TORAH OHR · THE CHASSIDISHE PARSHA

מגלת אסתר

Megillas Esther

The 13 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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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יביאו לבוש מלכות אשר לבש בו המלך וסוס...

"Let them bring royal apparel that the king has worn"

The three honors in Esther, the royal garment, the king's horse and the royal crown, are three levels of G-d's sovereignty revealed at Sinai and again on Purim: the garment is His exaltation above the worlds, which brings them into being from nothing; the crown is the delight drawn down when a person actually does the mitzvos with physical things; the horse is the combinations of letters that carry this revelation below. The self-sacrifice of the Jews in Mordechai's time completed what "We will do and we will hear" had begun.

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

THE MAAMAR IN BRIEF

The maamar reads the verse in which Haman proposes royal apparel, the king's horse and a royal crown as three levels revealed at the Giving of the Torah and again on Purim, when the acceptance begun at Sinai was completed. Why is deed "the goal of wisdom"? Chochmah, the source of the Torah, is the first link of a graded chain and carries the Infinite Light as memalei kol almin. Physical existence, which has no common measure with the spiritual, comes by a "leap" directly from sovev kol almin, so the objects of the mitzvos reveal a higher light, most of all at the lowest level. That light is G-d's "garment of majesty," His kingship and exaltation above the worlds, drawn down by an arousal from below. Doing the mitzvos in deed draws a higher level still, the "royal crown," G-d's delight; the halachos and the Megillah, rooted so high that they reach into the physical, will never be nullified. The "horse" is the combinations of letters that carry the revelation down. Self-sacrifice under Haman completed it all. Haman could touch the garment and the horse through a counterpart of exaltation; the crown, pure surrender of will, has none.

OUTLINE

1 **The three honors and Purim** ¶1–2

The royal apparel, the king's horse and the royal crown are "Havayah reigns; He has clothed Himself in majesty," the "horses" of Sinai and the crown "on the day of his wedding." All that was revealed at Sinai was revealed again on Purim, when the acceptance begun with "We will do and we will hear" was completed.

2 **Study and deed** ¶3–4

The Sages call deed "the goal of wisdom," yet all the mitzvos do not equal one word of Torah: each has its own advantage. The maamar sets out to explain the advantage of deed, beginning with Chochmah as the first link of the chain.

3 **Chochmah and the leap from ayin** ¶5–11

Chochmah, though "found from ayin," is a beginning counted with what follows it and carries the Infinite Light step by step as memalei; Moshe, at the level of true ayin, stood above it. Cause and effect cannot produce a true "something": even Chochmah emerges by a leap, and all the more so the physical, which comes directly from sovev kol almin. So creation is truly something from nothing.

4 **Why deed is higher** ¶12–13

Teshuvah and good deeds draw sovev, which is higher than the graded light of Chochmah. In the objects of the mitzvos, which are G-d's will, sovev is revealed without concealment, and the lowest level reveals it most.

5 **The garment of majesty** ¶14–18

This radiance is G-d's kingship: He is yachid, alone as before creation, and relates to the worlds only as King, through exaltation, "clothing Himself in majesty" so that the world exists. "Let them bring" teaches that this kingship is drawn down by human action, as physical things are made into mitzvos and nullified to His light.

6 **The royal crown** ¶19–20

A person's own performance of the mitzvos with body and possessions draws a higher light: the crown, made of the lowest material, stone, yet the king's delight and glory. Torah study, the halachos that draw the Infinite Light into the world, equals all the mitzvos.

7 **The Megillah and the halachos endure** ¶21–26

In the future the Prophets will be eclipsed like a ray in the sun, but the Megillah of Esther, rooted in the most hidden level, and the halachos, Mordechai's "pure myrrh," wisdom clothed in bitterness, are the luminary itself. Like a torch seen from afar or an overflowing barrel, their reach into the physical shows how high their source is.

8 **We will do and we will hear** ¶27

Doing before hearing was a surrender of will that drew down the crown: the 620 mitzvos, equal in number to keser, pillars joining the Infinite Light to this lowly world.

9 The king's horse

¶28–33

G-d's "riding" is the drawing of light through combinations of letters: at night into the angels through eighteen thousand worlds, matching the eighteen blessings and the spine; at Sinai into the Torah; in the Mishkan into physical materials. These channels, called "horses," bring the garment and the crown below.

10 The self-sacrifice of Purim

¶34

Under Haman's decree the Jews, Kohanim and Levites among them, gave themselves over rather than abandon their faith. This completed the acceptance of the Torah and revealed the garment, the crown and the horse.

11 Haman and the raised heart

¶35–40

Amalek and Haman hover above the Tree of Knowledge: brazenness and arrogance. Its refined counterpart is the heart lifted up in G-d's ways, an eighth of an eighth, the ascent that must come before the drawing down of Chochmah. This exaltation is rooted in the garment and the horse, which Haman could take; the crown, pure nullification of will, has no counterpart outside holiness.

KEY CONCEPTS

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's light as it surrounds the worlds equally rather than entering them by degrees. Here it brings the physical into being by a "leap" and is revealed in the objects of the mitzvos.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

The Infinite Light as it clothes itself step by step in each world, by cause and effect; it is the light carried by Chochmah and the Torah.

Chochmah is found from ayin החכמה מאין תמצא

Chochmah emerges from a level of nothingness above it, like a find, not by gradual unfolding; yet once it exists it is a definite "something," the first of a series.

Something from nothing יש מאין

Creation in which the creating radiance is not clothed in what it creates, so the result is a genuinely new existence rather than an extension of its cause.

Echad and yachid אחד / יחיד

Echad is G-d's unity as drawn into the world, nullifying all things within it; yachid is His unity before it is drawn into the worlds at all, when He alone exists.

The garment of majesty לבוש גאות

G-d's exaltation above the worlds, which He "puts on" in order to be their King; from it the existence of the physical world is drawn.

The royal crown (keser malchus) כתר מלכות

The supernal delight drawn down when a person does the mitzvos in deed; like a crown of stones, the lowest material becomes the highest ornament.

The horse סוס

Combinations of letters that channel G-d's revelation downward, as at Sinai and in the Mishkan; through them the garment and the crown are revealed below as above.

Haman after refinement המן לאחר הבירור

The holy counterpart of arrogance: the heart lifted up in G-d's ways, a small measure of elevation that gives a person the courage to serve.

Self-sacrifice (mesirus nefesh) מסירות נפש

The Jews' readiness in Mordechai's time to give their lives rather than abandon their faith, which completed the acceptance of the Torah begun at Sinai.

SECTION 1 · ¶1–2

The three honors and Purim

1 יביאו לבוש מלכות[1,2] אשר לבש בו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו.

"Let them bring royal apparel that the king has worn, and the horse that the king has ridden upon, and on whose head a royal crown has been set."

> The maamar opens with the verse in the Book of Esther in which Haman proposes how to honor "the man whom the king desires to honor": royal clothing the king himself has worn, the king's own horse, and a royal crown. The Alter Rebbe will read these three honors as three levels of G-d's sovereignty, revealed at the Giving of the Torah and again on Purim.

הנה ענין לבוש מלכות הוא ענין מ"ש ה' מלך גאות לבש[3] שנתלבש בלבוש גאות להיות מלך העולם.

Now, the meaning of "royal apparel" is the meaning of what is written, "Havayah reigns; He has clothed Himself in majesty": He clothed Himself in a garment of majesty in order to be King of the world.

> The first honor, the royal garment, is linked to the verse "Havayah reigns; He has clothed Himself in majesty." A garment is put on over the body; the image suggests that G-d takes on majesty as a garment in order to relate to the world as its King, as the maamar will explain at length later.

2 וסוס אשר רכב עליו המלך[4] הוא ענין מ"ש במ"ת [במתן תורה] כי תרכב על סוסיך[5] מרכבותיך ישועה.

And "the horse that the king has ridden upon" is the meaning of what is written concerning the Giving of the Torah, "When You ride upon Your horses, Your chariots are salvation."

> The second honor, the king's horse, is linked to a verse in the prayer of Habakkuk, "When You ride upon Your horses, Your chariots are salvation," which the maamar takes as said of the Giving of the Torah. What G-d's "riding" on "horses" means is explained toward the end of the maamar (paragraphs 28–33).

ואשר נתן כתר מלכות בראשו הוא ענין מ"ש בעטרה שעטרה לו אמו ביום חתונתו זה מ"ת [מתן תורה].[6]

And "on whose head a royal crown has been set" is the meaning of what is written, "with the crown with which his mother crowned him on the day of his wedding": this is the Giving of the Torah.

> The third honor, the royal crown, is linked to the verse in the Song of Songs about "the crown with which his mother crowned him on the day of his wedding," which the Mishnah interprets: "the day of his wedding" is the Giving of the Torah. So the horse and the crown both point to Sinai.

כי הנה כל הבחי' שנתגלה במ"ת [במתן תורה] נתגלה ג"כ בפורים בימי מרדכי שנא' [שנאמר] וקבל היהודים[7] את אשר החלו לעשות

For all the levels that were revealed at the Giving of the Torah were also revealed on Purim, in the days of Mordechai, as it is said, "And the Jews accepted that which they had begun to do,"

> Here the maamar states its thesis: whatever was revealed at the Giving of the Torah was revealed again on Purim. The proof is the verse "And the Jews accepted that which they had begun to do," which speaks of accepting something that had already been begun.

כי במ"ת [במתן תורה] שאמרו ישראל נעשה ונשמע[8] החלו לעשות שהיה רק התחלה ובימי מרדכי היה גמר הקבלה:[9]

for at the Giving of the Torah, when Israel said, "We will do and we will hear," they "began to do": it was only a beginning; and in the days of Mordechai came the completion of the acceptance.

> At Sinai the people declared "We will do and we will hear," but that was only the beginning of their acceptance of the Torah; in Mordechai's time the acceptance was completed. The maamar will later show (paragraph 34) that it was the self-sacrifice of the Jews in those days that completed it. In a later maamar of Megillas Esther (98a) the Alter Rebbe adds that the verse says ve-kibel, "accepted," in the singular, because through their self-sacrifice the Jews became as one man, and the Infinite Light is revealed only where there is unity.

SECTION 2 · ¶3–4

Study and deed

3 וביאור הדברים יובן בהקדים לבאר מארז"ל [מאמר רבותינו זכרונם לברכה] תכלית חכמה תשובה[10] ומע"ט [ומעשים טובים] שנאמר ראשית חכמה[11] יראת ה' שכל טוב לכל עושיהם ללומדיהם לא נאמ' [נאמר] כו'.

The explanation of these matters will be understood by first explaining the saying of our Sages, of blessed memory: "The goal of wisdom is teshuvah (return) and good deeds, as it is said, 'The beginning of wisdom is the fear of Havayah; a good understanding to all who do them': 'to those who learn them' is not said," etc.

> To explain this, the maamar first takes up a teaching of the Sages: "The goal of wisdom is teshuvah and good deeds." The proof verse speaks of "a good understanding to all who do them," and the Alter Rebbe stresses that it does not say "to those who learn them": learning reaches its purpose in doing.

והלומד שלא[12] לעשות נוח לו אלו נהפכה שלייתו על פניו[13] מפני שהעיקר הוא המעשה והיינו במצוה שאי"א לעשות ע"י אחרים

And "one who learns not in order to do, it would have been better for him had his afterbirth been turned over upon his face," because the main thing is the deed. That is, in the case of a mitzvah that cannot be done by others.

> A related saying is sharper still: for one who learns without intending to do, it would have been better never to have been born alive, which is what the image of the afterbirth turned over his face describes. Deed is primary, but the Alter Rebbe limits this at once to a mitzvah that no one else can do in one's place.

אבל במצוה שאפשר לעשות ע"י אחרים ארז"ל [אמרו רבותינו זכרונם לברכה] ע"פ[14] וכל חפצים לא ישוו בה אפי' [אפילו] חפצי שמים שכל המצות אינם שוים אפי' [אפילו] לדבר אחד מדברי תורה

But concerning a mitzvah that can be done by others, our Sages, of blessed memory, said on the verse, "And all desirable things cannot compare to her": even the desires of Heaven; for all the mitzvos do not equal even one word of the words of Torah.

> For a mitzvah that others can do, the Talmud applies the verse "And all desirable things cannot compare to her," said of wisdom: not even "the desires of Heaven," the mitzvos, compare to the study of Torah. In such a case one does not interrupt Torah study to do the mitzvah. The Jerusalem Talmud (Peah 1:1) says the same: all the mitzvos of the Torah do not equal one word of Torah.

שיש בחי' מעלה יתירה בדברי תורה על קיום המצות ויש מעלה יתירה בקיום המצות על דברי תורה.

For there is a level of superior quality in words of Torah over the fulfillment of the mitzvos, and there is a superior quality in the fulfillment of the mitzvos over words of Torah.

> So each has an advantage over the other: in one respect words of Torah surpass all the mitzvos, and in another the actual doing of the mitzvos surpasses Torah study. The maamar now sets out to explain the advantage of the deed.

4 ונבאר עתה בחי' ומעלה שיש בקיום מצות על ד"ת [דברי תורה] ע"ד מאמר תכלית חכמה כנ"ל. והלומד שלא לעשות כו'.

Let us now explain the aspect and superior quality that the fulfillment of mitzvos has over words of Torah, along the lines of the saying "The goal of wisdom...," mentioned above, and "One who learns not in order to do...," etc.

> Having shown that each has an advantage, the maamar now explains the advantage that doing the mitzvos has over words of Torah. This is the point of "The goal of wisdom is teshuvah and good deeds" and of the warning against learning without doing.

והענין כי הנה חכמה היא ראשית ההשתלשלות.[15,16] ובחי' ההשתלשלות היא כשלשלת מהרבה טבעות אחוזות זו בזו. כך החכמה היא בבחינת ההשתלשלות שממנה נשתלשלו המדות.

The explanation is this. Chochmah (wisdom) is the beginning of the chain of descending worlds (hishtalshelus). And hishtalshelus is like a chain (shalsheles) of many rings linked one to another. So Chochmah is in the category of hishtalshelus, for from it the emotive attributes (middos) descended in a chain.

> The explanation starts from the chain of descent: hishtalshelus comes from shalsheles, "chain," and Chochmah is its first link, from which the emotive attributes hang as each link hangs from the one above; so Chochmah, however high, belongs to the same ordered series as what follows it. In Etz Chaim (Sha'ar Derushei ABYA, ch. 1), to which Kehot's note points, the Arizal counts the emanated levels as the four letters of Havayah, beginning with Chochmah, which is therefore called "beginning," while Keser stands above them like a crown above the king's head.

SECTION 3 · ¶5–11

Chochmah and the leap from ayin

5 והחכמה עצמה מלובשת היא בתוכן והמדות מלובשות במחשבה ומחשבה בדבור ומעשה.

And Chochmah (wisdom) itself is clothed within them, and the emotive attributes (middos) are clothed in thought, and thought in speech and action.

> Each level is clothed in the one below it: Chochmah within the emotive attributes, these within thought, and thought within speech and action, much as a person's insight shapes feelings that then find expression in thought, word and deed.

ועם היות שהחכמה מאין תמצא והיא בחי' מקור ושרש לכל ההשתלשלות עכ"ז בהיותה נק' ראשי' [ראשית] הגלוי הרי יש לה שניה ושלישי' [ושלישית] שגם הראשונה נמנית מן המנין למנות אחרי' [אחריה] שני' [שניה] ושלישי' [ושלישית]

And although "Chochmah is found from ayin (nothingness)," and it is the level of source and root of the entire chain of descending worlds (hishtalshelus), nevertheless, since it is called the beginning of revelation, it has a second and a third; for even the first is counted in the count, so that one counts a second and a third after it.

> The verse "Chochmah is found from ayin" (Job 28:12) is read to say that Chochmah emerges from ayin, a level of "nothingness" beyond all grasp, and it is the root of the whole chain. Even so, it is called "the beginning of revelation," and a beginning is the first of a series: being first means being counted with a second and a third, so Chochmah remains part of the ordered series rather than above it.

לכן אברהם שהית' [שהיתה] מדתו מדת החסד נק' אב"ר מ"ה [שם מ"ה] שהוא בבחי' אבר וכלי להתלבשות בחי' חכמה[17] כח מ"ה [מה] שהחכמה עצמה היא המלובשת בתוך המדות[18] ולכן כתיב והחכמה מאין תמצא[19] ולא אין ממש.

Therefore Avraham, whose attribute was the attribute of Chesed (kindness), is called "a limb of mah" (eiver mah), for he is at the level of a limb and vessel for the clothing of the level of Chochmah, "the power of mah" (koach mah); for Chochmah itself is what is clothed within the emotive attributes. And therefore it is written, "And Chochmah is found from ayin," and not [that it is] true ayin.

> The letters of the name Avraham (אברהם) are read as eiver mah (אבר מה), "a limb of mah," and the letters of Chochmah (חכמה) as koach mah (כח מה), "the power of mah"; mah, "what?", is the word of self-effacement. Avraham, the embodiment of Chesed, is a limb or vessel in which Chochmah is clothed, and since Chochmah is clothed in the attributes, the verse says it is found "from ayin," not that it is itself true ayin. In Likkutei Torah, Rosh Hashanah (56b), the Alter Rebbe cites this passage and adds that Chesed, a branch of Chochmah, is nullified before it as an effect before its cause.

6 ומשרבע"ה [ומשה רבינו עליו השלום] שהיה בבחי' ונחנו מה דהיינו בבחי' אין ממש אמר כבד פה וכבד לשון אנכי[20] כבד פה לגבי תושבע"פ [תורה שבעל פה][21] וכבד לשון בתושב"כ [בתורה שבכתב] שהית' [שהיתה] מדרגת נשמתו למעלה מבחי' התורה

And Moshe our teacher, peace be upon him, who was at the level of "and what (mah) are we," that is, at the level of true ayin (nothingness), said, "Heavy of mouth and heavy of tongue am I": heavy of mouth with regard to the Oral Torah, and heavy of tongue in the Written Torah. For the rank of his soul was above the level of the Torah.

> Moshe, who said of himself and Aharon "and what are we" (Exodus 16), embodied complete self-nullification, the level of true ayin. His protest at the burning bush that he was "heavy of mouth and heavy of tongue" is read, following the Zohar, as a statement about his soul: "mouth" is the Oral Torah, literally "the Torah of the mouth," and "tongue" the Written Torah, and both were "heavy" for him because his soul stood above the level of the Torah. In Torah Ohr, Beshalach (66b), the Alter Rebbe explains that Moshe's root was in the inner dimension of Chochmah as it is in itself, above the intellect that is drawn down into the Torah's laws of fit and unfit.

דאורייתא מחכמ' [מחכמה] נפקת שהיא בבחי' ראשית והתלבשות אוא"ס [אור אין סוף] ב"ה שבה הוא בבחי' ממכ"ע [ממלא כל עלמין] כסדר ההשתלשלות שמתלבש בבחינת עלמין בכל עולם לפי מדרגתו.

For the Torah comes forth from Chochmah (wisdom), which is at the level of "beginning"; and the clothing of the Infinite Light (Or Ein Sof), blessed be He, within it is at the level of the light that fills all worlds (memalei kol almin), according to the order of the chain of descending worlds (hishtal-shelus), in which it is clothed in the level of "worlds," in each world according to its rank.

> The Zohar's saying "the Torah comes forth from Chochmah" places the Torah at the level of Chochmah, which is called "beginning." The Infinite Light clothed in Chochmah is the light that fills all worlds: light that enters each world in a measure suited to it, step by step down the chain, and so the Torah carries the Infinite Light in this graded, inward way.

אבל הארת והמשכת אוא"ס [אור אין סוף] ב"ה במעש' המצות גשמיות תרומות ומעשרות כו' הוא בבחי' סוכ"ע שלא בדרך הדרגה והשתלשלו' [והשתלשלות] אלא בדרך דילוג.

But the radiance and drawing down of the Infinite Light, blessed be He, in the deed of the physical mitzvos, terumos and tithes, etc., is at the level of the light that encompasses all worlds (sovev kol almin), not by way of gradation and hishtalshelus, but by way of a leap.

> The light drawn into the physical deeds of the mitzvos, such as separating terumah (the portion given to a Kohen) and tithes from produce, is of another kind: the light that encompasses all worlds. It does not come down rung by rung through the chain but reaches the physical directly, leaping over the levels in between.

כמ"ש קול דודי דופק[22] כו' מדלג על ההרים[23] כו'. לפי שאין ההארה ההיא מלובשת ממש בדברים גשמיים שבהם נעשים המצות כמו החכמה המלובשת במדות ומדות במחשבה כו'. אלא בחי' הארה בעלמא.

As it is written, "The voice of my beloved knocks," etc., "leaping over the mountains," etc. For that radiance is not actually clothed in the physical things with which the mitzvos are done, as Chochmah is clothed in the emotive attributes (middos) and the attributes in thought, etc.; rather, it is the level of a mere radiance.

> The maamar joins two verses of the Song of Songs, the beloved who knocks (5:2) and the beloved who comes "leaping over the mountains" (2:8), to illustrate this leap. This light is not clothed in the physical objects of the mitzvos the way Chochmah is clothed in the emotive attributes; it only shines upon them as a radiance from above.

7 והענין הוא כי אם היתה המשכת אוא"ס [אור אין סוף] שבתוך עלמין רק בדרך התפשטות והתלבשות בבחי' ממכ"ע [ממלא כל עלמין] בסדר ההשתלשלות בדרך עילה ועלול לא היו יכולים הנבראי' [הנבראים] להיות מאין ליש כלל רק היו בטלים במקורם ושרשן

The explanation is this. If the drawing down of the Infinite Light (Or Ein Sof) that is within the worlds were only by way of extension and clothing, at the level of the light that fills all worlds (memalei kol almin), in the order of the chain of descending worlds (hishtalshelus), by way of cause and effect, the created beings could not have come to be from nothing to something at all; rather, they would be nullified in their source and root.

> Now the reason. If the Infinite Light reached the worlds only by extending and clothing itself step by step, as a cause produces its effect, nothing could ever come into being as a separate "something" out of nothing: everything would remain nullified within its source, an extension of its cause.

ואפי' [ואפילו] התהוות בחי' ח"ע [חכמה עילאה] להיות חכים ולא בחכמה ידיעא[24] מ"מ מאחר שנק' בשם חכמה הרי הוא בחי' דבר מה עד שעולה בשם בפ"ע [בפני עצמו]

And even the coming into being of the level of the higher Chochmah (Chochmah Ila'ah), to be "wise, but not with a known wisdom": nevertheless, since it is called by the name Chochmah, it is the level of "something" (davar mah), to the point that it is designated by a name of its own,

> Even the higher Chochmah (Chochmah Ila'ah), the supernal wisdom at the head of the Sefiros, which is "wise, but not with a known wisdom" (words of Eliyahu's prayer in the Tikkunei Zohar), is still called "Chochmah," and so it is a definite "something" with a name of its own.

ולא הי' [היה] זה אפשר להיות מאוא"ס [מאור אין סוף] ב"ה שכשמו כן הוא אין לו סוף כנ"ל רק היתה כלולה במקור' [במקורה] ושרשה כמו התכללו' [התכללות] המדו'בשכל עד"מ

and this could not have come from the Infinite Light, blessed be He, for as its name is, so is it: it has no end, as mentioned above; rather, it would have been included in its source and root, like the inclusion of the emotive attributes (middos) in the intellect, by way of analogy.

> Such a defined "something" could not result from the Infinite Light by mere extension, because that light is, as its name says, without end: had Chochmah come about by simple unfolding, it would have stayed included in its source. The analogy is the human mind, in which the emotions are included in the intellect before they emerge.

שהרי המדות נולדו ונתהוו משכל המולידן ובודאי היו כלולין בשכל תחלה קודם שנולדו ונתהוו בבחי' מדות מורגשות בפ"ע [בפני עצמו]

For the emotive attributes were born and came into being from the intellect that gives birth to them, and they were certainly included in the intellect first, before they were born and came into being as felt attributes in their own right;

> The emotions are "born" from the intellect that gives rise to them, and they were certainly contained in it before they emerged as feelings in their own right.

אלא שבעודן כלולים בשכל אין עולות בשם מדות כלל אלא אחר שנולדו ונתגלה להיות מדה בפ"ע [בפני עצמו].

but while they are still included in the intellect, they are not designated by the name "attributes" at all, only after they have been born and revealed to be an attribute in its own right.

> As long as they remain within the intellect, they are not called emotions at all; only once they are born and revealed does each become an attribute in its own right. In the same way, a level that stays within its source has no name of its own.

8 וכך בחי' ח"ע [חכמה עילאה] אינה עולה בשם חכמה אלא אחר יציאתה מן ההעלם אל הגילוי ויציאה זו שמההעלם אל הגילוי אינה בבחינת ההשתלשלות אלא החכמה מאין תמצא[25] מבחינת אין ממש דרך מציאה.

So too, the level of the higher Chochmah (Chochmah Ila'ah) is not designated by the name Chochmah except after its emergence from concealment into revelation. And this emergence from concealment into revelation is not in the manner of the chain of descending worlds (hishtalshelus); rather, "Chochmah is found from ayin (nothingness)": from the level of true ayin, by way of a find.

> The higher Chochmah becomes "Chochmah" only when it emerges from concealment into revelation, and that emergence is not a step in the chain. The verb "is found" (timatzei) is read with its noun, metziah, "a find": Chochmah appears like a find, suddenly, out of true ayin, not by gradual unfolding.

9 והיינו מהארת בחי' סוכ"ע ומכ"ש [ומכל שכן] להיות התהוות מאין ליש גשמיות שאין התהוות הגשמיות מן הרוחניו' דרך השתלשלות עו"ע [עילה ועלול] לפי שאין ערוך בין רוחניות לגשמיות כלל.

That is, [it comes] from the radiance of the level of the light that encompasses all worlds (sovev kol almin). And all the more so for there to be a coming into being of physicality from nothing to something; for the coming into being of physical things from spiritual ones is not by way of a chain of descent (hishtalshelus) of cause and effect, since there is no comparison at all between spirituality and physicality.

> This leap comes from the light that encompasses all worlds. If even Chochmah needs such a leap to exist as a distinct level, the physical world needs it all the more, since there is no common measure at all between the spiritual and the physical: matter cannot be the effect of a spiritual cause.

כי מה שנפש הבהמות היא נמשך מבחי' פני שור[26] שבמרכבי' [שבמרכבה] והעופות מפני נשר.

For [the fact] that the soul of the animals is drawn from the level of "the face of an ox" in the Chariot, and [that of] the birds from "the face of an eagle,"

> The Alter Rebbe heads off an objection: the souls of animals are said to come from the "face of an ox" and those of birds from the "face of an eagle" in Yechezkel's vision of the Divine Chariot (the Merkavah). That speaks only of where their souls come from, as the next part makes clear.

10 ונה"ב [ונפש הבהמית] שבאדם כו' היינו בחי' הנפש היא הרוחניות וחיות

and the animal soul in man, etc., this refers to the level of the soul, which is the spiritual [element] and life-force.

> The animal soul in a person likewise has a spiritual source; but all these sources account only for the soul, the spiritual life-force.

אבל גוף הגשמי של אדם ובהמה וחיות ועופות לא נתהוו מרוחניות כלל אלא התהוות הגשמי הוא מהארת בחי' א"ס ב"ה ממש הסוכ"ע שהוא יתי' כל יכול וקמיה כחשכה כאורה ורוחניות וגשמיות שוין לפניו

But the physical body of man and beast, wild animals and birds did not come into being from spirituality at all; rather, the coming into being of the physical is from the radiance of the level of the very Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin); for He, may He be blessed, is omnipotent, and before Him "darkness is as light," and spirituality and physicality are equal before Him.

> The physical bodies of people, beasts, wild animals and birds did not come into being from anything spiritual at all: physical matter comes into being from the Infinite One Himself, as sovev kol almin, for only He, the Omnipotent, can bring it about. Before Him "darkness is as light," and the spiritual and the physical are equal, so the physical is no farther from Him than the spiritual.

משם נמשך הארה והמשכה להיות בחי' יש ודבר בהשתלשלות העולמות עד שמתהוה אפי' [אפילו] יש גשמי מחומריות העוה"ז ואוא"ס [ואור אין סוף] ב"ה הסוכ"ע מאיר וממשיך חיות לכולם בשוה בבחי' סובב ומקיף עליהם מלמעלה.[27]

From there a radiance and drawing down is drawn to bring about the level of "something" (yesh) and entity in the chain of descent of the worlds, until even a physical "something" of the materiality of this world comes into being. And the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds, shines and draws life-force to all of them equally, at the level of surrounding and encompassing them from above.

> From that level comes the power that makes a "something" (yesh) at every rung of the chain of worlds, down to the material substance of this world. The light that encompasses all worlds gives life to all of them equally, surrounding them from above rather than entering into them.

11 ולכן נק' הבריאה מאין ליש כי מאחר שלא היה כדרך השתלשלות דרך עו"ע [עילה ועלול] אלא דרך דלוג הרי אין ההארה ההיא מלובשת ממש בתוך עלמין אלא הארה בעלמא וה"ז [והרי זה] יש מאין ממש.

Therefore creation is called "from nothing to something." For since it was not in the manner of the chain of descent (hishtalshelus), by way of cause and effect, but by way of a leap, that radiance is not actually clothed within the worlds, but is a mere radiance; and so this is something from true nothing.

> This is why creation is called "something from nothing." The radiance that brings things into existence leaps over the chain of cause and effect and is not clothed within the worlds, so what it creates is a genuine "something" from true nothing, not an effect still bound up in its cause.

SECTION 4 · ¶12–13

Why deed is higher

12 ולכן אמרו תכלית חכמה תשובה ומע"ט [ומעשים טובים][28] כו' כי חכמה היא בבחי' השתלשלות בחי' ממכ"ע [ממלא כל עלמין] אלא שהיא נמנית ראשונה שהיא ראשי' [ראשית] ומקור לכולם

Therefore they said, "The goal of wisdom is teshuvah (return) and good deeds," etc. For Chochmah (wisdom) is in the category of the chain of descending worlds (hishtalshelus), the level of the light that fills all worlds (memalei kol almin), except that it is counted first, since it is the beginning and source of them all.

> The maamar now returns to the saying "The goal of wisdom is teshuvah and good deeds" and explains it. Chochmah belongs to the graded chain and to the light that fills all worlds; it differs from what follows it only in being counted first, as the beginning and source of them all.

ומ"מ מאחר שנק' ראשית הוא מן המנין וראוי למנות אחריה שניה ושלישית כו'. משא"כ תשובה ומע"ט [ומעשים טובים] היא המשכת אוא"ס [אור אין סוף] ב"ה הסוכ"ע.

Nevertheless, since it is called "beginning," it is part of the count, and it is fitting to count after it a second and a third, etc. Whereas teshuvah and good deeds are the drawing down of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin).

> Yet a "beginning" is part of the count, so Chochmah belongs to a series that goes on to a second and a third. Teshuvah and good deeds, by contrast, draw down the Infinite Light as sovev kol almin, which is outside that series altogether; that is why they are the "goal" of wisdom.

13 והגם שאינו בבחי' גדר כל עלמין ואינו נמשך אלא הארה בעלמא בחי' אין ממש

And although it is not within the bounds of "all worlds," and nothing is drawn but a mere radiance, the level of true ayin (nothingness),

> The light drawn by good deeds does not enter the bounds of the worlds; it reaches them only as a radiance, at the level of true ayin, beyond any definition.

מ"מ מאחר שהארתה והמשכת' [והמשכתה] הוא אוא"ס [אור אין סוף] ב"ה ממש הסוכ"ע הרי היא בבחי' ומדרגת יותר נעלה על המשכת אוא"ס [אור אין סוף] ב"ה הנמשך בבחי' ההשתלשלות דרך עילה ועלול הוא בחי' ממכ"ע [ממלא כל עלמין].

nevertheless, since its radiance and drawing down are the very Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), it is of a level and rank higher than the drawing down of the Infinite Light, blessed be He, that is drawn through the chain of descent (hishtalshelus), by way of cause and effect, which is the level of the light that fills all worlds (memalei kol almin).

> Even so, because it is a radiance of the very Infinite Light as sovev kol almin, it is of a higher order than the light that comes down through the chain of cause and effect as memalei kol almin. A glimmer from the higher source outranks a full measure from the lower one.

רק לא כל המעשים שוים רק מע"ט [מעשים טובים] דוקא הם דברים שנעשה בהם המצות שהם רצה"ע [רצון העליון] ב"ה להיות צצית של צמר וקלף של תפלין ובהם מאיר אוא"ס [אור אין סוף] ב"ה הסוכ"ע בגלוי ממש בלי שום הסתר פנים ולבוש.

But not all deeds are equal; only good deeds specifically, which are things with which the mitzvos are done, which are the Supernal Will, blessed be He: that there be tzitzis of wool and parchment for tefillin. And in them the Infinite Light, blessed be He, the light that encompasses all worlds, shines in actual revelation, without any concealment of the Face or garment.

> Not every physical deed carries this light, only "good deeds," meaning the things through which mitzvos are done, which embody G-d's will, such as the wool of tzitzis and the parchment of tefillin. In them the light that encompasses all worlds shines openly, with nothing hiding it.

משא"כ שאר כל המעשים אשר לא לה' המה הגם שאוא"ס [שאור אין סוף] ב"ה הוא הסוכ"ע ומקיף כל העולמות בהשוואה אחת הוא המהוה היש והעשיה יש מאין

Whereas all other deeds, which are not for G-d: although the Infinite Light, blessed be He, is the light that encompasses all worlds and surrounds all the worlds equally, and is what brings into being the "something" (yesh) and [the World of] Asiyah (Action), something from nothing,

> Other activities, not done for G-d's sake, are different. It is true that the Infinite Light as sovev kol almin surrounds all the worlds equally, with no distinction among them, and creates every "something," down to the lowest world, Asiyah, out of nothing.

מ"מ יש שם לבוש והסתר פנים המכסה ומסתיר אור ה' וקדושתו ונראים ליש ודבר נפרד בפ"ע [בפני עצמו].

nevertheless, in their case there is a garment and a concealment of the Face that covers and hides the light of G-d and His holiness, and they appear as a "something" and a thing separate in its own right.

> Yet in ordinary things that light is covered by a "garment," a "concealment of the Face" (hester panim, the hiding of G-d's revealed presence), that hides G-d's light and holiness, so that they appear to be separate, independent entities.

משא"כ דברים הנעשים בהם המצות שהם רצונו יתי הרי הם בטלים לאור ה' וקדושתו ואוא"ס [ואור אין סוף] מתגלה בהם בלי הסתר פנים ולבוש. הגם שהן מלובשים בדברים גשמיים.

Whereas the things with which the mitzvos are done, which are His will, may He be blessed, are nullified before the light of G-d and His holiness, and the Infinite Light is revealed in them without concealment of the Face or garment, even though they are clothed in physical things.

> The objects of the mitzvos are G-d's will itself, so they are nullified before His light: the Infinite Light is revealed in them without any covering, even though they are ordinary physical things.

הנה מאחר שיש בהם גלוי אוא"ס [אור אין סוף] ב"ה הסוכ"ע ומקיף את כולם בהשוואה אחת

Now, since there is in them a revelation of the Infinite Light, blessed be He, the light that encompasses all worlds and surrounds them all equally,

> Since the objects of the mitzvos reveal the light that encompasses all worlds, which surrounds every level equally, the maamar can now compare the levels by how much of that light they reveal.

הרי כל מה שלמטה מטה במדרגה יותר ובפרט מדרגה התחתונה שבעשיה גשמית יש בה גלוי יותר מהארת אור א"ס ב"ה הסוכ"ע שמזה נעשה היש כנ"ל:

then whatever is lower and lower in rank, and especially the lowest rank, which is in physical Asiyah, has in it a greater revelation of the radiance of the Infinite Light, blessed be He, the light that encompasses all worlds, from which the "something" is made, as mentioned above.

> The lower a level is, the more it reveals of the sovev light, because sovev is the source from which the "something" is made. Physical Asiyah, the lowest level of all, reveals the most, which is why the physical deed of a mitzvah draws a light higher than the light of Torah study.

SECTION 5 · ¶14–18

The garment of majesty

14 והנה על הארה והמשכה זו שמבחי' סוכ"ע שאינה אלא הארה בעלמא נאמר ה' מלך גאות לבש.[29]

Now, it is of this radiance and drawing down from the level of the light that encompasses all worlds (sovev kol almin), which is only a mere radiance, that it is said, "Havayah reigns; He has clothed Himself in majesty."

> The radiance from sovev kol almin is now identified with the verse "Havayah reigns; He has clothed Himself in majesty." G-d's kingship over the world is this radiance: a "garment" He puts on, not His essence.

והענין הוא כמאמר יחיד חי העולמים מלך כו'. שהוא ית' יחיד ומיוחד הוא לבדו כמו קודם שנבה"ע [שנברא העולם] כו'.

The explanation is as in the saying, "Unique One, Life of the worlds, King," etc.: that He, may He be blessed, is unique and singular; He is alone, as before the world was created, etc.

> The phrase "Unique One, Life of the worlds, King," from the Baruch She'amar prayer, is the key. G-d is "unique," alone just as before creation; His relation to the worlds as their "Life" comes only through the level of "King."

15 וכמ"ש אתה ה' לבדך כו'. וזהו ההפרש שבין פי' וביאור מלת אחד לפי' וביאור מלת יחיד.

And as it is written, "You are Havayah, You alone," etc. And this is the difference between the meaning and explanation of the word echad (one) and the meaning and explanation of the word yachid (unique).

> The verse "You are Havayah, You alone," from the Levites' prayer in Nehemiah, says that G-d is alone. The maamar distinguishes two words for His oneness: echad, "one," and yachid, "unique."

כי מלת אחד מורה על המשכת יחודו ית'. ונמשך בז' רקיעים וארץ וד' רוחות העולם להיות בטלים ונכללים ביחודו העליון ית' בבחי' בטול והתכללות ממש ולא יהי' [יהיה] תופס מקום ויש ודבר נפרד כו'.

For the word echad indicates the drawing down of His unity, may He be blessed, which is drawn into the seven heavens and the earth and the four directions of the world, so that they are nullified and included in His supernal unity, may He be blessed, in a state of actual self-nullification (bittul) and inclusion, and do not occupy space and [are not] a "something" and a separate thing, etc.

> Echad, "one," is G-d's unity as it is drawn into the world, extended through all of creation, the seven heavens and the earth and the four directions, so that everything is nullified and included in Him and takes up no space of its own. The numbers match the letters of echad (אחד): after the alef, "one," ches is eight, for the seven heavens and the earth, and dalet is four, for the four directions.

משא"כ בחי' יחיד מורה על יחודו ית' האמת ממש טרם שנמשך בעולמות שהוא לבדו הוא ולכך אחר בריאת העולמות אין עוד מלבדו[30] כתיב דכולא קמיה כלא חשיבי ממש

Whereas the level of yachid indicates His true unity, may He be blessed, before it is drawn into the worlds: that He alone is. And therefore, after the creation of the worlds, "there is none else besides Him" is written, for all before Him is truly considered as nothing;

> Yachid, "unique," describes His true unity before it is drawn into the worlds at all: He alone exists. That is why, even after creation, the Torah says "there is none else besides Him": before Him all is truly as nothing.

אלא שנמשך להיות חי העולמים הוא רק בחי' מלך בחי' מל' מכ"ע דהיינו כמו המלך המושל במדינה עד"מ שאין עצמותו ומהותו נתפס ומתפשט במדינה כולה רק שמו לבדו שנק' מלך עליהם

but that He is drawn to be "Life of the worlds" is only the level of "King," the level of Malchus (sovereignty), "a kingship over all worlds." That is, like a king who rules over a country, by way of analogy, whose essence and being are not grasped and spread through the whole country, but only his name, that he is called king over them.

> His being "Life of the worlds" is only the aspect of "King," the attribute of Malchus, "a kingship over all worlds" (Psalms 145:13). The analogy is a human king who rules a country while his own essence does not spread through it: only his name, the fact that he is called their king.

וכבוד מלכותו ותפארת גדולתו הוא המתפשט במדינתו מזה מקבלים עול מלכותו וממשלתו עליהם כך המשכה זו שמסוכ"ע לקיום וחיות והתהוות יש מאין הוא בבחי' התפשטות מלכותו והתנשאותו ית'

And the glory of his kingship and the splendor of his greatness are what spread through his country, and from this they accept the yoke of his kingship and his rule over them. So too, this drawing down from the light that encompasses all worlds (sovev kol almin), for the existence, life-force and coming into being of something from nothing, is at the level of the spreading forth of His kingship and His exaltation, may He be blessed.

> The king's glory and splendor spread through the land, and that is what leads the people to accept his rule. So too, the light from sovev that creates and sustains all things is only the spreading forth of G-d's kingship and exaltation, not His essence.

כי לפי שהוא המלך המרומ' לבדו מאז והמתנשא מימות עולם מזה נמשך חיות והתהוות כל הנבראים ליש מאין דהיינו מבחי' ההתנשאות שהוא הארת אין ממש:[31]

For because He is "the King Who alone is raised on high from of old, and is exalted since days of old," from this is drawn the life-force and the coming into being of all the created beings as something from nothing; that is, from the level of exaltation, which is the radiance of true ayin (nothingness).

> The morning blessing before the Shema describes Him as "the King Who alone is raised on high from of old." His very exaltation above the worlds is the source of their life and existence; and because that exaltation is beyond them, its radiance is "true ayin."

16 וזהו כי הוא לבדו מרום וקדוש פועל גבורות כו' למלך אל חי וקיים רם ונשא כו'.

And this is [the meaning of] "For He alone is on high and holy, works mighty deeds," etc., "to the King, the living and enduring G-d, high and exalted," etc.

> Phrases of the morning prayers describe G-d as alone, on high and holy, working mighty deeds, and as the King "high and exalted." The maamar reads them as saying that the One who works the mighty deeds of creation does so as the exalted King.

וזהו ה' מלך גאות לבש[32] שנתלבש במדת גאות והתנשאות להיות בבחי' מלך על העולם שגאות והתנשאו' [והתנשאות] זו היא המאירה ומתפשטת להיות העולמות מאין ליש והוא סבת קיום היש גשמי.

And this is "Havayah reigns; He has clothed Himself in majesty": He clothed Himself in the attribute of majesty and exaltation in order to be at the level of King over the world. For this majesty and exaltation is what shines and spreads forth so that the worlds come to be from nothing to something, and it is the cause of the existence of the physical "something."

> This is the meaning of "Havayah reigns; He has clothed Himself in majesty": to be King over the world, G-d puts on majesty and exaltation. That exaltation shines forth and brings the worlds into being, and it is what sustains physical existence.

והוא אף תכון תבל בל תמוט שכדי להיות תבל גשמי נתלבש במדת גאות להמשיך בחינת מלכותו ית' שמזה נמשך קיום היש גשמי כנ"ל:

And this is "The world also is established, that it cannot be moved": in order for there to be a physical world, He clothed Himself in the attribute of majesty, to draw down the level of His kingship, may He be blessed, from which the existence of the physical "something" is drawn, as mentioned above.

> The verse continues, "The world also is established, that it cannot be moved." The physical world exists and stands firm because G-d clothed Himself in majesty and so drew down His kingship.

17 וזהו יביאו לבוש מלכות[33, 34] כו'. הוא בחינת גאות והתנשאות אור א"ס ב"ה. ויביאו כתיב שבחי' גאות והתנשאות להמשיך בחי' מלכותו ית' באתעדל"ת [באתערותא דלתתא] תליא מילתא

And this is "Let them bring royal apparel," etc.: it is the level of the majesty and exaltation of the Infinite Light (Or Ein Sof), blessed be He. And "let them bring" is written, for the level of majesty and exaltation, to draw down the level of His kingship, may He be blessed, depends on an arousal from below (isarusa dilesata).

> Now the verse in Esther is applied: the "royal apparel" is G-d's majesty and exaltation. The verse says "let them bring" it, implying that someone must bring it: drawing down G-d's kingship depends on an arousal from below, on human action.

כי מאחר דכולא קמיה כלא חשיב על מי יהיה שייך ונופל לשון מלוכה אלא היינו מחמת שיומשך ויאיר אור א"ס ב"ה הסוכ"ע בגלוי[35] ממש בדברים הנעשים בהם המצות שהן הן רצונו ית'

For since all before Him is considered as nothing, over whom would the term "kingship" apply and be fitting? Rather, it is because the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), will be drawn down and shine in actual revelation in the things with which the mitzvos are done, which are themselves His will, may He be blessed.

> A king needs a people; if everything is as nothing before G-d, there is no one for Him to be King over. His kingship comes about when the light that encompasses all worlds is revealed in the objects of the mitzvos, which are His will.

משם יאיר ויתגלה אוא"ס [אור אין סוף] ב"ה ממש בגילוי בלי שום הסתר פנים לבוש להיות הדברים הגשמיים ההם הנתונים תחת ממשלת ק"נ [קליפת נוגה] בטלים לאור ה' וקדושתו הנמשך ומאיר בהם.

From there the very Infinite Light, blessed be He, will shine and be revealed openly, without any concealment of the Face [or] garment, so that those physical things, which are placed under the dominion of kelipas nogah, are nullified before the light of G-d and His holiness that is drawn and shines in them.

> In those objects the Infinite Light is revealed without concealment, so that physical things, which are otherwise under the dominion of kelipas nogah, the "glowing husk" that holds permitted physical things, become nullified before G-d's holiness. Their nullification to His light is His reign over the world.

18 והמשכה זו באתעדל"ת [באתערותא דלתתא] תליא מילתא כמ"ש אשר יעשה אתם האדם[36] שהאדם עושה אותן למצות כו' כמ"ש במ"א.

