, מלמטה למעלה לא ידענו, אמר להו ולא חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכינה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבדתיה הכא, משל למה"ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע"ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

- 12 מלמעלה למטה ידענו. מלמטה למעלה לא ידענו

The Ramak quotes this passage of the Bahir in full and explains it: what goes down from above flows with mercy, while what rises from below is the side of judgment, the feminine.

פרדס רמונים ט"ו:ד-ה' 15:4-5 Pardes Rimmonim

עוד נתבאר הדרוש הזה באור יפה בספר הבהיר. ז"ל אמרו לו תלמידיו רבינו מלמעלה למטה ידענו מלמטה למעלה לא ידענו והשיב ולא חד הוי ממטה למעלה ומלמעלה למטה. רבינו אינו דומה העולה ליורד. שהיורד יורד במרוצה והעולה אינו כן. ולא עוד אלא העולה אפשר לו לעלות דרך אחרת שלא ירד. אמר להם צאו וראו. ישב ודרש להם שכינה למטה כשם ששכינה למעלה ומאי שכינה זה האור הנאצל מן האור הראשון שהוא חכמה גם כן הוא מסבב את הכל שנא' מלא כל הארץ כבודו מאי עבדתיה הכא. מלך"ד למלך שהיו לו ...

Pardes Rimmonim (Public Domain)

- 13 בפרדס שער מלמטה למעלה

The note quotes from the version there: "for from below to above is the level of the Ten Sefiros of Nukva at the level of the mayin nukvin within her, which are at the level of reflected light."

KEHOT'S NOTE

הוא שער טו פ"ד. "כי מלמטה למעלה הוא בחי" ע"ס דנוק' בבחי" מ"ג שבה שהם בבחי" אי"ח" — סה"מ תקס"ו ע' רעז. וראה לקמן שה"ש כ, ב ואילך.

- 14 ובע"ה סוף שער מ"ן ומ"ד

The note places the Etz Chaim passage in chapter 14 of the gate of mayin nukvin and mayin duchrin and points to Derech Mitzvosecha for a parallel discussion of it.

KEHOT'S NOTE

פ"ד. ראה דרך מצותיך סז, ב.

- 15 המלי היא הכתר

Epistle 20 explains that Malchus of Atzilus is called "Keser" from below to above, since "their beginning is wedged in their end": the light of the kav that ends at the feet of Adam Kadmon shines back upward as reflected light.

KEHOT'S NOTE

ראה אגה"ק ס"י"ב.

- 16 "And behold, a menorah all of gold, with its bowl on its top." The text points to its explanation on this verse for more on the two orders of light.

זכריה ד':ב' Zechariah 4

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּל עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ וְשִׁבְעָה מוֹצָקוֹת לְגִרְוֹת אֲשֶׁר עָלֶיהָ: רִאשֹׁנָה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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- 17 ובביאור ע"פ כי על כל כבוד חופה

The note places the explanation on "For over all the glory, a canopy," cited here for Malchus as Keser in the reflected light, in the Siddur.

KEHOT'S NOTE

סידור קכט, ג.

- 18 כי על כל כבוד חופה

"For over all the glory there shall be a canopy." The explanation on this verse is cited, near its end, for the reflected light in which Malchus is Keser.

ישעיהו ד':ה' Isaiah 4

וּבְרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְגִגָּה אֵשׁ לְהִבָּה לִילָה כִּי עַל־כָּל־כְּבוֹד חָפָה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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- 19 "A fountain of gardens, a well of living waters." The two phrases are matched with the Ten Sefiros from above to below and from below to above.

שיר השירים ד':ט"ו Song of Songs 4

מַעְיֵן גִּנִּים 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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- 20 אימא מקננא בכורסיא

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

KEHOT'S NOTE

ת"ז ת"ו.

21 אימא מקננא בכורסייא

In Tikkun 6, “Imma above nests in the Throne,” in its three upper Sefiros. The Alter Rebbe cites it to explain how Binah’s light reaches the souls in Gan Eden in Beriah.

Tikkunei Zohar 23a:10-11א”י-י”א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרוין. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרוין. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

Constantinople, 1740 (CC-BY-NC)

22 וכדפי בזהר ס”פ האזינו

Near that column, mitzvos done with physical things (sacrifices of animals, terumos and tithes of produce, charity with inanimate things) are said to be rooted very high, in the supernal will and the Infinite Light.

KEHOT’S NOTE

ראה לעיל סב, ד.

23 “And a river goes out from Eden to water the garden.” The Zohar reads the river as the fountain of Binah that waters the gardens.

בראשית 2:10

וְנָהָר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת-הָגֶן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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24 הגן הוא שמים את הגן לאכללא את הארץ

At the end of Haazinu: “And a river goes out from Eden to water the garden,” to include heaven; “es hagan,” to include the earth. The same passage reads “a fountain of gardens” and “a well of living waters” from Song of Songs 4:15.

Zohar, Ha’Azinu 11:221-12:231א”א-רכ”א

From the Head of the King the streams issue forth to Binah, The Zohar; London, Soncino Press, 1933 (Public Domain)

25 מי לי בשמים

“Whom do I have in heaven? And with You, I desire nothing on earth.” Heaven and earth are read as the higher and the lower Gan Eden.

Psalms 73:25ה”ג:כ”ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־תִפְצָתִי בָאָרֶץ:

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

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KEHOT’S NOTE

תהלים עג, כה.

26 בזהר ס”פ בלק (דרייב סע”ב)

There “the wellsprings of salvation” are explained by way of “I will lift up the cup of salvations”: Malchus of Atzilus,

King David’s attribute, is the “cup” that gathers the flow of all the Ten Sefiros, as speech is the vessel for the soul’s intellect and emotions.

KEHOT’S NOTE

ראה לקמן סוכות פ, ג.

27 מעייני הישועה

At the end of Balak the Zohar reads “from the wellsprings of salvation” as Abba and Imma, that is, Chochmah and Binah. The text uses it to show that the “fountain” is Binah.

Zohar, Balak 46:497-47:507תק”ז:מ”ז:תק”ז

28 מעייני הישועה

“And you shall draw water with joy from the wellsprings of salvation.” The verse the Zohar is explaining.

ישעיהו י”ב:ג:”ג

וּשְׁאֲבֹתֶם־מַיִם בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

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

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29 למען תירא

“So that you may fear Havayah your G-d.” The text points to its discourse on this verse in Parshas Va’eschanan for more on Malchus as the “fountain of gardens.”

דברים ו”ב:2:”ד

לְמַעַן תִּירָא אֶת־יְיָ אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אֲנֹכִי מֵצִוְּךָ אֹתָהּ וּבְרִבְכָּהּ כָּל יְמֵי חַיֶּיךָ וּלְמַעַן יֵאָרְכוּ יְמֶיךָ:

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.

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PARAGRAPH 4

30 שמאין תמצא

“Wisdom, from where (me’ayin) shall it be found?” Read as Chochmah coming from the ayin of Keser.

Job 28:12ה”ח:כ”ח

וְהַחֲכָמָה מֵאַיִן תִּמְצָא וְאַיִן זֶה מְקוֹם בִּינָה:

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

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31 כי כולה משקה

“Lot raised his eyes and saw all the plain of the Jordan, that all of it was watered ... like the garden of Havayah, like the land of Egypt.” The text applies the watering to the flow that reaches the gardens.

בראשית י”ג:10

וַיִּשְׂאֵלֹט אֶת־עֵינָיו וַיִּרְא אֶת־כָּל־כֶּכַר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָהּ לִפְנֵי שַׁחַת הִי אֶת־סֹדֶם וְאֶת־עֲמֹרָה כְּגִנְיֵה כְּאָרֶץ מִצְרַיִם בְּאֶכָה צֹעַר:

And Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered every where, before the L-RD destroyed Sodom and Gomorrah, like the garden of the L-RD, like the land of Egypt, as thou goest unto Zoar.

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KEHOT'S NOTE

בראשית יג, י.

32

כי כלה משקה

In Vayera the Zohar says of Sodom, “for all of it was watered”: all the delights of the world were in it, and so its people did not want others to enjoy them. The text cites it as a reference for the verse.

ספר זוהר, וירא י”ט:רפ”ז-כ”א:רצ”ז Zohar, Vayera 19:287-21:297
The Scripture says in one place that “it shall be, that whoso of the families of the earth goes not unto Jerusalem... upon them there shall be no rain” (Zech. 14, 17), i.e. as a punishment; but the passage continues: “And if the family of Egypt go not up, and come not... there shall be the plague where-with the L-rd will smite the nations” (Ibid. 18). Observe that it is not written “upon them there shall be no rain”, for the reason, that it never rains in Egypt, nor is ...