And this drawing down depends on an arousal from below (isarusa dilesata), as it is written, "which man shall do them": that man makes them into mitzvos, etc., as is explained elsewhere.

> This depends on human action. The Hebrew ya'aseh means both "do" and "make": the maamar reads "which man shall do them" as "which man shall make them," for wool becomes tzitzis and parchment becomes tefillin only when a person makes them into mitzvos.

אך היינו המשכת אוא"ס [אור אין סוף] ב"ה בדברים הנעשים בהם המצות כגון ציצית של צמר ותפלין של קלף ואתרוג.

However, this is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the things with which the mitzvos are done, such as tzitzis of wool, tefillin of parchment, and esrog.

> So far the maamar has spoken of the light drawn into the objects of the mitzvos themselves, such as the wool of tzitzis, the parchment of tefillin and the esrog. It will now turn to a further level: the light that reaches the person who does the mitzvah.

SECTION 6 • ¶19–20

The royal crown

19 וכיוצא בהן שהתהוות מאין ליש הגשמי שבהם הוא מאוא"ס [מאור אין סוף] ב"ה הסוכ"ע[37] ומקיף כולן בהשוואה אחת.

And the like; for the coming into being, from nothing to something, of the physical [substance] in them is from the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which surrounds them all equally.

> The physical substance of tzitzis, tefillin and esrog was itself brought into being from nothing by the light that encompasses all worlds, which surrounds all things equally. That is the light revealed in them when they become objects of a mitzvah. Later in Torah Ohr (Megillas Esther, 92c) the Alter Rebbe explains why it surrounds all equally: physical Asiyah too arose in G-d's will, in which His kingship spreads through all alike, and because that will is infinite and is not clothed in the worlds, it is called sovev kol almin.

אמנם קיום המצות במעשה[38] האדם אשר יעשה בגופו ומאודו כגון בלבישת הטלית ותפלין ונטילת האתרוג ונתינת הצדקה וכיוצא בהם שהוא המשכת אור וגילוי החיות מאור א"ס ב"ה בנפש האדם ממש

However, the fulfillment of the mitzvos through the action of a person, which he does with his body and his means, such as putting on the tallis and tefillin, taking the esrog, giving charity and the like, is the drawing down of light and the revelation of life-force from the Infinite Light, blessed be He, into the very soul of the person.

> The maamar now turns to a second level: a person's own performance of the mitzvos with his body and his possessions, such as wearing a tallis and tefillin, taking the esrog or giving charity. Here light and life-force from the Infinite Light reach the person's soul itself.

הגם שהארה והמשכה זו היא ג"כ בבחי' מקיף מ"מ אין הארה זו נמשכת מאוא"ס [מאור אין סוף] ב"ה הסוכ"ע ומקיף את כולם בהשוואה אחת לבד

Although this radiance and drawing down is also at the level of an encompassing [light] (makif), nevertheless this radiance is not drawn only from the Infinite Light, blessed be He, the light that encompasses all worlds and surrounds them all equally.

> This light too is "encompassing" (makif), shining on the person from above rather than being absorbed as understanding, but it does not come only from the light that surrounds all things equally.

כי ההארה ההיא היא מבחי' התנשאו' [התנשאות] לבד שהוא המתנשא מימות עולם שההתנשאות מצד עצמו הוא בחי' הסתלקו' [הסתלקות] החיות מאוא"ס [מאור אין סוף] ב"ה שלא יאיר ויתגלה בגילוי רב ועצום כדי שלא להיות בטול העולמות במציאות ממש.

For that radiance [that surrounds all equally] is from the level of exaltation alone, [as in] "Who is exalted since days of old"; and exaltation, in itself, is the level of the withdrawal of the life-force from the Infinite Light, blessed be He, so that it should not shine and be revealed in a great and intense revelation, in order that the worlds not be nullified out of existence entirely.

> The light that surrounds all things equally comes from G-d's exaltation, and exaltation as such means withdrawal: G-d holds back His light from intense revelation so that the worlds can exist at all, instead of being dissolved in it.

רק אחר שמתנשא מבחי' עלמין כדי להראות מלכותו והתנשאותו על כל העולמו' [העולמות] הרי נמשך גילוי הארת מלכותו והתנשאותו יתי' והוא בחי' סוכ"ע ומקיף את כולם בהשוואה אחת.

Only after He is exalted above the level of "worlds," in order to show His kingship and His exaltation over all the worlds, is the revelation of the radiance of His kingship and exaltation, may He be blessed, drawn forth; and this is the level of the light that encompasses all worlds, which surrounds them all equally.

> Only once G-d has risen above the worlds, to show His kingship over them, does a radiance of that kingship reach them. That radiance is sovev kol almin, which surrounds all things equally.

אבל ההארה הנמשכת על האדם בקיום המצות במעשה בפו"מ [בפועל ממש] היא בחי' כתר מלכות[39] והוא בחינת בעטרה שעטרה לו אמו[40]

But the radiance that is drawn upon a person through fulfilling the mitzvos in deed, in actual practice, is the level of the "royal crown" (keser malchus), and it is the level of "with the crown with which his mother crowned him."

> What reaches a person who actually performs the mitzvos is higher: the "royal crown," the crown "with which his mother crowned him" at Sinai. This returns to the third honor in the verse in Esther, "on whose head a royal crown has been set."

וכתר שנעשה על ראש המלך עד"מ הוא מאבנים טובות שהם בחי' דוממים שהוא מבחי' התחתונה שבד' בחי' דצח"מ [דומם צומח חי מדבר].

And a crown that is made for the head of the king, by way of analogy, is of precious stones, which are the level of the inanimate, the lowest of the four levels: inanimate, vegetative, animal and speaking.

> A crown is made of precious stones, which belong to the inanimate, the lowest of the four kingdoms of creation: mineral, plant, animal and human. The lowest kind of matter becomes the king's highest ornament.

20 ואעפ"כ [ואף על פי כן] נעשי' [נעשית / נעשים] עטרה וכתר על הראש להתענג ולהתפאר כו'. וכך בקיום המצות אשר יעשה האדם הגם שהן מלובשים בדברים גשמיים מ"מ זה נעשה בחי' כתר עטרה למעלה

And even so, they become a diadem and a crown on the head, for delight and for glory, etc. So too with the fulfillment of the mitzvos that a person does: although they are clothed in physical things, nevertheless this becomes the level of a crown, a diadem, above,

> Though stones are the lowest kind of matter, as a crown they become the king's delight and glory. So too, the mitzvos done with physical things become a "crown" above.

דהיינו בחי' ענג העליון ב"ה נח"ר [נחת רוח] לפני שאמרתי ונעשה רצוני.[41] וענג ונח"ר [ונחת רוח] זה מתגלים בנפש האדם בעשותה אחת מכל מצות ה'

that is, the level of the Supernal delight, blessed be He: "It is gratification before Me that I spoke and My will was done." And this delight and gratification are revealed in the soul of a person when it does one of all the mitzvos of G-d.

> This crown is G-d's own delight, expressed in the Sages' words that it is "gratification before Me that I spoke and My will was done" (so Rashi explains the "pleasing aroma" of the offerings, Leviticus 1:9). That delight is revealed in the soul of the person who does a mitzvah.

ות"ת [ותלמוד תורה] כנגד כולם[42] כי הלכות הן הליכות עולם[43] שהן המשכת אוא"ס [אור אין סוף] ב"ה ממש בעולם ואין להקב"ה בעולמו אלא ד"א [ד' אמות] של הלכה:[44]

And Torah study is equal to them all, for the halachos are "the ways of the world" (halichos olam), which are the drawing down of the very Infinite Light (Or Ein Sof), blessed be He, into the world; and the Holy One, blessed be He, has in His world only the four cubits of halachah.

> Torah study, the Mishnah says, is equal to all the mitzvos, because the halachos are "the ways of the world" (halichos olam): the Jerusalem Talmud (Megillah 1:5) reads halichos, "ways," as halachos, and the halachos draw the very Infinite Light into the world. As the Talmud says, all that G-d has in His world is the four cubits of halachah.

SECTION 7 • ¶21–26

The Megillah and the halachos endure

21 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה][45] (בירושל' [בירושלמי] דמגלה) הנביאים והכתובים עתידים להבטל ומגלת אסתר והלכות אין עתידים ליבטל.[46, 47]

Therefore our Sages, of blessed memory, said (in the Jerusalem Talmud, Megillah): "The Prophets and the Writings are destined to be nullified, but the Megillah of Esther and the halachos are not destined to be nullified."

> This explains a teaching of the Jerusalem Talmud: in the future the Prophets and the Writings will be "nullified," but the Megillah of Esther and the halachos will not. The Rambam rules so at the end of the laws of Megillah.

והענין מ"ש הנביאים והכתובים עתידים להבטל אין פי' שיבטלו לגמרי ולא יהיה גלוי הנביאים כלל ח"ו [חס ושלום] אלא שיהיה אוא"ס [אור אין סוף] ב"ה כ"כ [כל כך] בגילוי רב ועצום עד שגילוי הנביאים יהיו בטלים כבטול זיו השמש בשמש[48]

And the explanation: what they said, that the Prophets and the Writings are destined to be nullified, does not mean that they will be nullified entirely and there will be no revelation of the Prophets at all, G-d forbid; rather, the Infinite Light (Or Ein Sof), blessed be He, will be in so great and intense a revelation that the revelation of the Prophets will be nullified, as the radiance of the sun is nullified within the sun.

> The Alter Rebbe insists that "nullified" cannot mean they will cease to exist. Rather, G-d's light will then be revealed so powerfully that the revelation of the Prophets will be swallowed up in it, as a ray is lost within the sun.

שעם היות שהזיו ודאי יש לו אור רב במקורו ביתר שאת מהאור המאיר לארץ ולדרים עליה אלא שבמקורו הוא בטל מחמת אור השמש שהוא מקור האור. וכך כל הנביאים עתידים להבטל באור גילוי א"ס ב"ה שיתגלה לע"ל [לעתיד לבוא] וראו כל כו'.[49]

For although the radiance certainly has great light in its source, far surpassing the light that shines upon the earth and those who dwell on it, yet in its source it is nullified because of the light of the sun, which is the source of the light. So too, all the Prophets are destined to be nullified in the light of the revelation of the Infinite One (Ein Sof), blessed be He, which will be revealed in the Time to Come, [as it is written,] "and all shall see," etc.

> Inside the sun the ray is even brighter than it is on earth, but there it is nullified, not seen as anything of its own, because its source overwhelms it. So too the prophetic revelations will be nullified within the revelation of the Infinite One in the Time to Come, when, as Isaiah says, "all flesh shall see" together. In Or HaTorah (Korach), quoted in Kehot's note, the Tzemach Tzedek explains that the Prophets prophesied with "koh" ("thus"), while the future revelation will be "zeh" ("this"), before which "koh" is nullified.

22 והנה ע"ז אמרו שמגלת אסתר לא תבטל. והענין כי ארז"ל [אמרו רבותינו זכרונם לברכה] אסתר מן התורה מנין[50] דכתיב ואנכי הסתר אסתיר[51] פני ביום ההוא שהשכינה מסתתרת בגלות בבחינת ביום ההוא בחי' עלמין סתימין דלא אתגליין.[52]

Now, about this they said that the Megillah of Esther will not be nullified. The explanation is this. Our Sages, of blessed memory, said, "Where is Esther [alluded to] in the Torah? As it is written, 'And I will surely hide (haster astir) My face on that day.'" For the Shechinah (Divine Presence) is hidden in exile, at the level of "on that day," the level of the hidden worlds that are not revealed.

> Why will the Megillah of Esther endure? The Talmud finds Esther alluded to in the verse "I will surely hide (haster astir) My face on that day," since her name echoes astir, "I will hide." In exile the Shechinah is hidden, at the level of "that day" (hahu, "that," the word for what is absent), the concealed worlds that are not revealed.

דהנה לע"ל [לעתיד לבוא] כתיב ואמר ביום ההוא[53] הנה אלקינו זה קוינו לו שבחי' הוא בחי' סתים יהי' [יהיה] בבחי' זה שהוא בחי' התגלות כאלו הוא לנוכח

For of the Time to Come it is written, "And it shall be said on that day, 'Behold, this is our G-d; we hoped for Him,'" meaning that the level of hu ("that"), the hidden level, will be at the level of zeh ("this"), which is the level of revelation, as though He were directly present.

> Of the Time to Come, Isaiah says that "on that day" people will say, "Behold, this is our G-d." The word hu, "that," which speaks of what is absent, will become zeh, "this," which points to what is present, as if one could point to Him.

דהיינו שיאיר אוא"ס [אור אין סוף] ב"ה המסתתר והנעלם בבחי' עלמין סתימין[54] להיות בגילוי בעלמין דאתגליין.[55]

That is, the Infinite Light (Or Ein Sof), blessed be He, which is hidden and concealed at the level of the hidden worlds, will shine so as to be revealed in the revealed worlds.

> Then the Infinite Light now hidden in the concealed worlds will shine openly in the revealed worlds.

משא"כ בחי' אסתר שהוא בחינת הסתר אסתר פני ביום ההוא שאפי' [שאפילו] בבחי' ביום ההוא הוא בבחי' הסתר והעלם לפי ששרשה מבחי' סתימו דכל סתימין וע"ז נאמר אכן אתה אל מסתתר[56]

Whereas the level of Esther, which is the level of "I will surely hide (haster aster) My face on that day," is such that even at the level of "on that day" it is in a state of hiding and concealment, because its root is from the level of the most hidden of all hidden; and about this it is said, "Truly, You are a G-d who hides Himself."

> Here the text spells the verb אסתר, exactly like Esther's name. Her level is different: it is a hiding that remains even "on that day," in the Time to Come, because its root is in the most hidden of all levels, of which Isaiah says, "Truly, You are a G-d who hides Himself."

הנה אור כזה גדול מאד ורב כחו שאין לו בטול כמו זיו השמש בשמש שאור זה אינו זיו אלא מאור עצמו.[57]

Now, such a light is very great and abundant in power, so that it has no nullification like that of the radiance of the sun within the sun; for this light is not a radiance, but the luminary itself.

> A light hidden so deeply is not a ray but the luminary itself. A ray can be eclipsed by its source, but the source cannot be eclipsed, so the Megillah of Esther will never be nullified.

23 וכן הלכות שהן בחי' מרדכי. כי מרדכי מן התורה מנין[58] דכתיב מר דרור ומתרגמינן[59] מירא דכיא[60] כו'.

And so too the halachos, which are the level of Mordechai. For "Where is Mordechai [alluded to] in the Torah? As it is written, 'pure myrrh' (mar dror), which we translate [into Aramaic] as mira dachya," etc.

> The halachos are linked to Mordechai, as the Megillah is linked to Esther. The Talmud finds Mordechai alluded to in the Torah's "pure myrrh" (mar dror), which the Aramaic translation renders mira dachya, close in sound to his name.

פי' מירא דכיא מרירות שבמקום טהור דהיינו הלכות שהן דבר[61] ה' ושרשן ומקורן בח"ע [בחכמה עילאה] המלובשות בבחי' מרירות[62] שהוא גשמיות גסות עוה"ז וחומריות כתרומות ומעשרות ואפי' [ואפילו] בדברים טמאים כגון שקצים ורמשים אשר הבדילנו מהם.

The meaning of mira dachya is bitterness that is in a pure place: that is, the halachos, which are the word of G-d and whose root and source is in the higher Chochmah (Chochmah Ila'ah), clothed in the level of bitterness, which is the physicality, coarseness and materiality of this world, such as terumos and tithes, and even in impure things, such as creeping and crawling creatures, from which He has separated us.

> Mira, "myrrh," is heard as merirus, "bitterness," and dachya means "pure": so mira dachya is "bitterness in a pure place." The halachos are "the word of G-d" (the Talmud, Shabbos 138b: "the word of G-d, this is halachah"), rooted in the higher Chochmah, yet clothed in the "bitterness" of this coarse physical world: they deal with terumah and tithes, and even with impure creatures from which the Torah separates us.

24 וע"ז נאמר ששה חדשים בשמן המור[63] שמן הוא בחי' ח"ע [חכמה עילאה][64] המלובשת בבחי' מרירות שהן הלכות שמלובשות בגשמיות.

And about this it is said, "six months with oil of myrrh": oil is the level of the higher Chochmah (Chochmah Ila'ah), clothed in the level of bitterness: these are the halachos, which are clothed in physicality.

> The verse in Esther about the young women's preparation before they came to the king, "six months with oil of myrrh," is read the same way: mor, "myrrh," shares its root with mar, "bitter." Oil stands for the higher Chochmah and myrrh for bitterness; together they are the halachos, G-d's wisdom clothed in physical matters. In Torah Ohr (Vayeitzei, 21b), to which Kehot's note points, the Alter Rebbe likewise explains that oil is Chochmah Ila'ah, revealed below in the Torah and mitzvos that are clothed in physical things.

ופסוק זה מדבר על ענין ביאת הנשמה לג"ע [לגן עדן] שצ"ל בשמן המור. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אשרי מי שבא לכאן[65] ותלמודו בידו.

And this verse speaks of the entry of the soul into Gan Eden, which must be with "oil of myrrh," as our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand."

> The verse is read as describing the soul's preparation to enter Gan Eden (the Garden of Eden, where souls receive their reward), which requires "oil of myrrh," the study of halachah. As the Sages said, "Fortunate is he who comes here with his learning in his hand."

25 ומה שההלכות מלובשות בגשמיות הוא כמשל האבוקה שמאירה למרחוק מאד. וכן חבית מלאה שנתמלאה על כל גדותיה בשפע רב ועצום עד שנשפך לחוץ באבוד[66,67] וכן בחי' ההולדה אינו בקטן עד שיהי' [שיהיה] גדול ויכנסו בו מוחין דגדלות.

That the halachos are clothed in physicality is like the analogy of a torch, which shines to a very great distance; and likewise a full barrel, which has been filled over all its brims with great and intense abundance until it spills outside, to waste; and likewise procreation, which does not occur in a child until he is grown and the mature intellect (mochin degadlus) has entered him.

> Three analogies explain why the highest wisdom is clothed in the lowest matters: a great torch lights up places far away, a barrel filled beyond its brim spills over, and only a grown person, with mature intellect, can beget children. In each case, reaching far below is a sign of great abundance above. In Likkutei Torah, Emor (34d), the Alter Rebbe cites this maamar's torch: because the root of the mitzvos is so high, their light reaches so far.

26 ועי"ז נתוסף בו כח להוליד בדומה לו. כך הנה ההלכות המלובשות בגשמיות היינו שבאו מאור האבוקה המאירה למרחוק ומחבית שנתמלאה על כל גדותיה ושפע רב ועצום עד שנשפך לחוץ.

And through this, power is added to him to beget [offspring] like himself. So too, the halachos that are clothed in physicality: that is, they have come from the light of the torch that shines far away, and from a barrel that has been filled over all its brims, with an abundance so great and intense that it spills outside.

> Maturity gives a person the power to beget others like himself, completing the third analogy. Likewise, the halachos clothed in physical matters show that they come from a light great enough to shine far away and from an abundance that overflows its bounds.

וזהו סימן ברכה בית שנשפך בו יין כמים[68] כו'. ואדרבה מאור וגילוי זה שבגשמיות מובן מקור האור ושרשו שהוא בבחי' האבוקה הגדולה.

And this is [the meaning of] "A house in which wine is poured like water is a sign of blessing," etc. On the contrary: from this light and revelation in physicality one understands the source and root of the light, that it is at the level of the great torch.

> The saying that wine poured like water in a house is a sign of blessing makes the same point: overflow shows plenty. Far from lowering the halachos, their presence in physical matters reveals how great their source is.

הגם שאם היה מדליק הנר במקומו היה מאיר יותר מהאור הבא מהאבוקה מרחוק מ"מ מאחר שמאיר ברחוק מאד מעיד על מקום האור ומקורו שגדול מאד והאבוקה גדולה היא

For although, had one lit a candle in that place, it would shine more than the light that comes from the torch from afar, nevertheless, since it shines at a very great distance, it testifies about the place of the light and its source, that it is very great and that the torch is a great one.

> A candle lit close by would give more light than a distant torch gives at that spot. But the very fact that the torch's light reaches so far testifies that the torch itself is very great.

ולכן אור וגילוי זה שבהלכות אין לו בטול כבטול זיו השמש.

Therefore this light and revelation in the halachos has no nullification like the nullification of the radiance of the sun.

> So the light in the halachos, reaching all the way into physical things, comes from so great a source that it can never be eclipsed the way a ray is eclipsed within the sun.

(וז"ש [וזהו שכתוב] ויקחו אליך שמן זית[69] זך כתית למאור שהוא בחי' מאור ולא אור וזיו לבד. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מאור שבה[70, 71] מאור דוקא).

(And this is [the meaning of] what is written, "that they bring to you pure olive oil, crushed, for the luminary (maor)," which is the level of a luminary and not merely light and radiance; and as our Sages, of blessed memory, said, "the luminary (maor) in it": specifically a luminary.)

> In a parenthesis the Alter Rebbe adds that the oil for the Menorah was brought "for the luminary" (la-maor), not merely for light, and that the Sages speak of "the luminary in it," meaning in the Torah: the source of light itself, not a ray.

וכן מגלת אסתר הגם שהנס של פורים היה מלובש בדרך הטבע[72] ע"פ אחשורוש. הנה אדרבה מזה מובן ששרש האור וגילוי למעלה הוא ממדרגות עליונות מאד וכמשל אור האבוקה וחבית של יין המלאה עד שעוברת ממנה על כל גדותיה לחוץ. לכן כתיב וימי הפורים האלה[73] לא יעברו מתוך היהודים.

And likewise the Megillah of Esther: although the miracle of Purim was clothed in the way of nature, through Achashverosh, on the contrary, from this one understands that the root of the light and revelation above is from very high levels, as in the analogy of the light of the torch, and of a barrel of wine so full that [the wine] passes from it over all its brims to the outside. Therefore it is written, "And these days of Purim shall not pass from among the Jews."

> The Megillah of Esther is like the halachos: its miracle came hidden in natural events, through Achashverosh, and that very concealment shows that its source is very high, like a far-reaching torch or a barrel whose wine passes over its brims. So the days of Purim "shall not pass (ya'avru) from among the Jews," the same verb as the wine that "passes" (overes) over the brims, in keeping with the teaching that the Megillah will never be nullified. In a later maamar (Torah Ohr, Megillas Esther, 100a) the Alter Rebbe adds that revealed miracles have the advantage of being seen, yet in the essence of the light, miracles clothed in nature come from a far higher place.

SECTION 8 · ¶27

We will do and we will hear

27 והנה כדי להמשיך אור וגילוי גדול כזה שאין לו בטול בבחי' זיו אמרו ישראל בשעת מ"ת [מתן תורה] נעשה ונשמע[74]

Now, in order to draw down so great a light and revelation, which has no nullification as a radiance does, Israel said at the time of the Giving of the Torah, "We will do and we will hear."

> To draw down this light, which can never be eclipsed, Israel declared at Sinai "We will do and we will hear," putting doing before hearing.

הוא ענין בטול הרצון לבעל הרצון עצמו שזהו ענין נעשה שהיו מוכנים לעשות טרם ישמעו שהוא בחי' העלאה ובטול רצון ואח"כ נשמע הוא בחינת המשכת התורה לשמוע.

This is the nullification of the will to the Master of the will Himself. That is the meaning of "we will do": they were ready to do before they would hear, which is the level of ascent and the nullification of will. And afterwards "we will hear," which is the level of the drawing down of the Torah, to hear [it].

> "We will do" before hearing expresses complete surrender of one's own will to G-d, the Master of the will: an ascent through self-nullification. "We will hear" then draws the Torah down to be heard and understood.

וזהו ענין כתר מלכות כי תרי"ג מצות דאורייתא וז' מצות דרבנן הן בגימטריא תר"ך. וזהו תר"ך עמודי אור שבכתר כמו עמוד המחבר מעלה ומטה.

And this is the meaning of the "royal crown" (keser malchus): for the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis are, in numerical value (gematria), 620 (tarach). And these are the 620 pillars of light in Keser (the Crown), like a pillar that connects above and below.

> This surrender is the "royal crown." The 613 mitzvos of the Torah and the seven mitzvos of the Rabbis total 620, the numerical value of keser (כתר), "crown"; and the maamar speaks of 620 pillars of light in Keser, each a pillar joining above and below.

כך המשכת התורה והמצות הן המשכות ממקום עליון מאד מאא"ס [מאור אין סוף] ב"ה ממש למקום נמוך מאד הוא העוה"ז השפל הגשמי:

So too, the drawing down of the Torah and the mitzvos is a drawing down from a very high place, from the very Infinite Light (Or Ein Sof), blessed be He, to a very low place, which is this lowly, physical world.

> Like those pillars, the Torah and the mitzvos join the highest place, the Infinite Light itself, with the lowest, this physical world.

SECTION 9 · ¶28–33

The king's horse

28 אך כל הנ' בחניות לבוש מלכות וכתר מלכות עדיין צריכין לבחי' סוס אשר רכב עליו המלך. והוא כי הנה כתיב במ"ת [במתן תורה] כי תרכב על סוסיך מרכבותיך[75] כו'.

But both levels, the royal apparel and the royal crown, still need the level of "the horse that the king has ridden upon." And this is so because it is written concerning the Giving of the Torah, "When You ride upon Your horses, Your chariots," etc.

> The royal garment and the royal crown still need the third honor, the horse. The verse "When You ride upon Your horses," said of the Giving of the Torah, shows that G-d's revelation at Sinai came through His "riding."

והענין הוא כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] ג' שעות ראשונות של יום[76] הקב"ה יושב וזן כו'. ובלילה רוכב על כרוב קל שלו ושט בחי' אלף עלמין:

The explanation is this. Our Sages, of blessed memory, said: "[In] the first three hours of the day the Holy One, blessed be He, sits and sustains," etc., "and at night He rides upon His swift cherub and roams through eighteen thousand worlds."

> The Talmud describes how G-d spends the hours of the day (there, sustaining the world is the third set of three hours, after Torah study and judging), and says that at night He "rides upon His swift cherub" through eighteen thousand worlds. The maamar goes on to explain what this riding means.

29 וביאור הדברים הנה תקנו חז"ל [חכמינו זכרונם לברכה] ח"י ברכאן דצלותא[77] נגד ח"י חוליות שבשדרה. ולכאורה אינו מובן.

The explanation of these matters: our Sages, of blessed memory, instituted the eighteen blessings of prayer corresponding to the eighteen vertebrae of the spine. At first glance this is not understood.

> The eighteen blessings of the Amidah, the standing prayer (Shemoneh Esreh), correspond, the Sages say, to the eighteen vertebrae of the spine. The maamar asks what this correspondence means.

אך הענין הוא דהנה השדרה היא הנמשכת מן המוח אל הירכיים הן סוף המדרגות ולכן בברכה הא' כורע בברוך שהכריעות והשתחואות הן כריעת הראש והוא המשכת בחי' ח"ע [חכמה עילאה].

But the explanation is this. The spine is what extends from the brain to the thighs, which are the end of the levels. Therefore in the first blessing one bows at "Blessed," for the bowings and prostrations are a bowing of the head, which is the drawing down of the level of the higher Chochmah (Chochmah Ila'ah).

> The spine carries the flow from the brain down to the thighs, the lowest point. So in the first blessing one bows at "Blessed," bending the head, the top of the spine; bowing the head draws down the higher Chochmah, the brain.

ואח"כ בברכה שלאחריו אומרים מודים אנחנו לך בחינת הודאה שהוא מבחינת ירכין.

And afterwards, in the later blessing, one says, "We give thanks to You," the level of acknowledgment, which is from the level of the thighs.

> Later one bows again at "We give thanks to You" (Modim): acknowledgment (hoda'ah) belongs to the thighs, the Sefiros of Netzach and Hod, so the blessings span the whole spine, from the highest level to the lowest. In Likkutei Torah, Balak (71a), the Alter Rebbe adds that the eighteen blessings are vessels for the light drawn down in prayer, as the vertebrae are vessels for the spinal cord, and that bowing at Modim, an act of self-nullification, is what draws the light into them.

30 והנה החי״ ברכאן ממשיכים נש״י [נשמות ישראל] ג״פ [ג׳ פעמים] ביום. אך המלאכים זמן שירתם היא בלילה שאז ותתן טרף לביתה[78]

Now, the souls of Israel draw down the eighteen blessings three times a day. But the time of the angels' song is at night, for then "she gives food to her household,"

> Jews draw down the eighteen blessings in their three daily prayers. The angels sing at night, the time when, in the verse about the woman of valor, "she rises while it is still night and gives food to her household."

ואז נמשכים בחי׳ החי״ ברכאן במלאכים ושם מתחלק לחי״ אלף עולמות כי רכב אלקים[79] רבותים אלפי שנאן.

and then the level of the eighteen blessings is drawn down into the angels, and there it is divided into eighteen thousand worlds; for "The chariot of G-d is myriads, thousands of shinan."

> At night the flow of the eighteen blessings is drawn into the angels and divided among eighteen thousand worlds. The verse "The chariot of G-d is myriads, thousands of shinan" is the source of that number.

אלפי שאינן[80, 81] שב׳ אלפים חסר מרבותים שהוא ר׳ אלף. שנשאר חי״ אלף וכך מתחלק השפע בכל מדרגה ומדרגה לפי השגתה בכל החי״ אלף מדרגות.

[Read] "thousands that are not (she'einan)": two thousand are lacking from the "myriads," which is twenty thousand, so that eighteen thousand remain. And so the flow is divided in each and every level according to its grasp, in all the eighteen thousand levels.

> The Talmud reads shinan as she'einan, "that are not": two myriads, twenty thousand, less two thousand leaves eighteen thousand. The divine flow is divided among these eighteen thousand levels, each receiving according to its capacity. In Torah Ohr, Yisro (72a), the Alter Rebbe explains the number: Z'eir Anpin has only nine Sefiros of its own, nine descending and nine ascending, the eighteen blessings of prayer, while Malchus has ten complete Sefiros, the "myriads."

והשפעה והמשכה זו היא בבחי׳ כרוב קל[82] שלו היא בבחי׳ צירופי אותיות שנק׳ כך בשם כרוב.

And this flow and drawing down is at the level of "His swift cherub"; it is at the level of combinations of letters, which are called by the name "cherub."

> This flow to the angels is G-d's riding on His "swift cherub." The cherub stands for certain combinations of letters through which the divine flow is channeled.

31 והנה בתריה דהאי קרא רכב אלקים רבותים כו׳ כתיב אדני בם סיני בקדש.[83]

Now, right after this verse, "The chariot of G-d is myriads," etc., it is written, "the L-rd is among them, Sinai, in holiness."

> The second half of the same verse joins Sinai to G-d's chariot of angels: "the L-rd is among them, Sinai, in holiness."

כלומר שכמו שנמשך שפע וגילוי בצירופי אותיות והמשכות במלאכים. כך נמשך בבחי' סיני בקדש הם צירופי אותיות והמשכות גילוי אא"ס [אור אין סוף] ממש בתורה ממש שניתנה בהר סיני.

That is to say: just as flow and revelation are drawn down through combinations of letters and drawings-down into the angels, so it is drawn down at the level of "Sinai in holiness": these are combinations of letters and drawings-down of the revelation of the very Infinite Light (Or Ein Sof) into the very Torah that was given at Mount Sinai.

> Just as G-d's flow reaches the angels through combinations of letters, so at Sinai the combinations of letters carried the revelation of the Infinite Light itself into the Torah. The Torah given there is a "riding" of G-d, like His riding on the cherub.

32 וגם אחר ירידת משה מן ההר בסוף מ' יום כתיב ועשו לי מקדש[84] ושכנתי בתוכם להיות גילוי שכינה ממש בגשמי' [בגשמיים / בגשמיות / בגשמית] הדברים שנעשה בהם המשכן זהב וכסף ונחשת ויריעות וקרשים כו'.

And also after Moshe's descent from the mountain at the end of forty days, it is written, "And they shall make Me a Sanctuary, and I will dwell within them," so that there be an actual revelation of the Shechinah (Divine Presence) in the physicality of the things with which the Mishkan was made: gold, silver and copper, curtains and beams, etc.

> After Sinai came the command "And they shall make Me a Sanctuary, and I will dwell within them": the Shechinah was to rest in the gold, silver, copper, curtains and beams of the Mishkan, in physical materials.

וזהו כי תרכב על סוסיך[85] שהמשכות אלו להיות גילוי רב נק' בשם סוסים שהם צירופי אותיות שנק' כך בשם סוסים.

And this is "When You ride upon Your horses": these drawings-down, so that there be a great revelation, are called by the name "horses," for they are combinations of letters that are called by the name "horses."

> These channels of great revelation are the "horses" of "When You ride upon Your horses": certain combinations of letters are called "horses." In Likkutei Torah (Supplements to Vayikra, 53b), to which Kehot's note points, the Alter Rebbe sums up this passage: the drawing down from sovev kol almin, which surrounds the four worlds equally, comes through the letters called "horses."

שיש אותיות שנק' בשם סוסים. ויש אותיות שנק' בשם כרוב. כי יש הרבה מיני אותיות. אותיות הדבור ואותיות השכל ואותיות המחשבה ואפי' [ואפילו] בקדמות השכל יש בחי' אותיות:

For there are letters that are called by the name "horses," and there are letters that are called by the name "cherub," for there are many kinds of letters: letters of speech, letters of intellect and letters of thought; and even in the stage that precedes intellect there is a level of letters.

> Some combinations of letters are called "horses" and others "cherub," for there are many kinds of letters: of speech, of intellect and of thought, and letters exist even at the stage that precedes intellect (kadmus hasechel, the first stirring of the mind before any idea takes shape). Different combinations carry divine revelation at different levels.

33 וזהו ענין וסוס אשר רכב עליו המלך[86] שכדי להיות בחי' גילוי בחי' לבוש מלכות וכתר מלכות צ"ל ע"י בחי' סוס שהן בחי' צירופי אותיות והמשכות להמשיך גילוי א"ס ב"ה למטה כמו למעלה.

And this is the meaning of "and the horse that the king has ridden upon": in order for there to be a revelation of the level of the royal apparel and the royal crown, it must be through the level of a horse, which is the level of combinations of letters and drawings-down, to draw down the revelation of the Infinite One (Ein Sof), blessed be He, below as above.

> This is the meaning of the horse in the verse in Esther. The royal garment and the royal crown can be revealed only through the "horse," the combinations of letters that carry G-d's revelation down below just as it is above.

SECTION 10 · ¶34

The self-sacrifice of Purim

34 והנה כל בחי' הללו נתגלו גם בפורים בימי מרדכי שאז קבל היהודים את אשר החלו לעשות[87] במ"ת [במתן תורה][88]

Now, all these levels were revealed also on Purim, in the days of Mordechai, for then "the Jews accepted that which they had begun to do" at the Giving of the Torah.

> All three levels revealed at Sinai were revealed again on Purim. This returns to the maamar's opening: the Jews then accepted what they had "begun to do" at the Giving of the Torah.

שבמ"ת [שבמתן תורה] אמרו נעשה ונשמע[89] שהיה בחי' בטול רצון ובימי מרדכי ואסתר מס"נ [מסירות נפש] ממש על קדוש השם שהרי המן לא רצה להרוג אלא יהודים.

For at the Giving of the Torah they said, "We will do and we will hear," which was the level of the nullification of will; and in the days of Mordechai and Esther [there was] actual self-sacrifice (mesirus nefesh) for the sanctification of G-d's Name, for Haman wanted to kill only Jews (Yehudim).

> At Sinai, "We will do and we will hear" was a nullification of will; in the days of Mordechai and Esther it became actual self-sacrifice. Haman's decree was against Jews as Jews, so remaining one meant risking one's life.

וכמאמר כל הכופר בעכו"ם [בעבודת כוכבים ומזלות][90] נק' יהודי. ולכן נק' מרדכי איש יהודי[91] ואף שהיה משבט בנימין.

As in the saying, "Whoever repudiates idolatry is called a Yehudi (Jew)." And therefore Mordechai is called "a Jewish man" (ish Yehudi), even though he was of the tribe of Binyamin.

> The Talmud explains that Mordechai is called "a Jewish man" (Yehudi), though he was of the tribe of Binyamin, not Yehudah, because whoever repudiates idolatry is called a Yehudi. A Yehudi, in this sense, is one who denies every other god.

ואף כהנים ולוים שבאותו הדור נק' בשם יהודים לפי שמס"נ [שמסירות נפש] על קדה"ש [קידוש השם] ולא המירו דתם להחיות נפשם ומחמת מס"נ [מסירות נפש] זו זכה להיות גילוי בחי' לבוש מלכות וכתר מלכות וסוס אשר רכב עליו המלך:

And even the Kohanim and Levites of that generation are called by the name Yehudim, because they gave themselves over in self-sacrifice for the sanctification of G-d's Name and did not change their faith to save their lives. And because of this self-sacrifice it was merited that there be a revelation of the level of royal apparel, a royal crown, and the horse that the king has ridden upon.

> Even the Kohanim and Levites, who were not of Yehudah, were called Yehudim because they were ready to give their lives rather than abandon their faith. This self-sacrifice completed the acceptance of the Torah and brought the revelation of the garment, the crown and the horse.

SECTION 11 · ¶35–40

Haman and the raised heart

35 אך להבין מ״ש ויקח המן את הלבוש ואת הסוס[92] כו׳ מאין זכה המן לבחי׳ הללו.

But we need to understand what is written, "And Haman took the apparel and the horse," etc.: from where did Haman merit these levels?

> After Haman's proposal, the king ordered him to dress Mordechai in the royal garment and lead him on the royal horse, so Haman himself handled them. The maamar asks how Haman could have any connection to these holy levels.

הנה ארז״ל [אמרו רבותינו זכרונם לברכה] המן מן התורה מנין[93] דכתיב המן העץ[94] כו׳. והענין דכתיב ראשית גוים עמלק[95] שכל העכו״ם [העובדי כוכבים ומזלות] הן מבחי׳ עה״ד [עץ הדעת] טו״ר [טוב ורע] ועמלק הוא למעלה מהן.

Now, our Sages, of blessed memory, said, "Where is Haman [alluded to] in the Torah? As it is written, 'Is it from the tree (hamin ha-etz)...?'" etc. The explanation is this. It is written, "Amalek is the first of the nations": for all the nations are from the level of the Tree of Knowledge of good and evil, and Amalek is above them.

> The Talmud finds Haman alluded to in G-d's question to Adam, "Is it from the tree (hamin ha-etz)...?" In the maamar's Kabbalistic terms, the spiritual roots of the nations are traced to the Tree of Knowledge of good and evil, a realm where good and evil are mixed, while Amalek, called "the first of the nations," stands above them.

וזהו המן העץ בתמיה שהוא למעלה מבחי׳ העץ. ומ״מ מאחר דכתיב המן העץ אפי׳ [אפילו] בלשון תמיה הרי יש לו עכ״פ [על כל פנים] קצת שייכות אל העץ. שאל״כ [שאם לא כן] למה מזכירו אצל העץ.

And this is [the meaning of] "hamin ha-etz" as a question: that he is above the level of the Tree. Nevertheless, since "hamin ha-etz" is written, even in the form of a question, he has at any rate some connection to the Tree; for otherwise, why mention him alongside the Tree?

> Read as a question, "From the tree?" implies that Haman is not from the Tree but above it. Yet the Torah does name him beside the Tree, so he must have some link to it.

אך הענין שהוא בבחי׳ מקיף להעץ נוגע ואינו נוגע והוא בחי׳ חוצפה וגסות הרוח.

But the explanation is that he is at the level of an encompassing [aspect] (makif) to the Tree, touching and not touching; and this is the level of brazenness and arrogance.

> His link is that of something "encompassing" (makif): he hovers over the Tree, touching it and not touching it. This hovering above is what appears as brazenness and arrogance.

36 והנה לעומת זה יש בקדושה ונקי ג"כ בחי' המן לאחר הבירור. כי מבני בניו של המן[96] למדו תורה ברבים.

Now, corresponding to this there is [a level] in holiness that is also called the level of Haman, after refinement. For some of Haman's descendants taught Torah in public.

> Opposite this arrogance there is a holy counterpart, also called "Haman," after refinement. The proof is the Sages' teaching that some of Haman's descendants taught Torah: what came from Haman could be refined and brought into holiness.

הרי שיש בחי' המן לאחר הבירור שנכלל בקדושה והוא ויגבה לבו[97] בדרכי[98] ה' וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שצ"ל עיניו למטה ולבו למעלה.[99, 100] עינים הם בחי' חכמה כח מ"ה [מה] בחי' משה שהיה ענו מכל האדם[101] בחינת בטול.

Thus there is a level of Haman, after refinement, that is included in holiness; and this is "his heart was lifted up in the ways of Havayah," and as our Sages, of blessed memory, said, that one's eyes should be downward and one's heart upward. The eyes are the level of Chochmah (wisdom), "the power of mah" (koach mah), the level of Moshe, who was "more humble than any man," the level of self-nullification (bittul).

> Refined, this quality is the heart "lifted up in the ways of Havayah," as said of King Yehoshafat. The Sages teach that one who prays should keep his eyes downward and his heart upward; the eyes are Chochmah, koach mah ("the power of mah"), the humility of Moshe, "more humble than any man."

37 ובחי' הלב צ"ל למעלה ששם יסוד האש והצמאון וטבע האש להגביה ולעלות למעלה. והאדם צ"ל כלול משניהם.[102]

And the level of the heart must be upward, for there is the element of fire and of thirst, and the nature of fire is to rise and ascend upward. And a person must be composed of both.

> The heart must be raised, because it holds the element of fire and the soul's thirst, and the nature of fire is to rise. A person needs both: eyes downward and heart upward.

כי אם לא יהיה בבחי' הגבהה כלל לא יערב לבו לגשת[103] אל העבודה באמרו מי אנכי ומה עבודתי. לכך צריך לו הגבהת הלב בתשוקה והצמאון שבו.

For if he has no level of elevation at all, his heart will not venture to approach the service [of G-d], as he says, "Who am I, and what is my service?" Therefore he needs elevation of the heart, in the longing and thirst within it.

> Without any self-elevation, a person would not dare approach the service of G-d at all, thinking, "Who am I, and what is my service?" So he needs a raised heart, the longing and thirst that carry him upward. In Likkutei Torah, Bamidbar (15c), the Alter Rebbe cites these very words to explain why the Torah was given on a mountain, though on a low one: a person must be very humble, yet he needs strength and some elevation of heart.

38 וגם בחי' עינים למטה להיות בחי' בטול ממש באוא"ס [באור אין סוף] ב"ה בהמשכת ח"ע [חכמה עילאה] כח מ"ה [מה] בעסק התורה דאורייתא מחכמה נפקת וכמ"ש ודברי אשר שמתי בפיך[104] כו'.

And also the level of eyes downward, to be at the level of actual self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He, through drawing down the higher Chochmah (Chochmah Ila'ah), "the power of mah" (koach mah), in the study of Torah, for the Torah comes forth from Chochmah; and as it is written, "and My words that I have put in your mouth," etc.

> Alongside this he needs "eyes downward," complete self-nullification before the Infinite Light. This comes through Torah study, which draws down the higher Chochmah, since the Torah comes forth from Chochmah, as in the verse about "My words that I have put in your mouth."

וזהו ענין שהת"ח [שהתלמיד חכם / שהתלמידי חכמים] צריך להיות בו שמינית[105] שבשמינית. כי הנה בבחי' חכמה יש ל"ב נתיבות החכמה[106] וגם לב בגימטריא ל"ב וכללות שניהם עולה ס"ד.[107]

And this is the meaning of [the teaching] that a Torah scholar must have in him an eighth of an eighth. For in the level of Chochmah there are thirty-two paths of wisdom, and lev (heart) is also thirty-two in numerical value, and the two of them together come to sixty-four.

> The Talmud says that a Torah scholar should have "an eighth of an eighth" of pride. The maamar works out the number: Chochmah has thirty-two paths of wisdom (Sefer Yetzirah 1:1), and lev, "heart" (לב), also equals thirty-two, so together they make sixty-four. In a further discourse in Torah Ohr (Supplements, 119c) the Alter Rebbe explains the Talmud's image for this measure, the chaff that "crowns" the ear of wheat: it shields the kernel from the sun's heat and the rain while it grows, and falls away once the grain is ripe.

39 ושמינית שבשמינית הוא חלק א' מס"ד והיינו הגבהת הלב המחובר אל מוח החכמה

And an eighth of an eighth is one part of sixty-four; that is, the elevation of the heart that is joined to the mind of Chochmah (wisdom).

> An eighth of an eighth is one sixty-fourth: a small measure of the heart's elevation, joined to Chochmah, the heart's thirty-two joined to Chochmah's thirty-two.

כי העיקר היא החכמה המשכת בחי' הבטול[108] אלא שצריכה העלאה תחלה בבחינת הגבהת הלב כדי להמשיך אח"כ שאם אין העלאה אין המשכה.[109]

For the main thing is Chochmah, the drawing down of the level of self-nullification (bittul), but it needs an ascent first, at the level of elevation of the heart, in order to draw down afterwards; for if there is no ascent, there is no drawing down.

> The main thing remains Chochmah, the self-nullification drawn down through Torah; yet it cannot be drawn down without first rising. The heart's ascent must come first, and only then the drawing down: without ascent there is no drawing down.

40 והגבהה והעלאה זו הוא בחי' התנשאות דקדושה בחי' המן לאחר הבירור ומקורה ושרשה למעלה באורות עליונים הם בחינת לבוש וסוס.

And this elevation and ascent is the level of exaltation in holiness, the level of Haman after refinement; and its source and root above is in supernal lights, which are the level of the garment and the horse.

> This holy elevation is the holy form of exaltation, "Haman after refinement." Its root above is in the supernal lights of the garment and the horse, which is how Haman could come to handle them.

כי הלבוש הוא ה' מלך גאות לבש[110] בבחי' גאות והתנשאות. וסוס בגימטריא ב"פ [ב' פעמים] ס"ג [שם ס"ג].

For the garment is "Havayah reigns; He has clothed Himself in majesty," at the level of majesty and exaltation. And sus (horse) is in numerical value twice Sag (63).

> The garment is G-d's majesty, His exaltation, as in "Havayah reigns; He has clothed Himself in majesty." The horse, sus (סוס), equals 126, twice 63, the numerical value of the divine Name Sag, the spelling-out of the Name Havayah whose letters total 63.

משא"כ בחי' כתר מלכות[111] הוא בחינת בעטרה שעטרה לו אמו[112] דוקא שאין בזלעו"ז [בזה לעומת זה] בבחי' המן בחי' זו[113] כלל אלא היא בחי' בטול רצון ממש[114] נעשה קודם לנשמע כו' וד"ל [ודי למבין]:

Whereas the level of the royal crown is specifically the level of "with the crown with which his mother crowned him," for in the opposing side, at the level of Haman, there is none of this level at all; rather, it is the level of actual nullification of will, "we will do" before "we will hear," etc. And this suffices for one who understands.

> The crown is different: "the crown with which his mother crowned him" has no counterpart on the opposing side, not even at Haman's level. It is pure nullification of will, "we will do" before "we will hear," and so the verse says that Haman took only the garment and the horse.

IN ONE'S AVODAH

The maamar draws two lessons for a person's service. First, the mitzvos done in actual deed, with one's body and possessions, draw a light higher than understanding alone, while Torah study, above all the halachos, equals them all. Second, a person needs both "eyes downward," the self-nullification that comes through Torah study, and a measured "raised heart," an eighth of an eighth, the longing that gives him the courage to approach G-d's service instead of thinking "Who am I?" At the root of both stands the surrender of will of "We will do and we will hear," which on Purim became self-sacrifice.

QUESTIONS FOR DISCUSSION

1. Why does a mere radiance of sovev kol almin outrank the inward, graded light of memalei kol almin, and what does this say about Torah study and the doing of mitzvos?
2. Why must the physical world come into being by a "leap" rather than through cause and effect, and how does this give physical mitzvos their special power?
3. How can concealment, as in the Megillah of Esther and in halachos clothed in physical matters, be a sign of a higher source rather than a lower one?
4. What distinguishes the garment, the crown and the horse, and why could Haman take the garment and the horse but not the crown?
5. How can a person hold both "eyes downward" and a "raised heart" at once, and why must the ascent come before the drawing down?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **יביאו לבוש מלכות**

The note records that parts of this maamar are found in this transcript, and that a further explanation (biur) of the discourse is printed there on p. 144.

KEHOT'S NOTE

חלקים מהמאמר נמצאים בהנחות הר"פ ע' קכ וע' קכה. ביאור נוסף לדרוש זה — שם ע' קמד. הנחה אחרת בסה"מ תקע"ב ע' קצח. עוד הנחה בס' עבודת הלוי כח, ג. ראה לעיל בציונים לכ"ק אדמו"ר. (באוה"ת למגי"א (הוצאת תש"נ) ע' פב נדפס ביאור לד"ה זה (אבל בכמה כת"י בא הביאור לד"ה עד שהמלך במסבו הנדפס באוה"ת שה"ש ע' קנה). קיצור באוה"ת למגי"א ע' צד. לבאר מארז"ל תכלית חכמה ע' צו. בכת"י 284 בכותרת בוך פורים תקע"ב. הנחה אחרת בבוך 1116 שהוא מאמרים משנת תקעא-ב גוכתי"ק הצ"צ?

2 **יביאו לבוש מלכות**

Haman speaks to King Achashverosh, sure that the honor is meant for himself: royal apparel the king has worn, the horse the king has ridden, and a royal crown. In the plain sense the last clause may still describe the horse, the one the king rode with the royal crown set on his own head; the maamar reads it as a third honor, the crown itself, and the three as three levels of G-d's kingship (context: Steinsaltz Tanakh).

Esther 6:8 אסתר ו:ח

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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KEHOT'S NOTE

אסתר ו, ח.

3 **ה' מלך גאות לבש**

The psalmist proclaims, "Havayah reigns; He has clothed Himself in majesty... the world also is established, that it cannot be moved": when His kingship is seen, He is robed in majesty and the world stands firm. The Alter Rebbe identifies this garment of majesty with the royal apparel in Esther; later in the maamar he ties the verse's continuation to the existence of the physical world (context: Steinsaltz Tanakh).

Psalms 93:1 תהילים צ"ג:א

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

PARAGRAPH 2

4 The second and third of the honors Haman proposed: the horse the king has ridden and the royal crown. The maamar ties both to the Giving of the Torah.

Esther 6:8 אסתר ו:ח

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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5 **כי תרכב על סוסיך**

In the prayer of Habakkuk the prophet asks whether G-d's anger was against the rivers and the sea when He rode out on His horses, His chariots of salvation: He appears as a warrior to save His people. The chapter, which opens with G-d coming from Teman and Paran, is read as the haftarah of the second day of Shavuos, and the maamar takes the verse as said of the Giving of the Torah and links it to the king's horse (context: Steinsaltz Tanakh).

Habakkuk 3:8 חבקוק ג:ח

הֲבַנְּהָרִים חָרָה ה' אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

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?

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KEHOT'S NOTE

חבקוק ג, ח.

6 **בעטרה שעטרה לו אמו ביום חתונתו זה מ"ת**

"Go out and gaze, daughters of Zion, upon King Shlomo, upon the crown with which his mother crowned him on the day of his wedding." The maamar links this crown to the royal crown in Esther.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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Taanit 26b:6 תענית כ"ו ב:ו

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן

וְשָׁנָה:

the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year;

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KEHOT'S NOTE

להלן צח, א שזהו ע"ד שארז"ל (שבת פח, א) עה"כ (אסתר ט, כז) קיימו וקבלו היהודים, קיימו מה שקבלו כבר

תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ.

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

KEHOT'S NOTE

שה"ש ג, יא. תענית כו, ב.

PARAGRAPH 3

7 וקבל היהודים

The Jews took upon themselves to continue the celebration of Purim that they had begun. The maamar reads "that which they had begun" as the acceptance of the Torah begun at Sinai and completed in Mordechai's time.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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KEHOT'S NOTE

אסתר ט, כג.

8 נעשה ונשמע

When Moshe read them the Book of the Covenant, the people answered, "All that Havayah has spoken we will do and we will hear": a commitment even to what they had not yet heard. The maamar calls this only the beginning of the acceptance (context: Steinsaltz Tanakh).

Exodus 24:7 שמות כ"ד:ז'

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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9 במ"ת . . החלו לעשות . . ובימי מרדכי היה גמר הקבלה

The Talmud says that at Sinai G-d held the mountain over Israel, which could leave their acceptance of the Torah open to challenge; Rava answers that the generation accepted it again in the days of Achashverosh, as it says "The Jews upheld and accepted" (Esther 9:27): they upheld what they had already accepted. The maamar's "completion of the acceptance" in Mordechai's time rests on this teaching.

Shabbat 88a:7 שבת פ"ח א:ז'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵינָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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Esther 9:27 אסתר ט':כ"ז

קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים עֲלֵיהֶם וְעַל־זַרְעָם וְעַל כָּל־הַנִּלְוִים עֲלֵיהֶם וְלֹא יַעֲבוֹר לִהְיוֹת עֹשִׂים אֵת שְׁנֵי הַיָּמִים הָאֵלֶּה כִּכְתָבָם וְכִזְמַנָּם בְּכָל־שָׁנָה

10 תכלית חכמה תשובה ומעש"ט

A favorite saying of Rava: "The goal of wisdom is teshuvah and good deeds," so that a person should not study and then rebel against his parents or teacher, as the verse says, "The beginning of wisdom is the fear of Havayah; a good understanding to all who do them." The Talmud there infers from "who do them" that it means those who do for the sake of Heaven; the Alter Rebbe's version, "'to those who learn them' is not said," makes the point that wisdom finds its purpose in deed.

Berakhot 17a:11 ברכות י"ז א:י"א

מַרְגְּלָא בְּפוּמֵיהּ דְּרָבָא: תַּכְלִית חָכְמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שֶׁלֹּא יְהֵא אָדָם קוֹרֵא וְשׁוֹנֶה וּבוֹעֵט בָּאָבִיו וּבְאִמּוֹ וּבְרַבּוֹ וּבְמִי שֶׁהוּא גָּדוֹל מִמֶּנּוּ בְּחָכְמָה וּבְמִנְיָן, שֶׁנֶּאֱמַר: "רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל עֹשֵׂיהֶם". "לָעוֹשִׂים" לֹא נֶאֱמַר, אֶלָּא "לְעוֹשֵׂיהֶם" — לָעוֹשִׂים לִשְׁמָהּ וְלֹא לָעוֹשִׂים שֶׁלֹּא לִשְׁמָהּ. וְכָל הָעוֹשֶׂה שֶׁלֹּא לִשְׁמָהּ, נוֹחַ לוֹ שֶׁלֹּא נִבְרָא.

It was a favourite saying of Raba : The goal of wisdom is repentance and good works; so that a man shall not read [Torah] and study [Mishnah] and then contradict his father or mother or teacher or anybody greater than he in knowledge and number [of years]; as it is said, "The fear of the L-rd is the beginning of wisdom, a good understanding have all that do thereafter" (Ps. cxi. 10). "All that learn" is not said here, but "all that do thereafter," i.e. they that practise Torah ...

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KEHOT'S NOTE

ברכות יז, א.

11 ראשית חכמה

The psalm's closing verse: "The beginning of wisdom is the fear of Havayah; a good understanding to all who do them": awe of G-d is the ground of all understanding, and its good sense belongs to those who keep His commandments. The maamar stresses that the verse speaks of those who do, not those who only learn (context: Steinsaltz Tanakh).

Psalms 111:10 תהילים קי"א:י'

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise en-

dureth for ever.

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KEHOT'S NOTE

תהלים קיא, י.

12 **והלומד שלא לעשות**

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

KEHOT'S NOTE

ירושלמי שבת פ"א ה"ב.

13 **והלומד שלא לעשות נוח לו אלו נהפכה שלייתו על פניו**

Rabbi Yochanan says that for one who learns without intending to do, it would have been better had his afterbirth been turned over on his face so that he never came out into the world. The maamar cites it to show that learning reaches its purpose in the deed.

Jerusalem Talmud Shabbat 1:2 תלמוד ירושלמי שבת א:ב

14 **ארז"ל ע"פ**

Wisdom calls out in Proverbs: "For wisdom is better than pearls, and all desirable things cannot compare to her"; nothing a person treasures is worth as much. The Sages read "all desirable things" to include even the mitzvos (Moed Katan 9b).

Moed Katan 9b:3–4 מועד קטן ט' ב:ג-ד

כָּאן בְּמִצְוָה שֶׁאֶפְשָׁר לַעֲשׂוֹתָהּ עַל יְדֵי אֲחֵרִים, כָּאן בְּמִצְוָה שֶׁאִי אֶפְשָׁר לַעֲשׂוֹתָהּ עַל יְדֵי אֲחֵרִים. אֲמַרוּ לֵיהּ: מַאי בָּעֵית הָכָא? אֲמַר לְהוּ, דַּאֲמַר לִי אַבָּא: זִיל גַּבְּייהוּ דִּלְיָבְרְכוּךְ. אֲמַרוּ לֵיהּ: יְהֵא רַעֲוָא דִּתְזְרַע וְלָא תֶּחְצַד, תְּעַיֵּיל וְלָא תַּיפֵּוק, תַּיפֵּוק וְלָא תְּעַיֵּיל, לִיחְרוֹב בֵּיתָךְ וְלִיתּוֹב אוּשְׁפִּיזָךְ, לְבַלְבַּל פָּתוּרָךְ, וְלָא תִּחְזֵי שַׁתָּא חַדְתָּא.

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Proverbs 8:11 משלי ח':י"א

כִּי־טוֹבָה חָכְמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשְׁווּ־בָהּ׃

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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KEHOT'S NOTE

מו"ק ט, ב. משלי ח, יא.

PARAGRAPH 4

15 **חכמה היא ראשית ההשתלשלות**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער דרושי אבי"ע פ"א.

16 **חכמה היא ראשית ההשתלשלות**

The first chapter of Shaar Derushei ABYA explains that what is emanated consists of four elements, the four letters of Havayah, which are Chochmah, Binah, Tiferes and Malchus, "and therefore Chochmah is called 'beginning'"; Keser is a higher level, not counted in that world, like the crown above the king's head. The maamar starts from this: Chochmah is the first link of the chain.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... ונלע"ד שזה יובן במ"ש במ"א כי במה יוכר בחי' מעלת אבא על אמא וכן שאר הבחינת בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כו' אמנם חצי העגולים למטה יהיה להיפך כי עגול מל' עומד ע"ג עגול יסוד כו' א"כ במה יוכר בחי' מעלות הספירה זו מזו ושם בארנו כי יש חלונות דרך יושר ומשם אבא מאיר לאמא ואמא לז"א כו' וע"כ ניכר מדרגת מעלתן גם ידעת ענין פתחים ושערי רקיעין שדרך שם עולין ויורדין המלאכים והנשמות א"כ גם עד"ז הנזכר שבדרך אותו שער השמים והרקיע ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 5

17 **אברהם נק' אב"ר מ"ה שהוא בבחי' אבר וכלי . . בחי' חכמה**

Explaining the unity of the Sefiros of Atzilus, the passage says that Chesed is a branch of Chochmah and is not felt as a separate thing: it is included in Chochmah, which surrounds it on every side.

KEHOT'S NOTE

ראה לקו"ת ר"ה נו, ב: והוא בטל לגבי החכמה כביטול העלול בעילתו, ע"ש.

18 **שהחכמה עצמה היא המלובשת בתוך המדות**

The same passage explains that the cause is clothed, hidden, within the effect, as the power of the intellect is in the intellect, or the intellect in the emotions: the effect is what is felt, while the cause flows into it hidden, as ayin.

KEHOT'S NOTE

בלקו"ת ר"ה נו, ב. ובאוה"ת למגילת אסתר ע' קעב מציינים לכאן.

19 **והחכמה מאין תמצא**

Job contrasts the treasures hidden in the earth, which people can dig out, with wisdom: "But wisdom, where (me'ayin) shall it be found, and where is the place of understanding?" Chassidus reads me'ayin as "from ayin": Chochmah comes into being from a level of nothingness above it. The Alter Rebbe adds that the verse says "from ayin," not that Chochmah is itself ayin (context: Steinsaltz Tanakh).

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא 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.

PARAGRAPH 6

20 **כבד פה וכבד לשון אנכי**

Moshe answers G-d at the burning bush that he is not a man of words, "for I am heavy of mouth and heavy of tongue": in the plain sense, a difficulty with speech. The

Alter Rebbe reads it as a sign that his soul stood above the Torah that comes from Chochmah (context: Steinsaltz Tanakh).

Exodus 4:10 שמות ד׳:י׳

וַיֹּאמֶר מֹשֶׁה אֶל־ה׳ בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבֶד לָשׁוֹן אָנֹכִי׃

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, י.

21 **כבד פה לגבי תושבע״פ**

In the Raaya Mehemna, Moshe, the Faithful Shepherd, says that as he was at first "heavy of mouth and heavy of tongue," so the Holy One, blessed be He, will establish him: heavy of mouth in the Oral Torah and heavy of tongue in the Written Torah. The Alter Rebbe draws on this reading of Moshe's words.

Zohar III, 28a זח״ג כח, א

KEHOT'S NOTE

זח״ג כח, א. ראה לעיל סו, ב.

22 **קול דודי דופק**

The maiden of the Song tells how she slept while her heart was awake and heard her beloved knocking: "I sleep, but my heart wakes; the voice of my beloved knocks: Open to me." The maamar joins these words to "leaping over the mountains" from Song of Songs 2:8, a verse that opens with the same "voice of my beloved" (context: Steinsaltz Tanakh).

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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

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KEHOT'S NOTE

שה״ש ה, ב.

23 **מדלג על ההרים**

The maiden hears her beloved coming to her in leaps: "The voice of my beloved! Here he comes, leaping over the mountains, skipping over the hills." The image illustrates the light of sovev kol almin that skips the gradations of the chain (context: Steinsaltz Tanakh).

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

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

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PARAGRAPH 7

24 **חכים ולא בחכמה ידיעא**

From Eliyahu's prayer in Tikkunei Zohar (Patach Eliyahu): "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The maamar applies the phrase to the higher Chochmah: even a wisdom that is not "known" is still called Chochmah, and so it is already a defined "something."

Tikkunei Zohar 17b:3–4 תקוני הזהר י״ז ב:ג׳-ד׳

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 8

25 "But wisdom, where (me'ayin) shall it be found?" Read as "Chochmah is found from ayin," the verse describes Chochmah appearing out of nothingness like something found, rather than unfolding from what precedes it.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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PARAGRAPH 9

26 **פני שור**

In Yechezkel's vision of the Chariot (Merkavah), each living creature has the face of a man, a lion, an ox and an eagle. The maamar names the faces of the ox and the eagle as the spiritual source of the souls of animals and birds.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 10

27 The psalmist tells G-d that nothing can hide from Him: "Even darkness is not dark for You, and night shines like the day; darkness is as light." The maamar applies it to show that for G-d the physical and the spiritual are equal,

so He alone can create the physical (context: Steinsaltz Tanakh).

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 12

28 תכלית חכמה תשובה ומע"ט

Rava's saying, "The goal of wisdom is teshuvah and good deeds." Here the Alter Rebbe explains it: wisdom is the first link of the graded chain, while teshuvah and good deeds draw down the light that encompasses all worlds.

Berakhot 17a:11 ברכות י"ז א:י"א

מַרְגְּלָא בְּפוּמֵּיהּ דְּרָבָא: תַּכְלִית חָכְמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שֶׁלֹּא יְהֵא אָדָם קוֹרֵא וְשׁוֹנֶה וּבוֹעֵט בְּאָבִיו וּבְאִמּוֹ וּבְרַבּוֹ וּבְמִי שֶׁהוּא גָּדוֹל מִמֶּנּוּ בְּחָכְמָה וּבְמִנְיָן, שֶׁנֶּאֱמַר: "רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל עוֹשֵׂיהֶם". "לָעוֹשִׂים" לֹא נֶאֱמַר, אֶלָּא "לְעוֹשֵׂיהֶם" — לָעוֹשִׂים לִשְׁמָהּ וְלֹא לָעוֹשִׂים שֶׁלֹּא לִשְׁמָהּ. וְכָל הָעוֹשֶׂה שֶׁלֹּא לִשְׁמָהּ, נוֹחַ לוֹ שֶׁלֹּא נִבְרָא.

It was a favourite saying of Raba : The goal of wisdom is repentance and good works; so that a man shall not read [Torah] and study [Mishnah] and then contradict his father or mother or teacher or anybody greater than he in knowledge and number [of years]; as it is said, "The fear of the L-rd is the beginning of wisdom, a good understanding have all that do thereafter" (Ps. cxi. 10). "All that learn" is not said here, but "all that do thereafter," i.e. they that practise Torah ...

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PARAGRAPH 14

29 ה' מלך גאות לבש

"Havayah reigns; He has clothed Himself in majesty." The maamar applies the verse to the radiance of sovev kol almin, which reaches the worlds only as a radiance, as G-d's kingship over them.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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PARAGRAPH 15

30 אין עוד מלבדו

Moshe tells Israel that they were shown the wonders of the Exodus and Sinai so as to know that Havayah is G-d: "there is none else besides Him." The maamar reads it as true even after creation: before Him nothing else has any existence of its own.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

31 אתה ה' לבדך

From the Levites' prayer in the days of Ezra and Nehemiah: "You alone are Havayah; You made the heavens, the heaven of heavens and all their host... and You give life to them all." The maamar cites its opening words, read as "You are Havayah, You alone," for G-d's being alone, the meaning of yachid; the verse itself goes on to G-d as the One who gives life to all.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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KEHOT'S NOTE

נחמי' ט, ו.

PARAGRAPH 16

32 ה' מלך גאות לבש

"Havayah reigns; He has clothed Himself in majesty; Havayah has clothed Himself, girded Himself with strength; the world also is established, that it cannot be moved." The maamar reads the second half as the result of the first: the majesty G-d puts on is what keeps the physical world in existence.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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PARAGRAPH 17

33 וזהו יביאו לבוש מלכות

The note points to this transcript for the passage from here on, and to the additions to its notes and references.

KEHOT'S NOTE

מכאן ואילך ראה בהנחות הר"פ ע' קכ ובהוספות להערות וציונים לשם.

34 **יביאו לבוש מלכות**

"Let them bring royal apparel that the king has worn." The maamar reads "let them bring" as teaching that G-d's majesty and kingship are drawn down through the actions of those below.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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35 **ויאיר אור א"ס ב"ה הסוכ"ע בגלוי**

The note refers to these two places in Or HaTorah for the light that encompasses all worlds shining openly in the objects of the mitzvos.

KEHOT'S NOTE

ע' באור התורה פי' ראה ע' תתט. ובדרושים לסוכות ע' א'תשנז.

PARAGRAPH 18

36 **אשר יעשה אתם האדם**

G-d tells Israel through Moshe, "You shall keep My statutes and My laws, which man shall do and live by them": by doing them a person lives. The maamar reads "shall do them" as "shall make them": man makes physical things into mitzvos.

Leviticus 18:5 ויקרא י"ח:ה׳

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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Ezekiel 20:11 יחזקאל כ׳:י"א

וָאֶתֵּן לָהֶם אֶת־חֻקּוֹתַי וְאֶת־מִשְׁפָּטַי הוֹדַעְתִּי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם׃

And I gave them My statutes, and taught them Mine ordinances, which if a man do, he shall live by them.

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KEHOT'S NOTE

ויקרא יח, ה. יחזקאל כ, יא.

PARAGRAPH 19

37 **שהתהוות מאין ליש . . מאוא"ס ב"ה הסוכ"ע**

As the note quotes it, Or HaTorah observes that this passage implies that physicality has no relation at all to spirituality and came into being only through the power of sovev, the Omnipotent; whereas Likkutei Torah (Va'eschanan, the discourse "Inyan Krias Shema") says that physicality does relate to spirituality, since the spiritual is clothed in the physical, and the Siddur (Shaar HaMilah, the discourse "Velo Yikarei") implies the same, writing that through the parsa (the partition between the worlds) the physical also comes into being from the spiritual.

KEHOT'S NOTE

באוה"ת פ' לך לך כרך ד תשיט, ב כ' שכאן משמע שהגשמיות לגבי הרוחניות אין ערוך כלל ונתהוו רק ע"י כח הסוכ"ע הכל יכול, אבל בלקו"ת פ' ואתחנן ד"ה ענין ק"ש כ' שגשמיות לגבי רוחניות יש ערך שהרי הרוחניות מתלבשת בגשמיות, וכן משמע בסידור שער המילה ד"ה ולא יקרא שכ' שע"י הפרסא נמשך ג"כ התהוות הגשמיות מן הרוחניות, ע"ש באוה"ת וראה לקמן צב, ג בהערה הגבלת כלי.

38 **אמנם קיום המצות במעשה**

The note records that the text from here to the end of this section is found in this transcript.

KEHOT'S NOTE

מכאן עד סוף הקטע נמצא בהנחת הר"פ ע' קכ. וראה שם בהוספות הערות וציונים.

39 **שו"ה הנמשכת — היא בחי' כתר מלכות**

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

KEHOT'S NOTE

ראה לקמן קב, ד בפי' כתר מלכות.

40 **בעטרה שעטרה לו אמו**

"...upon the crown with which his mother crowned him on the day of his wedding." The maamar identifies this crown, earlier tied to the Giving of the Torah, with the light a person draws by doing the mitzvos in deed.

Song of Songs 3:11 שיר השירים ג׳:י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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PARAGRAPH 20

41 **נח"ר לפני שאמרתי ונעשה רצוני**

On the "pleasing aroma" (rei'ach nichoach) of the burnt offering, Rashi brings the Sages' words: "gratification (nachas ruach) before Me, that I spoke and My will was done." The maamar uses them for the supernal delight drawn down when a person does a mitzvah.

Rashi on Leviticus 1:9:3 רש"י על ויקרא א׳:ט׳:ג׳

ניחוח. נַחַת רוּחַ לְפָנַי, שֶׁאָמַרְתִּי וְנַעֲשָׂה רְצוֹנִי (שם):

ניחוח (of the root נוח, "to repose", "to draw satisfaction from ...") — an odour of ניחוח: one that causes satisfaction to Me by the knowledge that I gave commands and that My will was executed (Sifra, Vayikra Dibbura d'Nedavah, Chapter 6 10; Zevachim 46b).

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

42 **ות"ת כנגד כולם**

After listing deeds whose fruits a person enjoys in this world while the principal remains for the World to Come, the Mishnah concludes, "and Torah study is equal to them all." The maamar explains this through the halachos.

Mishnah Peah 1:1 משנה פאה א:א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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43 **הליכות עולם**

In the prayer of Habakkuk, G-d appears and the ancient mountains crumble: "...the everlasting hills bowed; the ways of the world (halichos olam) are His." The Jerusalem Talmud (Megillah 1:5) reads halichos as halachos; the maamar takes the halachos to be the channels by which the Infinite Light enters the world (context: Steinsaltz Tanakh).

Habakkuk 3:6 חבקוק ג:ו

עָמַד וַיְמַדֵּד אֶרֶץ רָאָה וַיַּתֵּר גּוֹיִם וַיִּתְפֹּצְצוּ הָרְרֵי־עַד שַׁחוּ גִּבְעוֹת עוֹלָם הֲלִיכוֹת עוֹלָם לוֹ:

He standeth, and shaketh the earth, He beholdeth, and maketh the nations to tremble; And the everlasting mountains are dashed in pieces, The ancient hills do bow; His goings are as of old.

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44 **ואין להקב"ה בעולמו אלא ד"א של הלכה**

"Since the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah alone." The maamar uses it to show that the halachos are where G-d's presence is drawn into the world.

Berakhot 8a:18–19 ברכות ח' א:י"ח-י"ט

וְהַיְינוּ דְאָמַר רַבִּי חִייָא בַּר אַמֵּי מִשְּׁמֵיהּ דְּיוֹלָא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִייָא בַּר אַמֵּי מִשְּׁמֵיהּ דְּיוֹלָא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרִיסְנָא.

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

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PARAGRAPH 21

45 **ולכן ארז"ל**

There this passage opens a discourse beginning "Kol HaNeviim Asidim" ("All the Prophets are destined"), with variations.

KEHOT'S NOTE

ראה בסה"מ הנחות הר"פ ז"ל ע' קכה. שם התחלת ד"ה כל הנביאים עתידים בשינויים. אוה"ת מג"א (הוצאת תש"נ) ע' רל. ובאוה"ת קרח ע' תרסא עם איזה הגהות ושינוים.

46 **הנביאים והכתובים עתידים להבטל ומגלת אסתר והלכות אין עתידים ליבטל**

Rabbi Yochanan says that the Prophets and the Writings are destined to be nullified but the five books of the Torah are not; Reish Lakish adds that the Megillah of Esther and the halachos are not destined to be nullified either. The text cites the Jerusalem Talmud itself, and the maamar explains why these two endure.

Jerusalem Talmud Megillah 1:8 תלמוד ירושלמי מגילה א:ח'

משנה: אֵין בֵּין זָב הָרוֹאֶה שְׁתֵּי רְאִיוֹת לִרְוֹאֶה שָׁלֹשׁ אֶלָּא קָרְבָּן. אֵין בֵּין מְצוֹרָע מוֹסָגָר לִמְצוֹרָע מוּחְלָט אֶלָּא פְּרִיעָה וּפְרִימָה תִּגְלַחַת וְצִפָּרִים: הלכה: אָמַר רִבִּי יוּדָה בַּר פָּזִי. דִּבְרֵי לָעָזָר הֵיא. דִּבְרֵי לָעָזָר אָמַר. [אַף] בַּשְּׁלִישִׁית בּוֹדְקִין אוֹתוֹ מִפְּנֵי הַקֶּרְקָן. בְּרַם כְּרַבָּנָן. הַשְּׁנַיִּים מֵאוֹנֶס טְהוֹר. וְהַשְּׁלִישִׁית מֵאוֹנֶס טָמֵא. אָמַר רִבִּי יוֹסֵה. אֵין לֵית הִיא דְּרַבָּנָן וְלָא אוֹף דִּדְרִבִּי לָעָזָר לֵית הִיא. דְּתַנֵּי. אָמַר רִבִּי לָעָזָר. לֹא לְסוֹתְרוֹ אָמַרְתִּי אֶלָּא שֶׁלֹּא יָבִיא קָרְבָּן. לֹא אָמַרְתִּי שֶׁאֵינוֹ ...

MISHNAH: The only difference between a sufferer from flux who experienced two episodes and one who experienced three is the sacrifice. 15:1-30 and Tractate Zavim. After one emission of fluid the sufferer becomes impure; he needs immersion in a miqweh and becomes pure at sundown. If he has two emissions in one day or in two successive days, he is a source of severe impurity and cannot become pure unless he was seven consecutive days without symptoms. If he has three emissions in at most three consecutive days, he cannot ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

47 **הנביאים והכתובים עתידים להבטל ומגלת אסתר והלכות אין עתידים ליבטל**

At the end of the laws of Megillah the Rambam rules that all the books of the Prophets and the Writings will be nullified in the days of Mashiach, except the Megillah of Esther, which will endure like the five books of the Torah and the

laws of the Oral Torah, which are never nullified. Kehot's note cites it beside the Jerusalem Talmud.

Mishneh Torah, Scroll of Esther and Hanukkah 2:18 משנה תורה, הלכות מגילה וחנוכה ב:י"ח

כָּל סִפְרֵי הַנְּבִיאִים וְכָל הַכְּתוּבִים עֲתִידִין לְבָטֵל לִימוֹת הַמָּשִׁיחַ חוּץ מִמְּגִלַּת אֶסְתֵּר וַהֲרֵי הִיא כַּחֲמִשָּׁה חֻמְשֵׁי תּוֹרָה וְכַהֲלָכוֹת שֶׁל תּוֹרָה שֶׁבְּעַל פֶּה שֶׁאֵינָן בְּטֵלִין לְעוֹלָם. וְאַף עַל פִּי שֶׁכָּל זִכְרוֹן הַצָּרוֹת יְבָטֵל שֶׁנֶּאֱמַר (ישעיה סה טז) "כִּי נִשְׁכְּחוּ הַצָּרוֹת הָרִאשֹׁונוֹת וְכִי נִסְתְּרוּ מֵעֵינָי". יְמֵי הַפּוּרִים לֹא יְבָטְלוּ שֶׁנֶּאֱמַר (אסתר ט כח) "וִימֵי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזִכְרָם לֹא יָסוּף מִזַּרְעָם":

All Prophetic Books and the Sacred Writings will cease [to be recited in public] during the messianic era except the Book of Esther. It will continue to exist just as the Five Books of the Torah and the laws of the Oral Torah that will never cease. Although ancient troubles will be remembered no longer, as it is written: "The troubles of the past are forgotten and hidden from my eyes" (Isaiah 65:16), the days of Purim will not be abolished, as it is written: "These days of Purim shall ...

Torat Emet 363 (Public Domain) • Maimonides' Mishneh Torah, edited by Philip Birnbaum, New York, 1967 (Public Domain)

48 כביטול זיו השמש בשמש

Or HaTorah, quoted in the note, explains: all the prophets prophesied with "koh" ("thus"), and only Moshe with "zeh" ("this"); of the Time to Come it is said, "Behold, this (zeh) is our G-d," so the revelation of "koh," which is the Prophets and the Writings, will be nullified before it like a ray in the sun.

KEHOT'S NOTE

באוה"ת פ' קרח ע' תרסא וז"ל: היינו כי כל הנביאים נתנבאו בכה רק משה נתנבא בזה, ולע"ל נאמר ואמר ביום ההוא הנה אלקינו זה שלע"ל יהי' הגילוי בבחי' זה, וכמ"ש ע"פ יהי כבוד ה' לעולם, ולכן הגילוי שבבחי' כה שזהו ענין הנביאים והכתובים יהי' בטל כביטול זיו השמש בשמש לגבי בחי' זה, וכן בעבודה מבחי' זה נמשך הביטול דיחו"ת שלמטה הוא היש ודבר ולמעלה הוא אין, משא"כ בגילוי זה נמשך הביטול דיחו"ע איך שלמעלה היש וכולא קמי' כלא חשיב. עכ"ל שם.

49 בירושלמי דמגלה

The note refers to a talk of the Rebbe there in connection with this teaching of the Jerusalem Talmud.

KEHOT'S NOTE

פ"א ה"ה. רמב"ם סוף הל' מגילה. ראה בלקו"ש ח"ז לפ' צו סעיף ט.

PARAGRAPH 22

50 אסתר מן התורה מנין

The Talmud asks where Esther is alluded to in the Torah and answers with the verse "And I will surely hide (haster astir) My face." The maamar builds its explanation of the Megillah's permanence on this allusion.

Chullin 139b:12–13 חולין קל"ט ב:י"ב-י"ג

אסתר מן התורה מנין (דברים לא, יח) ואנכי הסתר אסתיר מרדכי מן התורה מנין דכתיב (שמות ל, כג) מר דרור ומתרגמינן מירא דכיא: ואיזהו שאינו מזומן וכו': ר' חייא ור' שמעון חד תני הדרסיאות וחד תני הדרסיאות מאן דתני הרדסיאות על שם הורדוס ומאן דתני הדרסיאות על שם מקומן

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KEHOT'S NOTE

חולין קלט, ב.

51 ואנכי הסתר אסתיר

G-d tells Moshe that when Israel turns to other gods, "I will surely hide My face on that day." The maamar reads "on that day" as the hidden level, and "I will surely hide" as Esther.

Deuteronomy 31:18 דברים ל"א:י"ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים:

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח. וראה לקמן קיט, ב ובמ"מ לשם. באוה"ת פ' כי תשא ע' ב'לד. באוה"ת פ' וארא ע' קכט ובאוה"ת פ' וילך מצויין לכאן, שכאן מבואר "שבחי' פני זהו מל' דאצילות שמסתתרת בראש הבריאה הנק' ביום ההוא כו' עלמין סתימין" ע"ש.

52 עלמין סתימין דלא אתגליין

In Or HaTorah's version of this passage there is an addition after these words: "in the matter of the mezuzah, 'this people I formed for Myself,' in the book of Isaiah, chapter 43."

KEHOT'S NOTE

באוה"ת קרח ע' תרסא נוסף: "בענין מזוזה עם זו יצרתי לי בספר ישעי' סי' מג".

53 ואמר ביום ההוא

Isaiah's prophecy of the Time to Come: "And it shall be said on that day: Behold, this is our G-d; we hoped for Him, and He will save us"; Israel will point to the One now revealed as the One they always hoped for. The maamar reads it as the hidden "that" becoming the revealed "this" (context: Steinsaltz Tanakh).

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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KEHOT'S NOTE

ישעי' כה, ט. ובאוה"ת פ' ואתחנן ע' שנא, ושם מציין למאו"א אות א' סעיף קמד. וראה שם ע' שנב בהקיצור. באוה"ת מג"א ע' קכח מציין לכאן.

54 המסתתר והנעלם בבחי' עלמין סתימין

The note refers to these two places in Or HaTorah for the

Infinite Light hidden and concealed in the hidden worlds.

KEHOT'S NOTE

ע' באוה"ת דרושים לר"ה ע' א'תלז. ובפ' וילך ע' א'תנו.

55 **בעלמין דאתגליין**

The note refers there for the revealed worlds (almin de'isgalyan).

KEHOT'S NOTE

ראה ספר המאמרים תש"ה ע' 60.

56 **אכן אתה אל מסתתר**

The prophet says to G-d, "Truly, You are a G-d who hides Himself, the G-d of Israel, the Savior": unlike idols that can be seen, He is hidden, yet He saves. The maamar applies it to the root of Esther in the most hidden level, which stays hidden even in the Time to Come (context: Steinsaltz Tanakh).

Isaiah 45:15 ישעיהו מ"ה:ט"ו

אָכֵן אַתָּה אֵל מִסְתַּתֵּר אֱלֹקֵי יִשְׂרָאֵל מוֹשִׁיעַ׃

Verily Thou art a G-d that hidest Thyself, O G-d of Israel, the Saviour.

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KEHOT'S NOTE

ישעי' מה, טו.

57 **שאור זה אינו זיו אלא מאור**

The note refers to Or HaTorah on Va'eschanan for the difference between a ray (ziv) and the luminary (maor) itself.

KEHOT'S NOTE

ע' באוה"ת פ' ואתחנן ע' שנא.

PARAGRAPH 23

58 **מרדכי מן התורה מנין**

The Talmud finds Mordechai in the Torah in "pure myrrh" (mar dror), which the Aramaic translation renders mira dachya. The maamar reads mira dachya as bitterness in a pure place: the halachos.

Chullin 139b:12–13 חולין קל"ט ב:י"ב-י"ג

אסתר מן התורה מנין (דברים לא, יח) ואנכי הסתר אסתיר מרדכי מן התורה מנין דכתיב (שמות ל, כג) מר דרור ומתרגמינן מירא דכיא: ואיזהו שאינו מזומן וכו': ר' חייא ור' שמעון חד תני הדרסיאות וחד תני הרדסיאות מאן דתני הרדסיאות על שם הורדוס ומאן דתני הדרסיאות על שם מקומן

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KEHOT'S NOTE

חולין קלט, ב. קטע מכאן בהמשך מצה זו תר"מ ע' קסז.

59 **מר דרור ומתרגמינן**

G-d tells Moshe to take the finest spices for the anointing oil: "And you, take for yourself choice spices: pure myrrh (mar dror)...," myrrh free of any mixture. The Sages hear Mordechai's name in its Aramaic translation, mira dachya (context: Steinsaltz Tanakh).

Exodus 30:23 שמות ל':כ"ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמַן־בָּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתַיִם וּקְנֵה־בֹשֶׂם חֲמִשִּׁים וּמָאתָיִם׃

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

שמות ל, כג. ובתרגום אונקלוס שם.

60 **מירא דכיא**

Targum Onkelos renders "pure myrrh" (mar dror) in the verse of the anointing oil as mira dachya. The Talmud hears Mordechai's name in it, and the maamar reads mira dachya as bitterness in a pure place.

Onkelos Exodus 30:23 תרגום אונקלוס על שמות ל':כ"ג

וְאַתְּ סַב לָךְ בּוּסְמִין רֵישָׁא מֵירָא דַכְיָא מַתְקַל חֲמֵשׁ מְאָה וְקִנְמָן בֻּשְׂם פַּלְגוּתֵיהּ מַתְקַל מָאתָן וְחַמְשִׁין וּקְנֵה בוּסְמָא מַתְקַל מָאתָן וְחַמְשִׁין׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

61 **הלכות שהן דבר ה'**

On the verse "They shall roam to seek the word of Havayah and shall not find it" (Amos 8:12), the Sages explain "the word of Havayah" as halachah (and also as the time of the End and as prophecy). The maamar relies on this when it calls the halachos "the word of G-d."

Shabbat 138b שבת קל"ח

KEHOT'S NOTE

שבת קלח, ב.

62 **בבחי' מרירות**

Chapter 29 describes the materiality and coarseness of the body and the heart, which the light of the soul and the intellect does not illuminate strongly enough to rule; its cause is the coarseness of the kelipah, which must be crushed and humbled.

KEHOT'S NOTE

ראה תניא פרק כט.

PARAGRAPH 24

63 **ששה חדשים בשמן המור**

Each young woman's year of preparation before she came to King Achashverosh: "six months with oil of myrrh and six months with perfumes." The maamar reads the oil of myrrh as the higher Chochmah clothed in bitterness: the halachos (context: Steinsaltz Tanakh).

Esther 2:12 אסתר ב':י"ב

וּבְהַגִּיעַ תֹּר נַעֲרָה וְנַעֲרָה לָבוֹא אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ מִקֵּץ הֱיוֹת לָהּ כְּדָת הַנָּשִׁים שְׁנֵים עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלְאוּ יְמֵי מְרוּקֵיהֶן שִׁשָּׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשִׁשָּׁה חֳדָשִׁים בַּבְּשָׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים׃

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women, twelve months—for so were the days of their anointing accomplished, to wit, six months with oil of myrrh, and six month with sweet odours, and with other ointments of the women —

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KEHOT'S NOTE

אסתר ב, יב.

64 **שמן הוא בחי' ח"ע**

On 21b (Vayeitzei, on "and he poured oil on its top") the Alter Rebbe explains that oil is Chochmah Ila'ah, as in "the oil of holy anointing," to be revealed below in the Torah and mitzvos clothed in physical things, fit and unfit, just as it is above.

KEHOT'S NOTE

ראה לעיל כא, ב. לט, א. לקו"ת צו ט, ג.

65 **אשרי מי שבא לכאן**

Rav Yosef the son of Rabbi Yehoshua ben Levi, who fell ill and saw the upper world, reports that he heard them saying there: "Fortunate is he who comes here with his learning in his hand." The maamar cites it for the soul's entry into Gan Eden through its learning.

Pesachim 50a:7–8 פסחים נ' א:ז'-ח'

וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: אַשְׁרֵי מִי שֶׁבָּא לְכָאן וְתַלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: הֲרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בִּמְחִיצָתָן. (וּמַאן) נִינְהוּ? אִילֵימָא רַבִּי עֲקִיבָא וַחֲבֵירָיו — מִשּׁוּם הֲרוּגֵי מַלְכוּת וְתוּ לָא?! אֶלָּא: הֲרוּגֵי לוֹד.

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

KEHOT'S NOTE

פסחים נ, א.

PARAGRAPH 25

66 **שו"ה בידו — כמשל האבוקה**

Likkutei Torah cites the explanation of "Yavi'u Levush Malchus" for the analogy of the torch that shines far away: since it shines so far, there must be a very great light where it is.

KEHOT'S NOTE

מובא בלקו"ת אמור לד, ד.

67 **וכן חבית . . עד שנשפך לחוץ באבוד**

The note records that this transcript gives the analogy of the overflowing barrel at length.

KEHOT'S NOTE

בהנחת הר"פ ע' קכו המשל בארוכה.

PARAGRAPH 26

68 **בית שנשפך בו יין כמים**

Rabbi Chanin bar Pappa says that anyone in whose house wine is not poured like water is not included in the blessing. The maamar uses the saying for overflowing abundance as a sign of blessing.

Eruvin 65a:21 עירובין ס"ה א:כ"א

אָמַר רַבִּי חָנִין בַּר פָּפָּא: כָּל שֶׁאֵין יַיִן נִשְׁפָּךְ בְּתוֹךְ בֵּיתוֹ כַּמַּיִם — אֵינוֹ בִּכְלַל בְּרָכָה, שֶׁנֶּאֱמַר: "וּבֵרַךְ אֶת לַחְמְךָ וְאֶת מֵימֶיךָ". מָה לֶּחֶם שֶׁנִּיקָּח בְּכֶסֶף מַעֲשֵׂר — אַף מַיִם שֶׁנִּיקָּח בְּכֶסֶף מַעֲשֵׂר, וּמַאי נִיהוּ — יַיִן, וְקָא קָרֵי לֵיהּ מַיִם.

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KEHOT'S NOTE

עירובין סה, א.

69 **ויקחו אליך שמן זית**

G-d tells Moshe to command the Children of Israel to bring "pure olive oil, crushed, for the luminary (la-maor), to kindle a lamp continually." In the plain sense la-maor means "for lighting"; the maamar stresses the word maor: the luminary itself, not only its light or ray (context: Steinsaltz Tanakh). (Kehot: Exodus 27:8)

Exodus 27:20 שמות כ"ז:כ'

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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KEHOT'S NOTE

שמות כז, ח.

70 **מאור שבה**

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

KEHOT'S NOTE

ראה ירושלמי חגיגה פ"א ה"ז.

71 **מאור שבה**

Expounding "They abandoned Me and did not keep My Torah" (Jeremiah 16:11), the Midrash reads G-d as saying, "If only they had abandoned Me but kept My Torah," for by occupying themselves with it, "the luminary (maor) in it would bring them back to the good." The Jerusalem Talmud (Chagigah 1:7), to which Kehot's note points, has the same teaching with "the leaven (se'or) in it." (Kehot: Jerusalem Talmud Chagigah 1:7)

Eikhah Rabbah, Petichta 2 איכה רבה, פתיחתא ב'

... רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי חִיָּא בַּר אַבָּא אָמְרֵי, כְּתִיב (ירמיה טז, יא): וְאוֹתִי עָזְבוּ וְאֶת תּוֹרָתִי לֹא שָׁמָרוּ, הַלְוַאי אוֹתִי עָזְבוּ וְתוֹרָתִי שָׁמְרוּ, מִתּוֹךְ שֶׁהָיוּ מִתְעַסְקִין בָּהּ הַמָּאוֹר שֶׁבָּהּ הָיָה מַחֲזִירָן לְמוּטָב. רַב הוּנָא אָמַר לְמֹד תּוֹרָה אַף עַל פִּי שֶׁלֹּא לִשְׁמָהּ שֶׁמִּתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי בְּכָל יוֹם וָיוֹם בַּת קוֹל יוֹצֵאת מֵהַר חוֹרֵב וְאוֹמֶרֶת אוֹי לָהֶם לַבְּרִיּוֹת מֵעֶלְבּוֹנָהּ שֶׁל תּוֹרָה. שְׁמוּאֵל תָּנֵי לָהּ בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר אַמֵּי, אֵימָתַי הַמַּלְכוּת ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yoḥai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide

the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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72 שהנס של פורים היה מלובש בדרך הטבע

A later maamar of Megillas Esther weighs both sides: miracles revealed without any garment of nature have the advantage of being G-dliness seen by the eye, which is why the prophet laments, "We have not seen our signs"; yet in the essence of the light, the miracles clothed in nature come from a much higher place.