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

33

כי כלה משקה

The Midrash reads this verse as a whole in another way, as hinting at Lot’s moral failings, and takes “like the garden of Havayah” as referring to trees. The text notes that Rabbah explains it differently.

בראשית רבה מ”א:ז Bereshit Rabbah 41:7
ויאמר אברם אל לוט אל נא תהי מריבה ביני ובינך וגו’ - רבי עזריה בשם ר”י ב”ר סימון אמר: כשם שהיה ריב בין רועי אברם ובין רועי לוט, כך היה ריב בין אברם ללוט, הדא הוא דכתיב: ויאמר אברם אל לוט אל נא תהי מריבה ביני ובינך וגו’. וכי אחים היו? אלא שהיה קלסתר פניו דומה לו. הלא כל הארץ לפניך הפך נא מעלי אמר רבי חלבו: הבדל נא אין כתיב כאן, אלא הפך. מה הפך זהו אינה קולטת זרע, כך אי”א לאותו האיש להתערב בזרעו של אברהם. אם השמאל ...
“Lot raised his eyes and saw the entire plain of the Jordan, that it was all watered, before the L-rd destroyed Sodom and Gomorrah, like the garden of the L-rd, like the land of Egypt, as you come to Tzoar” (Genesis 13:10). “Lot raised his eyes and saw the entire plain of the Jordan” - Rabbi Naḥman bar Ḥanin said: Anyone who has a voracious appetite for sexual immorality will ultimately be fed from his own flesh and blood. Rabbi Yosei bar Ḥanina said: This entire verse is comprised of ...

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34

“And a river goes out from Eden to water the garden.” Eden is Chochmah, and the river its flow into Binah.

בראשית כ”י:10 Genesis 2:10

וְנָהָר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת-הָאֲדָמָה וּפָרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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

PARAGRAPH 5

35

באר מים חיים

“A fountain of gardens, a well of living waters.” The second phrase is now read as the order from below to above.

Song of Songs 4:15 שיר השירים ד’:ט”ו

מִעֵינִי גִּנָּים בְּאֵר מַיִם חַיִּים וְנָזְלִים מִן-לְבָנוֹן:

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

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

36

דנבעין מיא מתתא לעילא

At the start of Noach the Zohar distinguishes a bor, an empty pit that does not flow, from a be’er, a well of flowing waters, though both are one place at different stages. The text cites it alongside the Vayechi passage.

ספר זוהר, נח א’:י”ב-ד’:כ”ג Zohar, Noach 1:12-4:23

37

“And a river goes out from Eden to water the garden.” The river that flows by itself is the image of the fountain, the flow from above to below.

בראשית כ”י:10 Genesis 2:10

וְנָהָר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת-הָאֲדָמָה וּפָרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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38

מה בין האי להאי

In Balak a garden becomes, as needed, a fountain or “a well of living waters.” Asked what the difference is, the Zohar answers that they are not alike: waters that flow by themselves, and waters drawn up to water [the gardens].

ספר זוהר, בלק כ”ו:ש”ד-כ”ז:ש”ב Zohar, Balak 26:304-27:312

Now it is time, Companions, to reveal something. When you are told that the mouth of the ass was created on the eve of Sabbath at twilight, 1v. T. B. Aboth v. do you think that its mouth was open from that time, or that G-d made stipulation with it from that time? Not so; there is here a mystery which has been transmitted to the wise who pay not heed to folly. The mouth of the ass is the grade of the asses, that supernal one from the side of ...

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

39

המ”ן דנוקבא לא הוברר עדיין

Derush 1 explains that the higher levels were refined of themselves, but the feminine waters of Nukva of Z’eir Anpin, sunk deep in the kelipos, could not be refined until Adam came and began the work through his deeds and prayers.

עץ חיים ל”ט:ב-ג Sefer Etz Chaim 39:2-3

... אמנם בכל תפלה ותפלה כפי כוונת האומרה וכפי זכות הזמן אשר אז נאמרה התפלה ההיא כך מתבררין שיעור קצוב מהרפ”ח ניצוצין עד שנמצא כי קודם שיבא משיח יכלו ויוגמרו כל הרפ”ח ניצוצין להתתקן. ודע כי זולת מה שאנו אומרים שהמ”ן אשר בו מלכים הם בחי’ הנשמות

הנה גם העולמות העליונים הובררו משם כנזכר בע"ה בדרוש ג' וכמ"ש בדרוש א'. אמנם אחר שנגמר להתברר מחלק זוין עצמן אז מה שנשאר להתברר הם בחי' של הנשמות היוצאין מעולם אצילות כנוודע והבן זה מאד: והנה הזווג הראשון שהיה בעת בריאת העולם היה ...

Sefer Etz Chaim (Public Domain)

- 40 In Vayechi, on "Drink water from your cistern, and flowing waters from your well," a cistern is a place that does not flow by itself; its waters flow when the soul ascends and is made whole from below and from above. The Alter Rebbe cites it for the well as water that rises from below.

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

When the soul ascends, the desire of the female is stirred towards the male, and then water flows from below upwards, and the cistern becomes a well of flowing waters, and then there is union-and foundation and desire and friendship and harmony, since through the soul of the righteous that place has been completed, and the supernal love and affection has been stirred to form a union.'

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

PARAGRAPH 6

- 41 מעין גנים

"A fountain of gardens, a well of living waters." Each phrase is now tied to one aspect of Malchus.

Song of Songs 4:15 יו"ט:שיר השירים

מעין גנים באר מים חיים ונזלים מן לבנון:

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

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PARAGRAPH 7

- 42 אין בן דוד בא

"The son of David will not come until all the souls in the guf are finished." The guf is the store of souls not yet born.

יבמות ס"ב א:י"ז:62a Yevamot

רב הונא אמר: קיים — משום דרב אסי. דאמר רב אסי: אין בן דוד בא עד שיכלו כל נשמות שבגוף, שנאמר: "כי רוח מלפני יצטוף וגו'", ורבי יוחנן אמר: לא קיים פריה ורביה — "לשכת יצרה" בעינן, והא ליכא.

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

KEHOT'S NOTE

יבמות סב, א. וש"נ.

- 43 אין בן דוד בא עד שיכלו כל הנשמות שבגוף

Etz Chaim explains the saying: when all the holy souls have left the kelipos and risen as feminine waters, the kelipos will have no more life and will cease. It also quotes the Zohar on the exile ending "when the feet reach the feet."

עץ חיים ל"ט:ג'3-2:39 Sefer Etz Chaim

... שעלו מ"נ ומב' בחי' אלו נעשה צורת הולד גם נתבאר בדרוש א' כי אין בן יכולת לברר כל הרפ"ח ניצוצין בפעם א' כי אם היה כן כבר בא

המשיח והיה מתקיים בלע המות לנצח כנ"ל. אמנם בכל תפלה ותפלה כפי כוונת האומרה וכפי זכות הזמן אשר אז נאמרה התפלה ההיא כך מתבררין שיעור קצוב מהרפ"ח ניצוצין עד שנמצא כי קודם שיבא משיח יכלו ויוגמרו כל הרפ"ח ניצוצין להתתקן. ודע כי זולת מה שאנו אומרים שהמ"ן אשר בו' מלכים הם בחי' הנשמות הנה גם העולמות העליונים הובררו משם כנזכר בע"ה ...

Sefer Etz Chaim (Public Domain)

- 44 עד דמטי רגלין ברגלין

In Pekudei the Zohar describes how, once sins let the orlah (the husk) prevail, the descent went from the Second Temple down to the thighs and on until it rests in the feet; and when it rests in the feet, then "And His feet shall stand on that day." The text uses it for the refinement that ends with the "feet."

Zohar II, 258a זח"ב רנח, א

KEHOT'S NOTE

זח"ב רנח, א.

- 45 ובימי התנאים ואמוראים היו בירור חב"ד חג"ת ועכשיו...

The note quotes the fuller version there: in the days of the Tannaim after the destruction, the souls of Chochmah, Binah and Daas (Beriah) were refined; in the time of the Amoraim, the souls of Chesed, Gevurah and Tiferes (Yetzirah); and from the Geonim to the last generations, everything counts as the "heels of Mashiach," Netzach, Hod and Yesod (Asiyah).