KEHOT'S NOTE

ראה גם לקמן ק, א. לקו"ש ח"ז ע' 42 הערה 27.

73 וימי הפורים האלה

"And these days of Purim shall not pass from among the Jews, nor their remembrance cease from their descendants." The maamar reads the permanence of Purim as following from the height of its hidden source.

Esther 9:28 אסתר ט':כ"ח

וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דּוֹר וָדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וָעִיר וִימֵי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזִכְרָם לֹא־יָסוּף מִזַּרְעָם׃

and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

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KEHOT'S NOTE

אסתר ט, כח.

PARAGRAPH 27

74 נעשה ונשמע

"All that Havayah has spoken we will do and we will hear." The maamar reads the order, doing before hearing, as a surrender of will that draws down the royal crown.

Exodus 24:7 שמות כ"ד:ז'

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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PARAGRAPH 28

75 כי תרכב על סוסיך מרכבותיך

"...when You ride upon Your horses, Your chariots are salvation." The maamar takes the verse as said of the Giving of the Torah and links G-d's riding to the king's horse.

Habakkuk 3:8 חבקוק ג':ח'

הֲבַנְהָרִים חָרָה ה' אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

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?

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76 ג' שעות ראשונות של יום

Rav Yehudah says in Rav's name that the day has twelve hours: in the first three G-d sits and studies Torah, in the second He judges the world, in the third He sustains it; and at night, one answer is, He "rides upon His swift cherub and roams through eighteen thousand worlds," reading "thousands of shinan" as "thousands that are not." The maamar builds its explanation of the king's horse on this passage.

Avodah Zarah 3b:7 עבודה זרה ג' ב':ז'

אינִי? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתִּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם, שָׁלֹשׁ הָרִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנִיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנִּתְחַיֵּיב עוֹלָם כְּלָיָיה — עוֹמֵד מִכִּסֵּא הַדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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KEHOT'S NOTE

ע"ז ג, ב.

PARAGRAPH 29

77 חיי ברכאן דצלותא

Rabbi Tanchum says in the name of Rabbi Yehoshua ben Levi that the eighteen blessings correspond to the eighteen vertebrae of the spine, and that one who prays must bow until all the vertebrae of the spine are bent. The maamar asks what this correspondence means.

Berakhot 28b:9–10 ברכות כ"ח ב':ט'-י'

אָמַר לָהֶם: אֵילּוּ לִפְנֵי מֶלֶךְ בָּשָׂר וָדָם הָיוּ מוֹלִיכִין אוֹתִי, שֶׁהַיּוֹם כָּאן וּמָחָר בַּקֶּבֶר, שֶׁאִם כּוֹעֵס עָלַי אֵין כַּעֲסוֹ כַּעַס עוֹלָם, וְאִם אוֹסְרֵנִי — אֵין אֵיסוּרוֹ אֵיסוּר עוֹלָם, וְאִם מְמִיתֵנִי — אֵין מִיתָתוֹ מִיתַת עוֹלָם, וַאֲנִי יָכוֹל לְפַיְּיסוֹ בִּדְבָרִים וּלְשַׁחֲדוֹ בְּמָמוֹן, אַף עַל פִּי כֵן הָיִיתִי בּוֹכֶה, וְעַכְשָׁיו שֶׁמּוֹלִיכִים אוֹתִי לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁהוּא חַי וְקַיָּים לְעוֹלָם וּלְעוֹלְמֵי עוֹלָמִים, שֶׁאִם כּוֹעֵס עָלַי — כַּעֲסוֹ כַּעַס עוֹלָם, וְאִם אוֹסְרֵנִי — אֵיסוּרוֹ אֵיסוּר עוֹלָם, וְאִם מְמִיתֵנִי ...

He replied to them, "If I was being led into the presence of a human king who to-day is here and tomorrow in the grave, who if he were wrathful against me his anger would not be eternal, who if he imprisoned me the imprisonment would not be everlasting, who if he condemned me to death the death would not be for ever, and whom I can appease with words and bribe with money — even then I would weep ; but now, when I am being led into the ...

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Zohar I, 266b זח"א רסו, ב

Zohar III, 229a זח"ג רכט, א

KEHOT'S NOTE

ברכות כח, ב. זח"א רסו, ב. זח"ג רכט, א. רנה, א. פרדס שער הנשמה פ"ח. וראה אוה"ת בראשית כרך ג תפד, א. ראה לקמן קכג, ב. לקו"ת בשלח א, ג. בלק עא, ב.

PARAGRAPH 30

78 **ותתן טרף לביתה**

Of the woman of valor: "She rises while it is still night and gives food to her household, and a portion to her maidens"; she provides for her home before dawn. The maamar uses it to mark the night as the time when the angels receive their nourishment (context: Steinsaltz Tanakh).

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

ע"פ משלי לא, טו. בלקו"ת ויקרא בהוספות נג, ב מציין לד"ה זה: שבחי' ההמשכה מסוכ"ע המקיף לד' עולמות בשוה שהוא ענין העיגול הגדול שלמעלה מהחלל והקו הוא בחי' אותיות הנק' סוסים.

79 **רכב אלקים**

The psalm describes the revelation at Sinai: "The chariot of G-d is myriads, thousands of shinan; the L-rd is among them, Sinai, in holiness": G-d's heavenly camp of countless angels, with Sinai at its center. Shinan is read in the plain sense as a name for angels or a camp; the Talmud reads it as she'einan, "that are not," and derives from it the eighteen thousand worlds through which G-d "rides" (context: Steinsaltz Tanakh).

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲד־נָי בָּם סִינַי בַּקֹּדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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KEHOT'S NOTE

תהלים סח, יח.

80 **אלפי . . שנאן . . שאינן**

There the reason for "thousands that are not" is given: their root is in Z'eir Anpin, which has only nine Sefiros of its own (Malchus being "the tenth of them all"), nine from above downward and nine from below upward, the eighteen blessings of prayer, which are in Atzilus; in Malchus, by contrast, they are "myriads," ten complete Sefiros.

KEHOT'S NOTE

לעיל עב, א. ושי"נ.

81 **אלפי שאינן**

"Do not read shinan but she'einan, 'that are not'": of the two myriads, two thousand are missing, leaving eighteen thousand worlds.

Avodah Zarah 3b:13 עבודה זרה ג' ב:י"ג

וּבְלֵילְיָא מַאי עֲבִיד? אִיבָּעֵית אֵימָא: מֵעַיִן יְמָמָא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בְּשִׁמּוֹנָה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שֶׁאֵינָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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82 **בבחי' כרוב קל**

A discourse on the same verse, "Let them bring royal apparel," to which the note refers for the "swift cherub."

KEHOT'S NOTE

ע' לקו"ת להאריז"ל ישעי' ר"ס יט, שער הפסוקים שם. ע"ח שער ט"ל דרוש יג. שערי אורה בד"ה יביאו לבוש. אמרי בינה שער הק"ש ספ"א ופע"ג. אוה"ת שמות ע' נד.

PARAGRAPH 31

83 **אדני בם סיני בקדש**

The second half of the verse about G-d's chariot: "the L-rd is among them, Sinai, in holiness." The maamar reads it as the same kind of drawing down, now into the Torah given at Sinai.

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲד־נָי בָּם סִינַי בַּקֹּדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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KEHOT'S NOTE

תהלים סח, יח.

PARAGRAPH 32

84 **ועשו לי מקדש**

G-d tells Moshe: "And they shall make Me a Sanctuary, and I will dwell within them." The maamar reads it as the revelation of the Shechinah in the physical materials of the Mishkan.

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

85 **כי תרכב על סוסיך**

"When You ride upon Your horses." The maamar identifies the "horses" with combinations of letters that carry a great revelation down into the physical.

Habakkuk 3:8 חבקוק ג':ח'

הֲבִנְהָרִים חָרָה ה' אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

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?

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PARAGRAPH 33

86 **וסוס אשר רכב עליו המלך**

"...and the horse that the king has ridden upon." The maamar identifies the horse with the combinations of letters that draw the revelation of the Infinite One below.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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PARAGRAPH 34

87 **קבל היהודים את אשר החלו לעשות**

"And the Jews accepted that which they had begun to do." The maamar reads it as the completion, in Mordechai's time, of the acceptance of the Torah begun at Sinai.

Esther 9:23 אסתר ט׳:כ״ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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88 **את אשר החלו לעשות במ״ת**

Rava teaches that the generation accepted the Torah anew in the days of Achashverosh, as it says "The Jews upheld and accepted" (Esther 9:27): they upheld what they had already accepted. The maamar sees in this the completion, through self-sacrifice, of the acceptance begun at Sinai.

Shabbat 88a שבת פ״ח א

Shevuot 39a שבועות ל״ט א

KEHOT'S NOTE

שבת פח, א. שבועות לט, א. וראה לעיל צ, א בהערה: במ״ת . . החלו לעשות.

89 **נעשה ונשמע**

Israel's answer at Sinai, "we will do and we will hear," which the maamar calls a nullification of will, the beginning of the acceptance.

Exodus 24:7 שמות כ״ד:ז׳

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה׳ נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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90 **כל הכופר בעכו״ם**

Rabbi Yochanan explains that Mordechai, though from Binyamin, is called Yehudi "because he repudiated idolatry, for whoever repudiates idolatry is called a Yehudi." The maamar applies this to the whole generation.

Megillah 13a:2–3 מגילה י״ג א:ב׳-ג׳

רַבִּי יוֹחָנָן אָמַר: לְעוֹלָם מִבִּנְיָמִן קָאָתֵי, וְאַמַּאי קָרֵי לֵיהּ "יְהוּדִי"? עַל שׁוּם שֶׁכָּפַר בָּעֲבוֹדָה זָרָה. שֶׁכָּל הַכּוֹפֵר בַּעֲבוֹדָה זָרָה נִקְרָא "יְהוּדִי", כְּדִכְתִיב: "אִיתַי גּוּבְרִין יְהוּדָאִין וְגוֹ'". רַבִּי שִׁמְעוֹן בֶּן פַּזִּי, כִּי הֲוָה פָּתַח בְּדִבְרֵי הַיָּמִים, אָמַר הָכִי: כָּל דְּבָרֶיךָ אֱמֶת הֵם, וְאָנוּ יוֹדְעִין לְדוֹרְשָׁן. "וְאִשְׁתּוֹ הַיְּהוּדִיָּה יָלְדָה אֶת יֶרֶד אֲבִי גְדוֹר וְאֶת חֶבֶר אֲבִי שׂוֹכוֹ וְאֶת יְקוּתִיאֵל אֲבִי זָנוֹחַ וְאֵלֶּה בְּנֵי בִּתְיָה בַּת פַּרְעֹה אֲשֶׁר לָקַח מָרֶד".

Yohanan said: He did indeed come from Benjamin. Why then was he called "a Jew"? Because he denied idolatry. For anyone who denies idolatry is called 'a Jew', as it is written, "There are certain Jews etc." (Daniel 3:13). R. Shimon b. Pazzi when he would begin an exposition of the Book of Chronicles would say the following: "All Your words are one", and we know how to find their inner meaning. [It is written], "And his wife the Jewess bore Yered the father of Gedor, and Hever the father ...

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KEHOT'S NOTE

מגילה יג, א.

91 **איש יהודי**

"There was a Jewish man (ish Yehudi) in Shushan the capital, whose name was Mordechai... a man of Binyamin (ish yemini)." In the plain sense he came from the land of Yehudah though his tribe was Binyamin; the Talmud explains why he is called Yehudi (context: Steinsaltz Tanakh).

Esther 2:5 אסתר ב׳:ה׳

אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה וּשְׁמוֹ מָרְדֳּכַי בֶּן־יָאִיר בֶּן־שִׁמְעִי בֶּן־קִישׁ אִישׁ יְמִינִי׃

There was a certain Jew in Shushan the castle, whose name was Mordecai the son of Jair the son of Shimei the son of Kish, a Benjamite,

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PARAGRAPH 35

92 **ויקח המן את הלבוש ואת הסוס**

Commanded by the king, Haman had no choice: "And Haman took the apparel and the horse, and dressed Mordechai, and led him on horseback through the city square." The crown Haman had proposed (6:8) is not mentioned, and the maamar ends (paragraph 40) by explaining why Haman had no part in it (context: Steinsaltz Tanakh).

Esther 6:11 אסתר ו׳:י״א

וַיִּקַּח הָמָן אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס וַיַּלְבֵּשׁ אֶת־מָרְדֳּכָי וַיַּרְכִּיבֵהוּ בִּרְחוֹב הָעִיר וַיִּקְרָא לְפָנָיו כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ׃

Then took Haman the apparel and the horse, and arrayed Mordechai, and caused him to ride through the street of the

city, and proclaimed before him: 'Thus shall it be done unto the man whom the king delighteth to honour.'

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93 **המן מן התורה מנין**

The Talmud asks where Haman is alluded to in the Torah and answers with "hamin ha-etz," "Is it from the tree...?" The maamar reads the allusion as a question about Haman's relation to the Tree.

Chullin 139b:11–13 חולין קל"ט ב:י"א-י"ג

המן מן התורה מנין (בראשית ג, יא) המן העץ אסתר מן התורה מנין (דברים לא, יח) ואנכי הסתר אסתיר מרדכי מן התורה מנין דכתיב (שמות ל, כג) מר דרור ומתרגמינן מירא דכיא: ואיזהו שאינו מזומן וכו': ר' חייא ור' שמעון חד תני הדרסיאות וחד תני הרדסיאות מאן דתני הרדסיאות על שם הורדוס ומאן דתני הדרסיאות על שם מקומן

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין קלט, ב.

94 **המן העץ**

G-d's question to Adam after the sin, a question meant to see how he would answer: "Is it from the tree of which I commanded you not to eat that you have eaten?" The Hebrew hamin ha-etz sounds like "Haman" (context: Steinsaltz Tanakh).

Genesis 3:11 בראשית ג':י"א

וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכָלְתָּ:

And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?'

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KEHOT'S NOTE

בראשית ג, יא.

95 **ראשית גוים עמלק**

Bilam, seeing Amalek, says: "Amalek is the first of the nations, but his end shall come to destruction"; in the plain sense Amalek was the first nation to make war on Israel. The maamar takes "first" to mean that Amalek stands above the other nations' root (context: Steinsaltz Tanakh).

Numbers 24:20 במדבר כ"ד:כ'

וַיַּרְא אֶת־עֲמָלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ עֲדֵי אֹבֵד:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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KEHOT'S NOTE

במדבר כד, כ.

PARAGRAPH 36

96 **מבני בניו של המן**

A baraisa lists descendants of Israel's enemies who came to Torah: "Of the descendants of Haman, some taught Torah in Bnei Brak," and of Sancheriv's, some taught Torah in public. The maamar takes it as proof that what came from Haman could be refined and brought into holiness.

Gittin 57b:7–8 גיטין נ"ז ב:ז'-ח'

מִבְּנֵי בָנָיו שֶׁל הָמָן לִמְּדוּ תּוֹרָה בִּבְנֵי בְרַק; מִבְּנֵי בָנָיו שֶׁל סִיסְרָא לִמְּדוּ תִּינוֹקוֹת בִּירוּשָׁלַיִם; מִבְּנֵי בָנָיו שֶׁל סַנְחֵרִיב לִמְּדוּ תּוֹרָה בָּרַבִּים - מַאן אינון? שְׁמַעְיָה וַאֲבְטַלְיוֹן. הֵיינוּ דִּכְתִיב: "נָתַתִּי אֶת דָּמָהּ עַל צְחִיחַ סָלַע לְבִלְתִּי הִכָּסוֹת".

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KEHOT'S NOTE

גיטין נז, ב. ושי"נ. וראה לקו"ת להאריז"ל (ובס' הליקוטים) ס' שופטים דר"ש בר שילת הי' מבני בניו.

97 **ויגבה לבו**

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

KEHOT'S NOTE

דה"י-ב יז, ו.

98 **ויגבה לבו בדרכי ה'**

Said of King Yehoshafat: "And his heart was lifted up in the ways of Havayah, and he also removed the high places and the asherim from Yehudah." In the plain sense his heart grew bold, and he went with courage in G-d's ways; the maamar takes it as the holy form of self-elevation (context: Steinsaltz Tanakh).

II Chronicles 17:6 דברי הימים ב י"ז:ו'

וַיִּגְבַּהּ לִבּוֹ בְּדַרְכֵי ה' וְעוֹד הֵסִיר אֶת־הַבָּמוֹת וְאֶת־הָאֲשֵׁרִים מִיהוּדָה:

And his heart was lifted up in the ways of the L-RD; and furthermore he took away the high places and the Asherim out of Judah.

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99 **עיניו למטה ולבו למעלה**

Rabbi Yishmael son of Rabbi Yosi, in his father's name: one who prays should direct his eyes downward and his heart upward, so as to fulfill both verses. The maamar applies the two directions to humility and to the heart's ascent.

Yevamot 105b:5 יבמות ק"ה ב:ה'

וְחַד אָמַר: עֵינָיו לְמַעְלָה, שֶׁנֶּאֱמַר: "נִשָּׂא לְבָבֵנוּ אֶל כַּפָּיִם". אַדְּהָכִי אֵתָא רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסֵי לְגַבַּיְיהוּ. אֲמַר לְהוּ: בְּמַאי עָסְקִיתוּ? אֲמַרוּ לֵיהּ: בְּתְפִלָּה. אֲמַר לְהוּ: כָּךְ אָמַר אַבָּא: הַמִּתְפַּלֵּל צָרִיךְ שֶׁיִּתֵּן עֵינָיו לְמַטָּה וְלִבּוֹ לְמַעְלָה, כְּדֵי שֶׁיִּתְקַיְּימוּ שְׁנֵי מִקְרָאוֹת הַלָּלוּ.

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KEHOT'S NOTE

יבמות קה, ב. שו"ע או"ח סי' צה.

100 עיניו למטה ולבו למעלה

The Shulchan Aruch rules that one who prays should bow his head a little so that his eyes are downward toward the earth, and direct his heart upward toward heaven. Kehot cites it beside the Talmud.

Shulchan Arukh, Orach Chayim 95:2 שולחן ערוך, אורח חיים צ"ה:ב'

צריך שיכוף ראשו מעט שיהיו עיניו למטה לארץ ויחשוב כאלו עומד בבית המקדש ובלבו יכוין למעלה לשמים:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

101 ענו מכל האדם

"And the man Moshe was very humble, more than any man on the face of the earth." The maamar identifies this humility with the "eyes downward," Chochmah and self-nullification.

Numbers 12:3 במדבר י"ב:ג'

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה:

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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PARAGRAPH 37

102 והאדם צ"ל כלול משניהם

There the Torah was given on Mount Sinai, a low mountain, because it is given to one who makes himself like a desert, without arrogance; yet Sinai is still a mountain, for a person, however humble, needs strength and some elevation, as in "his heart was lifted up in the ways of Havayah." It cites this maamar and repeats its words: without any elevation, his heart would not dare approach the service of G-d.

KEHOT'S NOTE

ראה לקו"ת במדבר טו, ג.

103 לא יערב לבו לגשת

The phrase echoes G-d's words about Israel's future ruler: "I will bring him near and he shall approach Me, for who is he who would pledge his heart (arav es libo) to approach Me?": no one would dare approach unless G-d brings him near. The maamar uses the idiom for the courage a person needs to approach G-d's service (context: Steinsaltz Tanakh).

Jeremiah 30:21 ירמיהו ל':כ"א

וְהָיָה אַדִּירוֹ מִמֶּנּוּ וּמֹשְׁלוֹ מִקִּרְבּוֹ יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלָי כִּי מִי הוּא־זֶה עָרַב אֶת־לִבּוֹ לָגֶשֶׁת אֵלַי נְאֻם־ה':

And their prince shall be of themselves, And their ruler shall proceed from the midst of them; And I will cause him to draw near, and he shall approach unto Me; For who is he that hath pledged his heart To approach unto Me? saith the L-RD.

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PARAGRAPH 38

104 ודברי אשר שמתי בפיך

G-d's covenant with those of Yaakov who turn from sin: "My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth," nor from the mouths of their children, forever. The maamar cites it for the G-dly wisdom drawn into a person through Torah study (context: Steinsaltz Tanakh).

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

105 שהת"ח צריך להיות בו שמינית שבשמיני

Rav Chiya bar Ashi says in the name of Rav that a Torah scholar should have "one eighth of an eighth" of pride, while Rav Nachman bar Yitzchak allows him none at all. The maamar explains the measure as one part in sixty-four, through Chochmah and the heart.

Sotah 5a:16 סוטה ה' א:ט"ז

אָמַר רַב חִיָּיא בַּר אָשֵׁי אָמַר רַב: תַּלְמִיד חָכָם צָרִיךְ שֶׁיְּהֵא בּוֹ אֶחָד מִשְּׁמוֹנָה בְּשְׁמִינִית. אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: וּמְעַטָּרָא לֵיקוּ כִּי סָאסָא לְשׁוּבַלְתָּא. אָמַר רָבָא: בְּשַׁמְתָּא דְּאִית בֵּיקוּ, וּבְשַׁמְתָּא דְּלֵית בֵּיקוּ.

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KEHOT'S NOTE

סוטה ה, א. ראה גם לקמן קיט, ג. ולכאורה צ"ע מרמב"ם הל' דעות פ"ב ה"ג שפסק דאפילו מקצתה לא. וכ"פ ברי יונה לאבות פ"ד מ"ד. ועיי"כ שו"ע רבינו הזקן חאו"ח סקנ"ה סו"ס א' וסקנ"ו ס"ג. — הערת כ"ק אדמו"ר זי"ע בסוף מאמרי אדמו"ר הזקן הנחות הר"פ ע' קצב. ובלקו"ש ח"ז ע' 297. באג"ק א ע' רעח, ועי' שב. ובלקו"ש חכ"ב ע' 162. וראה גם לקוטי לוי"י אגרות ע' שא. וראה לקמן קיט, ב. הנחות הר"פ ע' יב.

106 ל"ב נתיבות החכמה

Sefer Yetzirah opens: with thirty-two wondrous paths of wisdom G-d created His world. The maamar sets these thirty-two paths beside lev, "heart," whose letters also equal thirty-two.

Sefer Yetzirah 1:1 ספר יצירה א':א'

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of

wisdom by three Sepharim, namely: 1) S'for 2 ;סְפָר) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

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

107 **וזהו ענין שהתי"ח . . עולה ס"ד**

The note records that a passage from here on is quoted in Yahel Or, the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

קטע מכאן מובא ביהל אור ע' שלה.

PARAGRAPH 39

108 **כי העיקר היא החכמה המשכת בחי' הבטול**

The note refers to Yahel Or, which in turn points to Chovos HaLevavos, Shaar HaKeniah (the Gate of Submission), chapter 10.

KEHOT'S NOTE

ראה ביהל אור ע' שלח שמציין לחובת הלבבות שער הכניעה פ"י ע"ש.

109 **חלק א' מס"ד**

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

KEHOT'S NOTE

ראה פרש"י סוטה ה, א ד"ה אחד משמונה שבשמינית ובחדא"ג מהרש"א שם.

PARAGRAPH 40

110 **ה' מלך גאות לבש**

"Havayah reigns; He has clothed Himself in majesty." The maamar identifies the royal garment with this majesty, which has a counterpart in the exaltation of "Haman after refinement."

Psalms 93:1 תהילים צ"ג:א

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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

111 **בחי' כתר מלכות**

The note refers there for the level of the royal crown (keser malchus).

KEHOT'S NOTE

ראה שערי אורה סד, א. ד"ה וירד ה' תרס"ב. ד"ה בראשית תש"ה (פ"ל).

112 **בעטרה שעטרה לו אמו**

"...upon the crown with which his mother crowned him on the day of his wedding." The maamar identifies this crown with the nullification of will, which has no counterpart outside holiness.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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113 **שאין בזלעו"ז בבחי' המן בחי' זו**

The note records that this point, that the opposing side has nothing of the crown even at Haman's level, is quoted in this series of discourses.

KEHOT'S NOTE

מובא בהמשך תרס"ו ע' ע.

114 **בטול רצון ממש**

In the Tzemach Tzedek's notes on Shir HaShirim the word "mamash" ("actual") is not there: the phrase reads simply "nullification of will."

KEHOT'S NOTE

ברשימות כ"ק אדמו"ר הצ"צ על שה"ש ע' עו אין תי' "ממש".

ביאור על הנ"ל

An Explanation of the Above

The Torah comes from the hidden inner dimension of the divine Keser, while the mitzvos come from its outer dimension, where the Infinite Light itself shines as the surrounding "royal garment" that brings physical existence into being; so each has its own superiority. Of the three honors in Haman's words, the garment and the horse can pass even through Haman, but the crown is drawn down only by Israel's self-nullification of "we will do and we will hear."

THE MAAMAR IN BRIEF

This maamar explains the previous one, on Haman's words, "Let them bring the royal garment … and the horse … and the royal crown." The Torah is rooted in Mocha Stima'ah, the hidden inner dimension of Keser; the mitzvos in Keser within Keser, its outer dimension. As a torch is known by its distant light, and a deep wisdom only through many parables, the Infinite Light is revealed only outwardly. Its last level, the Malchus of the Infinite One, surrounds all worlds equally as a royal garment; only it can create something from nothing, and so the mitzvos are clothed in physical things. A gloss reconciles this by distinguishing Atik from Arich Anpin. The horse is the "riding" that carries G-dly light downward: the cherub of the Name Mah brings it to the angels' eighteen thousand worlds, while the horses of the Name Sag brought it into physical action at Sinai. The garment and the horse can come even through Haman's coarseness once refined, but the crown comes only through "we will do and we will hear." Esther, rooted in hidden Atik, and the halachos of Mordechai will never be nullified, though the Prophets will.

OUTLINE

1 **Torah from inner Keser, mitzvos from outer Keser** ¶1–5

The Torah is rooted in Mocha Stima'ah, the hidden Chochmah of Keser; the mitzvos in the outer dimension of Keser within Keser, because what is infinite is revealed only outwardly, as a torch by its distant light and deep wisdom by many parables.

2 The royal garment ¶6–8

The Malchus of the Infinite One surrounds all worlds equally and alone creates something from nothing, so the mitzvos are clothed in physical things; Torah and mitzvos each have a superiority, and a gloss explains the two inner levels of Keser, Atik and Arich Anpin.

3 The horse ¶9–13

G-d's riding on the cherub brings the flow to eighteen thousand worlds, parallel to the eighteen blessings and the eighteen vertebrae; the cherub is the small face of the Name Mah, while the horses of the Name Sag bring G-dliness into physical action at Sinai.

4 Haman, the crown and self-sacrifice ¶14–15

The garment and the horse can come through Haman's coarseness once refined, a raised heart that makes teshuvah possible; the crown comes only through "we will do and we will hear" and self-sacrifice, as on Purim through Mordechai and Esther.

5 Mordechai and Esther ¶16–18

Mira dachya is the Torah in this bitter world; the Prophets will be nullified in the future revelation, but not Esther, rooted in hidden Atik, nor the halachos, whose reasons are the souls' highest delight in Gan Eden.

6 What Haman could not give ¶19–20

The encompassing light reaches even Haman, so he could give Mordechai the garment and the horse; the crown, drawn inward from the kav, comes only through Israel's self-nullification.

KEY CONCEPTS

Keser within Keser כתר שבכתר

The crown of Keser itself: in the gloss's terms, the Skull (Gulgalta) of Arich Anpin, the outer dimension of Keser, in which the Chesed of Atik is clothed. It is the root of the mitzvos, and there the Infinite Light itself shines.

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The Chochmah within Keser, the inner dimension of Arich Anpin; the source of the Torah, where wisdom is still wholly concealed.

The royal garment (levush malchus) לבוש מלכות

The Malchus of the Infinite One, the last level of the Infinite Light, which surrounds all worlds equally from beyond the tzimtzum and brings physical existence into being.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

The Infinite Light as it surrounds all worlds equally rather than entering each by measure; it is revealed in the outer dimension of Keser and in the mitzvos.

Atik עתיק

The innermost core of Keser and the lowest level of the Infinite One, not counted among the ten Sefiros. Esther is rooted there, "the Hidden of all hidden ones."

The Names Mah and Sag שם מ"ה ושם ס"ג

Mah (45) is the value of adam, man: the cherub's measured flow to the angels. Sag (63) is the horse, sus (126, twice 63): a higher source that carries light into physical action.

Mira dachya (pure myrrh) מירא דכיא

Mordechai's name below: the Torah's wisdom clothed in this bitter, physical world as halachos, which will never be nullified.

Self-nullification (bittul) ביטול

Setting oneself aside before G-d, expressed in "we will do and we will hear"; only through it do Israel draw down the crown.

SECTION 1 · ¶1–5

Torah from inner Keser, mitzvos from outer Keser

1 ביאור על הנ"ל[1]

An explanation of the above-mentioned [maamar].

> This maamar explains the one before it in Torah Ohr, which opened with Haman's words, "Let them bring the royal garment that the king has worn, and the horse that the king has ridden." It now explains more deeply the ideas raised there: Torah and mitzvos, the garment, the horse and the crown, and Mordechai and Esther.

2 הנה התורה היא פירוש וביאור המצות. והיא בחי' ח"ע [חכמה עילאה] שלמעלה מחכמה המושגת ומקורה בחי' מו"ס [מוחא סתימאה] חכמה שבכתר

Now, the Torah is the interpretation and explanation of the mitzvos. It is the level of the higher Chochmah (Chochmah Ila'ah), which is above the wisdom that can be grasped, and its source is the level of Mocha Stima'ah (the hidden brain), the Chochmah within Keser (the Crown).

> The Torah explains the mitzvos: it tells what they are and how they are done. It is the level of the higher Chochmah, a wisdom above anything the mind can grasp, and its source is higher still: Mocha Stima'ah, "the hidden brain," the Chochmah within Keser (the level above intellect).

ושם עדיין לא בא לידי גילוי חכים כמו ח"ע [חכמה עילאה] שאף שהיא לא בחכמה ידיעא[2] מ"מ יש בה גילוי ל"ב שבילין דאתפתחין כו'. משא"כ מו"ס [מוחא סתימאה] סתים[3] כו'. אבל המצות הן בחי' כתר שבכתר.

And there it has not yet come to the revelation of "wise," as [in] the higher Chochmah, which, although it is "not with a known wisdom," nevertheless has in it a revelation of "the thirty-two paths that open out," etc.; whereas Mocha Stima'ah is "concealed," etc. But the mitzvos are the level of Keser within Keser.

> In Mocha Stima'ah wisdom is not yet revealed even as "wise." The higher Chochmah is already "wise," though "not with a known wisdom," in the words of Eliyahu's prayer in the Tikkunei Zohar, and it holds the first openings of wisdom, called the thirty-two paths; Mocha Stima'ah is still wholly "concealed." The mitzvos reach higher than both: they come from Keser within Keser, the crown of the Crown itself.

3 והיינו בבחי' חיצוניות כי פנימית הכתר אינו מן המנין[4] י"ס [י' ספירות] לפי שנכלל באי"ס ואינו בא לידי גלוי כי"א בחיצוניות כמשל האבוקה שמאירה למרחוק

That is, in the aspect of the outer dimension (chitzoniyus). For the inner dimension (pnimiyus) of Keser is not of the count of the ten Sefiros, since it is included in the Infinite One (Ein Sof), and it comes to revelation only in the outer dimension, like the analogy of the torch, which shines far away.

> The mitzvos come from Keser within Keser, but from its outer dimension. The inner dimension of Keser is so bound up with the Infinite One that it is not counted among the ten Sefiros at all, and it can be revealed only through its outer dimension, as a torch is known by the light it casts far away.

ואף ששם האור אינו בגלוי כי"כ [כל כך] כמו אם היה מדליק שם אור הנר מי"מ מאחר שמאיר האור למרחוק ונראה שם ניכר ונראה שבמקומו הוא אור גדול של אבוקה.

And although there the light is not as revealed as if one were to light the light of a candle there, nevertheless, since the light shines far away and is seen there, it is recognizable and evident that in its own place it is the great light of a torch.

> Light that reaches a distant place is dimmer than a candle lit right there, yet the very fact that it reaches so far shows how great its source must be. So too the outer dimension, precisely because it reaches so far, testifies to the greatness of the inner source behind it.

4 ועד"ז ג"כ נראה בחוש הארת חכמה נפלאה ועמוקה אי"א להשיג כי"א ע"י משל פשוט. ולכן ר"מ [רבי מאיר] היה דורש תילתא מתלי[5] כי ר"מ [רבי מאיר] גדול בדורו היה. ונק' ר' [רבי] נהוראי[6] שמנהיר עיני חכמים.

In the same way, too, it is plainly seen that the illumination of a wondrous and deep wisdom cannot be grasped except through a simple analogy. Therefore Rabbi Meir would expound "a third [in] parables," for Rabbi Meir was the greatest in his generation; and he was called Rabbi Nehorai, because he illumines the eyes of the sages.

> The same is true of wisdom: a wondrous, deep wisdom can be grasped only through a simple parable. Rabbi Meir, the greatest sage of his generation, devoted a third of his teaching to parables, and he was called Rabbi Nehorai, from the Aramaic nehora, "light," because he illumined the eyes of the sages (the name Meir, too, means "gives light"). His many parables are like the torch's distant light: they show how deep his wisdom was.

5 ולכן לא היתה חכמתו באה לידי גלוי כ"א ע"י הרבה משלים. וכן משלי שלמה לפי שחכמת שלמה היתה גדולה ונפלאה מאד וכשהיה מדבר בד"ת [בדברי תורה] לגלות חכמה שבה כתיב וידבר שלשת אלפים משל.[7,8] פי' שלשת אלפים פעמים משל למשל עד שהבין דבר אחד מד"ת [מדברי תורה].

Therefore his wisdom came to revelation only through many parables. So too the Mishlei (parables) of Shlomo: because the wisdom of Shlomo was very great and wondrous, when he would speak words of Torah, to reveal the wisdom in it, it is written, "And he spoke three thousand parables." Its meaning: three thousand times a parable for a parable, until he understood one thing of the words of Torah.

> Rabbi Meir's wisdom could be revealed only through many parables, and so too King Shlomo's, whose book is called Mishlei, "Parables": his wisdom was so great that, to reveal the wisdom in the Torah, he spoke "three thousand parables." The Alter Rebbe reads this as three thousand layers of parable, each a parable for the one before it, until a single point of Torah was understood; the Talmud (Eruvin 21b) reads the verse as three thousand parables on every word of the Torah.

והיינו לפי עומק החכמה כן מרבה המשל כי חכמה קטנה המושגת כמות שהיא א"צ [אין צריך / אינו צריך] למשל כלל.

That is, according to the depth of the wisdom, so one multiplies the parable; for a small wisdom, which is grasped as it is, needs no parable at all.

> The deeper the wisdom, the more parables are needed to bring it down; a small idea that can be grasped as it is needs no parable at all.

וכך גלוי אוא"ס [אור אין סוף] שכשמו כן הוא ואין לו סוף הוא דוקא בבחי' חיצוני':

So too the revelation of the Infinite Light (Or Ein Sof), which is as its name [says] and has no end, is specifically in the aspect of the outer dimension.

> So too the Infinite Light, which is as its name says, truly without end, can be revealed only through an outer dimension, just as deep wisdom is revealed only through parables.

SECTION 2 · ¶6–8

The royal garment

6 והנה על הכתר[9] ומו"ס מלביש בחי' לבוש ה' מלך גאות לבש[10] כו' כמו עד"מ טלית שמשימין על הראש ועטרה שבראש שהטלית מקיפתו מראשו ועד רגליו וגם בחי' העטרה בכלל

Now, over Keser and Mocha Stima'ah the level of a garment clothes [them]: "Havayah reigns; He has clothed Himself in majesty," etc. As, by way of analogy, a tallis that is placed over the head and [over] the crown that is on the head, for the tallis surrounds him from his head to his feet, and the level of the crown, too, is included [in it].

> Above Keser and Mocha Stima'ah there is a "garment," the level of which the verse says, "Havayah reigns; He has clothed Himself in majesty." The analogy is a tallis placed over a person's head and over the crown on it: it wraps him from head to foot, and the crown too is included within it.

והוא אוא"ס [אור אין סוף] בחינה אחרונה היא מל' דא"ס עצמו שמאיר לכל העולמות בהשוואה אחת ואינו בבחי' גדר השתלשלות כלל

And this is the Infinite Light [in its] last level, which is the Malchus (sovereignty) of the Infinite One (Ein Sof) Himself, which shines to all the worlds equally and is not within the bounds of the chain of descending worlds (hishtalshelus) at all.

> This garment is the Infinite Light at its last level, the Malchus (sovereignty) of the Infinite One Himself, which shines equally on all worlds and is not subject to the step-by-step order of the descending worlds.

כי הנה ההשתלשלות הוא אחר הצמצום ומקום פנוי שנמשך קו וחוט ומשם נמשך גם בחי' כתר ועטרה להיות כתר ומו"ס [ומוחא סתימאה] כו'. משא"כ אוא"ס [אור אין סוף] בעצמו הוא המקיף את כל החלל כמו שהיה קודם הצמצום.[11]

For the chain of descent is after the tzimtzum (contraction) and the empty space into which a kav and chut (line and thread) were drawn, and from there is also drawn the level of Keser and crown, to become Keser and Mocha Stima'ah, etc.; whereas the Infinite Light itself is what encompasses the entire vacated space (chalal), as it was before the tzimtzum.

> For the chain of descending worlds begins only after the tzimtzum, when the empty space was formed and a thin line of light, the kav, was drawn into it; Keser and Mocha Stima'ah themselves come from that line. The garment, however, is the Infinite Light itself, which surrounds the whole vacated space as it was before the tzimtzum.

7 ומזה נעשה התהוות הכלים שאור מקיף מאיר מבחוץ והאו"פ [והאור פנימי] מבפנים ומצחצח הכלי.[15, 14, 13, 12] כי הנה ההתהוות מאין ליש הוא דוקא מאוא"ס [מאור אין סוף] עצמו שהוא כל יכול

From this comes about the coming into being of the vessels: for the surrounding light (Or Makif) shines from outside and the inner light (Or Pnimi) from within, and polishes the vessel. For the coming into being from nothing to something (yesh) is specifically from the Infinite Light itself, which is omnipotent;

> The surrounding light is what brings vessels into being: the surrounding light (Or Makif) shines on a vessel from outside and the inner light (Or Pnimi) from within, and together they polish and refine it. Etz Chaim (Sha'ar HaAkudim, chapter 2) explains that each of the two lights passes halfway through the vessel's wall, so the vessel is lit and refined from both sides. True creation, from nothing to something, can come only from the Infinite Light itself, which alone is all-powerful.

משא"כ מהשתלשלות דרך עו"ע [עילה ועלול] לא היה יש כלל רק כמו חכמה שהיא בחי' ראשית היש ונק' בשם חכמה[16] לא היתה עולה בשם כלל רק היתה בבחי' בטול ממש וכן התהוות המדות מחכמה כו'

whereas from a chain of descent by way of cause and effect, there would have been no yesh at all. Rather, as with Chochmah, which is the level of the beginning of the yesh and is called by the name Chochmah: it would not have come to bear a name at all, but would have been in a state of real self-nullification (bittul); and so too the coming into being of the emotive attributes (middos) from Chochmah, etc.

> Had the worlds come only through a chain of cause and effect, nothing would ever have become a separate "something": even Chochmah, the beginning of existence, which bears a name of its own, would have had no name at all and would have remained wholly nullified within its source, and so too the emotive attributes that come from Chochmah. In Tanya, Sha'ar HaYichud VehaEmunah (chapters 8-9), the Alter Rebbe explains that Chochmah is the first rank of created existence, the "beginning" from which Binah, Daas and the emotive attributes flow, yet before G-d it is like mere action.

ומכ"ש [ומכל שכן] התהוות היש גשמי גמור לא נתהווה מרוחנית אלא ע"י בחי' אור א"ס עצמו הסובב ומקיף את מקום החלל ופנוי שנמשך הקו"ח [הקו וחוט] לכל העולמות בבחי' ממכ"ע [ממלא כל עלמין]

All the more so the coming into being of the wholly physical yesh: it did not come into being from the spiritual, but only through the level of the Infinite Light itself, which surrounds and encompasses the place of the vacated and empty space into which the kav and chut were drawn to all the worlds, in the aspect of the light that fills all worlds (memalei kol almin).

> All the more so physical matter, which cannot be produced from anything spiritual by cause and effect. Physical existence comes only from the Infinite Light itself, which surrounds the whole vacated space into which the kav was drawn, reaching all the worlds as memalei kol almin, the light that fills each world according to its measure.

ואוא"ס [ואור אין סוף] מקיף הכל בהשוואה אחת ולפי שהוא כל יכול לכך מזה נעשה בחי' הכלי ליש ודבר נפרד גשמי כו'.

And the Infinite Light encompasses everything equally, and because it is omnipotent, therefore from it the level of the vessel comes to be a yesh and a separate physical thing, etc.

> The Infinite Light surrounds all the worlds equally, and because it is omnipotent, it alone can make the vessel into a "something," a separate physical thing.

8 והנה שרש המצות הנמשכין מבחי' כתר שבכתר בבחי' חיצוניות כנ"ל ושם מאיר אוא"ס [אור אין סוף] לכך הן מלובשות בגשמיות ממש

Now, [as for] the root of the mitzvos, which are drawn from the level of Keser within Keser, in the aspect of the outer dimension, as mentioned above, and there the Infinite Light shines: therefore they are clothed in actual physicality,

> The mitzvos come from the outer dimension of Keser within Keser, and there the Infinite Light itself shines. That is why the mitzvos are clothed in actual physical things and deeds.

דהיינו בעשייה גשמיית שנתהווה מבחינת לבוש מלכות[17] הוא לבוש אוא"ס [אור אין סוף][18] עצמו המקיף את כולם בהשוואה אחת

that is, in physical asiyah (action), which came into being from the level of the royal garment (levush malchus), which is the garment of the Infinite Light itself, which encompasses them all equally.

> Physical existence, the realm of action, came into being from the "royal garment," the garment of the Infinite Light that surrounds all the worlds equally. This is the "royal garment" of Haman's words in the Megillah, which the previous maamar explained.

ונקי לבוש מלכות כי הלבוש הזה הוא מבחי' מלכות דא"ס שהיא בחינה אחרונה כנ"ל שהיא המלבשת ומקפת את כל העולמות כנ"ל. משא"כ התורה שהיא בחי' מו"ס [מוחא סתימאה] שרשה מבחי' פנימי' [פנימיות / פנימית] הכתר[19] שאין שם גלוי בחי' סוכ"ע.

It is called the royal garment because this garment is from the level of the Malchus of the Infinite One, which is the last level, as mentioned above, which clothes and encompasses all the worlds, as mentioned above. Whereas the Torah, which is the level of Mocha Stima'ah, has its root in the level of the inner dimension of Keser, where there is no revelation of the level of the light that encompasses all worlds (sovev kol almin).

> It is called the "royal garment" (levush malchus) because it comes from the Malchus, the kingship, of the Infinite One, the last level, which wraps around all the worlds. The Torah, by contrast, is rooted in Mocha Stima'ah, the inner dimension of Keser, where the light that surrounds all worlds (sovev kol almin) is not revealed.

ולכן יש מעלה יתירה בתורה על המצות שהיא מבחי' פנימית ויש מעלה במצות שהן מבחי' חיצונית לפי ששם הוא דוקא גלוי אוא"ס [אור אין סוף] עצמו בבחי' סוכ"ע:

Therefore the Torah has an added superiority over the mitzvos, in that it is from the inner level; and the mitzvos have a superiority, in that they are from the outer level, because there specifically is the revelation of the Infinite Light itself, in the aspect of sovev kol almin.

> Each therefore has its own superiority. The Torah is greater in that it comes from the inner dimension of Keser; the mitzvos are greater in that their source, the outer dimension, is where the Infinite Light itself is revealed as sovev kol almin.

(עיין במ"ח בתחלתו מס' [מסכת] א"ק [אדם קדמון] פ"א סי' ג' בפנימיותו כו' ובחיצוניותו כו' ע"ש. וא"ש [ואתי שפיר] מ"ש שבחיצוניות הכתר הוא גלוי אוא"ס [אור אין סוף] הסוכ"ע משא"כ במו"ס [במוחא סתימאה] שהוא בחי' פנימיות הכתר אין בו גלוי בחי' סוכ"ע.

(See Mishnas Chassidim, at its beginning, Tractate Adam Kadmon, chapter 1, section 3: "in its inner dimension," etc., "and in its outer dimension," etc.; see there. And [so] what was said is well [understood]: that in the outer dimension of Keser is the revelation of the Infinite Light, the sovev kol almin, whereas in Mocha Stima'ah, which is the level of the inner dimension of Keser, there is no revelation of the level of sovev kol almin.

> Here a parenthetical gloss begins. It points to the opening of Mishnas Chassidim, a work of Kabbalah arranged like the Mishnah, where the tractate on Adam Kadmon ("Primordial Man," the first configuration of light after the tzimtzum) says that Keser joins the higher with the lower: in its inner dimension it holds the highest level of the lower, and in its outer dimension the lowest level of the higher. So the maamar's words are well understood: the outer dimension of Keser reveals the surrounding light, while Mocha Stima'ah, its inner dimension, does not.

אך קשה דכאן לעיל אמר כי פנימיות הכתר אינו ממנין הי"ס [הי' ספירות] א"כ מבואר שפנימיות הכתר נלקח ממקום גבוה יותר מחיצוניותו וזה לכאורה סותר למ"ש. וגם הוא נגד מש"ש [מה שכתוב שם] במ"ח סי' ד'.[20]

But there is a difficulty: for here, above, he said that the inner dimension of Keser is not of the count of the ten Sefiros; if so, it is clear that the inner dimension of Keser is taken from a higher place than its outer dimension, and this seemingly contradicts what was said. It is also against what is written there in Mishnas Chassidim, section 4.

> The gloss raises a difficulty. Earlier the maamar said that the inner dimension of Keser is not counted among the ten Sefiros at all, which makes it higher than the outer dimension; how, then, can the outer dimension hold a revelation that the inner one lacks? It also seems to go against section 4 of Mishnas Chassidim, which says that when the Sefiros are counted by their outer dimension the count begins from Chochmah, since the outer dimension of Keser is not of their kind but is their root.

אכן באמת לק"מ [לא קשה מידי] דפנימיות הכתר שאינו ממנין י"ס [י' ספירות][21] דקאמר לעיל כוונתו למ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'].[22]

In truth, however, there is no difficulty at all. The inner dimension of Keser that is not of the count of the ten Sefiros, of which he spoke above, refers to what is written in Etz Chaim, Sha'ar 41, chapter 3.

> The answer: the "inner dimension of Keser" that the maamar said is not counted among the Sefiros is the one described in Etz Chaim, the classic work of the Arizal's Kabbalah, in the chapter the gloss names (in the Sefaria edition, Sha'ar 42, chapter 1). There Etz Chaim says that some Kabbalists called Keser Ein Sof and some counted it among the ten Sefiros, but that it is in truth intermediate between the Infinite One and what is emanated, holding something of each.

ובי' בחי' אלו הם הנק' עתיק ואי"א[23] כו' ומבואר שם דדוקא בחי' א"א הוא ממנין הי"ס [הי' ספירות] משא"כ בחי' עתיק שהוא בחי' תחתונה שבא"ס אינו במנין הע"ס [העשר ספירות] וע"ז אמר לעיל דפנימית הכתר אינו ממנין י"ס [י' ספירות] דבחי' עתיק היינו ודאי פנימית העיקרי שבכתר כו'.

These two levels are those called Atik and Arich Anpin, etc., and it is explained there that specifically the level of Arich Anpin is of the count of the ten Sefiros, whereas the level of Atik, which is the lowest level of the Infinite One, is not in the count of the ten Sefiros. Of this he said above that the inner dimension of Keser is not of the count of the ten Sefiros, for the level of Atik is certainly the principal inner dimension of Keser, etc.

> Etz Chaim calls these two aspects of Keser Atik ("the Ancient One"), the lowest level of the Infinite One, and Arich Anpin ("the Long Face"), the highest of all that is emanated; only Arich Anpin is counted among the ten Sefiros. Atik, the principal, truest inner core of Keser, is the inner dimension the maamar meant when it said that the inner dimension of Keser is not counted.

משא"כ מו"ס [מוחא סתימאה] עם היותו ג"כ פנימית הכתר היינו פנימי' [פנימיות / פנימית] מבחי' הב' שבכתר הנק' א"א ונק' מו"ס [מוחא סתימאה] חכמה שבכתר לכן אמר שאין שם בחי' גלוי סוכ"ע דהיינו בחי' עתיק

Whereas Mocha Stima'ah, though it too is the inner dimension of Keser, is the inner dimension of the second level in Keser, called Arich Anpin, and is called Mocha Stima'ah, the Chochmah within Keser. Therefore he said that there is no revelation of the level of sovev kol almin there, that is, the level of Atik.

> Mocha Stima'ah is also inner, but it is the inner dimension of Arich Anpin, the second level of Keser, and it is the Chochmah within Keser. So when the maamar said that sovev kol almin is not revealed in Mocha Stima'ah, it meant that Atik is not openly revealed there.

דאע"ג [דאף על גב] דגבורה דע"י [דעתיק יומין] מלובש במו"ס [במוחא סתימאה] היינו שההארה באה ע"י בחי' גבורה וצמצום קו המדה אבל בבחי' חיצוניות הכתר דהיינו גלגלתא הנק' כתר שבכתר מלובש חסד דעתיק שלמעלה מבחי' קו המדה

For although the Gevurah of Atik Yomin is clothed in Mocha Stima'ah, this means that the illumination comes through the level of Gevurah and the contraction of the measuring line (kav hamiddah); but in the outer dimension of Keser, that is, the Skull (Gulgalta), which is called Keser within Keser, there is clothed the Chesed of Atik, which is above the level of the measuring line.

> An aspect of Atik, its Gevurah (restraint), is clothed within Mocha Stima'ah, but its light comes there through contraction, the "measuring line" that gives light by measure. In the outer dimension of Keser, the Skull (Gulgalta) of Arich Anpin, it is the Chesed (kindness) of Atik that is clothed, and that is beyond any measure.

וזהו ע"ד שכ' [שכתב] המ"ח הנ"ל רק שמ"מ אין הגלוי בבחי' פנימית כמו במו"ס [במוחא סתימאה] רק בבחי' חיצונית. וע' בע"ח [בעץ חיים] שער מוחין דצלם ספ"ו החיצוניות שלו כו' והוא הגלגלת כו'.

And this is along the lines of what the above-mentioned Mishnas Chassidim wrote; only that, nevertheless, the revelation is not in an inner way, as in Mocha Stima'ah, but only in an outer way. And see Etz Chaim, Sha'ar Mochin deTzelem, end of chapter 6: "its outer dimension," etc., "and this is the skull," etc.

> This agrees with Mishnas Chassidim; even so, in the outer dimension the revelation is only outward, not inward as in Mocha Stima'ah. The gloss also refers to Etz Chaim, Sha'ar Mochin deTzelem, where the outer dimension is identified with the skull.

ועיין בהרמ"ז [בהרב משה זכות] פ' אמור דפ"ח[24] וז"ל [וזה לשונו] והענין כי גם כתר אריך נחשב מעולם א"ס כדרך כל כתר שמתייחס למה שלמעלה ממנו ועיקרו של אצילות מתחיל ממוחא סתימאה שהוא חכמה דאריך עכ"ל [עד כאן לשונו]:[25]

And see the Ramaz (Rabbi Moshe Zacuto) on Parshas Emor, folio 88; these are his words: "The matter is that the Keser of Arich, too, is reckoned as [part] of the world of Ein Sof, as is the way of every Keser, which is related to what is above it; and the essential [part] of the World of Atzilus (Emanation) begins from Mocha Stima'ah, which is the Chochmah of Arich." End of quote.)

> The gloss ends by quoting the Ramaz (Rabbi Moshe Zacuto) in his notes on the Zohar, Parshas Emor: the Keser of Arich Anpin still belongs to the world of the Infinite One, as every Keser relates to the level above it. Atzilus proper begins only with Mocha Stima'ah, the Chochmah of Arich Anpin.

SECTION 3 · ¶9–13

The horse

9 וסוס אשר רכב עליו המלך.[26] היינו מ"ש כי תרכב על סוסיך[27] כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] בלילה רוכב[28] על כרוב קל שלו ושט בי"ח אלף עלמין[29]

"And the horse that the king rode upon": this is what is written, "When You ride upon Your horses." For our Sages, of blessed memory, said that at night He rides upon His swift cherub and roams through eighteen thousand worlds.

> The maamar turns to the second item in Haman's words, "the horse that the king rode upon," and links it to the prophet's words to G-d, "When You ride upon Your horses," which the previous maamar connected with the giving of the Torah. The Sages said that at night G-d rides upon His swift cherub and roams through eighteen thousand worlds.

הן בחי' ח"י ברכאן דצלותא שהן בבחי' ח"י חוליות השדרה[30] שבהן נמשך מוח החכמה לירכים ורגלים לפי שהחוט מגיע עד גיד הנשה וג"ה [וגיד הנשה] מתפשט בירכים ורגלים.

These are the level of the eighteen blessings of prayer, which are in the aspect of the eighteen vertebrae of the spine, through which the brain of Chochmah is drawn down to the thighs and legs; for the [spinal] cord reaches down to the sciatic nerve (gid hanasheh), and the sciatic nerve spreads through the thighs and legs.

> These eighteen thousand worlds correspond to the eighteen blessings of the Amidah prayer, which the Sages paired with the eighteen vertebrae of the spine. Through the spine the head's wisdom reaches the thighs and legs, since the spinal cord extends down to the sciatic nerve, which spreads through the legs.

10 ולכן כל הכורע כורע בברוך[31] שבברכה ראשונה שהכריעה היא כפיפת הראש דהיינו המשכת חכמה ע"י שכופף ראשו וחכמתו שבו

Therefore whoever bows, bows at "Baruch" (Blessed) in the first blessing; for bowing is the bending of the head, that is, the drawing down of Chochmah, by his bending his head and his Chochmah that is in it.

> Because the eighteen blessings draw Chochmah down the spine, one bows at the word "Blessed" in the first blessing. Bowing bends the head, which holds Chochmah, and bending it draws that wisdom down into the body.

אלא שהח"י ברכאן הן באצי' והוא ע"י הנשמות שהעלאתן ביום משא"כ המלאכים שירתם ומזונם הוא בלילה דוקא.

Only, the eighteen blessings are in Atzilus, and this is through the souls, whose ascent is by day; whereas [as for] the angels, their song and their nourishment are specifically at night.

> The eighteen blessings of prayer, however, work in Atzilus, through the souls of Israel, whose prayers rise by day. The angels sing, and receive their nourishment, specifically at night.

ותקם בעוד לילה[32] ותתן טרף לביתה אלו המלאכים וחק לנערותיה אלו ההיכלות שבע הנערות הראויות לתת[33] כו'.

"She rises while it is yet night and gives food to her household": these are the angels; "and a portion to her maidens": these are the chambers (heichalos), "the seven maidens fit to be given," etc.

> The verse about the woman of valor, who "rises while it is yet night and gives food to her household, and a portion to her maidens," is read as feeding the angels and the heavenly chambers (heichalos) at night. Her "maidens" are linked with the seven maidens given to Esther in the king's palace.

ולהם נמשך בבחי' ח"י אלפין כי רכב אלקים רבותים אלפי שנאן.[34] אלפי שאינן[35] מרבותים והיינו שמתחלק לח"י אלף מיני השגות לכל חד לפום שיעורא דיליה.

And to them it is drawn in the aspect of eighteen thousand, for "The chariot of G-d is twice ten thousand, thousands of shinan": thousands that are not (she'einan) [there], out of the twice ten thousand. That is, it is divided into eighteen thousand kinds of comprehension, to each one according to his measure.

> Among the angels the flow divides into eighteen thousand: the verse speaks of "twice ten thousand," twenty thousand, and "thousands that are not" takes away two thousand, leaving eighteen thousand. These are eighteen thousand kinds of comprehension, each angel receiving according to its capacity.

11 והנה המשכה והשפעה זו היא בבחי' כרוב כרביא דהיינו בחי' אדם. אלא שפני אדם הוא אפי רברבי וכרוב הוא אנפי זוטרי.[36]

Now, this drawing down and flow is in the aspect of a cherub (keruv), "like a child" (ke-ravya), that is, the aspect of a man (adam); only, the face of a man is "a large face," and the cherub is "a small face."

> This flow to the angels comes through the cherub (keruv), which the Sages explained as ke-ravya, "like a child," so it has a human face. A grown man has "a large face," and the cherub has "a small face," the face of a child.

ובאור זה הנה אדם הוא שם מ"ה [שם מ"ה] שהמילוי הוא באלפי"ן ואל"ף הוא יו"ד וי"ו יו"ד

The explanation of this: adam (man) is the Name Mah (45), whose spelling-out (milui) is with alefs; and the alef is [made of] yud, vav, yud,

> The word adam (man) has the numerical value 45, the value of the Name Mah, the Name Havayah spelled out with alefs. The letter alef itself is drawn as an upper yud and a lower yud joined by a vav.

דהיינו וי"ו המחבר יו"ד עלאה עם יו"ד תתאה כענין עושה שלום במרומיו[37] כו' והיינו ע"י בחי' בטול הנמשך להם.

that is, the vav that joins the upper yud with the lower yud, as in "He makes peace in His heights," etc.; and this is through the level of self-nullification (bittul) that is drawn to them.

> The vav joining the two yuds expresses the joining of higher and lower, as in "He makes peace in His heights." This joining comes about through the self-nullification (bittul) drawn down to them.

12 והנה אנפי רברבי הוא שנמשך מבחי' מוחין יותר שזהו ההפרש בין גדול לקטן שלפי שכלו יהולל איש[38] כנודע. והמוחין הן בחי' בטול הנמשך לו.

Now, a large face means that more is drawn from the level of the intellect (mochin); for this is the difference between an adult and a minor, since "a man is praised according to his intellect," as is known. And the intellect is the level of self-nullification (bittul) drawn to him.

> A "large face" receives more from the intellect (mochin): an adult differs from a child in the measure of his understanding, as the verse says, "a man is praised according to his intellect." The maamar identifies this intellect with self-nullification (bittul): as it says later, Chochmah is lowliness, koach mah, "the power of 'what.'"

ולכן זקן מיושבי [מיושבת] דעתו[39] מפני שיש לו בחי' בטול יותר. משא"כ בחור יש לו רתיחת הבחרות מפני שלא נמשך בו בחי' בטול כ"כ [כל כך].

Therefore an old man's mind is settled, because he has more of the quality of self-nullification; whereas a young man has the boiling of youth, because the quality of self-nullification is not drawn into him so much.

> This is why an old man's mind is calm and settled: he has more self-nullification. A young man is hot-blooded, because self-nullification has not yet been drawn into him as much.

וזהו ענין אנפי זוטרי והוא בבחי' מט"ט [מטטרון] שנק' נער[40] ובבחי' כרוב זה נמשך שפע בח"י אלף עלמין.[41]

This is the matter of a small face, and it is in the aspect of Metatron, who is called "a youth" (na'ar); and in the aspect of this cherub, the flow is drawn into the eighteen thousand worlds.

> A "small face" is this youthful level, the level of the angel Metatron, who is called "a youth" (na'ar). Through this cherub the flow reaches the eighteen thousand worlds.

13 והנה כתיב רכב אלקים רבותים כו' אדני בם סיני בקדש[42] כו' כלומר כשם שנמשך בבחינת מלאכים בח"י אלף עלמין כך נמשך ג"כ בבחי' סיני בקדש להיות המשכת אלקות בבחי' עשייה גשמית בתורה על הר סיני.

Now it is written, "The chariot of G-d is twice ten thousand," etc., "the L-rd is among them, [as at] Sinai, in holiness," etc. That is to say: just as it is drawn into the level of angels in the eighteen thousand worlds, so it is also drawn into the level of "Sinai, in holiness," so that there be a drawing down of G-dliness into the level of physical action, in the Torah [given] on Mount Sinai.

> The verse about G-d's chariot of thousands continues, "the L-rd is among them, [as at] Sinai, in holiness." Just as G-d's flow reaches the angels in the eighteen thousand worlds, so at Sinai G-dliness was drawn down into physical action through the Torah.

והמשכה זו היא בבחי' סוסים סוס בגימטריא ב"פ [בי פעמים] ג"ס. שהוא משם ס"ג [שם ס"ג] שהוא למעלה משם מ"ה [שם מ"ה]. כי כדי להמשיך אור בעשיי' [בעשייה] גשמית מוכרח להיות הארה מלמעלה מעלה כמשל האבוקה הנ"ל.

This drawing down is in the aspect of horses: sus (horse) in gematria is twice gimmel-samech (63), which is from the Name Sag (63), which is above the Name Mah (45). For in order to draw light into physical action, there must be an illumination from very high above, like the analogy of the torch mentioned above.

> This drawing into the physical comes through "horses": the word sus (horse) equals 126, twice 63, the value of the Name Sag (Havayah spelled out to total 63), which is higher than the Name Mah. The text writes this 63 as gimmel-samech, Sag's letters reversed, which spell gas, "coarse," as the next paragraph takes up. To bring light down into physical action needs a light from very high above, as only a great torch can light a far place.

והיינו גבורת הסוס לרוץ למקום שאין הרוכב יכול להגיע שם וריצת הסוס גדולה מריצת אדם היא בחי' הכרוב הנמשך במלאכים שאינו רץ כ"כ [כל כך] כמו הסוסים:

This is the strength of the horse, to run to a place that the rider cannot reach; and the running of the horse is greater than the running of a man, which is the level of the cherub that is drawn into the angels, which does not run as much as the horses.

> A horse can carry its rider to places he could not reach himself, and it runs faster than a man. The cherub, with its human face, is like a man running: it does not run as far or as fast as the horses.

SECTION 4 · ¶14–15

Haman, the crown and self-sacrifice

14 והנה בחי' לבוש וסוס יכול להיות ע"י בחי' המן. המן העץ[43] בחי' גסות שנתברר בקדושה מבני בניו של המן[44, 45] כו' דהיינו הגבהת הלב ויגבה לבו[46] כו'.

Now, the level of the garment and the horse can come about through the level of Haman. "Hamin ha-etz" ("from the tree?"): the level of coarseness that was refined into holiness, "of the grandchildren of Haman," etc.; that is, the elevation of the heart: "And his heart was lifted up," etc.

> The garment and the horse can come about even through "Haman." The Sages found Haman (המן) hinted in G-d's question to Adam, hamin ha-etz, "Have you eaten from the tree?", the same letters read hamin; he stands for coarseness and arrogance, yet once refined this coarseness can enter holiness, as some of Haman's descendants studied Torah. Refined, it becomes the holy elevation of the heart, like the king of whom it says, "his heart was lifted up" in the ways of G-d.

והענין כי הנה צריך שיתן עיניו למטה ולבו למעלה.[47] עיניו בחי' חכמה בחי' משה שהיה ענו שהחכמה שפלות כח מ"ה [מה]

The explanation: one must direct his eyes downward and his heart upward. "His eyes" are the level of Chochmah, the level of Moshe, who was humble; for Chochmah is lowliness, koach mah (the power of "what").

> A person must keep his eyes lowered and his heart raised. The eyes stand for Chochmah, the quality of Moshe, the humblest of men, for Chochmah is self-effacement: its letters are read as koach mah, "the power of 'what [am I]?'"

אבל לבו כ' [כתב] ביהושפט ויגבה לבו כו' וכן בחי' סוס ב"פ [ב' פעמים] ס"ג [שם ס"ג] שהוא ענין גס

But as for "his heart," it is written of Yehoshafat, "And his heart was lifted up," etc. So too the level of the horse, twice Sag (63), which is a matter of coarseness (gas);

> The heart, however, must be raised, as Scripture says of King Yehoshafat that "his heart was lifted up in the ways of Havayah." The horse, whose numerical value is twice Sag, shares this quality: the letters of Sag (samech-gimmel), reversed, spell gas, "coarse."

וגם בחי' סוס לרוץ נעשה מבחי' המן כי ירידה צורך עלייה להיות בע"ת [בעלי תשובה] וזדונות נעשו כזכיות[48] כו'.

and also the level of the horse, to run, comes from the level of Haman; for descent is for the sake of ascent, so that there be penitents (baalei teshuvah), and willful sins become like merits, etc.

> The horse's power to run, to carry light far down, also comes from the refined level of Haman. Descent is for the sake of ascent: the fall makes penitents (baalei teshuvah) possible, and through their teshuvah even willful sins become like merits.

אבל כתר מל' הוא בחי' בעטרה שעטרה לו אמו[49] דווקא היינו ע"י נעשה ונשמע[50] בבחי' נעשה תחלה בחי' עשייה שהיא מבחי' מקיף הסוכ"ע בשוה.

But the royal crown (keser malchus) is specifically the level of "the crown with which his mother crowned him," that is, through "we will do and we will hear," in the aspect of "we will do" first: the level of action, which is from the level of the encompassing light (makif), the sovev kol almin, equally.

> The royal crown does not come from this source. It is "the crown with which his mother crowned him," given through Israel's "we will do and we will hear," and saying "we will do" first is the level of action, which comes from the light that surrounds all worlds equally.

15 ואח"כ נשמע המשכת התורה בפנימיות ואין זה אלא בבחי' ישראל מקדשי שמך שיש להם מס"נ [מסירות נפש].

And afterwards "we will hear": the drawing down of the Torah inwardly. This is only in the level of Israel, "who sanctify Your Name," who have self-sacrifice (mesirus nefesh).

> After "we will do" comes "we will hear," the drawing of the Torah's wisdom inward, into understanding. This belongs only to Israel, whom the prayers call those "who sanctify Your Name," because they have self-sacrifice (mesirus nefesh).

ולכן הם דווקא הממשיכים בחי' כתר תר"ך עמודי אור כמו עמוד המחבר מעלה ומטה.

Therefore it is specifically they who draw down the level of Keser, the six hundred and twenty pillars of light, like a pillar that joins above and below.

> Self-sacrifice is why Israel alone draw down Keser, described as six hundred and twenty pillars of light, a pillar joining above and below; the previous maamar explained the number as the 613 mitzvos of the Torah and the 7 of the Rabbis, and 620 is also the numerical value of keser (כתר).

וגם בפורים היה גילוי זה וקבל היהודים[51] את אשר החלו לעשות. היהודים דוקא דהיינו ע"י מס"נ [מסירות נפש] כו' ע"י מרדכי ואסתר כו'. כי מרדכי הוא מר דרור[52] ומתרגמינן מירא דכיא.[53] מר דרור נק' למעלה בעלמא דחירות.

On Purim, too, there was this revelation: "And the Jews took upon themselves what they had begun to do." "The Jews" specifically, that is, through self-sacrifice, etc., through Mordechai and Esther, etc. For Mordechai is "mor dror" (free-flowing myrrh), which we translate [into Aramaic] as "mira dachya" (pure myrrh). Above, in the world of freedom, it is called "mor dror."

> On Purim this was revealed again, when "the Jews took upon themselves" what they had begun at Sinai; the verse says "the Jews" specifically because in Mordechai and Esther's time the Jews were ready to give their lives rather than abandon their faith. The Sages found Mordechai's name in mor dror, the "free-flowing myrrh" of the anointing oil, which the Aramaic translation renders mira dachya, "pure myrrh," a sound close to "Mordechai." Above, in the realm called "the world of freedom" (dror means freedom), it is mor dror.

SECTION 5 • ¶16–18

Mordechai and Esther

16 ולמטה נקרא מירא דכיא בחי' מר שהוא מרירות וגבורות הנמשך בבחינת דכיין ומסאבין. היא התורה הנמשכת ומתלבשת בעוה"ז הגשמי שהיא בבחי' גלות ומרירות בעניני העוה"ז.

And below it is called "mira dachya": the level of mor (myrrh), which is bitterness and severities (gevuros), drawn into the realm of the pure and the impure. This is the Torah, which is drawn down and clothed in this physical world; it is in a state of exile and bitterness in the matters of this world.

> Below, the same quality is called mira dachya: mor (myrrh) is read as mar, "bitter," the bitterness and severities (gevuros) drawn into a realm of the pure (dachyan, like dachya) and the impure. This is the Torah as it comes down into this physical world, where it is in exile and bitterness, clothed in worldly matters.

ועי"ז אמרו רז"ל [רבותינו זכרונם לברכה][54] הנביאים עתידים להבטל כביטול זיו השמש. שהגם שהזיו מאיר ויש לו אור רב מ"מ במקורו הוא בטל שאינו נראה ונרגש כלל.

Of this our Sages, of blessed memory, said: the Prophets are destined to be nullified, like the nullification of the radiance of the sun. For although the radiance shines and has much light, nevertheless in its source it is nullified, so that it is not seen or felt at all.

> The Sages said that the books of the Prophets will one day be nullified; the previous maamar quotes this teaching from the Jerusalem Talmud, Megillah, which adds that the Megillah of Esther and the halachos will not, as this maamar goes on to explain. The Alter Rebbe compares this nullification to the sun's radiance within the sun itself: the radiance is bright on its own, but within its source it is not even noticed.

כך הנביאים שהם מנו"ה [מנצח והוד] יהיו בטלים שלא יהיו נראים ונגלים למעלה יתירה וגדולה בהגלות נגלות אוא"ס [אור אין סוף] ממש ונגלה כבוד[55] ה' ממש וראו כל בשר כו'.

So too the Prophets, who are from Netzach (victory) and Hod (splendor), will be nullified, so that they will not be seen and revealed as an added and great superiority, when the Infinite Light (Or Ein Sof) itself is openly revealed, and "the glory of Havayah will be revealed," truly, "and all flesh will see," etc.

> The Prophets draw their prophecy from Netzach and Hod, and in the Time to Come their revelation will no longer stand out as a special advantage, because the Infinite Light itself will be openly revealed. Then, as the verse says, "the glory of Havayah will be revealed, and all flesh will see."

אבל מגלת אסתר היא בחי' הסתר אסתיר פני ביום ההוא[56] דהיינו בחי' מלי שמסתתרת בראש הבריאה ונעשה עתיק דבריאה.

But the Megillah of Esther is the level of "I will surely hide My face on that day," that is, the level of Malchus, which hides itself at the head of [the World of] Beriah (Creation) and becomes the Atik of Beriah.

> The Megillah of Esther is different: it is the level of "I will surely hide (haster astir) My face on that day," the words in which the Sages found the name Esther. It stands for Malchus, which conceals itself at the top of the World of Beriah and becomes its Atik, the hidden source within it. Quoting this passage in Or HaTorah, the Tzemach Tzedek concludes that Malchus, as the Atik of Beriah, stands higher than Netzach and Hod of Atzilus, the root of the Prophets.

17 ויום ההוא הוא בחי' בינה. ולכן נק' בחי' עתיק הסתר אסתיר ביום ההוא[57] שגילוי עתיק הוא בבינה.

And "that day" is the level of Binah (understanding). Therefore the level of Atik is called "I will surely hide [My face] on that day," for the revelation of Atik is in Binah.

> "That day" refers to Binah, and the revelation of Atik is in Binah. So Atik is called "I will surely hide [My face] on that day": a hidden level that shows itself in Binah while remaining concealed.

והיינו בחי' פני היא בחי' כתר מלכות לפי שהמלכות ל"ל [לית ליה / לית לה] מגרמה כלום ומקבלת מעשר מלכיות[58] (שלכן אומרים בר"ה [בראש השנה] יו"ד מלכיות)[59]

That is, the level of "My face" is the level of the Keser of Malchus; for Malchus has nothing of its own at all, and it receives from ten Kingships (which is why on Rosh HaShanah we say ten [verses of] Kingship, malchiyos).

> "My face" is the Keser of Malchus, its highest point. Malchus has nothing of its own: it receives everything from above, from ten "Kingships," the Malchus within each of the ten Sefiros, and this is why ten verses of Kingship (Malchiyos) are said in the Rosh HaShanah prayers.

וכתר מקבלת ממלכות שבכתר והיא בחינת פני וזו היא המסתתרת בראש הבריאה ונעשית עתיק.[60]

And the Keser [of Malchus] receives from the Malchus within Keser. This is the level of "My face," and this is what hides itself at the head of Beriah and becomes Atik.

> The highest point of Malchus, its Keser, receives from the Malchus of Keser; this is "My face," which hides itself at the top of Beriah and becomes its Atik. Sefer HaMaamarim 5678, which copies these lines, notes that what hides itself is precisely this "Keser."

ולכן אפי' [אפילו] לע"ל [לעתיד לבוא] שנאמר ואמר ביום ההוא הנה אלקינו זה[61] שבחי' ביום ההוא יהיה בבחי' זה בחי' גילוי

Therefore, even in the Time to Come, of which it is said, "And he will say on that day: Behold, this is our G-d," [meaning] that the level of "that day" will be in the level of "this," the level of revelation,

> Of the Time to Come the prophet foretells, "And he will say on that day: Behold, this is our G-d": "that day," spoken of as hu, the absent "that," will become zeh, "this," pointed to openly, the level of revelation.

מ"מ בחי' אסתר[62] שהיא בחי' עתיק היא בחי' סדכ"ס [סתימא דכל סתימין] כי סתימין הם או"א [אבא ואימא][63] ועתיק הוא סתימא[64] אפי' [אפילו] לגבי סתימין ולכן אין לה בטול

nevertheless the level of Esther, which is the level of Atik, is the level of the Hidden of all hidden ones; for the "hidden ones" are Abba and Imma, and Atik is hidden even in relation to the hidden ones; and therefore there is no nullification for it.

> Even so, Esther remains hidden: she is Atik, "the Hidden of all hidden ones." Abba and Imma (Chochmah and Binah) are themselves called "hidden," and Atik is hidden even compared with them, so Esther's light is never nullified. The Rebbe Rashab's table of corrections marks the word "is" (היא) before "the Hidden of all hidden ones" as superfluous.

וכן ההלכות שהן בחי' מרדכי מירא דכיא ויהי אומן את הדסה היא אסתר[65] שהיא המעלה את הנשמות בג"ע [בגן עדן].

So too the halachos, which are the level of Mordechai, "mira dachya." "And he raised Hadassah, that is, Esther": she is the one who elevates the souls in Gan Eden.

> The same is true of the halachos, which are Mordechai, mira dachya: they too will never be nullified. Mordechai raised Hadassah, that is, Esther, and Esther is the power that raises the souls in Gan Eden.

ששה חדשים בשמן המור.[66] שמן בחי' חכמה. מור יש בו ריח חזק והיינו ענין העלאה בבחי' גבורות דהיינו גבורות דאבא.

"Six months with oil of myrrh": oil is the level of Chochmah; myrrh has a strong scent; and this is the matter of elevation in the aspect of severities (gevuros), namely, the gevuros of Abba.

> Before coming to the king, the maidens were prepared for "six months with oil of myrrh," which the previous maamar read as the soul's entry into Gan Eden. Here the oil is Chochmah, and the myrrh, with its strong scent, is the soul's elevation through the severities (gevuros) of Abba.

18 וששה חדשים בבשמים[67] הם גבורות דאימא. ובזה הוא העמוד המחבר מעלה ומטה הנערה באה[68] כו'.

"And six months with spices" are the gevuros of Imma. "And with this," that is, the pillar that joins above and below, "the maiden comes," etc.

> The next six months were "with spices," which are the severities (gevuros) of Imma. The verse goes on, "And with this the maiden comes [to the king]," and "this" is the pillar that joins above and below, by which the soul rises from one Gan Eden to the next.

כי כשם שבג"ע [שבגן עדן] התחתון צריך שישכח חיזו דהאי עלמא. כך בגעה"ע [בגן עדן העליון] צריך שישכח עונג געה"ת [גן עדן התחתון] ששם הוא ענין תענוג נפלא אחר שהוא למעלה מעלה.

For just as in the lower Gan Eden one must forget the sight of this world, so in the Upper Gan Eden one must forget the delight of the lower Gan Eden, for there is a matter of another, wondrous delight there, which is far higher.

> When a soul enters the lower Gan Eden it must forget the sights of this world, and when it rises to the Upper Gan Eden it must forget even the delight of the lower Gan Eden. Each higher level holds a new and wondrous delight beyond the one before.

וכל הענג הזה הוא מטעמי תורה ישקני מנשיקות פיהו.[69, 70] וכוונת המצות שידעו וישיגו טעמי ההלכות וסודותיהן

And all this delight is from the reasons of the Torah: "Let him kiss me with the kisses of his mouth." And the intent of the mitzvos is that they should know and grasp the reasons of the halachos and their mysteries,

> All this delight comes from the reasons of the Torah, the "kisses of his mouth" for which the verse yearns; Rashi explains it as Israel's plea that G-d keep His promise to appear again and reveal the secret of the Torah's reasons. The purpose of the mitzvos is that the souls come to know and grasp the reasons of the halachos and their mysteries.

ובזה יתענגו בתענוג נפלא ועצום והיינו בחי' מרדכי מירא דכיא. ולכן גם ההלכות אינם בטלים כמשל האבוקה הנ"ל:

and in this they will delight with a wondrous and mighty delight. This is the level of Mordechai, "mira dachya." Therefore the halachos, too, are not nullified, like the analogy of the torch mentioned above.

> In this the souls will take a wondrous, mighty delight, and this is the level of Mordechai, mira dachya. Therefore the halachos, too, will never be nullified: like the torch whose light reaches far away, they testify to their very great source.

SECTION 6 • ¶19–20

What Haman could not give

19 אך ויקח המן את הלבוש ואת הסוס וילבש את מרדכי[71] כי בחי' מקיף נמשך גם בהמן כנודע שיש י"א סממני קטורת ולבונה הוא המקיף דקרו ליה אלהא דאלהיא.[72]

However, "Haman took the garment and the horse, and clothed Mordechai," for the level of the encompassing light (makif) is drawn into Haman too, as is known: there are eleven spices of the incense, and the frankincense is the makif, which they call "the G-d of gods."

> Haman ended up dressing Mordechai in the royal garment and leading him on the king's horse. This is because the encompassing light (makif) reaches even Haman: as is known, of the eleven spices of the incense, the frankincense is the makif, the level called "the G-d of gods," the name by which, the Talmud says, even the nations call Him.

ולכן נמשך גם בה בחינת לבוש עליון מלכות דא"ס וכן הסוס משם ס"ג [שם ס"ג]. משא"כ הכתר שהוא המשכה מקו וחוט לבחי' פנימי' [פנימיות / פנימית] אין להמן שליטה שם

Therefore there is drawn into it, too, the level of the supernal garment, the Malchus of the Infinite One (Ein Sof), and likewise the horse, from the Name Sag. Whereas the Keser (crown), which is a drawing down from the kav and chut into the inner dimension: Haman has no dominion there,

> So the supernal garment, the Malchus of the Infinite One, and the horse from the Name Sag can pass through Haman. But the crown, drawn from the kav into the inner dimension, is beyond his reach: Haman has no dominion there.

ולא נעשה רק ע"י ישראל שהם מקדשי שמך ע"י נעשה ונשמע[73, 74] בחי' בטול באי"ס דוקא. ולא ע"י גסות בחי' המן אפי' [אפילו] אחר הבירור שיתברר בקדושה:

and it comes about only through Israel, who "sanctify Your Name," through "we will do and we will hear," the level of self-nullification (bittul) to the Infinite One specifically; and not through coarseness, the level of Haman, even after the refinement, when it will be refined into holiness.

> The crown comes only through Israel, "who sanctify Your Name," through their "we will do and we will hear," their self-nullification before the Infinite One. It never comes through the coarseness of Haman, even once that coarseness is refined into holiness, which is why the verse has Haman give Mordechai the garment and the horse but not the crown.

20 [ועיין בע"ח [בעץ חיים] שער י' פ"ב [פרק ב'] דע כי או"פ [אור פנימי] כו' וזהו בבחי' על ידי דוקא ע"ש]:

[And see Etz Chaim, Sha'ar 10, chapter 2: "Know that the inner light (Or Pnimi)," etc.; and this is specifically in the aspect of "through" (al yedei). See there.]

A closing gloss refers the reader to Etz Chaim, Sha'ar 10, chapter 2, to the passage that opens, "Know that the inner light (Or Pnimi)." It adds that this is specifically "through" (al yedei), that is, by means of something else; in the last paragraph the maamar said that the crown comes about only "through" Israel.

IN ONE'S AVODAH

A person needs both lowered eyes and a raised heart: the humility of Chochmah, like Moshe, together with a holy elevation of the heart, the refined form of Haman's pride, which drives him forward in serving G-d; even a descent serves the ascent of teshuvah. Yet the crown, the deepest revelation, is drawn down only by self-nullification and self-sacrifice, "we will do" before "we will hear." And the soul's highest delight is to know and grasp the reasons of the halachos.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the mitzvos, rooted in the outer dimension of Keser, have a superiority over the Torah, which comes from its inner dimension?
2. How does the analogy of the torch explain both why the Infinite Light is revealed only outwardly and why the halachos will never be nullified?
3. What is the difference between the cherub of the Name Mah and the horses of the Name Sag, and why was the second needed at Sinai?
4. In what way can the coarseness of Haman serve holiness, and why can it never bring down the crown?
5. Why will the Prophets be nullified in the Time to Come, while the Megillah of Esther and the halachos will not?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הנ"ל**

Another transcript (hanachah) of this explanation is printed there, among the Alter Rebbe's maamarim of 5572.

KEHOT'S NOTE

עוד הנחה במאמרי אדה"ז תקע"ב ע' ר. עוד הנחה בהנחות הר"פ ז"ל ע' קמד. ראה שערי אורה סד, א ואילך. עם הגהות וקיצורים באוה"ת מג"א ע' פב, ע' צד, ע' צו.

PARAGRAPH 2

2 **בחכמה ידיעא**

In Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar, G-d is addressed: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The maamar uses the phrase for the higher Chochmah: wise, yet with a wisdom that cannot be known.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

3 **משא"כ מו"ס סתים**

Likkutei Torah on Sh'lach refers to this explanation: Gulgalta, Keser within Keser and the source of the mitzvos, is in a sense higher even than Mocha Stima'ah, the Chochmah within Keser and the source of the Torah, though only as an outer dimension.

KEHOT'S NOTE

בלקו"ת פי שלח מט, ד מציין לכאן: "אמנם בביאור ע"פ יביאו לבוש מלכות מבאר דגם לגבי בחי' מו"ס שייך לומר שיש בחי' בגלגלתא שהיא גבוה יותר כי מו"ס היא חכמה שבכתר והוא מקור התורה וגלגלתא הוא כתר שבכתר והוא מקור המצות אלא שהיא חיצוניות כו', וכן נתבאר עוד במ"א, ולכאורה זהו נגד מ"ש בע"ח (שכ"ב פ"ה)" ע"ש. בארוכה. וראה גם בלקו"ת שה"ש כב, ד. ואילך.

PARAGRAPH 3

4 **כי פנימית הכתר אינו מן המנין**

The note sends the reader to this discourse for a lengthy discussion of why the inner dimension of Keser is not counted among the ten Sefiros.

KEHOT'S NOTE

ראה בארוכה בד"ה וילך תרס"ו.

PARAGRAPH 4

5 **ר"מ הי' דורש תילתא מתלי**

Rabbi Yochanan says that when Rabbi Meir taught, he would teach a third halachah, a third aggadah and a third parables. The Alter Rebbe brings this as an example of a deep wisdom revealed through parables.

Sanhedrin 38b:22 סנהדרין ל"ח ב:כ"ב

דְּאָמַר רַבִּי יוֹחָנָן: כִּי הֲוָה דָּרֵישׁ רַבִּי מֵאִיר בְּפִירְקֵיהּ, הֲוָה דָּרֵישׁ תִּילְתָּא שְׁמַעְתָּא, תִּילְתָּא אַגָּדְתָּא, תִּילְתָּא מַתְלֵי. וְאָמַר רַבִּי יוֹחָנָן: שָׁלֹשׁ מֵאוֹת מְשָׁלוֹת שׁוּעָלִים הָיוּ לוֹ לְרַבִּי מֵאִיר, וְאָנוּ אֵין לָנוּ אֶלָּא שָׁלֹשׁ.

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

KEHOT'S NOTE

סנהדרין לח, ב. וראה בלקו"ש ח"ט ע' 202 הערה 34.

6 **ונק' ר' נהוראי**

The Talmud says that no one in Rabbi Meir's generation was his equal, and a baraisa there says his real name was Rabbi Nehorai: he was called Meir because he "illumined (meir) the eyes of the sages in halachah," and the name Nehorai, borne by another sage, is explained the same way, "he illumined (manhir) the eyes of the sages." The maamar brings both names of light to show that Rabbi Meir's great wisdom was revealed through parables.

Eruvin 13b:4 עירובין י"ג ב:ד'

תָּנָא: לֹא רַבִּי מֵאִיר שְׁמוֹ אֶלָּא רַבִּי נְהוֹרַאי שְׁמוֹ, וְלָמָּה נִקְרָא שְׁמוֹ רַבִּי מֵאִיר? שֶׁהוּא מֵאִיר עֵינֵי חֲכָמִים בַּהֲלָכָה. וְלֹא נְהוֹרַאי שְׁמוֹ אֶלָּא רַבִּי נְחֶמְיָה שְׁמוֹ, וְאָמְרִי לַהּ רַבִּי אֶלְעָזָר בֶּן עֲרָךְ שְׁמוֹ, וְלָמָּה נִקְרָא שְׁמוֹ נְהוֹרַאי? שֶׁמַּנְהִיר עֵינֵי חֲכָמִים בַּהֲלָכָה.

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

KEHOT'S NOTE

עירובין יג, ב. ראה באו"ת מהמגיד ס"פ בראשית.

PARAGRAPH 5

7 **וידבר שלשת אלפים משל**

The narrator tells of King Shlomo's wisdom: "And he spoke three thousand parables, and his songs were a thousand and five." Plainly these are the proverbs and songs he composed; the Alter Rebbe reads the verse as parable upon parable needed to convey one point of Torah.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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KEHOT'S NOTE

מלכים-א ה, יב.

8 **וידבר שלשת אלפים משל**

Rav Hamnuna explains the verse: Shlomo said three thousand parables on every single word of the Torah, and a thousand and five reasons on every word of the Sages. The maamar builds on this: so deep a wisdom needs parable upon parable.

Eruvin 21b:21 עירובין כ"א ב:כ"א

אָמַר רַב הַמְנוּנָא, מַאי דִּכְתִיב: ״וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף״ — מְלַמֵּד שֶׁאָמַר שְׁלֹמֹה עַל כָּל דָּבָר וְדָבָר שֶׁל תּוֹרָה שְׁלֹשֶׁת אֲלָפִים מָשָׁל, עַל כָּל דָּבָר וְדָבָר שֶׁל סוֹפְרִים חֲמִשָּׁה וְאֶלֶף טְעָמִים.

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

PARAGRAPH 6

9 **והנה על הכתר**

The note points to these pages of Or HaTorah on Ki Sisa for this passage on the garment that clothes Keser and Mocha Stima'ah.

KEHOT'S NOTE

ראה אוה"ת פ' כי תשא ע' ב'נט. ב'סו.

10 The psalm sings of G-d as King, robed in majesty and girded with might: "Havayah reigns; He has clothed Himself in majesty; Havayah has clothed Himself, girded Himself with strength." The previous maamar identified this garment with the "royal garment" of Esther 6:8; here it is the garment that surrounds Keser.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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11 **מלי דא"ס . . קודם הצמצום**

The note points to Or HaTorah on Beha'aloscha on the Malchus of the Infinite One, which surrounds the vacated space as before the tzimtzum.

KEHOT'S NOTE

ראה אוה"ת פ' בהעלותך ע' תד.

PARAGRAPH 7

12 **שאור מקיף . . ומצחצח הכלי**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער העקודים רפ"ב. סוף שער השתלשלות י"ס. ובשער הכללים בתחלתו.

13 **שאור מקיף מאיר מבחוץ והאו"פ מבפנים ומצחצח הכלי**

At the start of the second chapter of Sha'ar HaAkudim, Etz Chaim explains that the light the vessel cannot hold stays outside it as surrounding light, while the inner light shines within; each reaches halfway through the vessel's wall, and through these two lights the vessel is illumined and refined. The maamar's "polishes the vessel" draws on this.

Sefer Etz Chaim 6:2 עץ חיים ו':ב'

... כן בחינת האורות כי אור הגדול שלא יוכל הכלי להגביל ולקבל בתוכו מאיר מבחוץ בסוד אור מקיף ואור המועט נשאר בפנים משא"כ בכלים וא"כ איך מבחי' אזן שהוא עליון יהיה חיצוניות הכלי ומן החוטם שהוא יותר תחתון יהיה פנימיות הכלי. התשובה בזה דע כי האור כולו הוא שוה בהשוואה א' וכאשר רצה לכנוס ולהיות מוגבל תוך הכלי אז האור ההוא שאינו יכול לישא בכלי נשאר מבחוץ בבחי' מקיף ואו"פ הוא מאיר מבפנים בכלי ועובר האור עד חצי עובי דופני הכלי מצד פנימיותו ואור המקיף הוא מאיר מבחוץ לכלי ועובר ...

Sefer Etz Chaim (Public Domain)

14 **שאור מקיף מאיר מבחוץ והאו"פ מבפנים ומצחצח הכלי**

At the end of the gate on the descent of the ten Sefiros within the circles, Etz Chaim again describes the inner light passing through half the thickness of the vessel's wall from within and the surrounding light through half from without, so that the vessel receives light from both and is greatly refined.

Sefer Etz Chaim 2:3 עץ חיים ב':ג'

15 **שאור מקיף מאיר מבחוץ והאו"פ מבפנים ומצחצח הכלי**

Sha'ar HaKlalim opens with the first point that was emanated, which held ten inner lights within its vessel and ten surrounding lights outside it. The surrounding light is the greater, it says, because the inner light is contracted within the vessel.