KEHOT'S NOTE

באוה"ת פרשתנו ע' תתעד מפורט יותר: בימי התנאים שאחר החורבן הי' הבירור והתיקון נשמות שמבחי' חב"ד בחי' בריאה, ובזמן האמוראים הי' הבירור והתיקון בנשמות שמבחי' חג"ת והוא בחי' יצי', ואח"כ בימי הגאונים עד דורות האחרונים הכל נחשב בחי' עקבות משיחא בחי' נה"י שהוא בחי' עשיי". וכ"ה בסה"מ תקס"ו ע' רעה.

- 46 ועמדו רגליו

"And His feet shall stand on that day upon the Mount of Olives." Read as the completion of the refinement, when it reaches the "feet" of the figure.

Zechariah 14:4 זכריה י"ד:4

ועמדו רגליו ביום ההוא עליהר היתמים אשר על פני ירושלם מקדם ונבקע הר היתמים מחציו מזרחה וימה גיא גדולה מאד ומש חצי ההר צפונה וחסיון נגבה:

And His feet shall stand in that day upon the mount of Olives, Which is before Jerusalem on the east, And the mount of Olives shall cleft in the midst thereof Toward the east and toward the west, So that there shall be a very great valley; And half of the mountain shall remove toward the north, And half of it toward the south.

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KEHOT'S NOTE

זכרי' יד, ד.

- 47 כגבינה תקפיאני

"Did You not pour me out like milk, and curdle me like cheese?" Job's image of the forming of a child in the

womb.

איוב י"ג:10 Job

הלא כחלב תתיכני וכגבנה תקפיאני:

Hast Thou not poured me out as milk, And curdled me like cheese?

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KEHOT'S NOTE

איוב י, י.

PARAGRAPH 8

48 שהמ"ן הוא הנשמות הקדושות ממש שנטבעו תוך הקליפות

Derush 1 describes the holy souls that must leave the keli-pos and rise as feminine waters, "from which the souls are formed." The text relies on it for the souls' coming chiefly from the feminine waters.

עץ חיים ל"ט:ב-ג-ד Sefer Etz Chaim 39:2-3

... אמנם בכל תפלה ותפלה כפי כוונת האומרה וכפי זכות הזמן אשר אז נאמרה התפלה ההיא כך מתבררין שיעור קצוב מהרפ"ח ניצוצין עד שנמצא כי קודם שיבא משיח יכלו ויוגמרו כל הרפ"ח ניצוצין להתתקן. ודע כי זולת מה שאנו אומרים שהמ"ן אשר בו מלכים הם בחי' הנשמות הנה גם העולמות העליונים הוכררו משם כנוצר בע"ה בדרוש ג' וכמ"ש בדרוש א'. אמנם אחר שנגמר להתברר מחלק זו"ן עצמן אז מה שנשאר להתברר הם בחי' של הנשמות היוצאין מעולם אצילות כנועד והבן זה מאד: והנה הזווג הראשון שהיה בעת בריאת העולם היה ...

Sefer Etz Chaim (Public Domain)

49 בחכמה אתברירו

In Pekudei the Zohar describes the supernal thought casting out sparks and separating the dross from within it, so that it is refined. The Kehot note points here for the phrase "in Chochmah they were refined."

זח"ב רנד, 254b Zohar II, 254b

KEHOT'S NOTE

ראה זח"ב רנד, ב.

PARAGRAPH 9

50 כמ"ש באנה"ק קרוב לסופו

That essay says that by raising mayin nukvin the mitzvos rouse their root up to the Name Sag of before the shattering, "the essence of the lights in Adam Kadmon, and not a mere radiance like the Name Mah, which is from his forehead," the words used here.

KEHOT'S NOTE

ד"ה להבין מ"ש בפע"ח קנו, א.

51 וכ"ה בהרמ"ז ר"פ וישב

The note says this passage of the Ramaz is mentioned there too.

KEHOT'S NOTE

נוצר גם לעיל פי' אמור לו, ד. ובאוה"ת נשא עי' פה. וראה באוה"ת בראשית כרך-ג דף תרטו, א דשם מעתיק לשון הרמ"ז.

52

וחכמת המסכן

"And the wisdom of the poor man is despised." The Ramaz's comment on this verse, at the beginning of Vayeshev, is cited for the Names Sag and Mah.

Ecclesiastes 9:16 ט"ז:9 קהלת

ואמרתי אני טובה חכמה מגבורה וחכמת המסכן בזויה ודבריו אינם נשמעים:

Then said I: 'Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard.'

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53

ברע"מ פ' תשא

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

KEHOT'S NOTE

קפו, ב.

54

אבנא למשקל בה דא יי

The Raaya Mehemna in Ki Sisa, on the half-shekel: "half a shekel" is the vav between the two heis, and "a stone to weigh with: this is yud," the twenty gerah of the shekel. The text reads the yud as Chochmah of Atzilus, the masculine waters.

Sofar Zohar, Ki Tisa 2:4-6 י"ד:4-6 כי תשא

55

דשני יודין שבאלף זהו ענין מ"ד ומ"ן

Etz Chaim says the masculine and feminine waters are "the secret of the two yuds in the form of alef": the upper yud the male brain, the lower yud the female brain, and the vav between them a partition.

עץ חיים ל"ט:ב-ג-ד Sefer Etz Chaim 39:2-3

... אך הענין הוא בא' מב' פנים והם ענין א' והוא כי א"א לאר"א שידווגו אם לא ע"י מ"ן שהם הזו"ן שהם הבנים ראשונים שלהם כי זהו ענין ואדם אין לעבוד את האדמה כי אין עבודה וזריעת האדמה שהיא נקבה העליונה נעשית אלא ע"י האדם המעלה מ"ן וא"כ בפעם ראשון שנברא העולם לא היה אפשר להבראות כי הרי עדיין לא היו זו"ן נבררין ועולין בבחי' מ"ן וא"כ גם הזווג עליון לברא את העולם לא היה יכול להזדווג לכן עלה ברצונו הפשוט ובבחי' ית' שאפי' בלתי העלאת מ"ן נזדווגו והאציל את ...

Sefer Etz Chaim (Public Domain)

56

עד דוד הגדיל

"And they kissed one another and wept with one another, until David exceeded." Read as the feminine waters, rooted in Sag, surpassing Mah.

I Samuel 20:41 א כ"מ:20 שמואל

הנער בא ודוד קם מאצ"ל הנגב ופל' לאפיו ארצה וישתחו שלש פעמים וישקו איש את רעהו ויככו איש את רעהו עד דוד הגדיל:

And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed down three times; and they kissed one another, and wept one with another, until David exceeded.

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- 57 The Bahir teaches that there is a Shechinah below as there is above, with the parable of the king and his seven sons: the lowest does not want to be far, and the king says he encircles and sees them all.

ספר הבהיר קע"א 171 Sefer HaBahir

אמרו לו תלמידיו מלמעלה למטה ידעין, מלמטה למעלה לא ידעין, אמר להו ולא חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכינה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבדתיה הכא, משל למה"ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע"ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

58 הריני מסבב ורואה אתכם

The Ramak quotes the Bahir's parable in full and explains it. The Alter Rebbe cites the Bahir through Pardes.

פרדס רמונים ט"ו:ד"ד 15:4 Pardes Rimmonim

... מלה"ד למלך שהיו לו ז' בנים ושם לכל אחד מקומו ואמר להם שבו זה על גב זה. ואמר התחתון אני למטה לא אתרחק ממך. אמר להם הריני מסבב ורואה אתכם היינו מלא כל הארץ כבודו. ולמה הוא ביניהם כדי להעמידם ולקיימם. ומה הם הבנים כבר אמרתי לכם ז' צורות קדושות יש לו להקב"ה וכו' עכ"ל. והפ"י, למעלה מן הענין ביאר הרב לתלמידיו ה"י מאמרות א' לאי למצוא חשבון ממעלה למטה. ובהשלימו לבארם שאלו תלמידיו הנעימים רבינו ממעלה למטה ידעין כמו שביארנו לנו, ממטה למעלה לא ידעין. והטעם לפי שכבר ...

Pardes Rimmonim (Public Domain)

59 מלא כל הארץ כבודו

"The whole earth is full of His glory." The Bahir reads the king's encircling of all his sons into this verse.

ישעיהו ו'ג:ג Isaiah 6:3

וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צָבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 10

60 כולם בחכמה עשית

"How many are Your works, Havayah; You made them all with wisdom." Chochmah is where the kav begins and where revelation is greatest.