Sefer Etz Chaim, Shaar HaKlalim 1:1–2 עץ חיים, שער הכללים א':א'-ב'

... וז"ס ודברתי אתך מבין ב' הכרובים שהיה מצומצמת שם השכינה ומנקודה זו נתפשטו י' נקודות מכתר עד המלכות עד"ז כי מהיותר מובחר ועליון מנקודה זו נעשה כתר ונתפשט למטה ושאר הט' כלולים בו ומה שנשאר בתוכה ג"כ ממובחר הנשאר מתפשט למטה מהכתר ונעשה חכמה והח' כלולים בו. ואח"כ בינה והז' כלולים בה. ואח"כ הו' נקודות יחד ואח"כ המל' וזהו נקרא עולם התהו ובהו ועולם הנקודות. והאור העליון היה נכנס בתוכם ר"ל בתוך הכלי ואור הא"ס מקיף לכתר [ומתפשט עד סיום מקום כל הי' ספירות] ומאו"פ שבכתר נעשה פנימי ומקיף ...

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16 **ונק' בשם חכמה**

the passage shares nothing with the note

KEHOT'S NOTE

שער היחוד והאמונה פרק ח-ט. אוה"ת פ' ואתחנן ע' קכב.

PARAGRAPH 8

17 Haman advises the king: "Let them bring the royal garment that the king has worn, and the horse that the king has ridden, and on whose head the royal crown was

placed." The two maamarim read the garment, the horse and the crown as three levels of G-dly light.

Esther 6:8 אסתר ו:ח

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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18 **שו"ה מבחינת — לבוש מלכות הוא לבוש אוא"ס**

The Tzemach Tzedek asks how this fits: the royal garment, the Malchus of the Infinite One, surrounds all four worlds equally and is above the royal crown (Gulgalta and Mocha Stima'ah), yet the garment can come through Haman and the crown only through Israel.

KEHOT'S NOTE

באוה"ת שה"ש בע' תרצב "ועפ"ז יש לתרץ מ"ש בדרוש יביאו לבוש מל' וכו' אשר לבוש מל' זהו מל' דא"ס הסובב לכל הארבע עולמות בשוה וכו' וכתר מל' זהו גלגלתא ומו"ס בחי' בעטרה שעטרה לו אמו וה"ז למטה מבחי' לבוש מל', ואיך משמע שם דבחי' העטרה והכתר דוקא לא יוכלו להיות ע"י המן אף לאחר הבירור כ"א זהו שעטרה לו אמו דוקא הוא כנס"י, ולפמ"ש שיש בחי' בעיגולים ובמקיפים שנמשכים ע"י הקו שמ"מ שרשם נמשך מהעיגול שלמעלה מהקו כו', כמו"כ יובן בחי' כתר מל' אף שנמשך מבחי' לבוש מל' עכ"ז י"ל שרשו גבוה יותר מהלבוש מל', וזהו כי לבוש מל' זהו בחי' המקיף לדי' עולמות בשוה ונק' סוכ"ע וידוע שיש בחי' שלמעלה גם מסוכ"ע ומשם שורש הכתר מל'", ע"ש.

19 **משא"כ התורה שהיא בחי' מו"ס שרשה מבחי' פנימי' הכתר**

The note says this is explained at length in Or HaTorah on Nitzavim: that the Torah, from Mocha Stima'ah, is rooted in the inner dimension of Keser.

KEHOT'S NOTE

בארוכה נתבאר באוה"ת פ' נצבים ע' א'רעה.

20 **מש"ש במ"ח סי' ד**

The note quotes the section the gloss means: "But when the ten Sefiros are counted by their outer dimension, their count begins only from Chochmah, for the outer dimension of Keser is not of their kind, but is their root." This is the second difficulty: here it is the outer dimension of Keser that stands outside the count.

KEHOT'S NOTE

וז"ל "אבל כאשר ימנו העשר ספירות מצד חצוניותם אין ראשית מנינם אלא מחכמה, שאין חצוניות הכתר כערכם אלא שהוא שרשם". ראה בארוכה באוה"ת פ' יתרו ע' תתלט. ובאוה"ת פ' שמיני ע' לב "ידוע כי רבו הפירושים בזה אם הכתר הוא נמנה בע"ס או אינו נמנה, והכריע האריז"ל בזה שהכתר הוא הממוצע" וזהו בע"ח שמביא לקמן בתחילת ע"ד. בענין מש"כ המשנת חסידים בסי' ד — ראה ביאוה"ז להצ"צ כרך א ע' ערה ואילך ושם מציין שדברי המ"ח נובעים מע"ח שער מוחין וצלם פ"ד. ושם בע' רעו כתב: "ורבינו ז"ל סמך יותר עמ"ש בע"ח שמ"א פ"ג כי שם דיבר בכללות הכתר דאצי' משא"כ שער מוחין דצלם בכתר דז"א". וראה לקמן צא, ד מציין לזה. וראה שם בע' רצ שאפשר לומר דדעת המ"ח הם ג"כ אמת אפי' בכתר דאצי'. בענין הנ"ל ראה ד"ה וידעת תרמ"ז ע' לח.

21 **דפנימיות הכתר שאינו ממנין י"ס**

The note sends the reader here on the inner dimension of Keser that is not counted among the ten Sefiros.

KEHOT'S NOTE

ראה בד"ה וילך בהמשך תרס"ו ע' קסה ואילך.

22 **בע"ח שמ"א פ"ג**

The Tzemach Tzedek notes that the Alter Rebbe relied more on this chapter of Etz Chaim, which speaks of the Keser of Atzilus as a whole, than on Sha'ar Mochin deTzelem, the source of Mishnas Chassidim, which speaks of the Keser of Z'eir Anpin.

KEHOT'S NOTE

בביאוה"ז להצ"צ ע' רעו מציין: "ורבינו ז"ל סמך יותר עמ"ש בע"ח שמ"א פ"ג כי שם דיבר בכללות הכתר דאצי', משא"כ שער מוחין דצלם [שזהו מקור לבעל מ"ח ע"ש] דיבר בכתר דז"א" עכ"ל שם. ובהמשך המאמר כתב שאפשר לפרש שאין סתירה בין ב' המקומות בע"ח. באוה"ת פ' יתרו ע' תתמ כ' "ורבינו אאזמו"ר נ"ע תפס בכל הדרושים כמ"ש בע"ח בהיכל השביעי שער מ"א פ"ג בענין מה שקצת מקובלים קוראים לכתר אין סוף, וקצת קוראים לכתר ממנין ע"ס" ע"ש. וראה גם באוה"ת ענינים ע' קסב. שם ע' קעה. ושם ע' קעו כ' "וגם דבריו צריכים ביאור דאיך שייך לומר שיש בו מבחי' א"ס ממש כיון שבחי' א"ס הוא מהותו ועצמותו". ראה ספה"מ תרס"ו ע' קסה. וסה"מ תרמ"ז ע' לח.

23 **וב' בחי' אלו הם הנק' עתיק וא"א**

Etz Chaim says that some Kabbalists called Keser Ein Sof and some counted it among the ten Sefiros, but that it is intermediate between the Emanator and the emanated, with something of each, "and these two aspects are called Atik and Arich Anpin." The gloss cites it as Sha'ar 41, chapter 3; in the Sefaria edition it is Sha'ar 42, chapter 1.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... עד נוקבא דז"א. והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות די"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד"ז ג' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי ...

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24 **ועיין בהרמ"ז פ' אמור דפ"ח**

The Ramaz's words that the gloss quotes are also quoted in Or HaTorah on Nitzavim.

KEHOT'S NOTE

הלשון מובא גם באוה"ת פ' נצבים ע' א'רעד.

25 **(עיין במ"ח . . ובחיצוניותו כו' ע"ש**

The note quotes the passage: Keser always joins the higher with the lower; in its inner dimension it holds the highest level of the lower, and in its outer dimension it has the val-

ue of the lowest level of the higher, whereas in the Sefiros below it the inner and outer dimensions are alike.

KEHOT'S NOTE

וז"ל המשנת חסידים במסכת בריאת אדם קדמון שם: "ומפני שלעולם הכתר היא בחינה אמצעית הקושרת העליון עם התחתון, כי הוא בפנימיותו יש לו הבחי' עליונה של התחתון, ובחצוניותו יש לו ערך הבחי' תחתונה של העליון, משא"כ שאר הספירות שלמטה ממנו שחצוניותם ופנימיותם שוה שהוא מבחי' עצמה ולא מבחי' עליונה" עכ"ל שם. ראה בענין זה גם בד"ה ועברתי בארץ מצרים תרמ"ד סעי' ד, ובד"ה פקודא ליתן מחצית השקל תשכ"ג (הנחה בלתי מוגה).

PARAGRAPH 9

26 וסוס אשר רכב עליו המלך

The second of the three honors Haman proposes: "the horse that the king has ridden." The maamar reads it as the riding by which G-dly light is carried down.

Esther 6:8 אסתר ו:ח

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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KEHOT'S NOTE

אסתר ו, ח.

27 כי תרכב על סוסיך

In his prayer the prophet Chavakuk asks G-d whether His anger burned against the rivers and the sea, "when You ride upon Your horses, Your chariots of salvation": the image is of G-d riding out to save His people. The previous maamar read it as describing the giving of the Torah.

Habakkuk 3:8 חבקוק ג:ח

הֲבַנְּהָרִים חָרָה ה' אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

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?

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KEHOT'S NOTE

חבקוק ג, ח.

28 ארז"ל בלילה רוכב

The Talmud asks what the Holy One, blessed be He, does at night; one answer is that He rides upon His swift cherub and roams through eighteen thousand worlds. The Alter Rebbe links these worlds to the eighteen blessings of prayer.

Avodah Zarah 3b:13 עבודה זרה ג' ב:י"ג

וּבְלֵילְיָא מַאי עָבֵיד? אִיבָּעֵית אֵימָא: מֵעַיִן יְמָמָא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בִּשְׁמוֹנָה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "וַיִּרְכַּב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שֶׁאֵינָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי".

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KEHOT'S NOTE

ע"ז ג, ב.

29 רוכב על כרוב קל שלו ושט בי"ח אלף עלמין

The note says these words are cited in the Tzemach Tzedek's Biurei HaZohar; see there.

KEHOT'S NOTE

מובא בביאוה"ז להצ"צ כרך א ע' רכט ע"ש. וראה סה"מ תרל"ה ח"א ע' לה.

30 חוליות השדרה

Rabbi Tanchum in the name of Rabbi Yehoshua ben Levi: the eighteen blessings correspond to the eighteen vertebrae of the spine, and one who prays must bow until all the vertebrae of the spine stand out. The maamar makes the spine the channel that carries Chochmah down through the body.

Berakhot 28b:17–18 ברכות כ"ח ב:י"ז-י"ח

אָמַר רַבִּי הִלֵּל בְּרֵיהּ דְּרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: כְּנֶגֶד שְׁמוֹנֶה עֶשְׂרֵה אַזְכָּרוֹת שֶׁאָמַר דָּוִד בְּ"הָבוּ לַה' בְּנֵי אֵלִים". רַב יוֹסֵף אָמַר: כְּנֶגֶד שְׁמוֹנֶה עֶשְׂרֵה אַזְכָּרוֹת שֶׁבְּקְרִיאַת שְׁמַע. אָמַר רַבִּי תַּנְחוּם אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כְּנֶגֶד שְׁמוֹנֶה עֶשְׂרֵה חוּלְיוֹת שֶׁבַּשִּׁדְרָה. וְאָמַר רַבִּי תַּנְחוּם אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמִּתְפַּלֵּל צָרִיךְ שֶׁיִּכְרַע עַד שֶׁיִּתְפַּקְּחוּ כָּל חוּלְיוֹת שֶׁבַּשִּׁדְרָה.

R. Hillel, the son of R. Samuel b. Nahmani, said : They correspond to the eighteen times the Divine Name [Havayah] is mentioned by David in the Psalm "Ascribe unto the L-rd, O ye sons of might" (Ps.xxix). Rab Joseph said : They correspond to the eighteen times the Divine Name is mentioned in the Shema'. R. Tanhum said in the name of R. Joshua b. Levi : They correspond to the eighteen vertebrae in the spinal column. R. Tanhum also said in the name of R. Joshua b. Levi ...

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PARAGRAPH 10

31 הכורע כורע בברוך

Rabbah bar Chinena the Elder in the name of Rav: one who prays bows at "Blessed" and straightens up at the Name. The maamar explains the bow as drawing Chochmah down from the head.

Berakhot 12a:24–26 ברכות י"ב א:כ"ד-כ"ו

וְאָמַר רַבָּה בַּר חִינָּנָא [סָבָא] מִשְּׁמֵיהּ דְּרַב: הַמִּתְפַּלֵּל, כְּשֶׁהוּא כוֹרֵעַ כּוֹרֵעַ בָּרוּךְ, וּכְשֶׁהוּא זוֹקֵף — זוֹקֵף בַּשֵּׁם אָמַר שְׁמוּאֵל: מַאי טַעְמָא דְּרַב — דִּכְתִיב: "ה' זוֹקֵף כְּפוּפִים". מֵתִיבִי: "מִפְּנֵי שְׁמִי נֶחַת הוּא".

Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word "Blessed" ; and when returning to the erect position, he should do so on mentioning the Divine Name. Samuel asked : What is Rab's reason ? Because it is written, "The L-rd raiseth up them that are bowed down" (ibid, cxlvi.

8). Against this is quoted, "And from before My name he is afraid" (Mal. ii. 5)!

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32 **ותקם בעוד לילה**

Of the woman of valor: "She rises while it is yet night and gives food to her household, and a portion to her maidens." Here the household is the angels and the maidens are the heavenly chambers, nourished at night.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

33 **שבע הנערות הראויות לתת**

Hegai gave Esther "the seven maidens fit to be given to her from the king's house." The maamar links them with the chambers that receive the night's portion.

Esther 2:9 אסתר ב':ט'

וַתִּיטַב הַנַּעֲרָה בְּעֵינָיו וַתִּשָּׂא חֶסֶד לְפָנָיו וַיְבַהֵל אֶת־תַּמְרוּקֶיהָ וְאֶת־מָנוֹתֶהָ לָתֵת לָהּ וְאֵת שֶׁבַע הַנְּעָרוֹת הָרְאוּיֹת לָתֶת־לָהּ מִבֵּית הַמֶּלֶךְ וַיְשַׁנֶּהָ וְאֶת־נַעֲרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים׃

And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her ointments, with her portions, and the seven maidens, who were meet to be given her out of the king's house; and he advanced her and her maidens to the best place in the house of the women.

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KEHOT'S NOTE

אסתר ב, ט.

34 **רכב אלקים רבותים אלפי שנאן**

David's psalm describes G-d's descent at Sinai with His hosts: "The chariot of G-d is twice ten thousand, thousands of shinan; the L-rd is among them, [as at] Sinai, in holiness." The plain sense of the rare word shinan is uncertain (it may refer to troops or to angels); the Talmud reads it as she'einan, "that are not," giving eighteen thousand (context: Steinsaltz Tanakh).

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינָי בַּקֹּדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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35 **אלפי שאינן**

The Talmud proves the eighteen thousand worlds from this verse: "do not read shinan but she'einan," thousands that are not. The Alter Rebbe spells out the count: twenty thousand less two thousand.

Avodah Zarah 3b:13 עבודה זרה ג' ב':י"ג

וּבְלֵילְיָא מַאי עָבֵיד? אִיבָּעֵית אֵימָא: מֵעַיִן יְמָמָא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בִּשְׁמוֹנָה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שֶׁאֵינָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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PARAGRAPH 11

36 **כרוב כרביא . . אפי רברבי וכרוב הוא אנפי זוטרי**

Rabbi Abahu explains keruv as ke-ravya, "like a child," for in Babylon a child is called ravya; asked how the face of a cherub then differs from the face of a man, the Talmud answers, "a large face and a small face." The maamar builds on this: the cherub has a human face, but a small one.

Chagigah 13b:7 חגיגה י"ג ב':ז'

מַאי "כְּרוּב"? אָמַר רַבִּי אַבָּהוּ: כְּרַבְיָא, שֶׁכֵּן בְּבָבֶל קוֹרִין לְיָנוֹקָא רַבְיָא. אָמַר לֵיקָה רַב פָּפָּא לְאַבָּיֵי: אֶלָּא מֵעַתָּה, דִּכְתִיב: "פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב וּפְנֵי הַשֵּׁנִי פְּנֵי אָדָם וְהַשְּׁלִישִׁי פְּנֵי אַרְיֵה וְהָרְבִיעִי פְּנֵי נָשֶׁר", הֵיכִי דָּמֵי כְּרוּב הֵיינוּ פְּנֵי אָדָם? אַפֵּי רַבְרְבֵי וְאַפֵּי זוּטְרֵי.

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KEHOT'S NOTE

חגיגה יג, ב.

37 **עושה שלום במרומיו**

Bildad says of G-d, "Dominion and fear are with Him; He makes peace in His heights." The maamar applies it to the vav that joins the upper and lower yud of the alef.

Job 25:2 איוב כ"ה:ב'

הַמֶּשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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PARAGRAPH 12

38 **שלפי שכלו יהולל איש**

"A man is praised according to his intellect, and the perverse of heart will be despised." The maamar uses it to say that the difference between an adult and a child is in the intellect.

Proverbs 12:8 משלי י"ב:ח'

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנֶעֱוֵה־לֵב יִהְיֶה לָבוּז׃

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

39 **זקן מיושבי דעתו**

Rabbi Shimon ben Akashya says that the minds of the unlearned grow confused as they age, while the minds of Torah scholars grow more settled as they age. The maamar explains an old man's settled mind as greater self-nullification.

Mishnah Kinnim 3:6 משנה קינים ג:ו

40 **מט"ט שנק' נער**

Rabbi Shmuel bar Nachmani said in the name of Rabbi Yonasan that the verse "I was a youth, and I have also grown old" (Psalms 37:25) was spoken by the Prince of the World, since it cannot be G-d's words, nor David's. The Kehot note gives it as the source for Metatron being called "a youth" (na'ar).

Yevamot 16b יבמות ט"ז

Zohar I, 95b זח"א צה,

KEHOT'S NOTE

יבמות טז, ב. זח"א צה, ב. ועוד.

41 **זקן מיושבת דעתו**

The Idra Rabba describes Mocha Stima'ah, the hidden wisdom within the Skull, as "quiet and calm in its place, like good wine on its lees," and so speaks of the Elder whose mind is hidden and whose brain is "hidden and calm." The maamar finds this settledness in an old man, in whom the intellect brings more self-nullification.

Zohar III, 128b זח"ג קכח,

KEHOT'S NOTE

סוף קנים. זח"ג קכח, ב.

PARAGRAPH 13

42 **רכב אלקים רבותים כו' אדני בם סיני בקדש**

The verse that speaks of G-d's chariot of twenty thousand goes on, "the L-rd is among them, [as at] Sinai, in holiness." The Alter Rebbe reads it as the same flow reaching both the angels and the giving of the Torah at Sinai.

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינָי בַּקֹּדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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PARAGRAPH 14

43 **המן העץ**

G-d asks Adam, "Have you eaten from the tree of which I commanded you not to eat?" The Talmud reads the words hamin ha-etz, "is it from the tree," as a hint to Haman (המן) in the Torah.

Genesis 3:11 בראשית ג:י"א

וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכָלְתָּ׃

And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?'

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44 **שנתברר בקדושה מבני בניו של המן**

The previous maamar says there that Haman too has a counterpart in holiness after the refinement, for some of Haman's grandchildren studied Torah in public: the raised heart, "his heart was lifted up in the ways of Havayah," together with lowered eyes, the self-nullification of Chochmah, as in Moshe.

KEHOT'S NOTE

ראה הנסמן לעיל צא, ב.

45 **מבני בניו של המן**

The Talmud lists converts and descendants of Israel's enemies who came to holiness, among them: "Of the grandchildren of Haman, [some] studied Torah in Bnei Brak." The maamar brings it to show that Haman's coarseness, once refined, can enter holiness.

Gittin 57b:7–8 גיטין נ"ז ב:ז'-ח'

מִבְּנֵי בָנָיו שֶׁל הָמָן לִמְּדוּ תוֹרָה בִּבְנֵי בְרַק; מִבְּנֵי בָנָיו שֶׁל סִיסְרָא לִמְּדוּ תִּינוֹקוֹת בִּירוּשָׁלַיִם; מִבְּנֵי בָנָיו שֶׁל סַנְחֵרִיב לִמְּדוּ תוֹרָה בָּרַבִּים – מַאן אינוּן? שְׁמַעְיָה וַאֲבְטַלְיוֹן. הֵיינוּ דִּכְתִיב: "נָתַתִּי אֶת דָּמָהּ עַל צְחִיחַ סָלַע לְבִלְתִּי הֻכָּסוֹת".

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46 **ויגבה לבו**

The Chronicler praises King Yehoshafat: "His heart was lifted up in the ways of Havayah," and he removed the high places from Yehudah. This is the holy form of a raised heart, the refined counterpart of Haman's pride.

II Chronicles 17:6 דברי הימים ב י"ז:ו'

וַיִּגְבַּהּ לִבּוֹ בְּדַרְכֵי ה' וְעוֹד הֵסִיר אֶת־הַבָּמוֹת וְאֶת־הָאֲשֵׁרִים מִיהוּדָה׃

And his heart was lifted up in the ways of the L-RD; and furthermore he took away the high places and the Asherim out of Judah.

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47 **שיתן עיניו למטה ולבו למעלה**

Rabbi Yishmael son of Rabbi Yosi taught in his father's name that one who prays must direct his eyes downward and his heart upward, so that two verses are both fulfilled. The maamar reads the eyes as humble Chochmah and the heart as holy elevation.

Yevamot 105b:5 יבמות ק"ה ב:ה'

וְחַד אָמַר: עֵינָיו לְמַעְלָה, שֶׁנֶּאֱמַר: "נִשָּׂא לְבָבֵנוּ אֶל כַּפָּיִם". אַדְּהָכִי אֲתָא רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסֵי לְגַבַּיְיהוּ. אֲמַר לְהוּ: בְּמַאי עָסְקִיתוּ? אֲמַרוּ לֵיקָה: בְּתְפִלָּה. אֲמַר לְהוּ: כָּךְ אָמַר אַבָּא: הַמִּתְפַּלֵּל צָרִיךְ שֶׁיִּתֵּן עֵינָיו לְמַטָּה וְלִבּוֹ לְמַעְלָה, כְּדֵי שֶׁיִּתְקַיְּימוּ שְׁנֵי מִקְרָאוֹת הַלָּלוּ.

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48 **וזדונות נעשו כזכיות**

Reish Lakish: "Great is teshuvah, for willful sins become for him like merits"; the Talmud explains that this is teshuvah out of love. The maamar brings it to show that the descent is for the sake of the ascent.

Yoma 86b:3 יומא פ"ו ב:ג'

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חַיֶּה) יְחַיֶּה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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

49 **בעטרה שעטרה לו אמו**

"Go out and see, daughters of Zion, King Shlomo, with the crown with which his mother crowned him on the day of his wedding." The previous maamar read "the day of his wedding" as the giving of the Torah; here the crown is drawn by Israel's acceptance.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

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

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50 **נעשה ונשמע**

When Moshe read them the book of the covenant at Sinai, Israel answered, "All that Havayah has spoken we will do and we will hear," putting doing before hearing. The maamar reads "we will do" as acceptance rooted in the surrounding light, and "we will hear" as the inward drawing down of Torah.

Exodus 24:7 שמות כ"ד:ז'

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע:

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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PARAGRAPH 15

51 **וקבל היהודים אשר החלו לעשות**

The Megillah tells that "the Jews took upon themselves what they had begun to do, and what Mordechai had written to them": to keep the days of Purim that they had begun to celebrate. The previous maamar read this as completing on Purim the acceptance begun at Sinai with "we will do and we will hear."

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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KEHOT'S NOTE

אסתר ט, כג.

52 **מר דרור**

G-d tells Moshe the first of the spices of the anointing oil: "Take for yourself choice spices, free-flowing myrrh (mor dror), five hundred [shekels]." The Talmud finds Mordechai's name hinted here.

Exodus 30:23 שמות ל':כ"ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתָיִם וּקְנֵה־בֹשֶׂם חֲמִשִּׁים וּמָאתָיִם:

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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53 **מרדכי הוא מר דרור ומתרגמינן מירא דכיא**

The Talmud asks where Haman, Esther and Mordechai are hinted in the Torah: Haman in hamin ha-etz, Esther in haster astir, and Mordechai in mor dror, which the Aramaic translation renders mira dachya.

Chullin 139b:12–13 חולין קל"ט ב:י"ב-י"ג

אסתר מן התורה מנין (דברים לא, יח) ואנכי הסתר אסתיר מרדכי מן התורה מנין דכתיב (שמות ל, כג) מר דרור ומתרגמינן מירא דכיא: ואיזהו שאינו מזומן וכו': ר' חייא ור' שמעון חד תני הדרסיאות וחד תני הרדסיאות מאן דתני הרדסיאות על שם הורדוס ומאן דתני הדרסיאות על שם מקומן

Wikisource Talmud Bavli (CC-BY-SA)

PARAGRAPH 16

54 **וע"ז אמרו רז"ל . . הנביאים עתידים . . ולכן אין לה בטול**

This passage is quoted there, and the Tzemach Tzedek adds: "So it is explained that the level of Malchus, when it becomes Atik to Beriah, has in it a level higher than Netzach and Hod of Atzilus, the root of the Prophets."

KEHOT'S NOTE

מובא באוה"ת פ' ואתחנן ע' שנא ומוסיף "הרי מבואר דבחי' מלי כשנעשית עתיק לבריאה יש בה בחי' גבוה מנצח והוד דאצי' דמשם שורש הנביאים" ע"ש.

55 **ונגלה כבוד ה'**

The prophet comforts Israel with the promise of redemption: "And the glory of Havayah will be revealed, and all flesh will see together, for the mouth of Havayah has spoken." This is the future open revelation of the Infinite Light, in which the light of the Prophets will be nullified like the sun's radiance.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישעי' מ, ה.

56 **הסתר אסתיר פני ביום ההוא**

G-d tells Moshe that when Israel turns to other gods, "I will surely hide My face on that day." The Talmud reads haster astir as a hint to Esther; the Alter Rebbe makes it the root of the Megillah's hidden and enduring light.

Deuteronomy 31:18 דברים ל"א:י"ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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PARAGRAPH 17

57 **הסתר אסתיר ביום ההוא**

G-d's words to Moshe, "And I will surely hide My face on that day." Here "that day" is read as Binah, where Atik is revealed while still hidden.

Deuteronomy 31:18 דברים ל"א:י"ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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58 **המלכות ל"ל מגרמה כלום ומקבלת מעשר מלכיות**

At the start of the gate on the diminution of the moon, Etz Chaim says that the "Kingships" of Malchus, which were within each of the nine Sefiros above it, all descended with it, so that it "has nothing of its own" and must be raised for them to return to their places. The maamar draws on this for Malchus, which receives from ten Kingships.

Sefer Etz Chaim 36:2–3 עץ חיים ל"ו:ב'-ג'

... ספירות שלה חזרו ונתעלו ונסתלקו בשרשיהן בט"ס של ז"א כי משם יצאו כנ"ל ולא נשאר רק המלכות שבה שהיא נקודה א' כלולה מי' תחת אחורי היסוד של ז"א. וזהו ענין לכי ומעטי את עצמך שנסתלקו ט"ס שלה העליונים ועלו בז"א והיא נשארת נקודה מעוטה וירדה תחת אחורי היסוד וענין מיעוט הירח היה ביום ד'. אח"כ ביום ו' חזרה להתגדל בבחי' הג' הנ"ל היותה פרצוף שלם בבחי' אחור באחור נגד החזה דז"א ואז יש בה ה' אורות של ה"ס ראשונות דז"א שהם בחי' ה' ימים ראשונים דימי בראשית כולם האירו ...

Sefer Etz Chaim (Public Domain)

59 **יו"ד מלכיות**

The Mishnah rules that no fewer than ten verses of Kingship (Malchiyos) are said in the Rosh HaShanah prayers, and the Gemara asks what the ten correspond to. The maamar finds their root in the ten Kingships from which Malchus receives.

Rosh Hashanah 32a ראש השנה ל"ב א

60 **וזו היא המסתתרת בראש הבריאה ונעשית עתיק**

The note points to the Chassidic discourses of the Siddur on Malchus hiding itself at the head of Beriah and becoming its Atik.

KEHOT'S NOTE

ראה ע"ח של"ו פ"א. סידור עם דא"ח נט, ג. לקו"ת מסעי פט, ד. סה"מ תרע"ח ע' ריח שמעתיק מכאן כמה שורות. וראה לקמן הערה לשו"ה אסתר, ומדייק שהכוונה לבחי' "כתר". ומבאר שענין אסתיר פני ביום ההוא כולל ב' ענינים הא' שמל' דאצי' מסתתרת בבריאה שאפילו בבריאה אינה מתגלה בחי' פני, והב' שגם בחי' זו דבחי' המל' היא בבחי' עתיק זהו רק בבריאה ואין זה מאיר ומתגלה כלל למטה. ע"ש בארוכה. וראה בלקו"ש חט"ז ע' 360 הערה 69.

61 **ואמר ביום ההוא הנה אלקינו זה**

The prophet foretells that on the day of redemption Israel will say, "Behold, this is our G-d; we hoped for Him, and He will save us." In the Time to Come the hidden will become "this," openly revealed.

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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62 **שו"ה אסתר — היא**

The Rebbe Rashab marks as superfluous the word היא ("is") before "the level of the Hidden of all hidden ones," and cites another version of the passage, printed in Sefer HaMaamarim 5678, p. 218.

KEHOT'S NOTE

עיין לעיל בלוח התיקון לכ"ק אדמו"ר מהורש"ב (מובא גם ב"היום יום" ליום פורים ע' לז), שמציין שתי' "היא" מיותרת ומביא נוסח אחר הנדפס בסה"מ תרע"ח ע' ריח. וראה בסה"מ תש"ה ע' 60. ובאור התורה פ' עקב ע' תקיד.

63 **כי סתימין הם או"א**

A gloss there on these words reads: "In the manner of 'The hidden things belong to Havayah our G-d': they are yud-hei." The hidden ones are the first two letters of the Name, Abba and Imma.

KEHOT'S NOTE

באוה"ת סידור ע' לו יש הגי"ה ע"ז וז"ל: "ע"ד הנסתרות להי' אלקינו הם י"ה".

64 **ועתיק הוא סתימא אפילו לגבי סתימין**

Or HaTorah adds there: "like the Holy of Holies, which is holy and set apart even from the level of 'holies,' which are Chochmah and Binah," and notes that Esther, which is the matter of Purim, is in the level of Yom HaKippurim.

KEHOT'S NOTE

באוה"ת שם נוסף: "וכענין קדה"ק שגם מבחי' קדשים שהם חו"ב הוא קדוש ומובדל. עיין בלקו"ת בד"ה שבת שבתון [דרושים ליוה"כ ע, ב]. ובד"ה האזינו השמים דרוש הראשון פ"ד [עב, ג] בענין יוהכ"פ ואסתר שהוא ענין פורים הרי הוא בבחי' יוכ"פ".

65 **ויהי אומן את הדסה היא אסתר**

The Megillah introduces Mordechai as foster-father to his orphaned cousin: "And he raised Hadassah, that is, Esther, his uncle's daughter." Here Mordechai, the halachos, raises Esther, who raises the souls in Gan Eden.

Esther 2:7 אסתר ב׳:ז׳

וַיְהִי אֹמֵן אֶת־הֲדַסָּה הִיא אֶסְתֵּר בַּת־דֹּדוֹ כִּי אֵין לָהּ אָב וָאֵם וְהַנַּעֲרָה יְפַת־תֹּאַר וְטוֹבַת מַרְאֶה וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקָחָהּ מָרְדֳּכַי לוֹ לְבַת׃

And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

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66 **ששה חדשים בשמן המור**

Before coming to King Achashverosh, each maiden was prepared "six months with oil of myrrh and six months with spices." The maamar reads these as two stages of the soul's elevation, through the gevuros of Abba and of Imma.

Esther 2:12 אסתר ב׳:י״ב

וּבְהַגִּיעַ תֹּר נַעֲרָה וְנַעֲרָה לָבוֹא אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ מִקֵּץ הֱיוֹת לָהּ כְּדָת הַנָּשִׁים שְׁנֵים עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלְאוּ יְמֵי מְרוּקֵיהֶן שִׁשָּׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשִׁשָּׁה חֳדָשִׁים בַּבְּשָׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים׃

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women, twelve months—for so were the days of their anointing accomplished, to wit, six months with oil of myrrh, and six month with sweet odours, and with other ointments of the women —

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PARAGRAPH 18

67 **וששה חדשים בבשמים**

The second half of the maidens' preparation: "and six months with spices." The maamar reads it as the gevuros of Imma.

Esther 2:12 אסתר ב׳:י״ב

וּבְהַגִּיעַ תֹּר נַעֲרָה וְנַעֲרָה לָבוֹא אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ מִקֵּץ הֱיוֹת לָהּ כְּדָת הַנָּשִׁים שְׁנֵים עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלְאוּ יְמֵי מְרוּקֵיהֶן שִׁשָּׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשִׁשָּׁה חֳדָשִׁים בַּבְּשָׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים׃

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women, twelve months—for so were the days of their anointing accomplished, to wit, six months with oil of myrrh, and six month with sweet odours, and with other ointments of the women —

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68 **הנערה באה**

"And with this the maiden came to the king": plainly, after this preparation. The maamar reads "with this" as the pillar that joins above and below, by which the soul ascends.

Esther 2:13 אסתר ב׳:י״ג

וְזֶה הַנַּעֲרָה בָּאָה אֶל־הַמֶּלֶךְ אֵת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֶן לָהּ לָבוֹא עִמָּהּ מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ׃

when then the maiden came unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

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69 **מטעמי תורה ישקני מנשיקות פיהו**

The Song opens with the beloved's longing: "Let him kiss me with the kisses of his mouth, for your love is better than wine." The souls' delight in the reasons of the Torah is likened to these kisses.

Song of Songs 1:2 שיר השירים א׳:ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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KEHOT'S NOTE

שה"ש א, ב וברש"י שם.

70 **מטעמי תורה ישקני מנשיקות פיהו**

Rashi explains the verse as Israel's song in exile: G-d gave them His Torah and spoke with them face to face, He has assured them that He will appear to them again "to explain to them the secret of its reasons and its hidden mysteries," and they plead with Him to keep His word. This is the delight in the reasons of the Torah of which the maamar speaks.

Rashi on Song of Songs 1:3 רש"י על שיר השירים א׳:ג׳

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים. שֵׁם טוֹב נִקְרָא עַל שֵׁם 'שֶׁמֶן טוֹב': לְרֵיחַ שְׁמָנֶיךָ טוֹבִים. שֶׁהֵרִיחוּ בָהֶם אַפְסֵי אֶרֶץ אֲשֶׁר שָׁמְעוּ שִׁמְעֲךָ הַטּוֹב בַּעֲשׂוֹתְךָ נוֹרָאוֹת בְּמִצְרַיִם: שֶׁמֶן תּוּרַק. נִקְרָא שִׁמְךָ, לְהְיוֹת נֶאֱמַר עָלֶיךָ, "אַתָּה שֶׁמֶן אֲשֶׁר תּוּרַק תָּמִיד לִהְיוֹת רֵיחַ עָרֵב שֶׁלְּךָ יוֹצֵא לְמֶרְחוֹק", שֶׁכֵּן דַּרְךָ שֶׁמֶן עָרֵב, בְּכָל עֵת שֶׁהוּא בִּצְלוֹחִית חֲתוּמָה, אֵין רֵיחוֹ נוֹדֵף, פּוֹתְחָהּ וּמַרִיק שַׁמְנָהּ לִכְלִי אַחֵר, רֵיחוֹ נוֹדֵף: עַל כֵּן עֲלָמוֹת אֲהֵבוּךָ. בָּא יִתְרוֹ לְקוֹל הַשְּׁמוּעָה וְנִתְגַּיֵּר. אַף רָחָב הַזּוֹנָה אָמְרָה "כִּי ...

Like the fragrance of good oils. A good name is referred to as, "good oil." due to their pleasant fragrance. (Sefer Duda'im) Like the fragrance of good oils. That those dwelling at the ends of the earth smelled, [i.e.,] those who heard of Your good reputation when You performed awesome deeds in Egypt. [Your name] is like flowing oil. Your

name is thus called. It is said about you that "you are [like] oil that is constantly being poured forth so that your fragrance goes forth to a distance." For ...

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PARAGRAPH 19

71 **ויקח המן את הלבוש ואת הסוס וילבש את מרדכי**

"And Haman took the garment and the horse, and clothed Mordechai, and led him on horseback through the city square." The verse names the garment and the horse but not the crown, and the maamar explains why.

Esther 6:11 אסתר ו':י"א

וַיִּקַּח הָמָן אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס וַיַּלְבֵּשׁ אֶת־מָרְדֳּכָי וַיַּרְכִּיבֵהוּ בִּרְחוֹב הָעִיר וַיִּקְרָא לְפָנָיו כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ׃

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: 'Thus shall it be done unto the man whom the king delighteth to honour.'

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

72 **דקרו ליה אלהא דאלהיא**

On the verse "My Name is great among the nations," Rav explains that they call Him "the G-d of gods." The maamar uses this to show that the encompassing light is acknowledged even outside holiness.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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73 **ולא נעשה רק ע"י ישראל . . ע"י נעשה ונשמע**

These words are quoted in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

מובא באוה"ת שה"ש כרך ב ע' שפז.

74 **נעשה ונשמע**

Israel's words at Sinai, "we will do and we will hear." Their self-nullification is what draws down the crown.

Exodus 24:7 שמות כ"ד:ז'

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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תוספת ביאור ע"פ יביאו לבוש מלכות

An Additional Explanation on "Let Them Bring Royal Apparel"

In physical things the light that encompasses all worlds (sovev kol almin) gives not only their boundary but their very substance, while in Chochmah it gives only the boundary. This is why a mitzvah done with a physical object, like the parchment of tefillin, has an advantage over even the higher Chochmah.

THE MAAMAR IN BRIEF

Continuing the explanation of "Let them bring royal apparel," the maamar asks why the mitzvos done with physical things have an advantage over Torah study. Torah comes from Chochmah, the head of the chain of descent within the light that fills all worlds (memalei kol almin), while physical things draw from the light that encompasses all worlds (sovev kol almin). Yet Chochmah too becomes a "something" only through sovev, and Scripture says the world was made through divine speech. The Alter Rebbe answers with two introductions. First, sovev is real life-force: the infinite Supernal Will, "I will reign," which gives life to every world equally but stays hidden; the ten Sefiros come instead through the kav after the tzimtzum. Second, a vessel forms where encompassing and inner light meet, and sovev, like a formless power, gives each level its limiting vessel. In Chochmah sovev supplies only the vessel; in physical things it supplies their very substance. Impure things live through memalei, sovev lending only the power of physical being. So the parchment of tefillin, made a vessel of holiness through halachah, has an advantage over even the higher Chochmah.

OUTLINE

1 **The question: Torah study and the mitzvos of action** ¶1–3

Torah, coming from Chochmah, belongs to memalei kol almin, while the mitzvos done with physical things draw from sovev kol almin. Yet Chochmah too becomes a "something" through sovev, and sovev surrounds all worlds equally.

2 **Two further difficulties** ¶4–6

The inner lights also come from the kav, which itself is drawn from sovev; and Scripture attributes physical creation to divine speech, which belongs to memalei. Two introductions are announced, and the first begins.

3 **First introduction: sovev as the infinite will** ¶7–11

Sovev is not a distant glow but real, hidden life-force: the primordial will, "I will reign," which wanted the physical world as much as the highest levels and gives life to all equally. King David's verses show that G-d's desire made every level.

4 **The ten Sefiros and the vessel of Chochmah** ¶12–14

The infinite will would yield countless Sefiros; the ten come through the kav after the tzimtzum, beginning with Chochmah. But Chochmah's vessel, the limit that lets the next Sefirah follow, comes from sovev through the Supernal Will.

5 **Second introduction: how a vessel is formed** ¶15–17

A vessel arises where the encompassing light strikes the inner light. Sovev, like the formless hyle, gives every level its limiting vessel, but not Chochmah's first coming into being.

6 **Physical substance comes from sovev** ¶18–19

Spiritual sources give only souls and intellect; the substance of physical things itself comes from sovev, as the esrog shows.

7 **Impure physical things** ¶20–21

Evil arises through the shattering of the vessels, in memalei; sovev shines only through memalei and gives impure things only the power of physical being.

8 **Tefillin and the advantage of physical mitzvos** ¶22

Through the laws rooted in the higher Chochmah, the parchment of tefillin becomes a vessel of holiness whose very substance comes from sovev, an advantage over the higher Chochmah itself.

KEY CONCEPTS

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

In this maamar, not a light shining from above but the real life-force of the infinite Supernal Will, present in every world equally yet hidden. It gives every level its limiting vessel and is the source of physical substance itself.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

The light that enters each world by measure through the chain of descent. Torah and divine speech belong to it.

The kav and the chut (the line and the thread) קו וחוט

The line of light drawn after the tzimtzum: the source of the ten Sefiros and of Chochmah's power and essence.

Tzimtzum and a vacated space צמצום ומקום פנוי

The withdrawal of the infinite quality so that limit and measure can be revealed, beginning with Chochmah.

The Will of all wills רעוא דכל רעוין

The primordial will, "I will reign," which comes before even the will to create; the maamar identifies it with sovev kol almin.

A limiting vessel כלי מגביל

The boundary that makes a level a defined "something" (yesh) and lets the next level follow it. It comes from sovev kol almin.

Encompassing light and inner light (Or Makif and Or Pnimi) אור מקיף ואור פנימי

The maamar's second introduction: a vessel is formed where the encompassing light strikes against the inner light, from the two together.

Hyle (hiyuli) כח היולי

A power with no form or name of its own from which every skill and craft can emerge once trained; the maamar's analogy for how sovev gives every level its vessel.

SECTION 1 · ¶1–3

The question: Torah study and the mitzvos of action

1 תוספת ביאור[1] ע"פ יביאו לבוש מלכות[2]

An additional explanation on the verse "Let them bring royal apparel."

This short discourse adds to the explanation of Esther 6:8, where Haman advises the king to honor the man he wishes to honor with "royal apparel that the king has worn." It continues the preceding discourses on this verse, which compare Torah study with the mitzvos done in action. The Kehot note records that the Tzemach Tzedek heard it from the Alter Rebbe at the end of 5572 (1812), and that it explains the vessels of Atzilus according to the Pardes (Pardes Rimonim, by Rabbi Moshe Cordovero), while Iggeres HaKodesh 20 explains them according to the Arizal.

2 להבין ההפרש שבין מצות ת"ת [תלמוד תורה] למצות מעשיות שארז"ל [שאמרו רבותינו זכרונם לברכה] תכלית חכמה[3] כו'. ללומדיהם לא נאמר כו'

To understand the difference between the mitzvah of Torah study and the mitzvos of action, as our Sages, of blessed memory, said: "The goal of wisdom," etc.; "'To those who study them' is not said," etc.

The discourse opens with a question: what is the difference between studying Torah and the mitzvos performed in action? The Sages point to the superiority of the deed: "The goal of wisdom is teshuvah and good deeds," and the verse praises "all who do them," not those who only study them.

והטעם כמבואר במ"א כי התורה היא בחי' פנימיות[4] מבחי' ממכ"ע [ממלא כל עלמין] דאורייתא מחכמה נפקת וחכמה היא ראשית הגילוי מבחי' ההשתלשלות

And the reason, as explained elsewhere, is that the Torah is the level of an inner [light] (pnimiyus), from the level of the light that fills all worlds (memalei kol almin), for "the Torah comes forth from Chochmah," and Chochmah (wisdom) is the beginning of revelation in the chain of descending worlds (hishtalshelus);

The reason, explained elsewhere, is that Torah is an inner light, from memalei kol almin, the divine light that enters each world according to its measure. Torah "comes forth from Chochmah," and Chochmah is the first point of revelation in the ordered chain of descent from level to level, so Torah stands at the head of that chain, but within it.

אבל מצות מעשיות שהן בדברים גשמיים הארתן הוא מבחי' סוכ"ע שאינו בגדר ההשתלשלות כי התהוות מרוחניות להיות גשמיות אין זה דרך עו"ע [עילה ועלול][5] כו' כנזכר במ"א באריכות.

whereas the mitzvos of action, which are [performed] with physical things — their illumination is from the level of the light that encompasses all worlds (sovev kol almin), which is not within the bounds of the chain of descending worlds. For the coming into being of physicality out of spirituality is not by way of cause and effect, etc., as mentioned elsewhere at length.

> The mitzvos done with physical things draw their light from the light that encompasses all worlds, which is beyond that chain altogether. The reason is that physical matter cannot arise out of spirit the way an effect arises from its cause, so its existence must come from a source outside the chain.

3 והנה גם להיות החכמה בבחי' יש וראשית הגילוי הלא הוא מאין תמצא[6] מבחי' סוכ"ע שאל"כ [שאם לא כן] לא היתה החכמה עולה בשם בבחי' יש כלל אלא היתה כלולה במאציל העליון א"ס ב"ה ממש כו' כנזכר שם באריכות.

Now, Chochmah too — that it should be in the state of something (yesh) and the beginning of revelation — is it not so that "from ayin (nothing) it is found," from the level of the light that encompasses all worlds (sovev kol almin)? For otherwise Chochmah would not bear the name of something (yesh) at all, but would be included in the Supernal Emanator, the Infinite One (Ein Sof), blessed be He, Himself, etc., as mentioned there at length.

> Yet Chochmah too, the first point of revelation, is a "something" (yesh) that has come into being. Iyov asks of wisdom, me'ayin timatze, "where shall it be found?", and Chassidus reads me'ayin as "from ayin (nothing)": Chochmah comes from a source beyond it, sovev kol almin. Without that source it would never emerge as a distinct something, but would remain absorbed in its Emanator, the Infinite One, with no separate name or identity.

וא"כ עדיין צריך להבין החלוק וההפרש שבין הארת סוכ"ע בבחי' חכמה שתהיה יש. ובין הארת סוכ"ע בדברים גשמיים ממש שהם יש ודבר ממש

If so, we still need to understand the distinction and the difference between the illumination of the light that encompasses all worlds in the level of Chochmah, that it should be something (yesh), and the illumination of the light that encompasses all worlds in actual physical things, which are something (yesh) and an actual thing.

> This raises a question: if sovev kol almin makes both Chochmah and physical things into a "something," how do these two effects differ?

ואי"א לומר שהארת סוכ"ע מאירה יותר ביש גשמי שהרי סוכ"ע מקיף את כל הד' עולמות בשוה:

And it is impossible to say that the illumination of the light that encompasses all worlds shines more in a physical something (yesh), since the light that encompasses all worlds encompasses all four worlds equally.

> One cannot answer that sovev shines more strongly in physical things, since it surrounds all four worlds (Atzilus, Beriah, Yetzirah and Asiyah) equally. So the special standing of physical things still needs explaining.

SECTION 2 · ¶4–6

Two further difficulties

4 אך מתחלה צריך להבין ענין ההפרש שבין פנימיי' למקיפים שהרי גם הפנימיים הם מהקו"ח [מהקו וחוט] שנמשך מסוכ"ע

But first we must understand the matter of the difference between the inner [lights] (pnimiyim) and the encompassing [lights] (makifim). For the inner [lights], too, are from the kav and the chut (the line and the thread), which is drawn from the light that encompasses all worlds (sovev kol almin).

> Before resolving this, another distinction must be explained: inner lights (pnimiyim) enter and fill a level, while encompassing lights (makifim) remain beyond it. The difficulty is that the inner lights too come from the kav, the thin line of light, and the kav itself is drawn from the encompassing light.

שהרי מתחלה היה אור א"ס ב"ה ממלא את כל החלל[7] ואח"כ צמצם כו' ונמשך הקו"ח [הקו וחוט] כו' והרי גם המשכה זו היא מבחי' סוכ"ע.

For at first the Infinite Light (Or Ein Sof), blessed be He, filled the entire space (chalal); afterwards He contracted [it], etc., and the kav and the chut were drawn forth, etc. So this drawing-forth, too, is from the level of the light that encompasses all worlds.

> In the Arizal's account of creation, as Otzros Chaim begins, the Infinite Light first filled all of the space; G-d then contracted it (tzimtzum) and drew into the space a single line of light, the kav and the chut. Since that line comes from the light that was there before the contraction, even the inner lights derive from sovev, so the difference between inner and encompassing still needs defining.

5 וגם להבין מ"ש שהתהוות היש גשמי הוא מבחי' סוכ"ע בחי' אין ממש

We must also understand what was said, that the coming into being of the physical something (yesh) is from the level of the light that encompasses all worlds (sovev kol almin), the level of true ayin (nothing).

> A third question: it was said that physical existence comes from sovev kol almin, called true ayin (nothing) because it is beyond all grasp.

והא כתיב בדבר ה' שמים נעשו[8] ובע"מ נבה"ע [ובעשרה מאמרות נברא העולם][9] שהן צירופי אותיות הדבור יהי אור[10] יהי רקיע[11] מהם נעשו ונתהוו גשמיות העולם יהי רקיע תדשא הארץ[12] כו'.

But surely it is written, "By the word of Havayah the heavens were made," and "By ten utterances the world was created" — which are combinations of the letters of speech: "Let there be light," "Let there be a firmament." From them the physicality of the world was made and came into being: "Let there be a firmament," "Let the earth sprout forth," etc.

> Yet Scripture says the heavens were made "by the word of Havayah," and the Sages teach that the world was created through Ten Utterances, such as "Let there be light" and "Let there be a firmament"; these utterances are combinations of the letters of divine speech. Physical creation therefore seems to come from speech, not from a level beyond it.

6 ודבר ה' ורוח פיו[13] הוא בחי' ההבל שבהשתלשלות העולמות בבחי' ממכ"ע [ממלא כל עלמין] כי הדבור נמשך מבחי' המדות יום ראשון חסד דהיינו התלבשות החסד בדבור. וכן יום ב' גבורה כו'

And "the word of Havayah" and "the breath of His mouth" are the level of the vapor (hevel) in the chain of descent of the worlds (hishtalshelus), in the level of the light that fills all worlds (memalei kol almin). For speech is drawn from the level of the emotive attributes (middos): the first day is Chesed (kindness), meaning the enclothement of Chesed in speech; and likewise the second day is Gevurah (restraint), etc.

> Divine speech, "the word of Havayah" and "the breath of His mouth," is compared to the breath (hevel) that carries human speech, and it belongs within the chain of descent, in memalei kol almin. Speech expresses the emotive attributes: the first day of creation corresponds to Chesed, meaning Chesed clothed in the words spoken on that day, the second day to Gevurah, and so on through the days of creation.

וישראל עלו במחשבה[14] דהיינו בחי' רוחניות שבבחי' ממכ"ע [ממלא כל עלמין]. אמנם לבאר כ"ז [כל זה] צריך להקדים ב' הקדמות.

And "Israel arose in thought" — meaning the level of spirituality that is within the level of the light that fills all worlds. However, to explain all this, two introductions must first be given.

> Even the Sages' teaching that "Israel arose in [G-d's] thought" refers to the spiritual level within memalei, so both divine speech and divine thought seem to belong to memalei; two introductions are needed to resolve these questions.

הקדמה אחת[15] כי יש ב' מיני המשכות מאור א"ס ב"ה. הא' היא בבחי' א"ס ממש.[16,17]

The first introduction: there are two kinds of drawing-forth from the Infinite Light (Or Ein Sof), blessed be He. The first is in the level of the truly infinite (Ein Sof),

> The first introduction: the Infinite Light is drawn forth in two ways. The first is truly infinite, without any limit.

SECTION 3 · ¶7–11

First introduction: sovev as the infinite will

7 והב' בבחי' גבול ומדה.[18]

and the second is in the level of limit and measure.

> The second kind of drawing-forth is limited and measured. Sefer HaMaamarim 5666, as the Kehot note quotes it, explains this as the kav, drawn in measure so that it can settle as inner light within the vessels of the ten Sefiros, which cannot receive light that is infinite.

והענין כי הנה פי' ובאור מהות הארת סוכ"ע אין פי' הארה וזיו כמשמעו וכפשוטו רק האור הוא החיות ממש המחיה את הנבראים

The explanation is this: as for the meaning and explanation of what the illumination of the light that encompasses all worlds (sovev kol almin) is — "illumination" and "radiance" are not meant as they sound, in their plain sense; rather, the light is the very life-force (chayus) that gives life to the created beings.

> To understand the first kind, sovev kol almin, one must know that its "light" and "radiance" are not meant literally, as a glow that merely shines from afar: its "light" is actual life-force that sustains the creatures.

שחיות זה מתפשט ונמשך מבחי' סוכ"ע רק שאינו מחיה בדרך התלבשות דרך עו"ע [עילה ועלול] אלא מחיה את כל העולמות בשוה אפי' [אפילו] חומריות העוה"ז וגסותו לית אתר פנוי מניה[19] מניה ממש.

This life-force spreads forth and is drawn from the level of the light that encompasses all worlds; only, it does not give life by way of enclothement, by way of cause and effect, but gives life to all the worlds equally, even the materiality of this world and its coarseness: "There is no place empty of Him" — of Him, truly.

> This life-force reaches the creatures, but not by entering each one in a graded way, as a cause is clothed in its effect; instead it gives life to every world equally, even to the coarse matter of this world. This is the meaning of the Tikkunei Zohar's words "there is no place empty of Him," and the added words "of Him, truly" stress that it is G-d's own presence that is found in every place.

8 והענין כי מה שאומרים שחיות זה הוא מבחי' מלכותו והתנשאותו כמשל המלך המושל במדינה שאין עצמותו מתפשט במדינה כלל אלא שמקבלים התפשטות מלכותו ובטלים אליו אין המשל דומה לנמשל ממש

The explanation is this: as to what is said, that this life-force is from the level of His sovereignty and His exaltedness — like the analogy of a king who rules over a country, whose essence does not spread through the country at all, but [its people] receive the extension of his sovereignty and are nullified before him — the analogy is not truly like the thing it illustrates.

> One might compare this life-force to a king's sovereignty: the king's own being does not spread through his country, yet the people accept his rule and set themselves aside before him. The Alter Rebbe says the analogy does not truly fit.

שהרי מן המלך אינו נמשך ומתפשט שום חיות כלל אלא שאנשי המדינה בטלים אליו. אבל מאו"ס [מאור אין סוף] ב"ה נמשך ומתפשט חיות הנבראים.

For from the king no life-force at all is drawn forth and spreads; the people of the country are merely nullified before him. But from the Infinite Light (Or Ein Sof), blessed be He, the life-force of the created beings is drawn forth and spreads.

> From a human king no life flows to his subjects; they are only subordinate to him. From the Infinite Light, by contrast, the life-force of all creatures actually flows forth.

9 ואדרבא החיות נמשך לכל עלמין בשוה אפילו בחומרים עבים כנודע. שאין הפי' סוכ"ע[20] שסובב ומקיף מלמעלה אלא שחיות המתפשט היא מבחינת סובב שאינו בבחי' גילוי אלא בבחי' העלם.

On the contrary: the life-force is drawn to all worlds equally, even into coarse matter, as is known. For "the light that encompasses all worlds (sovev kol almin)" does not mean that it surrounds and encompasses from above; rather, the life-force that spreads forth is from the level of "encompassing" (sovev), which is not in a state of revelation but in a state of concealment.

> Far from being distant, this life-force reaches every world equally, even the coarsest matter. "Encompassing" therefore does not mean surrounding from above; it means that the life-force is hidden rather than revealed. In Tanya, chapter 48, the Alter Rebbe explains likewise that what the worlds grasp is said to be "clothed" in them, and what stays hidden from them is called "encompassing."

והיינו כי גם סוכ"ע הוא בבחי' מחשבה שהוא בחי' חיות.

That is: the light that encompasses all worlds, too, is in the level of thought, which is the level of life-force,

> Sovev, too, belongs to the level of "thought," and this thought is itself life-force.

דהיינו בחי' מחשבה הקדומה אנא אמלוך שהוא בחי' רעדכ"ר [רעוא דכל רעוין]. כלומר רצון לרצון דהיינו שעלה במחשבה להיות לו רצון לברוא העולמות שרצון זה אשר לבריאת העולמות הוא מחמת שעלה במחשבה.

namely, the level of the primordial thought, "I will reign," which is the level of the Will of all wills. That is to say, a will for will: it arose in [His] thought that He should have a will to create the worlds; for this will, which is for the creation of the worlds, is because it arose in [His] thought.

> It is the primordial thought, "I will reign," G-d's wish to be King, called the Will of all wills, a Kabbalistic term for the highest level of the divine will. It is a will that precedes will: it first arose in G-d's thought that He should want to create worlds, and the desire to create flows from that earlier arising in thought.

10 ועליית מחשבה זו היא בחי' רעדכ"ר [רעוא דכל רעוין] בשביל להיות אנא אמלוך שהוא גילוי בחינת מלכות דא"ס.

And this arising of thought is the level of the Will of all wills, so that there be "I will reign," which is the revelation of the level of the Malchus (sovereignty) of the Infinite One (Ein Sof).

> This arising in thought, the Will of all wills, is so that "I will reign" be realized, which means the revelation of the sovereignty (Malchus) of the Infinite One. G-d's kingship is the purpose for which the worlds are willed.

ורצון עליון זה הוא המחיה ממש כי מחמת שעלה ברצונו כך נמשך החיות כך[21] והוא המחיה את כל העולמות בשוה[22] שכך עלה ברצונו להיות עולם אצי' כמו בי"ע

And this Supernal Will is what truly gives life: because it so arose in His will, the life-force is drawn thus. And it gives life to all the worlds equally, for it so arose in His will that there be the World of Atzilus (Emanation) just as Beriah, Yetzirah and Asiyah;

> This Supernal Will is the true source of life: the life-force flows exactly as His will determined. And His will wanted the lower worlds just as it wanted the World of Atzilus.

שאפי' [שאפילו] בחי' ומדרגה התחתונה שבבחי' עשייה גשמי' [גשמיים / גשמיות / גשמית] עלה ברצונו ובמחשבתו הקדומה אנא אמלוך שבכולם התפשטות מלכותו בשוה כי לפניו ית' רוחניות וגשמיות שוין.

for even the lowest level and rung, in the level of physical Asiyah, arose in His will and in His primordial thought, "I will reign," so that in all of them is the extension of His sovereignty equally. For before Him, may He be blessed, spirituality and physicality are equal.

> Even the lowest level, physical Asiyah, was included in the primordial thought "I will reign," so His sovereignty extends to all levels equally. Before G-d, spiritual and physical are equal.

דהיינו מאחר שהיה רצונו להיות עשייה גשמית כמו שהיה רצונו להיות ח"ע [חכמה עילאה] וא"כ גם עשייה גשמית מקבלת חיות מרצונו אלא שרצונו הוא בבחי' א"ס ואינו מתגלה ומתלבש ממש בעולמות.

That is: since it was His will that there be physical Asiyah just as it was His will that there be the higher Chochmah (Chochmah Ila'ah), then physical Asiyah, too, receives life-force from His will. Only, His will is in the level of the infinite (Ein Sof), and it is not actually revealed and enclothed in the worlds.

> Since G-d willed physical Asiyah as much as the higher Chochmah, the highest wisdom, physical Asiyah draws life from His will just as directly. That will, however, is infinite, and so it is not openly revealed or clothed within the worlds.

11 ולכן נק' סוכ"ע והיינו בשביל שהחיות הנמשך הוא בבחי' א"ס ממש ואין העולמות יכולים לקבל החיות בבחי' המשכה והתלבשות ממש.

Therefore it is called the light that encompasses all worlds (sovev kol almin). That is, because the life-force that is drawn forth is in the level of the truly infinite (Ein Sof), and the worlds cannot receive the life-force by way of an actual drawing-forth and enclothement.

> This is why it is called sovev kol almin, "encompassing all worlds": the life-force is truly infinite, and the worlds cannot receive it in a revealed, inward way. It gives them life while remaining beyond them.

וז"ש [וזהו שכתוב] דוד המלך ע"ה [עליו השלום] למה יאמרו הגוים איה נא אלהיהם[23] שהוא בבחי' איה שאינו מושג אלא בעולמות עליונים כי באמת כל אשר חפץ עשה[24,25] שבחפץ עליון עשה הכל וכולל כל הבחי' בשוה.

And this is [the meaning of] what King David, peace be upon him, wrote: "Why should the nations say, 'Where, now, is their G-d?'" — that He is in the level of "Where?", which is not grasped except in the higher worlds. For in truth, "whatever He desired, He has done": with the Supernal desire He made everything, and it includes all levels equally.

> King David's verse quotes the nations asking, "Where is their G-d?", and the Alter Rebbe reads the question as treating G-d as a hidden "Where?", a level grasped only in the higher worlds. The next verse answers, "whatever He desired, He has done": everything was made by the Supernal desire, which includes every level equally.

וז"ש [וזהו שכתוב] כל אשר חפץ ה' עשה בשמים ובארץ בימים וכל תהומות.

And this is [the meaning of] what is written: "Whatever Havayah desired, He has done, in the heavens and on the earth, in the seas and all the depths."

> Another psalm says it outright: whatever Havayah desired He has done, in the heavens and on the earth, in the seas and in all the depths, down to the lowest levels.

SECTION 4 · ¶12–14

The ten Sefiros and the vessel of Chochmah

12 והנה מבחי' סוכ"ע שהוא רצה"ע [רצון העליון] שבבחי' א"ס לא היתה המשכה דרך קו"ח [קו וחוט] להיות י"ס [י' ספירות] וראשיתן החכמה

Now, from the level of the light that encompasses all worlds (sovev kol almin), which is the Supernal Will that is in the level of the infinite (Ein Sof), there was no drawing-forth by way of the kav and the chut (the line and the thread) to become the ten Sefiros, whose beginning is Chochmah.

> Sovev kol almin, the Supernal Will in its infinite state, did not produce the ten Sefiros, beginning with Chochmah, by way of the kav.

כי מאחר שא"ס ב"ה אינו בגדר הספירה. לכן גם הרצון שהוא בבחי' א"ס ונק' נושא עון ועובר על פשע[26] כו' היה ממשיך רבוא רבבות ספי' [ספירה / ספירות][27] וגם באופן ומהות אחר שאינן בגדר ומהות הספירות הנאצלים.

For since the Infinite One, blessed be He, is not within the bounds of counting (sefirah), therefore the will, too, which is in the level of the infinite and is called "Who bears iniquity and passes over transgression," etc., would draw forth myriads upon myriads of Sefiros — and also of another manner and nature, which are not within the bounds and nature of the emanated Sefiros.

> The Infinite One is beyond the bounds of sefirah, a word that also means "counting," while the Sefiros are a defined number. So the infinite will, called by the words "Who bears iniquity and passes over transgression," would have brought forth countless Sefiros, of a kind entirely unlike the ten that were emanated; a numbered, finite order needs another source, which the next paragraph names.

13 ומה שנאצלו י"ס [י' ספירות][28] במנין וי' כלול מיו"ד כו'. היינו בבחי' הקו והחוט שהיה ע"פ צמצום ומקום פנוי[29] שהוא הסתלקות בחי' א"ס שלא להיות בגלוי בחי' א"ס. אלא בחי' גבול ומדה[30,31]

And as for the ten Sefiros having been emanated in number, and ten, [each] comprised of ten, etc. — this is in the level of the kav and the chut (the line and the thread), which came about through tzimtzum (contraction) and a vacated space; that is, the withdrawal of the level of the infinite (Ein Sof), so that the level of the infinite should not be revealed, but rather the level of limit and measure.

> The emanation of exactly ten Sefiros, each of them including ten, comes through the kav, the line of light, which required tzimtzum and a vacated space. Tzimtzum is the withdrawal of the infinite quality, so that infinity is no longer revealed and limit and measure come in its place. Later discourses of the Rebbe Rashab note that calling the kav "limit and measure" follows the view of the Pardes, while most discourses hold that the kav too is unlimited in its root.

והיא ראשית הגלוי בחכמה[32] וכולם בחכמה עשית[33] שבכל הדברים שבעולם יש בחי' חכמה

And this is the beginning of revelation, in Chochmah. And "You have made them all with wisdom": in all the things in the world there is an aspect of wisdom,

> This limit and measure is first revealed as Chochmah. Hence "You have made them all with wisdom": everything in the world contains wisdom.

כמו אשר יצר את האדם בחכמה.[34] דהיינו נתוח האברים שהוא ע"פ חכמת הנתוח וכן חכמת התכונה[35] שהיא חכמה גדולה מסיבוב הגלגלים שהתוכנים לא השיגו רק אפס קצהו ובאמת היא חכמה רמה.

as in "Who formed man with wisdom": that is, the anatomy of the limbs, which follows the science of anatomy; and likewise the science of astronomy, which is a great wisdom, concerning the revolution of the celestial spheres, of which the astronomers have grasped only the barest edge, and in truth it is a lofty wisdom.

> The blessing says that G-d "formed man with wisdom": the wisdom in the human body is the subject of anatomy, and the wisdom in the heavens, the turning of the spheres, is the subject of astronomy. The Alter Rebbe notes that the astronomers have grasped only the barest edge of it, though it is a lofty wisdom.

14 וכן עד"ז שאר החכמות שהן למעלה עד אין קץ[36] ולמטה עד אין תכלית. כי אפי' [אפילו] בתולעת ובזבוב יש בחי' חכמה בבריאתם ומ"מ היא בחינת גבול לגבי א"ס ב"ה.

And so too, in the same way, the other sciences, which [extend] upward without end and downward without limit. For even in the worm and in the fly there is an aspect of wisdom in their creation; nevertheless, it is a level of limitation in relation to the Infinite One (Ein Sof), blessed be He.

> The same holds for every other science: wisdom reaches endlessly upward and endlessly downward, and even worms and flies show wisdom in the way they are made. All of it, however, is limited compared with the Infinite One.

ולהיות המשכה זו מא"ס ב"ה ממש הוצרך להיות צמצום ומקום פנוי. אך היינו בבחי' התהוות החכמה בכח להיות כח ומהות החכמה.

And for this drawing-forth to be from the Infinite One, blessed be He, Himself, there had to be tzimtzum (contraction) and a vacated space. But this is [only] with respect to the coming into being of Chochmah as a power (koach), to be the power and essence of Chochmah.

> Since such limited wisdom must still come from the Infinite One Himself, a tzimtzum and a vacated space were needed. That, however, explains only how Chochmah came into being as a power, with its own essence.

אבל להיות הגבלת החכמה בבחי' כלי עד פה תבא[37] בכדי להיות ממנה המשכת ספי' [ספירה / ספירות] אחרת כמו החסד ענף החכמה

But for there to be the limitation of Chochmah in the level of a vessel — "up to here you shall come" — so that from it there may be the drawing-forth of another Sefirah, such as Chesed (kindness), the branch of Chochmah,

> Something else explains why Chochmah has a vessel, a boundary like the one set for the sea: "up to here you shall come." Such a boundary is needed so that another Sefirah, such as Chesed, the branch of Chochmah, can follow from it.

שהמשכה זו היא מחמת שנסתיימה וכלתה מדת החכמה ומתחלת ספי' [ספירה / ספירות] אחרת

for this drawing-forth comes about because the measure of Chochmah has ended and is concluded, and another Sefirah begins —

> Chesed can begin only where Chochmah's measure comes to an end: the succession of the Sefiros depends on each one being bounded.

הנה הגבלת כלי הוא מחמת אוא"ס [אור אין סוף] הסוכ"ע שלא בדרך הקו וחוט[38] אלא מחמת שעלה ברצונו העליון כך

this limitation of a vessel is due to the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin), not by way of the kav and the chut, but because it so arose in His supernal will.

> That boundary, the vessel's limit, comes not from the kav but from the Infinite Light that encompasses all worlds, simply because the Supernal Will so desired. The limit is an act of will, not a product of the ordered chain.

כי רצה"ע [רצון העליון] היה להיות כלי מגביל לבחי' חכמה כדי להיות המשכת ספירה אחרת בכדי להיות אנא אמלוך כו'.

For the Supernal Will was that there be a limiting vessel for the level of Chochmah, so that there be the drawing-forth of another Sefirah, so that there be "I will reign," etc.

> The Supernal Will wanted Chochmah bounded so that further Sefiros would follow it. All of this serves the purpose expressed in the words "I will reign."

SECTION 5 • ¶15–17

Second introduction: how a vessel is formed

15 ונמצא שכח ומהות החכמה הוא מבחי' הקו והחוט שהוא ע"י צמצום אבל להיות בבחי' גבול וכלי המגביל להיות יש הוא מהארת הסוכ"ע דוקא.

It follows that the power and essence of Chochmah are from the level of the kav and the chut (the line and the thread), which is through tzimtzum (contraction); but for it to be in the level of limit, and a limiting vessel [that makes it] to be something (yesh), is specifically from the illumination of the light that encompasses all worlds (sovev kol almin).

> In sum: Chochmah's power and essence come from the kav through tzimtzum, but its limit and vessel, which make it a defined "something" (yesh), come specifically from sovev kol almin. So sovev is at work even at the head of the chain of descent.

ואף שהארת סוכ"ע הוא מבחי' רצון העליון שהוא בבחי' א"ס הנה ע"ז צריך להקדים הקדמה הבי' שהכלי נעשה מהכאת או"מ [אור מקיף] באו"פ [באור פנימי][39] ומשניהם יחד נעשה הכלי.

And although the illumination of the light that encompasses all worlds is from the level of the Supernal Will, which is in the level of the infinite (Ein Sof) — regarding this, the second introduction must first be given: that the vessel is made from the striking of the encompassing light (Or Makif) against the inner light (Or Pnimi), and from both of them together the vessel is made.

> How can the infinite Supernal Will produce a limiting vessel? The second introduction answers: a vessel is formed when the encompassing light (Or Makif) strikes against the inner light (Or Pnimi), and the two together produce it.

16 וזהו בדבר ה' שמים נעשו.[40] ובע"מ [ובעשרה מאמרות] נברא העולם[41] שמאותיות שבע"מ [שבעשרה מאמרות] ממש נבראו השמים והארץ וכל צבאם[42] רק שזה נעשה בכח אוא"ס [אור אין סוף] הסוכ"ע ומקיף את כל העולמות בשוה כי הוא הנותן כח לכל בחי' ובחי' להיות לה כלי מגביל

And this is [the meaning of] "By the word of Havayah the heavens were made," and "By ten utterances the world was created": from the very letters of the Ten Utterances the heavens and the earth and all their host were created; only, this was done by the power of the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin) and surrounds all the worlds equally, for it is what gives each and every level the power to have a limiting vessel —

> This is how to read "By the word of Havayah the heavens were made" and the Ten Utterances: the letters of the divine utterances truly are what created heaven and earth. But they did so by the power of the encompassing Infinite Light, which surrounds all worlds equally and gives every level the power to have a limiting vessel.

כמו עד"מ כח היולי שהוא אינו נתפס ועולה בשם ומ"מ ממנו גלוי כל הכחות וכל החכמות וכל האומנות לכשיתלמד כו'.

as, by way of analogy, the power of hyle (hiyuli), which is not grasped and does not bear a name, and nevertheless from it comes the revelation of all the powers, all the wisdoms and all the crafts, once it is trained, etc.

> It is like the hyle (hiyuli), the philosophers' term for pure potential with no form or name of its own, from which every power, every wisdom and every craft can emerge once a person is trained.

17 וכמו"כ [וכמו כן] עד"מ הארת אוא"ס [אור אין סוף] הסוכ"ע היא הנותנת כח לבחי' חכמה אחרי התהוותה בבחי' כח ומהות להיות לה כלי המגבילה עד פה תבא.[43]

And likewise, by way of analogy, the illumination of the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin) is what gives power to the level of Chochmah, after it has come into being as power and essence, to have a vessel that limits it: "up to here you shall come."

> In the same way, once Chochmah exists as a power and essence, the encompassing Infinite Light gives it a vessel that bounds it: "up to here you shall come."

משא"כ קודם התהוותה הנה מאוא"ס [מאור אין סוף] הסוכ"ע לא היה יכול להיות התהוותה אפי' [אפילו] בבחי' החכמה בכח כ"א ע"י צמצום ומקום פנוי כנ"ל:

Whereas before it came into being, its coming into being could not have been from the Infinite Light that encompasses all worlds, even in the level of Chochmah as a power, but only through tzimtzum (contraction) and a vacated space, as mentioned above.

> But Chochmah's first coming into being, even as a power alone, could not come straight from the encompassing light; it required tzimtzum and a vacated space. Sovev supplies the vessel, not the substance.

SECTION 6 • ¶18–19

Physical substance comes from sovev

18 ובזה יובן ההפרש שבין התהוות היש וכלי מגביל לחכמה מאוא"ס [מאור אין סוף] הסוכ"ע. ובין התהוות היש גשמי מאוא"ס [מאור אין סוף] הסוכ"ע.

With this we will understand the difference between the coming into being of the something (yesh) and the limiting vessel for Chochmah from the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin), and the coming into being of the physical something (yesh) from the Infinite Light that encompasses all worlds.

> Now the opening question can be answered: how does the "something" and vessel that sovev gives Chochmah differ from the physical "something" that sovev brings into being?

כי מרוחניות החכמה נמשך בחי' החכמה המלובשת בגשמיות כמו השכל שלנו שאין אנו משיגים אלא גשמיות הענינים.

For from the spirituality of Chochmah is drawn the level of the wisdom that is enclothed in physicality, like our intellect, for we grasp nothing but the physicality of matters.

> From the spiritual Chochmah comes only wisdom that is clothed in physical things, such as human intellect, which understands only the physical side of things.

אבל מ"מ לא נתהווה רק הרוחניי [הרוחנית] שהוא השכל והחכמה אבל לא הדברים הגשמיים ממש כי גשמיות לא נתהווה מרוחניות כלל

But nevertheless, nothing came into being [from it] except the spiritual, which is the intellect and the wisdom, but not the physical things themselves; for physicality does not come into being from spirituality at all.

> Even so, what comes from spiritual Chochmah is only the spiritual element, intellect and wisdom, never physical objects themselves. Physical matter does not come into being from spirit at all; in Iggeres HaKodesh 20 the Alter Rebbe writes that however many contractions there are, the chain of spiritual levels, even of the angels, cannot produce coarse matter like earth.

כי נפש הבהמה הטהורה שהיא מפני שור[44] שבמרכבה ובהמות האסורים הן ממרכבה שבפ' שמיני גמל ארנבת שפן[45] כו'

For the soul of the pure animal, which is from the face of the ox in the Chariot, and the forbidden animals, which are from the chariot in Parshas Shemini — the camel, the hare, the hyrax, etc. —

> The same holds for animals: the soul of a pure animal comes from the "face of the ox" in Yechezkel's vision of the divine Chariot, and the forbidden animals listed in Parshas Shemini (the camel, the hare, the hyrax and the rest) come from what the text calls "the chariot in Parshas Shemini." Understanding this as a counterpart chariot on the side of impurity follows the Kabbalistic teaching of the Chariot and is an interpretive reading.

אין זה אלא בבחי' הנפש בלבד[46] אבל לא הגשמיות ממש אלא מהות הגשמיות ועצמותו נתהווה ג"כ מאור א"ס הסוכ"ע להיות יש גשמי ממש כדי להיות כלי מגביל להרוחניות.

this is only in the level of the soul alone, but not the actual physicality. Rather, the nature of physicality and its very essence also came into being from the Infinite Light that encompasses all worlds, to be an actual physical something (yesh), in order to be a limiting vessel for the spirituality.

> In both cases the source gives only the animal's soul, not its physical substance. Physical substance itself, its very essence, comes from the encompassing Infinite Light, which makes it a truly physical "something" so that it can serve as a limiting vessel for the spiritual; in Chochmah sovev provides only the vessel, but in physical things it provides their very substance.

19 ועד"מ אתרוג שהוא נצמח מהאילן הנה כח הצומח הוא ממזל העליון אין לך עשב[47,48] כו'

And by way of analogy: an esrog, which grows from the tree — the power of growth is from the supernal mazal, "There is no blade of grass," etc.;

> An example: an esrog grows on a tree, and its power of growth comes from the "supernal mazal," the heavenly force that, as the Sages say, stands over every blade of grass and makes it grow.

אבל האתרוג עצמו[49] שהוא עצמות היש וגסותו הוא נמשך מאור א"ס הסוכ"ע דוקא. ולכן ע"י האתרוג גשמי יעורר למעלה מעלה מאד[50] כו'.

but the esrog itself, which is the very essence of the something (yesh) and its coarseness, is drawn specifically from the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin). Therefore, through the physical esrog one will arouse very, very high above, etc.

> But the esrog itself, its physical substance, comes specifically from the encompassing Infinite Light. That is why taking the physical esrog (on Sukkos) arouses a response exceedingly high above; in the Kuntres Acharon of Tanya the Alter Rebbe explains that the esrog's life-force comes from the vessels of Atzilus, so that one who holds and waves it as the law requires grasps that life-force itself and arouses "up to the highest heights."

SECTION 7 · ¶20–21

Impure physical things

20 וא"ת [ואם תאמר] א"כ איך נתהוו[51] דברים טמאים גשמיים כיון שהתהוות גשמיות הוא דייקא ע"י הסוכ"ע והלא אין רע יורד מלמעלה[52] כ"א שנתהווה ע"י שבירת הכלים שזהו הכל בבחי' ממכ"ע [ממלא כל עלמין] דהיינו ז' מדות כו'.

And if you will ask: if so, how did impure physical things come into being, since the coming into being of physicality is specifically through the light that encompasses all worlds (sovev kol almin)? And surely no evil descends from above! Rather, it came into being through the shattering of the vessels, and all this is in the level of the light that fills all worlds (memalei kol almin), that is, the seven attributes (middos), etc.

> A question: if physical existence comes from sovev, how do impure physical things exist? Evil does not come down from above; it arose through the shattering of the vessels, the Kabbalistic account of vessels that broke because they could not hold their light, and all of that belongs to memalei kol almin, for the vessels that shattered were the seven emotive attributes.

אך הענין כי הרי הארת סוכ"ע אינו מאיר בפ"ע [בפני עצמו] אלא הוא נמשך ומאיר בממכ"ע [בממלא כל עלמין].

But the explanation is that the illumination of the light that encompasses all worlds does not shine by itself; rather, it is drawn and shines within the light that fills all worlds.

> The answer: sovev does not shine on its own, but only as it is drawn into memalei kol almin and shines within it.

21 ועיקר גילוי ההשפעה נמשך מבחי' ממכ"ע [ממלא כל עלמין] רק שאור הסובב נותן בו כח ועוז. וכמשל ההיולי כו'

And the main revelation of the bestowal is drawn from the level of the light that fills all worlds (memalei kol almin); only, the light of sovev gives it power and strength — as in the analogy of the hyle (hiyuli), etc.

> What is revealed comes mainly from memalei kol almin; sovev only adds power and strength to it, like the formless power (hiyuli) that makes every skill possible without being seen itself.

ונמצא גם דברים טמאים כיון שנמשך חיותן ע"פ השתלשלות מצירופי אותיות דע"מ [דעשרה מאמרות] ע"פ חילופים ותמורות[53] ואור הסובב הוא רק הנותן כח ועוז שיתהווה הגשמיות לכל בחי' המשכות ונפשות רוחניים הנמשכים מע"מ [מעשרה מאמרות] כו'.[54]

So it follows with impure things, too: since their life-force is drawn by way of the chain of descent (hishtalshelus), from combinations of the letters of the Ten Utterances, through substitutions and permutations, the light of sovev is only what gives power and strength for the physicality to come into being, for all the levels of drawings-forth and spiritual souls that are drawn from the Ten Utterances, etc.

> So impure things too receive their life-force through the chain of descent, from combinations of the letters of the Ten Utterances that have been exchanged and rearranged. Sovev only gives the power of physical existence to whatever is drawn from the Ten Utterances, so it is not itself the source of impurity.

SECTION 8 · ¶22

Tefillin and the advantage of physical mitzvos

22 וממוצא דבר נשמע במעשה המצות שהמצות עצמן כתפלין מ"ש בהן פ' קדש[55] מוח החכמה. ופ' והיה מוח בינה ועל קלף כשר בדיו ומעובד כדת וכהלכה שבח"ע [שבחכמה עילאה]

From what has emerged we may understand the performance of the mitzvos: the mitzvos themselves, such as tefillin — what is written in them, the section "Kadesh," the mind of Chochmah, and the section "Vehayah," the mind of Binah; and on kosher parchment, with ink, and tanned according to law and halachah, which is in the higher Chochmah (Chochmah Ila'ah) —

> Now the conclusion for the mitzvos. In tefillin the written sections correspond to the mind, the section Kadesh to Chochmah and the section Vehayah to Binah; and the laws for the parchment, the ink and the tanning come from the higher Chochmah, the wisdom of the Torah.

הנה ע"י"ז נעשה גוף הקלף שמבהמה טהורה שתחת ממשלת נוגה כלי המגביל קדושה וכח הכלי עדיף

through this, the body of the parchment, which is from a pure animal that is under the dominion of Nogah, becomes a vessel that limits holiness. And the power of the vessel is superior;

> Through these laws the parchment, from a pure animal that belongs to the realm of Nogah, where good and evil are mixed, becomes a vessel that holds holiness within bounds. The power of such a vessel is the superior one.

שלהיות כח הכלי המגביל הוא מסוכ"ע דוקא וזו מעלה יתירה בדברים הגשמיים מבח"ע [מבחכמה עילאה][56] שבדברים גשמיים גם מהות היש ודבר גשמי נמשך ג"כ מהארת סובב כל עלמין.

for since the power of the limiting vessel is specifically from the light that encompasses all worlds (sovev kol almin), this is an added superiority in physical things over the higher Chochmah: in physical things, even the nature of the something (yesh) and the physical thing is also drawn from the illumination of the light that encompasses all worlds,

> The power of a limiting vessel comes specifically from sovev kol almin. This is where physical things surpass even the higher Chochmah: their very substance as physical "somethings" comes from sovev.

משא"כ חכמה עלאה אין בה הארת סוכ"ע אלא להגביל היש אבל מהותה ועצמותה נמשך מהקו"ח [מהקו וחוט] כנ"ל:

whereas in the higher Chochmah there is no illumination of the light that encompasses all worlds except to limit the something (yesh), but its nature and essence are drawn from the kav and the chut (the line and the thread), as mentioned above.

> In the higher Chochmah, sovev only sets its limit, while its essence comes from the kav. This answers the opening question about the special standing of the mitzvos done with physical things.

IN ONE'S AVODAH

The maamar's lesson is the worth of the mitzvos done with physical things. Because the very substance of a physical object comes from sovev kol almin, a mitzvah performed with it according to halachah, such as tefillin written on kosher parchment or the esrog taken on Sukkos, makes that object a vessel of holiness and arouses a response exceedingly high above, with an advantage over even the higher Chochmah.

QUESTIONS FOR DISCUSSION

1. Why can the maamar not say that the light that encompasses all worlds simply shines more strongly in physical things, and what answer does it give instead?
2. How does Chochmah depend on sovev kol almin differently from the way a physical object does?
3. Why does the analogy of a king and his country not fully fit G-d's relation to the worlds?
4. If physical existence comes from sovev kol almin, how can impure physical things exist?
5. How do the laws of tefillin turn a parchment into a vessel of holiness, and what does this teach about the mitzvos done with physical things?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **תוספות ביאור**

> the passage shares nothing with the note

KEHOT'S NOTE

משנת תקע"ב. נזכר באוה"ת על מארז"ל ע' סט: אמ"מ [=אמר מנחם מענדל] ואנחנו שמענו מפ"ק כאאזמוי"ר נ"ע בשלהי שנת תקע"ב. בכמה מקומות באוה"ת מציין לד"ה זה בשם "בת"א גבי פורים". מאמר זה מצויין יותר מששים פעמים בלקו"ת בלבד. ובהרבה מקומות בדא"ח כשמבארים ענין כלים דאצי' וענין הקו, שכאן מבאר לפי שיטת דעת הפרדס בענין הכלים, אבל באגה"ק סי' כ מבאר לפי שיטת האריז"ל.

2 In the Megillah Haman advises the king how to honor the man he wishes to honor: "Let them bring royal apparel that the king has worn, and a horse that the king has ridden." The discourse is an added explanation of this verse.

Esther 6:8 אסתר ו':ח

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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PARAGRAPH 2

3 **תכלית חכמה**

> Rava's saying: "The goal of wisdom is teshuvah and good deeds," supported by the verse "a good understanding to all who do them," where the Talmud notes that it says "to those who do them" (for its own sake). The Alter Rebbe cites it to show that action is the goal of study, and his phrase "'to those who study them' is not said" draws on the same verse.

Berakhot 17a:11 ברכות י"ז א':י"א

מַרְגְּלָא בְּפוּמֵּיהּ דְּרָבָא: תַּכְלִית חָכְמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שֶׁלֹּא יֵהֵא אָדָם קוֹרֵא וְשׁוֹנֶה וּבוֹעֵט בְּאָבִיו וּבְאִמּוֹ וּבְרַבּוֹ וּבְמִי שֶׁהוּא גָּדוֹל מִמֶּנּוּ בְּחָכְמָה וּבְמִנְיָן, שֶׁנֶּאֱמַר: "רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל עוֹשֵׂיהֶם". "לָעוֹשִׂים" לֹא נֶאֱמַר, אֶלָּא "לְעוֹשֵׂיהֶם" — לָעוֹשִׂים לִשְׁמָהּ וְלֹא לָעוֹשִׂים שֶׁלֹּא לִשְׁמָהּ. וְכָל הָעוֹשֶׂה שֶׁלֹּא לִשְׁמָהּ, נוֹחַ לוֹ שֶׁלֹּא נִבְרָא.

It was a favourite saying of Raba : The goal of wisdom is repentance and good works; so that a man shall not read [Torah] and study [Mishnah] and then contradict his father or mother or teacher or anybody greater than he in knowledge and number [of years]; as it is said, "The fear of the L-rd is the beginning of wisdom, a good understanding have all that do thereafter" (Ps. cxi. 10). "All that learn" is not said here, but "all that do thereafter," i.e. they that practise Torah ...

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

4 **התורה היא בחי' פנימיות**

> Likkutei Torah explains why Torah sometimes seems higher than the mitzvos and sometimes the mitzvos higher than Torah: both are true, for Torah comes from the brain (mocha), which has the advantage of being the inner dimension, and the mitzvos from the skull (gulgalta), the outer dimension of a higher level, Keser.

KEHOT'S NOTE

ראה בלקו"ת שלח מט, ד. ובאוה"ת פ' שלח ע' תרמח דזה סותר למ"ש בע"ח שכ"ב פ"ה שח"ס למעלה מגלגלתא, וכאן מבאר דגם לגבי בחי' מו"ס שייך לומר שיש בחי' בגלגלתא שהיא גבוה יותר, ומתרץ שהמאמר כאן מיוסד ע"פ מ"ש בע"ח שער א"א פ"ג דשם מבאר ע"פ הזהר דבגלגלתא יש בו בחי' שלמעלה ממו"ס. ע"ש בארוכה.

5 **בגדר — אין זה דרך עו"ע**

> Iggeres HaKodesh 20 explains that only the Infinite One, whose existence is from Himself and not caused by anything before Him, can create something from absolute nothing, and not by way of cause and effect.

KEHOT'S NOTE

ראה אגה"ק סי' כ ובליקוט פירושים — חיטריק שם.

PARAGRAPH 3

6 **מאין תמצא**

> Iyov asks, "And wisdom, where (me'ayin) shall it be found, and where is the place of understanding?": plainly, no one knows where wisdom can be found. Chassidus reads me'ayin as "from ayin (nothing)": Chochmah emerges from a source beyond itself, here sovev kol almin.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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PARAGRAPH 4

7 **מתחלה הי' אור א"ס ב"ה ממלא את כל החלל**

> the passage shares nothing with the note

KEHOT'S NOTE

אוצ"ח בתחלתו. וראה בלקו"ת ד"ה להבין מ"ש באוצ"ח בהוספות לויקרא נא, ב. ובד"ה וירד ה' על הר סיני תרמ"ג.

PARAGRAPH 5

8 **בדבר ה' שמים נעשו**

> The psalmist praises G-d the Creator: "By the word of Havayah the heavens were made, and by the breath of His

mouth all their host." It is the basis of the objection that the heavens were made through divine speech.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

9 **ובע"מ נבה"ע**

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

KEHOT'S NOTE

אבות רפ"ה.

10 **יהי אור**

"And G-d said, 'Let there be light,' and there was light": the first of the utterances of creation, brought as an example of the letter-combinations of divine speech.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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11 **יהי רקיע**

"Let there be a firmament in the midst of the waters": the utterance that brought the firmament into being, given twice here as an example of physical creation through speech.

Genesis 1:6 בראשית א':ו'

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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12 **תדשא הארץ**

"Let the earth sprout forth vegetation": another utterance through which physical things came into being.

Genesis 1:11 בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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PARAGRAPH 6

13 **ודבר ה' ורוח פיו**

The verse's "word of Havayah" and "breath of His mouth" are read as divine speech and the breath that carries it, which belong to memalei kol almin.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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14 **וישראל עלו במחשבה**

The Midrash lists six things that preceded the creation of the world: the Torah and the Throne of Glory were created, while the Patriarchs, Israel, the Temple and the name of Mashiach "arose in thought" to be created. The maamar places this divine "thought" within memalei kol almin.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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15 **הקדמה אחת . . בחכמה עשית**

The note says this whole passage, from the first introduction to "You have made them all with wisdom" (paragraph 13), is quoted in Or HaTorah on Megillas Esther, and points to further discussions in Or HaTorah on Balak and in the Inyanim volume.

KEHOT'S NOTE

מובא באוה"ת מג"א ע' ער. וראה באוה"ת פ' בלק ע' תתקפד. ענינים ע' קד. רב.

16 **על גליון תו"א מחסיד**

A chassid's gloss in the margin of Torah Ohr points to this discourse, which says that the thought and speech above are in the level of memalei kol almin.

KEHOT'S NOTE

לקו"ת דברים ד' ס"ח ב' ס"ט א' בד"ה שבת שבתון המחשבה והדיבור שלמעלה הן בבחי' ממכ"ע ע"ש אות א'.

17 **הא' היא בבחי' א"ס ממש**

There this first drawing-forth is "the drawing-forth of the primordial thought, 'I will reign,' which is the Malchus of the Infinite One, the general sovev and makif over the whole chain of descent."

KEHOT'S NOTE

equally; divisions belong to the revealed life-force of memalei.