תהילים ק"ד:כ"ד Psalms 104:24

מַה רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־בְּחִימָה עָשִׂיתָ מְלֵאָה הָאָרֶץ הַגִּיגָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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61 ואמר התחתון אני למטה לא אתרחק ממך

The lowest son's words in the Bahir's parable, applied here to Malchus at the bottom of the kav.

ספר הבהיר קע"א 171 Sefer HaBahir

אמרו לו תלמידיו מלמעלה למטה ידעין, מלמטה למעלה לא ידעין, אמר להו ולא חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכינה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבדתיה הכא, משל למה"ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע"ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

PARAGRAPH 11

62 הריני מסבב אתכם

The king's reply to the lowest son in the Bahir's parable: he encircles and sees them all. Read here as the light of sovev, which surrounds every level alike.

ספר הבהיר קע"א 171 Sefer HaBahir

אמרו לו תלמידיו מלמעלה למטה ידעין, מלמטה למעלה לא ידעין, אמר להו ולא חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכינה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבדתיה הכא, משל למה"ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע"ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

PARAGRAPH 14

63 יתרון מעלת הבעלי תשובה על הצדיקים

Rabbi Abahu: "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand," as it says, "Peace, peace, to the far and to the near"; first to the far, then to the near. The text explains why.

ברכות ל"ד ב:כ"א-כ"ב Berakhot 34b:21-22

וְאָמַר רַבִּי חִיָּיא בַר אֲבָא אָמַר רַבִּי יוֹסֵפִין כָּל הַנְּבִיאִים כּוֹלִין לֹא נִתְנַבְּאוּ אֵלָא לְבַעְלֵי תְּשׁוּבָה, אֲבָל צַדִּיקִים גְּמוּרִים עֵינֵן לֹא רָאִתָּה אֱלָקִים זִוְלָתָהּ. וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מְקוֹם שֶׁבַעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שְׁנֵאֲמַר: "שְׁלוֹם שְׁלוֹם לְרַחֵק וּלְקָרוֹב." "לְרַחֵק" בְּרִישָׁא, וְהָדָר "לְקָרוֹב".

R. Hiyya b. Abba also said in the name of R. Johanan: Every prophet only prophesied for the penitent; but as for the perfectly righteous, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him." 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" ...

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

- 64 **לרחוק שנעשה קרוב**
 “Peace, peace, to the far and to the near, says Havayah.”
 The “far” who comes near is the baal teshuvah.

Isaiah 57:19 ט”ט:ו”י

Havayah בורא ניב שפתים שלום שלום לרחוק ולקרוב אמר ורפאתיו:

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

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- 65 **עד דמטו רגלין ברגלין**
 The Zohar in Pekudei on the descent that ends in the “feet,” after which “His feet shall stand on that day.” Applied here to the special value of the refinements of Asiyah.

ספר הזהר, פקודי נ”א:תשל”ד-תשמ”ג 743-734:51, Zohar, Pekudei

PARAGRAPH 15

- 66 **מלמעלה למטה ידענו**
 “From above to below we know; from below to above we do not know.” Now explained: the second order carries the light of sovev.

Sefer HaBahir 171א קע”א

אמרו לו תלמידיו מלמעלה למטה ידענו, מלמטה למעלה לא ידענו, אמר להו ולא חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכונה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבדתיה הכא, משל למה”ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע”ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

- 67 **דלית מחשבה תפיסא ביה כלל**
 Elijah’s prayer (Patach Eliyahu) says of the Infinite that no thought can grasp Him at all. The text applies it to sovev kol almin.

Tikkunei Zohar 17a:10-12 ב”י-א:י”ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסאית (נ”א אתכסיא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

- 68 **שמש ידע מבואר**
 “He made the moon for the seasons; the sun knows its set-

ting.” The verse on which the Talmud’s comment is built.

Psalms 104:19 ט”ט:י”ד

עשה ירח למועדים שמש ידע מבואר:

Who appointedst the moon for seasons; The sun knoweth his going down.

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- 69 The Talmud reads “the sun knows its setting” as implying that the moon does not know its setting. The Alter Rebbe reads the moon as Malchus and its “not knowing” as a level beyond comprehension.

Rosh Hashanah 25a:8 ח”א:ח”א

אמר רבי יוחנן: מאי טעמא דבי רבי, דכתיב: “עשה ירח למועדים שמש ידע מבואר” — שמש הוא דידע מבואר, ירח לא ידע מבואר.

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

- 70 **לא ידעתי נפשי**
 “I did not know my soul; it set me among the chariots of my noble people.” Cited for a level so high that it is not “known.”

Song of Songs 6:12 ב”ב:ו

לא ידעתי נפשי שמתני מרכבות עמי נדיב:

Before I was aware, my soul set me Upon the chariots of my princely people.

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- 71 **לא ידעתי נפשי**
 The Midrash compares it to a king’s daughter gathering stubble whom the king recognized and seated with him in his carriage: “I did not know my soul,” so Israel raised from slavery in Egypt.

Shir HaShirim Rabbah 6:12 ב”ב:ו

לא ידעתי נפשי שמתני. תני רבי חייא משל לבת מלכים שהיתה מלקטת בשלפים, נמצא המלך עובר והכיר שהיא בתו, שלח אוהבו נטלה והושיבה עמו בקרונין, והיו חברותיה תמהות עליה ואומרות, אתמול היתה מלקטת בשלפים והיום יושבת בקרונין עם המלך, אמרה להם כשם שאתם תמהות עלי כך אני תמהה על עצמי, וקראת על עצמה; לא ידעתי נפשי שמתני. כך קשהו ישראל במצרים משעבדין בטיט ולבנים והיו מאוסין ובזויין ...

“I did not know; my soul placed me upon chariots of my noble people” (Song of Songs 6:12). “I did not know; my soul placed me,” Rabbi Hiyya taught: This is comparable to the daughter of kings, who was gathering residual sheaves. The king passed and recognized that she was his daughter. He sent his friend and he took her and seated her with him in his carriage. Her friends were astonished in her regard and saying: ‘Yesterday she was gathering residual sheaves and today she is in the carriage ...

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

PARAGRAPH 16

72 והנה ענין

The note points to Or HaTorah on Vayetzei for a parallel to this section, which explains “a well of living waters” in the service of G-d.

KEHOT'S NOTE

ראה אה"ת ויצא-ה דף תתנ"ג, א.

73 ויחפרו עבדי יצחק

“And Yitzchak’s servants dug in the valley, and they found there a well of living waters.” The discourse on this verse in Toldos is cited for the mitzvos as digging a well.

Genesis 26:19 ט"ו

ויחפרו עבדי יצחק בנחל וימצאו שם באר מים חיים:

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

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74 המצות נק' תר"ך עמודי אור

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

KEHOT'S NOTE

תפלת ר"נ בן הקנה. הובאה בפרדס ש"ח, פ"ג.

75 תר"ך עמודי אור

The Ramak writes that Keser contains 620 pillars of light, the value of, כתר, and quotes the prayer of Rabbi Nechunya ben HaKana: “I call You with six hundred and twenty pillars of light.” The text uses it for the mitzvos as pillars drawn down from Keser.

Pardes Rimmonim 8:5-6 ו"ה-ו

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם וכך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וגי אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimmonim (Public Domain)

PARAGRAPH 17

76 שהמצות הם דרך כלל בג' דברים מחשבה דבור ומעשה

The note points to the beginning of Parshas Pinchas in Likkutei Torah for more on the mitzvos as thought, speech and action.

KEHOT'S NOTE

ראה לקמן ר"פ פינחס.

77 באר מים חיים

“A fountain of gardens, a well of living waters.” Here the well is the refinement done by the mitzvos and the foun-

tain the light it adds in Gan Eden.

Song of Songs 4:15 ט"ו

מעין גנים באר מים חיים ונזלים מן הכנן:

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

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78 שיצאו מים חיים מירושלים אל הים הקדמוני

“Living waters will go out from Jerusalem, half of them to the former sea.” The image of light raised from below adding to the source above.

Zechariah 14:8 ח"ד

והיה ביום ההוא יצאו מים חיים מירושלם חצים אל הים הקדמוני וחצים אל הים האחרון בקלן 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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PARAGRAPH 18

79 וכמ"ש הרמ"ז פ' ואתחנן דרס"ו

There the “living waters” explained on “Rise up, O well” are set against attachment to physical desires, called “broken cisterns” because the desires come from the shattering of the vessels; it cites the Zohar, Va’eschanan 266a, and the Ramaz there, who discusses it at length.

KEHOT'S NOTE

ע"א. וראה לעיל פ' צו יא, ג.

80 גדול תלמוד שמביא לידי מעשה

The Sages decided that study is greater, “for study brings to action.” The text reads it as the Torah (Mah) refining the action of the mitzvos (Ban).

Kiddushin 40b:8-9 ט"ח-ט"ז

ובקר היה רבי טרפון וזקנים מסובין בעלית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמיטות ששים ואחת, ליובלות מאה ושלש.

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

KEHOT'S NOTE

קידושין מ, ב. וש"נ.

PARAGRAPH 19

81 עלי באר ענו לה

“Then Israel sang this song: Rise up, O well; sing to it.” “Sing to it” is read as the arousal from above that comes first.

Numbers 21:17 י"ז

אז ישיר ישראל את השירה הזאת עלי באר ענולה:

Then sang Israel this song: Spring up, O well—sing ye unto it —
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

82 באר מים חיים ונוזלים מן לבנון

“A well of living waters, and streams from Lebanon.” The “streams” are read as the flow from the Thirteen Attributes of Mercy.

Song of Songs 4:15: שיר השירים ד:טו
מעין גנים באר מים חיים ונוזלים מן לבנון:

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

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

שה"ש ד, טו.

83 כי תרכב על סוסים

“When You ride upon Your horses, Your chariots are salvation.” The Ramaz's comment on this verse is cited for “sing to it.”

Habakkuk 3:8: חבקוק ג:ח
הכנהרים חרה ה' אם בנהרים אפה אביבים עברתה כי תרכב על-סוסיה
מרכבתיה ישועה:

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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

84 באר חפרוה שרים

“A well that princes dug, that the nobles of the people delved, with the lawgiver, with their staffs.” Each phrase is explained in what follows.

Numbers 21:18: במדבר כ"א:י"ח
באר חפרוה שרים כרוה נדיבי העם במחלקק 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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85 דאוי"א תקינו לה

The Zohar says “And Havayah Elokim built” is said with the full Name, because Abba and Imma prepared her before she came to her husband. The text identifies them with the “princes” who dug the well.

Zohar, Bereshit 80:207-82:215: ספר זוהר, בראשית פ"ב:ר"ז-פ"ב:ר"ט
Observe this. The good inclination and the evil inclination are in harmony only because they share the female, who is attached to both, in this way: first the evil inclination sues for her and they unite with one another, and when they are united the good inclination, which is joy, rouses itself and draws her to itself, and so she is shared by both and reconciles them. Hence it is written, “and the L-rd G-d formed man”, the double name being made responsible both for the good and the evil ...

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

86 כמ"ש בזה"א (מ"ט א)

The note says this Zohar passage is quoted there.

KEHOT'S NOTE

מובא לעיל פ' בהעלותך לו, סע"א ואילך.

87 מקדש אד' כוננו ידיך

“The Sanctuary, Ado-nai, that Your hands established.” The “hands” that establish it are the attributes of Abba and Imma.

Exodus 15:17: שמות ט"ו:יז

תבאמו ותטעמו בהר נחלתך מכון לשבתך פעלת Havayah מקדש
אדני כוננו ידיך:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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KEHOT'S NOTE

שמות טו, יז.

88 בביאור ע"פ נשא את ראש

The note locates the explanation on “Take a census of the sons of Gershon” in Parshas Nasso of Likkutei Torah.

KEHOT'S NOTE

לעיל פ' נשא דף כא, ב ואילך.

89 נשא את ראש בני גרשון

“Take a census of the sons of Gershon, too.” The explanation on this verse is cited for more on the building of Malchus.

Numbers 4:22: במדבר ד:כ"ב

נשא את-ראש בני גרשון גם-הם לבית אבתם למשפחתם:

“Take the sum of the sons of Gershon also, by their fathers’-houses, by their families;

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90 עיני כל אליך ישברו

“The eyes of all look hopefully to You, and You give them their food in its time.” The explanation on this passage is cited alongside.

Psalms 145:15: תהילים קמ"ה:ט"ו

עיני-כל אליך ישברו ואתה נותן-להם את-אכלם בעתו:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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91 פותח את ידך

“You open Your hand and satisfy the desire of every living thing.” Part of the same passage.

Psalms 145:16: תהילים קמ"ה:ט"ז

פותח את-ידך ומשביע לכל-חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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92

ויבן ה"א את הצלע

"And Havayah Elokim built the rib that He had taken from the man into a woman." Read as the building of Malchus by Abba and Imma.

בראשית כ"ב:22 Genesis

ויבן ה' אלקים את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

PARAGRAPH 20

93

והבחר שבאבות הוא יעקב

There the digging of the well is done by the "princes and nobles of the people," the Patriarchs, and the choicest of them is Yaakov, who includes them all.

KEHOT'S NOTE

נסמן לעיל סב, ד.

94

כי שרית עם אלקים ועם אנשים

"For you have striven with Elokim and with men, and have prevailed." The angel's words when renaming Yaakov "Israel"; sarisa is read as sar, a prince who rules.

בראשית ל"ב:29 Genesis

ויאמר לא יעקב יאמר עוד שמך 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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KEHOT'S NOTE

בראשית לב, כט.

95

והנה שלשה אנשים נצבים עליו

"And behold, three men were standing over him." The angels stood above Avraham.

בראשית י"ח:2 Genesis

וישא עיניו וירא והנה שלשה אנשים נצבים עליו וירא 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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96

וישר אל מלאך ויוכל בכה ויתחנן לו

"He strove with an angel and prevailed; he wept and pleaded with him." Read as the angel being subdued before Yaakov.

הושע י"ב:5 Hosea

וישר אל מלאך ויכל בכה ויתחנן לו בית אל ימצאנו ושם ידבר עמנו:

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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PARAGRAPH 21

97

שאין מלאך א' עושה ב' שליחות

There an angel cannot carry two missions because it is a vessel through which an influence passes, and its vessel cannot bear two influences.

KEHOT'S NOTE

נסמן לעיל סב, ד.

98

שאין מלאך א' עושה ב' שליחות

"One angel does not carry out two missions, and two angels do not carry out one mission": Michael brought his tidings, Gavriel overturned Sodom, Refael saved Lot. The text uses it for the division that marks the emotive attributes.

Bereshit Rabbah 50:2 רבא

(איוב כג) והוא באחד ומי ישיבנו ונפשו אותה ויעש - תנא, אין מלאך אחד עושה שתי שליחות, ולא שני מלאכים עושים שליחות אחת, ואת אמרת שני?! אלא, מיכאל אמר בשורתו ונסתלק, גבריאל נשתלח להפוך את סדום, ורפאל להציל את לוט. ויבואו שני המלאכים סדומה הכא את אמר מלאכים, ולהלן קורא אותן אנשים?! אלא, להלן שהיתה שכינה על גביהן, קראם אנשים, כיון שנסתלקה שכינה מעל גביהן, לבשו מלאכות. אמר רבי תנחומא, אמר רבי לוי: אברהם שהיה כחו יפה, נדמו לו בדמות אנשים, אבל לוט, על ידי שהיה כחו רע, נדמו לו ...

"He acts through one, and who can respond to Him? His soul desires and He performs" (Job 23:13) - it is taught: One angel does not perform two missions, and two angels do not perform one mission. Yet you say: "[The] two [angels came to Sodom]"? The explanation is that Mikhael gave his tidings and departed, Gavriel was dispatched to overturn Sodom, and Refael, to rescue Lot. "The two angels came to Sodom" - here it says "angels," but elsewhere, it characterizes them as "people" (Genesis 18:2). The explanation is ...

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99

כפטיש יפוצץ סלע

"Is not My word like fire, says Havayah, and like a hammer that shatters a rock?" The verse the Sages read as one verse yielding many meanings.

Jeremiah 23:29 ירמיהו כ"ג:29

הלא כה דברי קאש נאם Havayah וכפטיש יפוצץ סלע:

Is not My word like as fire? Saith the L-RD; And like a hammer that breaketh the rock in pieces?

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100

מקרא א' יוצא לכמה טעמים

"As a hammer splits into many sparks, so one verse goes out to many meanings." The Torah, from Chochmah,

holds many in one.

סנהדרין ל"ד א"י:12:34a Sanhedrin

מנהגי מילי? אמר אביי: דאמר קרא "אחת דבר אלקים שמים וזו שמימי כי עז לאלקים". מקרא אחד יוצא לכמה טעמים, ואין טעם אחד יוצא מכמה מקראות. דבי רבי שמעאל תנא: "וכפטיש יפצץ סלע" - מה פטיש זה מתחלק לכמה גיצויות, אף מקרא אחד יוצא לכמה טעמים.

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

101 בלקו"ת ע"פ ויקם עדות ביעקב

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

KEHOT'S NOTE

להאריז"ל.

102 ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Israel." The Arizal's Likkutei Torah on this verse is cited for Yaakov's root in Chochmah.

Psalms 78:5:ה"ה:5 Psalms

ויקם עדות ביעקב ותורה שם בישאל אשר צנה 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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103 מי מנה עפר יעקב

"Who has counted the dust of Yaakov?" The explanation on this verse in Parshas Balak is cited.

במדבר כ"ג:10 Numbers

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

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

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104 ויאבק איש עמו

"And a man wrestled with him until the break of dawn." The explanation on this verse in Parshas Vayishlach is cited.

בראשית ל"ב:25 Genesis

ויהי ערב יעקב לבדו ויאבק איש עמו עד עלות השחר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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105 כי שרית עם אלקים ועם אנשים

"For you have striven with Elokim and with men." Elokim is the Name of concealment; "men" are the angels.

בראשית ל"ב:29 Genesis

ויאמר לא יעקב ואמר עוד שמה כי אם ישראל כיישרית 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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106 נעל דשכינתא

The note gives Emek HaMelech as a source for the term "the shoe of the Shechinah."

KEHOT'S NOTE

בעמ"מ ש' רישא דו"א (פ"א) דף קכט, סע"ג. ועל"ק בשח"ש ד"ה מה יפו פעמ"ך ספ"ב [מג, ג]. וספ"ד [מד, ב] מו"ה פ' משפטים (על דף צד) כי שהמנעלים הם מטיט וסנד"ל כו' יעו"ש. ועי' ח"ג (רפא, א) [כ].

107 נעל דשכינתא

The Zohar in Ki Seitzei says that Sandalphon is a sandal for the Holy One, blessed be He, and a shoe for the Shechinah. The Kehot note points here for "the shoe of the Shechinah."

Sofar הזהר, כי תצא כ"צ-ח"ב:20:98-22:108 Zohar, Ki Teitzei

108 במחוקק

"With the lawgiver, with their staffs." Mechokek, from "engraving," is Moshe; the "staffs" are the supporters of the Torah.

במדבר כ"א:18 Numbers

באר חפרוה שרים כרוה נדיכי העם במחוקק במשענתם וממךר 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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109 כי משה מלגאו יעקב מלבר

The words here quote Tikkunei Zohar, Tikkun 13 • 29a:7-8; the passage is shown below.

Tikkunei Zohar, Tikkun 13 • 29a:7-8 יג"ו תיקון

כד אשתלימי סוכה בירך דילה אתמר ביעקב ויבא יעקב שלם ויעקב ודאי איהו דיוקנא דעמודא דאמצעייתא מסטרא דלבר. והא משה תמן הוה אלא מסטרא דלגאו הוה. דא מגופא ודא מנשמתא. ובגין דא תרין ירכין דעמודא דאמצעייתא שלים אינון נצח והוד. ומתי יהיה עמודא דאמצעייתא שלים כד אתחבר בשכינתא. הה"ד ויעקב נסע סתה ויבן לו בית הה"ד ויבן יי אלקים את הצלע.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז תי"ג.

110 את הכבש אחד תעשה בבקר

"The one lamb you shall offer in the morning." The end of the discourse on this passage is cited.

במדבר כ"ח:4 Numbers

את הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הערבים:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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111 בפע"ח שער השבת פכ"א

The note points there as well for the Pri Etz Chaim passage on the Kiddush of the Shabbos day.

KEHOT'S NOTE

ראה גם אוה"ת בראשית כרך-ה דף תתסג, ב.

112 אשר הוצאתי אתכם

"I am Havayah your G-d, who brought you out of the land of Egypt," the end of the section of tzitzis. The explanation on it is cited for the revelation of His great Name.

במדבר ט"ו:מ"א Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים
אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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113 ועיין זח"ב בשלח

In Beshalach the Zohar says that one who prays should direct his heart to draw blessings "from the depth of the well," the source from which the river that "goes out from Eden" flows. The text points here for drawing from the upper well into the lower.

ספר הזהר, בשלח כ"ח:שצ"ח-ת"ח 28:398-408 Zohar, Beshalach

114 ויצא יעקב מבאר שבע

"And Yaakov went out from Be'er Sheva." Biurei HaZohar on this verse is cited for the two wells.

בראשית כ"ח:י"ג Genesis 28:10

ויצא יעקב מבאר שבע וילך תרנה:

And Jacob went out from Beer-sheba, and went toward Haran.

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115 שם העיר באר שבע

"Therefore he called that place Be'er Sheva." The first naming, in the story of Avraham.

בראשית כ"א:ל"א Genesis 21:31

עליכן קרא למקום ההוא באר שבע כי שם נשבעו שניהם:

Wherefore that place was called Beer-sheba; because there they swore both of them.

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116 שם העיר באר שבע

"Therefore the name of the city is Be'er Sheva to this day." The second naming, in the story of Yitzchak; the two allude to the wells of Binah and Malchus.

בראשית כ"ו:ל"ג Genesis 26:33

ויקרא אתה שבעה עליכן שם העיר באר שבע עד היום הזה:

And he called it Shibah. Therefore the name of the city is Beer-sheba unto this day.

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117 אז ישיר ישראל

"Then Israel sang this song: Rise up, O well." Read now as drawing power from the upper well into the lower.

במדבר כ"א:י"ז Numbers 21:17

אז ישיר ישראל את השירה הזאת עלי באר ענולה:

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

—

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

118 כלתה נפשי לחצרות ה'

"My soul longs, indeed it pines, for the courts of Havayah." A longing for the "courts," the level of "with all your soul."

תהילים פ"ד:ג' Psalms 84:3

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירגנו אל אליה:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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119 כלה שארי ולבבי

"My flesh and my heart pine away; G-d is the rock of my heart." Kalah as expiring, the level of self-sacrifice.

תהילים ע"ג:כ"ו Psalms 73:26

כלה שארי ולבבי צור-לבבי וחקלי אלקים לעולם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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

120 לא זו מחבבה עד שקראה אמי

On "the crown with which his mother crowned him": a king so cherished his only daughter that he called her "my daughter," then "my sister," and did not stop cherishing her until he called her "my mother"; so G-d with Israel. The text applies it to the ascent of Malchus.

שיר השירים רבה ג':י"א Shir HaShirim Rabbah 3:11

121 כעיר שחוכרה לה יחדו

"Jerusalem built up, like a city that is joined together." The discourse on Pekudei is cited for this verse, alongside the Midrash, for the ascent of Malchus.

תהילים קכ"ב:ג' Psalms 122:3

ירושלם הבנויה כעיר שחברה לה יחדו:

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

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122 פקודי המשכן משכן העדות

"These are the accounts of the Mishkan, the Mishkan of the Testimony." The discourse on this verse is cited.

שמות ל"ח:21 Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת ה' ביד איתמר בן אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the

commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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123 Kehot's note points to Leviticus 6:1-8:36 for these words.

ויקרא ו':א-ח:ל"ו ל"ו

124

בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Me'odecha, "your might," is a love beyond measure.

דברים ו':ה-ז

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ כְּכָל-לִבְּךָ וּכְכָל-נַפְשְׁךָ וּכְכָל-מְאֹדְךָ:

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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PARAGRAPH 22

125

ראה ריח בני

"See, the fragrance of my son is like the fragrance of a field which Havayah has blessed." The discourse on this verse is cited for the Shabbos ascent.

בראשית כ"ז:כ"ז-כ"ח

וַיֵּגֶשׁ וַיִּשְׁקֶלּוּ וַיֵּרַח אֶת-רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רִיחַ בְּנֵי כְרִיחַ שְׂדֵה אֲשֶׁר בָּרַכּוּ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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PARAGRAPH 23

126

מפסיקין לק"ש

Those like Rabbi Shimon bar Yochai and his companions, whose Torah is their occupation, interrupt for the Shema but not for prayer. The text reads the interruption as giving their study the quality of the well.

שבת י"א א:ח-ט"ז-י"א Shabbat 11a:8-9

ואם התחילו אין מפסיקין, מפסיקין לקריאת שמע. הא תנא לקה רישא אין מפסיקין? סיפא אתאן לדיברי תורה. דתנא: חברים שהיו עוסקין בתורה — מפסיקין לקריאת שמע, ואין מפסיקין לתפלה. אמר רבי יוחנן: לא שנו אלא כגון רבי שמעון בן יוחי וחביריו שתורתן אומנותן. אבל כגון אנו, מפסיקין לקריאת שמע ולתפלה. והתנא: כשם שאין מפסיקין לתפלה, כך אין מפסיקין לקריאת שמע! כי תני ההיא — בעיבור שנה. דאמר רב אדא בר אבהו, וכן תנו ...

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

PARAGRAPH 24

127

ונהר יוצא מעדן

"And a river goes out from Eden to water the garden." The present tense, "goes out," is read as a flow that never

stops.

בראשית כ"ב:10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לָאַרְבָּעָה רִאשִׁים:

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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128

ראה ריח בני

"See, the fragrance of my son is like the fragrance of a field which Havayah has blessed." The discourse on this verse is cited for the two wells.

בראשית כ"ז:כ"ז-כ"ח

וַיֵּגֶשׁ וַיִּשְׁקֶלּוּ וַיֵּרַח אֶת-רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רִיחַ בְּנֵי כְרִיחַ שְׂדֵה אֲשֶׁר בָּרַכּוּ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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129

באר חפרוה שרים

"A well that princes dug." Contrasted with Miriam's well, which flowed by itself.

במדבר כ"א:18

בְּאֵר חֲפֻרֹתָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחְקָק בְּמִשְׁעָנָתָם וּמִמְדָּבָר מִתְּנָה:

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 25

130

באר חפרוה שרים

"A well that princes dug." The "princes" are Chochmah, Binah and Daas.

במדבר כ"א:18

בְּאֵר חֲפֻרֹתָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחְקָק בְּמִשְׁעָנָתָם וּמִמְדָּבָר מִתְּנָה:

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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131

ונתתי לך מהלכים בין העומדים

"And I will give you places to walk among these that stand." Read as souls who "walk" among angels who "stand."

זכריה ג':7-ז

כֹּה-אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל וְאֵם אֶת-מִשְׁמַרְתִּי תִשְׁמֹר וְגַם-אֶתֶּה תִּדְּרִין אֶת-בֵּיתִי וְגַם תִּשְׁמֹר אֶת-הַחֲצָרִי וְנִתְּתִי לָהֶם מֵהַלְכִּים בֵּין הָעֹמְדִים הָאֵלֶּה:

Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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- 132** ורגליהם רגל ישרה
 “And their legs were a straight leg.” Said of the living creatures of the Chariot, and read with the value of yesharah, 515.

חזקאל א':ז' Ezekiel

ורגליהם רגל ישרה וכף רגליהם ככף רגל עגל ונצצים כעין נחשת קליל:

And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

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- 133** מהלך ת"ק שנה
 Tosafos, citing the Jerusalem Talmud, explain the measure of the angels' legs as a journey of 500 years and more. The text uses it for the angels' fixed level.

Tosafot on Chagigah 13a:4:1 א"ד:י"ג על חגיגה

... יש מגיהין בקדושתא שיסד הקליר וחיות אשר הנה מרובעות לכסא כף רגל חמש מאות וחמש עשרה ומוחקים הוי"ו ואומרים כי כן עולה לפי חשבון שבכאן למנין ז' רקיעים וחי' אוירים הוא ט"ו פעמים ת"ק והיינו מנין ישרה ש"ר ת"ק וי"ה לסימנא שכן עולה ט"ו פעמים כך ומיהו בחנם מחקוהו שיסד דבריו ע"פ הירושלמי דהרואה א"ר לוי מארץ ועד לרקיע מהלך ת"ק שנה אמר ר' ברכיה ור' חלבו בש"ר (בא) סמוקה גדול מזה רגל אחד כמנין ישר"ה ראה כמה גבוה מעולמו כוי משמע כמנין שיסד ת"ק ט"ו וכן היה דרכו ...

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- 134** כי ב"יה הוי צור עולמים
 “Trust in Havayah forever, for with Yah, Havayah, [is] the Rock of worlds.” The Sages read tzur as “formed”: with yud-hei He formed the worlds.

ישעיהו כ"ד:ד' Isaiah 26:4

בטחו בה' עדי"עד כי בקה ה' צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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- 135** ביו"ד נברא העוה"ב בה' נברא העוה"ז
 “This world was created with the hei, and the World to Come with the yud,” derived from Isaiah 26:4. The text applies it to the angels' service of drawing yud-hei into the worlds.

מנחות כ"ט ב:י"ג-י"ד Menachot 29b:13-14

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

Wikisource Talmud Bavli (CC-BY-SA)

- 136** עד יעבור עמך הוי
 “Until Your people pass over, Havayah.” Read as Israel “passing over” the Name Havayah, to the essence of the Infinite.

שמות ט"ו:16 Exodus 15:16

תפל עליהם אימתה ופחד בגדל ורועה ידמו כאבן עדי"עבר עמך Havayah עדי"עבר עמ"ו קניית:

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

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- 137** והתהלכתי בתוכם
 “And I will walk among you, and I will be your G-d.” The “walking” that comes with new light.

ויקרא כ"ו:12 Leviticus 26:12

והתהלכתי בתוכם והייתי לכם לאלקים ואתם תהיו לי לעם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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- 138** בכל מאדך
 “With all your might.” A love without limit, through which the new light is drawn down.

דברים ו':ה' Deuteronomy 6:5

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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- 139** The Jerusalem Talmud gives the distance from earth to the firmament as a journey of 500 years. The source Tosafos draws on.

Jerusalem Talmud Berakhot 9:1:13 א"י:י"ג

PARAGRAPH 26

- 140** שלש רגלים תחוג לי
 “Three times (regalim) you shall celebrate for Me in the year.” Regalim also means “feet.”

שמות כ"ג:14 Exodus 23:14

שלש רגלים תחוג לי בשנה:

Three times thou shalt keep a feast unto Me in the year.

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- 141** להקריב לי במועדו
 “You shall take care to offer to Me in its appointed time.” The discourse on this verse is cited for the festivals.

במדבר כ"ח:2 Numbers 28:2

צו את בני ישראל ואמרת אליהם את הקרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire,

of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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142 והארץ הדום רגלי

“The heavens are My throne, and the earth is My footstool.” The discourse on this verse is cited for the souls as G-d’s “foot.”

ישעיהו ס"ו:א:1

כה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדְם רַגְלִי אֵיזֶה בַּיִת אֲשֶׁר תִּבְנוּ לִי וְאֵיזֶה מְקוֹם מְנוּחָתִי:

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

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PARAGRAPH 27

143 בנים אתם לה'

“You are children to Havayah your G-d.” As children, the souls are the “legs” of their Father.

דברים י"ד:א:14

בְּנִים אַתֶּם לַה' אֱלֹהֵיכֶם לֹא תִגְדְּדוּ וְלֹא תִשְׁמִימוּ קִרְחָה בֵּין עֵינֵיכֶם לְמֵת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

144 ברא כרעא דאבוה

The note gives Yonas Elem as a source for “a son is the leg of his father,” together with Tosafos on Yevamos 3a (s.v. mikamei).

יבמות ג' א:ב:4-2

דָּאָמַר רַבָּא: אָמַר לִי רַב יִצְחָק בַּר אֲבָדִימִי: אֲתִיא “הִנֵּה” אֲתִיא “הִנֵּה”, אֲתִיא “וְזִמְה” “וְזִמְה”. הִשְׁתָּא דְאָמַרְתָּ כָּל מַלְתָּא דְאֲתִיא מִדְּרִשָּׁא חֲבִיבָא לְקָה, לִיתְנִי לְאַחוּת אֲשֶׁה לְבִסוּף! אֵינִי דְאֵינִי בְּאִיסוּר אַחוּתָא, תְּנָא אַחוּת אֲשֶׁתּוּ.

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

KEHOT'S NOTE

יונת אלם רפ"ב. ראה תוסי יבמות ג, א ד"ה מקמי. עליק ואתחנן (יב, ג). וש"נ. [כ].

145 קח משענתי בידך

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

KEHOT'S NOTE

מ"ב ד, כט.

146 קח משענתי בידך

Elisha to Gehazi: “Take my staff in your hand and go,” and lay it on the face of the Shunammite’s son. The staff

that was to bring the dead child back to life.

II Kings 4:29

וַיֹּאמֶר לְגִיחִזִּי חָגַר מִתְּנִיד וְקַח מִשְׁעָנִתִּי בְיָדְךָ וְלֵךְ כִּי־תִמָּצֵא אִישׁ לַתְּבַרְכָּנוּ וְכִי־יִבְרַכְךָ אִישׁ לֹא תִעָנֶנּוּ וְשָׁמַת מִשְׁעָנִתִּי עַל־פְּנֵי הַנֶּעֱר:

Then he said to Gehazi: ‘Gird up thy loins, and take my staff in thy hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not; and lay my staff upon the face of the child.’

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147 אם כחוקתי תלכו

“If you walk in My statutes and keep My commandments.” Keeping the statutes leads to “walking.”

ויקרא כ"ו:ג:26

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

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

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KEHOT'S NOTE

ויקרא כו, ג.

148 ועתה יגדל נא

“And now, I pray, let the strength of Ado-nai be great.” The discourse on this verse is cited.

Numbers 14:17

וְעַתָּה יִגְדַּל־נָא כַח אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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149 מטת עוזך ישלח ה' מציון

“Havayah will send the staff of your strength from Zion.” Mateh, “staff,” read as drawing down strength.

Psalms 110:2

מִטַּה־עֹזְךָ יִשְׁלַח ה' מִצִּיּוֹן רֹדֶה בְּקֶרֶב אֹיְבֶיךָ:

The rod of Thy strength the L-RD will send out of Zion: 'Rule thou in the midst of thine enemies.'

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KEHOT'S NOTE

תהלים קי, ב.

150 חותמך ופתילך ומטרך

“Your signet, your cord and your staff that is in your hand.” The Midrash on this verse is cited for the “staff.”

Genesis 38:18

וַיֹּאמֶר מָה הָעֶרְבוֹן אֲשֶׁר אֶתְּנֶלֶךְ וְתֹאמַר חֲתָמָךְ וּפְתִילָךְ וּמִטְרָךְ אֲשֶׁר בְּיָדְךָ וַיִּתֵּן־לָהּ וַיָּבֵא אֶלֶיהָ וַתַּהַר לוֹ:

And he said: ‘What pledge shall I give thee?’ And she said: ‘Thy signet and thy cord, and thy staff that is in thy hand.’ And he gave them to her, and came in unto her, and she conceived by him.

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151

חותמך ופתילך ומטך

The Midrash reads Yehudah's pledge: "your signet" is kingship, "your cord" the Sanhedrin, and "your staff" the King Mashiach, citing "Havayah will send the staff of your strength from Zion." The text points here for the "staff."

Bereshit Rabbah 85:9 ט"ז:ט"ז

וַיֹּאמֶר מֶה הָעֶרְבוֹן אֲשֶׁר אַתָּה וְגו' - אָמַר רַבִּי חוֹנִיָּא: נִצְנָצָה בֶּה רוּחַ"ק, חוֹתֶמֶךָ זֶה מַלְכוּת, הֵיךְ מֶה דָּאֵת אָמַר: (שִׁיר ח'): שִׁמְנֵי כַחוּתֶם עַל לִבְךָ. (יִרְמְיָה כב) כִּי אִם יִהְיֶה יִכְנִיָּהוּ בֶן יְהוֹיָקִים מֶלֶךְ יִהְיֶה חוֹתֶם עַל יָד יְמִינִי וּפִתִּילְךָ, זֶה סִנְהֶדְרִין, שֶׁהֵן מִצְוִינִין בְּפִתִּיל, הֵיךְ מֶה דָּאֵת אָמַר (שְׁמוּת לט): פִּתִּיל תִּכְלֹת. וּמִטָּךְ, זֶה מֶלֶךְ הַמְּשִׁיחַ, הֵיךְ מֶה דָּאֵת אָמַר: (יִשְׁעִיָּה יא): וַיֵּצֵא חוֹטֶר מִגּוֹעַ יִשְׂרָאֵל. (תְּהִלִּים קי) מִטָּה עוֹזֵר יִשְׁלַח ה' מִצִּיּוֹן וַיֵּתֶן לֵה וְגו'. וְתִהְיֶה לוֹ, גְּבוּרִים כִּיּוֹצֵא בּוֹ, וְצִדִּיקִים כִּיּוֹצֵא בּוֹ. וַיִּשְׁלַח יְהוּדָה וְגו' יְהוּדָה ...

"He said: What is the collateral that I should give you? She said: Your signet, and your belt, and your staff that is in your hand. He gave them to her and consorted with her, and she conceived by him" (Genesis 38:18). "What is the collateral that I should give..." - Rabbi Huneya said: The divine spirit flashed in her. "Your signet [hotamekha]" - this is kingship, just as it says: "Set me as a seal [khaḥotam] upon your heart" (Song of Songs 8:6); 8:6:2; Nezer HaKodesh, based on Zohar). "for ...

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ברכות וישב פרשה פ"ה . . וס"פ קרח

The note says these Midrash passages on the "staff" are copied out in Or HaTorah in three places.

KEHOT'S NOTE

נִעְתָק בְּאוֹהֶי"ת פ' חֻקֵּת ע' תַּתְכ. פ' מִטּוֹת ע' אִשִּׁיד. נ"ך ע' תִּקְיו.

153

ע"פ והנה פרח מטה אהרן

The note locates the explanation on "And behold, the staff of Aharon had blossomed" in Parshas Korach of Likkutei Torah.

KEHOT'S NOTE

לְעִיל פ' קֶרַח דָּף נה, ג.

154

והנה פרח מטה אהרן

"And behold, the staff of Aharon had blossomed." The discourse on this verse in Korach is cited.

Numbers 17:23 כ"ג:כ"ג

וַיְהִי מִמָּחָרֶת וַיָּבֵא מֹשֶׁה אֶל־אֱהֹל הָעֵדוּת וַהֲנֶה פָּרַח מִטֵּה־אֶהֱרֹן לְבֵית לְוִי וַיֵּצֵא פָּרַח וַיִּצֹץ צִיץ וַיִּגְמַל שְׂקָדִים:

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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במא"א אות מ"ם סס"ד

The note quotes Me'orei Or as Or HaTorah gives it there: "the meaning of mateh is Yesod of Abba, and also

Metatron."

KEHOT'S NOTE

"פ'י מִטָּה יִסּוּד אַבָּא וְגַם מִטָּה" — אוֹהֶי"ת חֻקֵּת ע' תַּתְכ.

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Rabbi Shmuel bar Nachmani in the name of Rabbi Yonasan: the righteous will in the future revive the dead, as it says, "Old men and women will yet sit in the streets of Jerusalem, each man with his staff in his hand," and it is written of Elisha, "And lay my staff on the face of the lad." The text links the staff with the resurrection.

Pesachim 68a:14 י"ד:א:פסחים

אָמַר רַבִּי שְׁמוּאֵל בְּרַ נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: עַתִּידִים צְדִיקִים שְׂחִיּוּ מֵתִים, שְׁנֵאָמַר: "עוֹד יֵשְׁבוּ זְקֵנִים וְזָקֵנוֹת בְּרַחֲבוֹת יְרוּשָׁלַיִם וְאִישׁ מִשְׁעָנָתוֹ בְּיָדוֹ מֶרֶב יָמִים", וְכֵתִיב: "וְשָׁמַתְּ מִשְׁעָנָתִי עַל פְּנֵי הַנָּעֹר".

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

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ואיש משענתו בידו

"Old men and old women will yet sit in the streets of Jerusalem, each man with his staff in his hand because of their many days." The verse the Talmud reads as resurrection.

Zechariah 8:4 ד':ח:זכריה

כֹּה אָמַר ה' צְבָאוֹת עַד יֵשְׁבוּ זְקֵנִים וְזָקֵנוֹת בְּרַחֲבוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעָנָתוֹ בְּיָדוֹ מֶרֶב יָמִים:

Thus saith the L-RD of hosts: There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age.

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ואיש משענתו בידו

In Toldos the Zohar says that the righteous will in that time create worlds and revive the dead, citing this verse. The text points here with the Ramaz's commentary.

ספר זוהר, תולדות ה':ל"ט-מ"א 5:39-41 Zohar, Toldot

159

והיה ביום ההוא יצאו מים חיים

"And it shall be on that day, living waters will go out from Jerusalem." The living waters of the Time to Come.

Zechariah 14:8 ח':יד:זכריה

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מִיַּם־חַיִּים מִירוּשָׁלַם חֲצֵיָם אֶל־הַיָּם הַקֶּדְמוֹנִי וְחֲצֵיָם אֶל־הַיָּם הָאַחֲרֹן בְּקִיץ וּבְחֹרֶף יִהְיֶה:

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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ויקחו אליך פרסה

"That they take to you a red heifer, unblemished." The discourse on this verse is cited on "living waters."

Numbers 19:2 ב':ט:במדבר

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוֹם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עַל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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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