KEHOT'S NOTE

בד"ה ומקנה רב תר"ן ע' שעח מוסיף: "(משמע מזה שיש התחלקות בהחיות, והלא בבחי' סוכ"ע אין התחלקות וכמ"ש אח"כ והוא המחי' את כל העולמות בשוה והוא החיות בהעלם והתחלקות שייך בהחיות בגילוי שמצד ממכ"ע דהיינו ההמשכה בבחי' גבול המבואר שם. וי"ל דהנה התהוות היש בכלל הוא מבחי' אוא"ס הסוכ"ע ואף שאינו דומה היש דעשי' להיש דאצי', דהכלים דבי"ע הם בחי' יש ממש שנבראו בדרך יש מאין וכמ"ש באגה"ק ד"ה איהו וחיוהי חד משא"כ הכלים דאצי' הם אלקות . . אך מ"מ גם הכלים דאצי' הם בחי' יש . . ולזאת אצי' ועשי' שוים קמי' יתי' דשניהם הם בחי' יש והוא יש הנאצל ויש הנברא, והתהוותם הוא מבחי' אוא"ס הסוכ"ע כולם בהשוואה אחת שאין ערוך ביניהם לגבי בחי' אוא"ס הסוכ"ע כלל כוי", ע"ש. ובד"ה קרוב ה' תרס"ח כ': "והוא בחי' אוא"ס הסוכ"ע שאינו בגדר התלבשות בעולמות וע"ה שהוא נמצא בכ"מ ולית אתר פנוי מיניי כלל ח. אך זהו לא בבחי' התלבשות ותפיסא בהם דהגם שנמצא בכ"מ מ"מ אין האור מורגש כלל בנבראים". ובאוה"ת דרושים למגילת אסתר ע' ער ז"ל: "ופי' בחי' האי בחי' רצה"ע רדכ"ר ורצון עליון זה הוא המחי' ממש את כל העולמות בשוה בבחי' מקיף וסוכ"ע, ובחי' הבי' זהו"ע הקו"ח שהי' ע"י הצמצום ומקו"פ שהוא הסתלקות בחי' א"ס שלא להיות בגילוי בחי' א"ס אלא בבחי' גבול ומדה והוא ראשית הגילוי בחכמה" עכ"ל שם.

22 **והוא המחי' את כל העולמות בשוה**

It explains that "because it so arose in His will, the life-force is drawn thus" refers to the inner light, while "it gives life to all the worlds equally" refers to the Infinite Light that encompasses all worlds.

KEHOT'S NOTE

בד"ה תקעו תר"ן ע' שפ "הכוונה במ"ש . . כי מחמת שעלה ברצונו כך נמשך החיות כך ר"ל על בחי' האו"פ ומ"ש והוא המחי' כולם בהשוואה זהו קאי על בחי' אוא"ס הסוכ"ע".

PARAGRAPH 11

23 **למה יאמרו הגוים איה נא אלהיהם**

The psalmist asks why the nations should taunt Israel, "Where, now, is their G-d?" The Alter Rebbe reads the question as describing G-d as a hidden "Where?", grasped only in the higher worlds.

Psalms 115:2 תהילים קט"ו:ב'

לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹקֵיהֶם׃

Wherefore should the nations say: 'Where is now their G-d?'

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KEHOT'S NOTE

תהלים קטו, ב.

24 **כל אשר חפץ ה' עשה**

"Whatever Havayah desired, He has done, in the heavens and on the earth, in the seas and all the depths." The Alter Rebbe brings it to show that the divine desire reaches every level equally, down to the depths.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

ראה בסה"מ תרס"ו ע' קסב: "והיינו ההמשכה דבחי' מחה"ק דאנא אמלוך שזהו בחי' מלכות דא"ס שהוא בחי' סובב ומקיף הכללי על כללות ההשתלי", ע"ש. וראה בד"ה חביבין ישראל תרע"ו (בסה"מ תער"ב-עו) ע' קז.

PARAGRAPH 7

18 **והבי בבחי' גבול ומדה**

The note points to Or HaTorah on Balak and in the Inyanim volume.

KEHOT'S NOTE

ראה אוה"ת בלק ע' תתקפד ובענינים ע' רב. בסה"מ תרס"ו ע' קסב "והיינו בחי' הקו וחוט הנמשך מאור א"ס שהוא המשכה שבבחי' גבול ומדה להיות בבחי' או"פ בעולמות שיתיישב בבחי' פנימיות בכלים דע"ס כו' שא"א שיקבלו האור שבבחי' א"ס כ"א כאשר בא בבחי' מדה וגבול שזהו בחי' הקו כוי", ע"ש. "ולפמ"ש בהביאור דיביאו לבוש מל' דהקו הוא בחי' גבול, יקשה לכאורה הלא האור מעין המאור כו', ויובן עפמ"ש בד"ה אוא"ס למה נק' א"ס בהגי"ה שם אות ה') ד"ה וידעת היום תרמ"ז ע' מד. וכנראה הכוונה להנדפס באוה"ת ענינים ע' קע. ובד"ה מהרה ישמע תרנ"ב ע' פב כ' שזהו לפי שיטת הפרדס בענין או"כ בשער עצמות וכלים פ"ד. ובסה"מ תרמ"ו-ז ע' שצז מעיר "וממ"ש בהביאור דהגבול של הקו הוא ע"י הצמצום, נראה שלא נאמר שהקו הוא בחי' כח הגבול שבא"ס, אלא הוא ג"כ בחי' בבע"ג אלא שנתצמצם עד שנמשך רק בדרך קו שיאיר ויומשך רק לפי ערך המקבלים ומתלבש בתוכן בפנימיותן להחיותן בגילוי כוי" ע"ש.

19 **לית אתר פנוי מניה**

The Tikkunei Zohar teaches that the Name Havayah is found in every place, as the soul is found in every limb, "for there is no place empty of Him, neither above nor below." The Alter Rebbe applies it to sovev kol almin, which gives life to every place equally.

Tikkunei Zohar 91b:6 תקוני הזהר צ"א ב:ו'

... בְּכָל סְפִירָן, וּבְכָל כָּרְסַיָּין, וּבְכָל מַלְאָכִין, וּבְכָל אֵבֶר וְאֵבֶר דְּבַר נַשׁ, דְּלֵית אֲתַר פָּנוּי מִנֵּיהּ לָא בְּעָלְמִין וְלָא בְּתַתָּאִין, יהוי"ה לָא אִתְקְרֵי בְּיִחוּדָא דְּאַרְבַּע אַתְוָון אֶלָּא בְּעִלַּת הָעִלּוֹת דְּמִיחַד לוֹן, וּבְגִין דְּאִיהוּ מְיַחֵד

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 9

20 **שאין הפי' סוכ"ע**

Tanya, chapter 48, explains that sovev does not mean surrounding from above in a spatial sense, since space does not apply to the spiritual: an influence that the worlds grasp is said to be "clothed" in them, while one that stays hidden from them is called "encompassing" (sovev).

KEHOT'S NOTE

ראה תניא פרק מח (סז, ב).

PARAGRAPH 10

21 **מלכות — ורצון עליון זה . . נמשך החיות כך**

It asks how "the life-force is drawn thus," which implies divisions, fits sovev, which has none and gives life to all

בהביאור לפתח אליהו שבתו"א לכ"ק אדמו"ר מוהרש"ב נ"ע תרנ"ח כ' שזהו לשיטת הפרדס שגם בהאור שייך חכמה וחסד. וכ"ה בד"ה מהרה ישמע תרנ"ב ע' פב שזהו לפי שיטת הפרדס בענין או"כ בשער עצמות וכלים פ"ד. ובד"ה אדם כי יקריב תרס"ו ע' קצד, שזה ע"פ דעת העה"ק והפרדס שבאורות יש ג"כ ס"ס כו', אמנם ברוב הדרושים מבואר שהקו הוא ג"כ המשכה שבבחי' בלי גבול, והיינו דשרשו הוא מבחי' אוא"ס הבלתי בע"ג והוא מעין המאור שהוא ג"כ בבחי' א"ס, ע"ש. בסה"מ תרס"ה ע' רס מציין לכאן.

31 **שהוא הסתלקות . . אלא בחי' גבול ומדה**

The note points to these places on these words.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ז ד"ה והי' ה' לי'. אוה"ת ענינים ע' קנו.

32 **והיא ראשית הגלוי בחכמה**

The note points to the end of this discourse.

KEHOT'S NOTE

ראה סד"ה החדש הזה תרס"ו. ובלקו"ש ח"ז ע' 41 ד"ה. אַז דער גילוי וואָס קומט אין חכמה איז געקומען דורך אַ צמצום".

33 **וכולם בחכמה עשית**

The psalmist marvels at creation: "How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe brings it to show that wisdom, the first revelation drawn through the kav, is present in everything created.

Psalms 104:24 תהילים קי"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

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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34 **אשר יצר את האדם בחכמה**

The blessing said after relieving oneself: "Who formed man with wisdom and created in him many openings and cavities." It is the Alter Rebbe's example of the wisdom built into the body, which anatomy studies.

Berakhot 60b:1 ברכות ס' ב:א

... "שַׁמְרוּנִי שַׁמְרוּנִי, עָזְרוּנִי עָזְרוּנִי, סְמָכוּנִי סְמָכוּנִי, הַמְתִּינוּ לִי הַמְתִּינוּ לִי עַד שֶׁאֶכָּנֵס וְאֵצֵא, שֶׁכֵּן דַּרְכָּן שֶׁל בְּנֵי אָדָם". כִּי נָפִיק, אוֹמַר: "בָּרוּךְ ... אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה, וּבָרָא בוֹ נְקָבִים נְקָבִים, חֲלָלִים חֲלָלִים, גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם אוֹ אִם יִסָּתֵם אֶחָד מֵהֶם אִי אֶפְשָׁר לַעֲמוֹד לְפָנֶיךָ".

Who enters a privy says, "Be honoured, ye honoured and holy Beings who minister to the Most High ! Give glory to the G-d of Israel ; leave me while I enter and do my will, then shall I come unto you." Abbai said : Let not a man speak thus, lest they leave him and depart; but let him say, "Guard me, guard me, help me, help me, support me, support me, wait for me, wait for me until I enter and come out, for such is the way ...

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

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KEHOT'S NOTE

תהלים קלה, ו.

25 **כל אשר חפץ עשה**

The next verse answers: "Our G-d is in heaven; whatever He desired, He has done." Everything, high and low, was made by His desire.

Psalms 115:3 תהילים קט"ו:ג'

וֵאלֹקֵינוּ בַּשָּׁמָיִם כֹּל אֲשֶׁר־חָפֵץ עָשָׂה:

But our G-d is in the heavens; Whatsoever pleased Him He hath done.

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PARAGRAPH 12

26 **נושא עון ועובר על פשע**

The prophet Michah praises G-d: "Who is a G-d like You, Who bears iniquity and passes over transgression..." The Alter Rebbe gives these words as a name of the Supernal Will in its infinite state.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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27 **הי' ממשיך רבוא רבבות ספי'**

According to the note, Or HaTorah explains there how the infinite will would draw forth myriads upon myriads of Sefiros.

KEHOT'S NOTE

באוה"ת ענינים ע' קסה מבאר זה.

PARAGRAPH 13

28 **ומה שנאצלו י"ס**

The note says this passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת שלח ע' תצד.

29 **ע"פ צמצום ומקום פנוי**

The first printing of Torah Ohr also reads ע"פ ("by way of") tzimtzum, as here.

KEHOT'S NOTE

"כן הוא גם בדפוס הראשון "ע"י". אבל ראה ד"ה יביאו לבוש שבשערי אורה פפ"ד (וכן לקמן בדרוש זה בתו"א): "ע"י". לקוטי שיחות ח"ז ע' 41 הערה 18.

30 **בבחי' הקו . . בחי' גבול ומדה**

It writes that this follows the view of the Pardes, that the light too has Chochmah and Chesed.

KEHOT'S NOTE

35 **נתוח האברים שהוא ע"פ חכמת הנתוח וכן חכמת התכונה**

The passage the note quotes compares the sciences: "like the science of medicine; and the science of astronomy is more refined, and natural science is mixed."

KEHOT'S NOTE

ראה מאמרי אדה"א במדבר כרך ג ע' א'תפט שכ' "כחכמת הרפואה וחכמת התכונה הוא יותר מובחר וחכמת הטבעית מעורב" ע"ש. וראה מאמרי אדה"ז הקצרים ע' תפ.

PARAGRAPH 14

36 **למעלה עד אין קץ**

The note points there on these words.

KEHOT'S NOTE

ראה בתורת שמואל תרכ"ז (הוצאת תש"ס) ע' תנט.

37 **עד פה תבא**

Speaking to Iyov from the storm, G-d tells how He set a boundary for the sea: "Up to here you shall come, and no further." The Alter Rebbe uses the phrase for the vessel that sets the limit of Chochmah.

Job 38:11 איוב ל"ח:י"א

וָאֹמַר עַד־פֹּה תָּבוֹא וְלֹא תֹסִיף וּפֹא־יָשִׁית בִּגְאוֹן גַּלֶּיךָ׃

And said: 'Thus far shalt thou come, but no further; And here shall thy proud waves be stayed'?

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38 **הגבלת כלי הוא מחמת אוא"ס הסוכ"ע שלא בדרך הקו וחוט**

The note points there on the limit of the vessel coming from sovev rather than from the kav.

KEHOT'S NOTE

ראה בביאורי הזהר לכ"ק אדמו"ר הצ"צ פ' בלק ע' תקג. וראה בד"ה אדם כי יקריב תרס"ו ע' קצד.

PARAGRAPH 15

39 **שהכלי נעשה מהכאת או"מ באו"פ**

The note points there on the vessel formed from the striking of the encompassing light against the inner light.

KEHOT'S NOTE

בסה"מ תרכ"ז (אותיות מרובעות) ע' תנה. סה"מ תער"ב ח"א ע' קטז מציין לכאן. ראה גם באוה"ת תצוה ע' א'תרח וע' א'תרכו. מג"א (הוצאת תש"נ) ע' קד.

PARAGRAPH 16

40 **בדבר ה' שמים נעשו**

"By the word of Havayah the heavens were made." The Alter Rebbe now answers the objection raised from this verse: divine speech creates, but by the power of the encompassing light.

Psalms 33:6 תהילים ל"ג:ו

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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41 **ובע"מ נברא העולם**

"With ten utterances the world was created." The Alter Rebbe says that the heavens, the earth and all their host were created from the very letters of these utterances.

Pirkei Avot 5:1 משנה אבות ה':א

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת׃

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

42 **השמים והארץ וכל צבאם**

"The heavens and the earth were completed, and all their host." The text uses the verse's phrase for the whole of physical creation brought into being through the Ten Utterances.

Genesis 2:1 בראשית ב':א

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃

And the heaven and the earth were finished, and all the host of them.

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PARAGRAPH 17

43 **עד פה תבא**

"Up to here you shall come, and no further," said of the boundary of the sea. Here it describes the vessel that limits Chochmah.

Job 38:11 איוב ל"ח:י"א

וָאֹמַר עַד־פֹּה תָּבוֹא וְלֹא תֹסִיף וּפֹא־יָשִׁית בִּגְאוֹן גַּלֶּיךָ׃

And said: 'Thus far shalt thou come, but no further; And here shall thy proud waves be stayed'?

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PARAGRAPH 18

44 **פני שור**

In Yechezkel's vision of the Chariot each living being has the face of a man, a lion, an ox and an eagle. The Alter Rebbe says the soul of a pure animal comes from the face of the ox.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and

they four had the face of an ox on the left side; they four had also the face of an eagle.

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45 **גמל ארנבת שפן**

Parshas Shemini forbids four animals that have only one sign of a kosher animal: the camel, the hyrax and the hare, which chew the cud but lack split hooves, and the pig, which has split hooves but does not chew the cud. The Alter Rebbe names three of them with an "etc." as the forbidden animals whose souls come from the "chariot" of Parshas Shemini.

Leviticus 11:4–7 ויקרא י"א:ד'-ז'

אַךְ אֶת־זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרְסֵי הַפַּרְסָה אֶת־הַגָּמָל כִּי־מַעֲלֵה גֵרָה הוּא וּפַרְסָה אֵינֶנּוּ מַפְרִיס טָמֵא הוּא לָכֶם: וְאֶת־הַשָּׁפָן כִּי־מַעֲלֵה גֵרָה הוּא וּפַרְסָה לֹא יַפְרִיס טָמֵא הוּא לָכֶם: וְאֶת־הָאַרְנֶבֶת כִּי־מַעֲלַת גֵּרָה הִוא וּפַרְסָה לֹא הִפְרִיסָה טְמֵאָה הִוא לָכֶם: וְאֶת־הַחֲזִיר כִּי־מַפְרִיס פַּרְסָה הוּא וְשֹׁסַע שֶׁסַע פַּרְסָה וְהוּא גֵּרָה לֹא־יִגָּר טָמֵא הוּא לָכֶם:

Nevertheless these shall ye not eat of them that only chew the cud, or of them that only part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the rock-badger, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you. And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, …

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46 **שו"ה גמל — אלא בבחי' הנפש בלבד**

Iggeres HaKodesh 20 says that however many contractions there are, the chain of spiritual levels, even of the angels, cannot produce coarse matter like earth; it yields only the animal's spirit, from the "face of the ox."

KEHOT'S NOTE

ראה אגה"ק סי' כ. אוה"ת ענינים ע' קכז ושם מציין ללקו"ת ואתחנן ב, ב. וראה אוה"ת ואתחנן ע' רכז.

PARAGRAPH 19

47 **אין לך עשב**

The note says the source of this saying was given above, on 8d.

KEHOT'S NOTE

נסמן לעיל ח, ד.

48 **אין לך עשב**

Rabbi Simon's teaching: "There is no blade of grass that does not have a mazal in the firmament that strikes it and says to it, 'Grow!'" The Alter Rebbe cites it for the spiritual source of a plant's power of growth, as distinct from its physical substance.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא …

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of …

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49 **אבל האתרוג עצמו**

The note points there on the esrog itself.

KEHOT'S NOTE

ראה אוה"ת שמע"צ ע' אתשפב. ד"ה בראשית ברא תרנ"ה ע' טז.

50 **ע"י האתרוג גשמי יעורר למעלה מעלה מאד**

The essay explains that the esrog's life-force comes from the essence of the vessels of Atzilus, which are G-dliness, so one who holds and waves it as the law requires grasps that life-force itself.

KEHOT'S NOTE

ראה קו"א לתניא ד"ה להבין מ"ש בפע"ח (קנו, ב).

PARAGRAPH 20

51 **וא"ת א"כ איך נתהוו**

Or HaTorah quotes this passage and comments that the analogy of the grass and its mazal may fit here: the grass is not on the level of the mazal, and the influence becomes so physical only through the grass that grows from the earth's power of growth; so too, the divine light that creates the chambers of kelipas nogah passes through the letters of the shattered vessels.

KEHOT'S NOTE

מובא באוה"ת סידור ע' קנח ומציין ע"ז "ואפשר ע"ז יצדק המשל כמו גידול העשב מהמזל שברקיע והרי העשב אינו מערך המזל, ולכן שיתגשם ההשפעה כ"כ הוא ע"י אמצעות העשב שנגדל מכח הצומח אשר בארץ, וכך המשכת אלקות שיבראו היכלות ק"נ הוא ע"י אמצעות האותיות דשבה"כ כוי", ע"ש.

52 **אין רע יורד מלמעלה**

Rabbi Chanina's teaching: "No evil thing descends from above." The Alter Rebbe uses it to sharpen the question: if

physical existence comes from sovev kol almin, how can there be impure physical things?

Bereshit Rabbah 51:3בראשית רבה נ"א:ג'

גפרית ואש ההי"ד (תהלים יא) ימטר על רשעים פחים אש וגפרית וגו' פחים גומרים ומצדין אש וגפרית א"ר יודן מפני מה אדם מריח ריח גפרית ונפשו סולדת עליו למה שהיא יודעת שהיא נידונת בה לע"ל שנאמר מנת כוסם ר' ישמעאל בר נחמן משום ר' יונתן כפיילי פיטרין לאחר המרחץ א"ר חנינא אין דבר רע יורד מלמעלה אתיבון והכתיב (תהלים קמה) אש וברד שלג וקיטור אמר להם רוח סערה היא שהיא עושה דברו מילתא דר"ש בן לקיש פליגא אהא דא"ר חנינא בן פזי (דברים כח) יפתח ה' לך את אוצרו הטוב ...

"Brimstone and fire" – that is what is written: "He will rain upon the wicked burning coal [paḥim], fire and brimstone..." (Psalms 11:6). "Paḥim" – [this means both] coals and traps. "Fire and brimstone" – why is it that when a person smells brimstone his soul becomes unsettled? It is because it knows that it will be sentenced with it in the future, as it is stated: "[Fire and brimstone...] will be their lot [menat kosam]" (Psalms 11:6). Rabbi Yishmael bar Naḥman in the name of Rabbi Yonatan: Like a ...

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KEHOT'S NOTE

ב"ר נא, ה. אגה"ק סי' יא. ראה לעיל לב, א.

PARAGRAPH 21

53 **ע"פ חילופים ותמורות**

Chapter 1 explains that creatures not named in the Ten Utterances, such as a stone, receive life from them through letters exchanged and permuted in the 231 gates, descending step by step until the life-force is contracted enough to be clothed in each particular creature.

Tanya, Sha'ar HaYichud 1:7–8תניא, חלק שני; שער היחוד והאמונה א':ז'-ח'

וְכֵן בְּכָל הַנִּבְרָאִים שֶׁבָּעוֹלָם, הַשֵּׁמוֹת שֶׁנִּקְרָאִים בָּהֶם בִּלְשׁוֹן הַקֹּדֶשׁ - הֵן הֵן אוֹתִיּוֹת הַדִּבּוּר, הַמִּשְׁתַּלְשְׁלוֹת מִמַּדְרֵגָה לְמַדְרֵגָה מֵעֲשָׂרָה מַאֲמָרוֹת שֶׁבַּתּוֹרָה, עַל יְדֵי חִילּוּפִים וּתְמוּרוֹת הָאוֹתִיּוֹת בְּרל"א שְׁעָרִים, עַד שֶׁמַּגִּיעוֹת וּמִתְלַבְּשׁוֹת בְּאוֹתוֹ נִבְרָא לְהַחֲיוֹתוֹ. לְפִי שֶׁאֵין פָּרְטֵי הַנִּבְרָאִים יְכוֹלִים לְקַבֵּל חִיּוּתָם מֵעֲשָׂרָה מַאֲמָרוֹת עַצְמָן שֶׁבַּתּוֹרָה, שֶׁהַחִיּוּת הַנִּמְשָׁךְ מֵהֶן עַצְמָן - גָּדוֹל מְאֹד מִבְּחִינַת הַנִּבְרָאִים פְּרָטִיִּים, וְאֵין כֹּחַ בָּהֶם לְקַבֵּל הַחַיּוּת, אֶלָּא עַל יְדֵי שֶׁיּוּרַד ...

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KEHOT'S NOTE

ראה תניא ח"ב פ"א וי"א ובליקוט פירושים שם.

54 **שאור הסובב נותן בו כח ועוז**

Iggeres HaKodesh 20 uses the same words: the Infinite Light that encompasses the four worlds equally shines into the inner kav through the vessels of the ten Sefiros of Beriah, Yetzirah and Asiyah, and by shining within the vessels gives them "power and strength" to create something from nothing.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קלא, ב).

PARAGRAPH 22

55 **פ' קדש**

The first of the sections written in the tefillin, beginning "Sanctify to Me every firstborn." The Alter Rebbe pairs it with the mind of Chochmah.

Exodus 13:1–10שמות י"ג:א'-י'

56 **וזו מעלה יתירה בדברים הגשמיים מבח"ע**

Or HaTorah infers: "It follows from this that the power and essence of Chochmah, relative to the kav and chut, are not called something from nothing," and discusses it there at length.

KEHOT'S NOTE

באוה"ת בלק ע' תתקפד, ובענינים ע' רב "נשמע מזה שכח ומהות החכמה לגבי הקו וחוט אין נקי יש מאין". ראה שם בארוכה.

ומרדכי יצא מלפני המלך כו׳

"And Mordechai Went Out from Before the King"

In exile, miracles and answers to prayer have not ceased: the redemption comes from the Name Havayah, above the revealed attributes of Avraham and Yisrael, so its miracles are clothed in nature, as in the Purim story, and the Shechinah is with Israel. The open revelation that follows comes through Mordechai's garments, the six orders of the Mishnah.

THE MAAMAR IN BRIEF

The maamar opens with Mordechai leaving the king in royal garments and links Purim to Yom Kippur, "a day like Purim": both are an ascent from below, through teshuvah and through the lot. Yom Kippur is the day the second Tablets were given, and at the Giving of the Torah G-d spoke "face to face." Since G-d has no body, "face" means will: at Sinai Israel's whole will was turned to G-d and the body was "back," so G-d's "face" turned to them. Bodily acts today should likewise be done as "back," not because they are lowly. The maamar then answers the person who strives to cleave to G-d and sees nothing. Formerly the attributes of Avraham and Yisrael, of the light that fills all worlds, were revealed, with open miracles and prophecy. The redemption from exile comes from "You, Havayah, are our Redeemer," above them, so its miracles are clothed in nature: G-d does not "sleep," and the Shechinah is in exile with Israel. Mordechai, "abundant in kindness," takes Esther, and his garments, the six orders of the Mishnah, bring the light of Purim.

OUTLINE

1 **Purim, a day like Yom Kippur** ¶1

Both days are an ascent from below, through teshuvah and the lot; even sin can rise, since above there is no darkness. How to ascend begins from the second Tablets given on Yom Kippur.

2 **Face to face** ¶2–3

At Sinai Israel's will was wholly turned to G-d and the body was "back," so G-d turned His "face" to them; love explains "the appearance of a man" on the throne. Bodily acts today should also be "back," and on Purim this came through the hanging of Haman and his sons.

3 Why we do not see ¶4–6

Despair over feeling nothing is foolish. The verse of exile leaves out Yitzchak, through whom the redemption comes; open miracles and prophecy belonged to the revealed attributes of Avraham and Yisrael, and in exile the signs are there but unseen.

4 Above Avraham: miracles clothed in nature ¶7–9

Redemption comes from the Name Havayah, above even the supernal patriarchs, so its miracles, even a livelihood, are clothed in nature. G-d does not sleep and has not changed; the Shechinah is in exile with Israel.

5 Esther, Mordechai and the six orders ¶10–11

In exile Israel is itself prayer. When the level of Avraham is gone, Mordechai, "abundant in kindness," takes Esther, and his six garments, the six orders of the Mishnah, bring the open revelation of Purim.

KEY CONCEPTS

Face and back פנים ואחור

What a person wants he faces; what is against his will is "back." When the body is "back" and the will is turned to G-d, the bond is face to face.

The light that fills all worlds ממלא כל עלמין

The divine light that enters each world in its measure. In earlier times the attributes of Avraham and Yisrael, of this light, were revealed, with open miracles and prophecy.

The Name Havayah: was, is and will be הויי — היה הוה ויהיה

G-d beyond time, above even the supernal attributes of the patriarchs. The redemption from exile comes from this level, so its miracles are not seen openly.

A miracle clothed in nature נס המתלבש בדרך הטבע

In exile miracles and answers to prayer continue but come through natural events, as in the whole story of the Megillah; we do not see them.

Shas: the six orders ששה סדרים

The six orders of the Mishnah, which the maamar reads as Mordechai's six garments; through them comes the revelation of Purim.

SECTION 1 • ¶1

Purim, a day like Yom Kippur

1 ומרדכי יצא[1] מלפני המלך[2] כו'. הנה פורים הוא בחי' יוה"כ [יום הכפורים][3] כי יוה"כ [יום הכפורים] פירושו כמו פורים.[4]

"And Mordechai went out from before the king," etc. Now, Purim is the level of Yom Kippur, for "Yom HaKippurim" means "like Purim" (ke-Purim).

> The maamar opens with Esther 8:15, Mordechai leaving the king's presence in royal garments, and returns to this verse at its end. It begins by linking Purim to Yom Kippur through the name: Yom HaKippurim can be read Yom Ke-Purim, "a day like Purim." The Tikkunei Zohar (Tikkun 21) says the same: Purim is named after Yom HaKippurim.

ויוה"כ [ויום הכפורים] הוא תשובה ששב ממטה למעלה ובפורים ג"כ כתיב פור הוא הגורל[5,6] ממטה למעלה וכן ביוה"כ [ביום הכפורים] על שני השעירים[7,8] גורלות כו'.

And Yom Kippur is teshuvah (return), in which one returns from below to above. And of Purim, too, it is written, "pur, that is, the lot": from below to above. And so too on Yom Kippur [there were] "lots upon the two goats," etc.

> What the two days share is a movement from below upward. Yom Kippur is teshuvah, a person returning up to G-d; Purim is named after the pur, the lot that was cast before Haman, and a lot comes up from below. Yom Kippur has its lots as well: those drawn for its two goats, one "for G-d" and one "for Azazel."

אך איך אפשר לעלות למעלה הלא יש עונות המבדילין ומעכבין לזה אמר להי' חטאת שאפי' [שאפילו] החטאת כשעולה להי' הוא כי למעלה גם חשך לא יחשיך[9] ששם אין חשך שהכל אחד שם.

But how is it possible to ascend above? Are there not sins that separate and hold back? To this [the Kohen Gadol] said, "To G-d, a sin-offering": that even the sin, when it ascends to G-d, does so because above, "even darkness does not darken"; for there, there is no darkness, since all is one there.

> The question is how anyone can rise when sins separate him from G-d. The answer is drawn from the words the Kohen Gadol said as he placed the lot on the goat, "To G-d, a sin-offering," read as "even the sin rises to G-d." Sin can rise because above, as the verse says, "even darkness does not darken": in G-d's oneness nothing is dark.

אך זה אמת שלמעלה אין חשך אך איך אפשר לעלות למעלה. אך הנה ידוע שביוה״כ [שביום הכפורים] היה מ״ת [מתן תורה] לוחות אחרונות.

Indeed, it is true that above there is no darkness; but how is it possible to ascend above? But it is known that on Yom Kippur there was the Giving of the Torah of the second Tablets.

> That there is no darkness above does not yet explain how a person below can get there. The answer starts from the fact that Yom Kippur is the day the second Tablets were given, a second Giving of the Torah.

SECTION 2 • ¶2–3

Face to face

2 ולכן הוא נבחר ליוה״כ [ליום הכפורים] ובשעת מ״ת [מתן תורה] נאמר פב״פ [פנים בפנים] דבר[10] ה׳ עמכם. ולכאורה הלא אין לו דמות הגוף.

And therefore it was chosen to be Yom Kippur. And at the time of the Giving of the Torah it is said, "Face to face Havayah spoke with you." But seemingly, surely He has no likeness of a body!

> Because the second Tablets were given on that day, it was chosen to be Yom Kippur. At Sinai, the Torah says, G-d spoke "face to face," and that raises a question: G-d has no body, so what can "face" mean?

אך דהנה ידוע שהדבר שברצון נק׳ פנים ומה שהוא נגד רצונו נק׳ אחור ובשעת מ״ת [מתן תורה] היה כל רצון ישראל אליו יתׄ׳ וכל עניני הגוף היה בבחי׳ אחור.

But [the explanation is] that, as is known, what is willed is called "face," and what is against one's will is called "back." And at the time of the Giving of the Torah, all the will of Israel was toward Him, may He be blessed, and all matters of the body were in the aspect of "back."

> The answer is that "face" and "back" describe the will. What a person wants, he faces; what he does not want, he turns his back on. At Sinai all of Israel's will was turned to G-d, and everything bodily was left behind them, as "back."

כמארז״ל [כמאמר רבותינו זכרונם לברכה] על כל דבור פרחה נשמתם[11] ובאמת היה להם גופים. אך לפי שכל עניני הגוף היה בבחי׳ אחור

As our Sages, of blessed memory, said, "At every utterance their souls flew out." Yet in truth they had bodies. But because all matters of the body were in the aspect of "back,"

> The Sages say that at each utterance at Sinai the people's souls left them. They still had bodies, but their bodies had no place in their will.

ונמצא כמו שאין להם גופים וממילא היו בבחי' פנים כמים הפנים[12] וגו' וכמ"ש ועל דמות הכסא[13] דמות כמראה אדם ואיך שייך אצלו ית' כמראה אדם.

it turns out [to be] as though they had no bodies, and so, of itself, they were in the aspect of "face," [as in] "As in water the face," etc. And as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man." But how can "like the appearance of a man" apply to Him, may He be blessed?

> So it was as if they had no bodies, and they faced G-d entirely; and as a face is answered by its reflection in water, G-d's "face" turned to them. A second question follows: Ezekiel saw on the throne "the appearance of a man," yet G-d has no form.

אך הנה למשל כשאדם אוהב את חבירו חקוקה צורתו בלבו כאלו צורתו עליו.

But, by way of analogy: when a person loves his fellow, [his fellow's] image is engraved in his heart, as though that image were upon him.

> The answer is an analogy from love: when a person loves another, the beloved's image is engraved in his heart, as though it rested upon him. The analogy implies that the "appearance of a man" on the throne is not G-d's own form but, as it were, the image of those He loves.

3 ועכשיו ג"כ צ"ל כל דבר גופני בבחי' אחור כמארז"ל [כמאמר רבותינו זכרונם לברכה] גבי זיווג כאלו כפאו שד.[14] וק"ו [וקל וחומר] אצל שארי דברים

And now, too, every bodily thing must be in the aspect of "back," as our Sages, of blessed memory, said concerning marital union: "as though a demon compelled him." And all the more so with other things.

> The same applies now: every bodily act should be "back," done without one's own desire in it. The Sages describe a holy sage in marital union as one whom "a demon compelled"; if that is so of union, it is all the more so of other bodily things.

ולא כמו שמדמין העולם שזהו דבר מאוס מפני שצריך טבילה אח"ז [אחר זה] לא כן כי הוא דבר גדול

And [it is] not as people imagine, that this is a repulsive thing because immersion is required after it. It is not so, for it is a great thing,

> This is not because union is repulsive, as people think since immersion is needed after it. The maamar says the opposite: it is a great thing.

וגם למעלה הוא דבר גדול וק״ו [וקל וחומר] אצל אכילה וש״ד [ושארי דברים] שצ״ל כאלו כפאו שד ולא לומר שזה אינו יכול לאכול כו׳. וממילא יהי׳ [יהיה] פב״פ [פנים בפנים] ובפורים ג״כ ע״י שתלו אותו ואת בניו[15] למעלה מחמשים כנודע:

and above, too, it is a great thing. And all the more so with eating and other things, which must be "as though a demon compelled him," and not to say that this one cannot eat, etc. And then, of itself, it will be face to face. And on Purim, too, [it was] through their hanging him [Haman] and his sons above fifty, as is known.

> It is great above as well, where Kabbalah speaks of union between divine attributes; and eating and other things, all the more, must be "as though compelled," though the brief words "not to say that this one cannot eat" seem to warn that this is no reason to refuse food. With the body as "back," the bond with G-d is face to face. On Purim this came through the hanging of Haman and his sons "above fifty," which recalls the gallows fifty cubits high that Haman had prepared; the maamar treats the point as known.

SECTION 3 • ¶4–6

Why we do not see

4 אך הנה ידוע שכאו״א [שכל אחד ואחד] בכלל ובפרט רוצה תמיד לדבק בבורא ית׳ ומתאמץ בכל מה דאפשר ואינו משיג שום דבר. ויש שוטים שנופלים מזה.

Now, it is known that each and every one, in general and in particular, always wants to cleave to the Creator, may He be blessed, and exerts himself in every way possible, yet attains nothing. And there are fools who fall because of this.

> A new section begins. Everyone, the people as a whole and each person, wants to cleave to G-d and tries hard, yet feels he attains nothing, and some foolishly lose heart over it.

אבל זהו שטות גדול כי זה צריך לידע שאנו צועקים בגלות כי אברהם לא ידענו וישראל לא יכירנו[16] ויצחק לא קאמר.

But this is great foolishness, for one must know this: that in exile we cry out, "For Avraham did not know us, and Yisrael does not recognize us," and it does not say Yitzchak.

> This despair is a great mistake. In exile we cry out in Isaiah's words, "For Avraham did not know us, and Yisrael does not recognize us," and the maamar notes that the verse names Avraham and Yisrael (Yaakov) but leaves out Yitzchak.

5 ואיתא בגמ' [בגמרא] שיצחק עתיד לגאול אותנו[17] כידוע שמקודם היה כל דבר בהתגלות ומה שהיו שואלים היו נותנים להם הן בגשמי והן ברוחני וגם היה להם נביאים וכיו"ז [וכל זה] הוא מחמת שהיה בהתגלות מדת אברהם וישראל בבחי' ממכ"ע [ממלא כל עלמין].

And it is found in the Gemara that Yitzchak will in the future redeem us. As is known, formerly everything was in open revelation: whatever they asked for, they were given, both in the physical and in the spiritual; and they also had prophets. And all this is because the attribute of Avraham and Yisrael was in open revelation, in the aspect of the light that fills all worlds (memalei kol almin).

> The Gemara tells that in the future Avraham and Yaakov will not plead for Israel but Yitzchak will, and the maamar sums this up as "Yitzchak will redeem us." In earlier times everything was revealed: prayers for material and spiritual needs were answered, and there were prophets. This was because the attributes of Avraham and Yisrael were revealed; they belong to the light that fills all worlds, the light that enters each world in its measure.

6 ומפני זה היו יכולים לראות נסים בהתגלות כמו קי"ס [קריעת ים סוף] ויצ"מ [ויציאת מצרים]. אבל בגלות הזה אותותינו לא ראינו[18] שאין אנו יכולים לראות האותות[19] ולא מפני שאין אותות ח"ו [חס ושלום] רק שאין אנו יכולים לראות האותות.

And because of this they were able to see miracles in open revelation, such as the Splitting of the Sea of Reeds and the Exodus from Egypt. But in this exile, "Our signs we have not seen": we are unable to see the signs, and not because there are no signs, G-d forbid; it is only that we are unable to see the signs.

> Because those attributes were revealed, people saw open miracles such as the Splitting of the Sea and the Exodus. In this exile, as the psalm laments, "Our signs we have not seen," and the maamar reads it exactly: the signs are there, but we cannot see them. The Tzemach Tzedek quotes this line in Yahel Or, his commentary on Psalms (p. 267).

SECTION 4 • ¶7–9

Above Avraham: miracles clothed in nature

7 ואדרבה הן הן נוראותיו הן הן גבורותיו כו' ואין עוד נביא ולא אתנו יודע עד מה.[20]

On the contrary: these very things are His awesome deeds; these very things are His mighty deeds, etc. And "there is no longer a prophet, and none among us knows how long."

> On the contrary, the hidden miracles are themselves G-d's awesome and mighty deeds. The words echo the Sages' answer to those who asked where His might and awe were while strangers revelled in His Temple and enslaved His children: His restraint is His might, and the survival of one people among the nations is His awe. The verse goes on: "there is no longer a prophet," and no one knows how long the exile will last.

וזהו מחמת שאברהם לא ידענו כי אתה[21] ה' גואלנו היה הוה ויהיה וזהו למעלה מאברהם שאפי' [שאפילו] אברהם וישראל שלמעלה הם בחי' נבראים

And this is because "Avraham did not know us," for "You, Havayah, are our Redeemer": He was, is and will be. And this is above Avraham, for even the supernal Avraham and Yisrael are of the level of created beings,

> The reason, in the verse's words, is that "Avraham did not know us": the redemption comes from "You, Havayah, are our Redeemer," and the Name Havayah means "He was, is and will be," G-d beyond time. That is above Avraham, since even the supernal Avraham and Yisrael, the divine attributes they stand for, count before Him as created beings.

כמ"ש כי ששת ימים עשה ה' שאפי' [שאפילו] ששת ימים העליונים הם בחי' עשייה אצלו ית'.

as it is written, "For six days Havayah made": even the six supernal days are, in relation to Him, may He be blessed, of the level of making.

> The proof is the verse of the Shabbos commandment, plainly "in six days Havayah made heaven and earth," read here as it is written, without "in": the six supernal days, the six emotive attributes, are themselves something G-d made.

אבל כשאתה ה' גואלנו א"א לראות הנסים בהתגלות. אבל באמת אפי' [אפילו] כהיום שהפרנסות דחוקים הוא ממש כמו קי"ס [קריעת ים סוף]. אך שמתלבש דרך הטבע.[22]

But when [it is] "You, Havayah, are our Redeemer," it is impossible to see the miracles in open revelation. But in truth, even nowadays, when livelihoods are hard-pressed, it is truly like the Splitting of the Sea of Reeds; only it is clothed in the way of nature.

> When redemption comes from Havayah Himself, above the attributes, its miracles cannot be seen openly. Yet even now, when earning a living is hard, each livelihood is truly a miracle like the Splitting of the Sea, as the Talmud (Pesachim 118a) says, "a person's sustenance is as hard as the Splitting of the Sea"; it is only clothed in nature.

8 ולכן ביטל יוחנן כה"ג [כהן גדול] את המעוררים[23, 24] שהיו אומרים עורה למה תישן[25, 26] ה' והוא ביטל שא"צ [שאין צריך / שאינו צריך] לעוררו

And therefore Yochanan the Kohen Gadol (High Priest) abolished the "awakeners," who would say, "Awake! Why do You sleep, O L-rd?" He abolished [this], since there is no need to awaken Him.

> For this reason Yochanan the Kohen Gadol abolished the "awakeners," the Levites who each day said in the Temple, "Awake! Why do You sleep, O L-rd?" He held that G-d needs no awakening.

כי הנה לא ינום ולא יישן[27] רק שאין אנו רואים כנ"ל. כי באמת אני ה' לא שניתי.[28]

For "behold, He does not slumber and does not sleep"; it is only that we do not see, as mentioned above. For in truth, "I, Havayah, have not changed."

> As the verse says, G-d neither slumbers nor sleeps; it only seems so because we do not see, as explained above. "I, Havayah, have not changed": nothing has changed in Him, only in what we perceive. Likkutei Torah (Shir HaShirim 6c) points back to this passage to show that everything is under individual providence, and learns from it that this level belongs to the Megillah of Esther.

אך מפני שנאמר על גלות הזה נפלה לא תוסיף קום[29,30] שהוא סוכ"ע וממכ"ע [וממלא כל עלמין] שא"א לעלות למעלה אך אפשר להיות קרוב.

But because it is said of this exile, "She has fallen, she shall rise no more," which is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin): that it is impossible to rise above, but it is possible to be close.

> The concealment comes because this exile is described as "She has fallen, she shall rise no more." The maamar ties this to the light that encompasses all worlds and the light that fills them: in this state one cannot rise up above, but one can be close. A later maamar of Megillas Esther (Torah Ohr, Megillat Esther 6:11) and Likkutei Torah, Ki Seitzei, read the same verse of the future: there will be no rising from below, because G-dliness will be revealed below.

9 ומפני זה הנס מתלבש בדרך הטבע וכן בפורים כל מעשה המגילה בדרך הטבע וכן מה שאנו צועקים ואין נענים לא שאין אנו נענין רק שאין אנו רואים

And because of this, the miracle is clothed in the way of nature. And so on Purim, the whole story of the Megillah was in the way of nature. And likewise, when we cry out and are not answered, it is not that we are not answered, but only that we do not see.

> Because of this, a miracle in exile comes clothed in nature, and so the whole Purim story unfolded through natural events. The same holds for prayer: when we cry out and seem unanswered, it is not that there is no answer; we only do not see it.

ואדרבה ארז"ל [אמרו רבותינו זכרונם לברכה] גלו לבבל שכינה עמהם[31] וגם נאמר ואני בתוך הגולה[32] שכנסת ישראל נקי אני וכתיב ואני תפלה.[33]

On the contrary, our Sages, of blessed memory, said, "They were exiled to Babylon: the Shechinah (Divine Presence) was with them." And it is also said, "And I am in the midst of the exile," for Knesses Yisrael (the Congregation of Israel) is called "I"; and it is written, "And I am prayer."

> On the contrary, the Sages teach that when Israel was exiled to Babylon the Shechinah went with them. Ezekiel's "And I am in the midst of the exile" is read as Knesses Yisrael, which is called "I," the same "I" as in "And I am prayer."

SECTION 5 · ¶10–11

Esther, Mordechai and the six orders

10 ובדורות הראשונים כשהיו מתפללים היו נענים אבל עכשיו ואני תפלה[34] שאני בעצמי תפלה מלשון נפתולי.[35]

And in the earlier generations, when they would pray, they would be answered; but now, "And I am prayer": that I myself am prayer, [tefillah] in the sense of naftulei.

> In earlier generations prayer was answered openly. Now the verse "And I am prayer" applies: Knesses Yisrael is itself prayer, tefillah, a word the maamar links to naftulei, Rachel's word when she named Naftali. Plainly naftulei means "wrestlings," but Menachem ben Saruk, whom Rashi quotes, reads it as "joinings," and Onkelos renders it as prayer: in exile Knesses Yisrael's very being is her bond with G-d, even when no answer is seen.

ולכן כתיב ובמות אביה ואמה.[36] שזהו בחי׳ אברהם כידוע. לקחה מרדכי שהוא רב חסד.

And therefore it is written, "And when her father and mother died": this is the level of Avraham, as is known. "Mordechai took her": he who is abundant in kindness.

> Therefore the Megillah says of Esther, "when her father and mother died," and the maamar identifies her father and mother with the level of Avraham, which is no longer revealed. Then "Mordechai took her," and Mordechai is "abundant in kindness" (rav chesed).

אך כמ״ש והנערה יפת תאר וטובת מראה דהיינו כשעושה רצונה לקחה לו לבת א״ת [אל תקרי] לבת אלא לבית[37] שנתגלה ע״י כידוע וההתגלות בא מחמת ומרדכי יצא מלפני המלך בלבוש[38] היינו על ידי ש״ס [ששה סדרים].

But, as it is written, "and the maiden was beautiful of form and fair to look upon," that is, when her will is done, "he took her to himself as a daughter." Do not read "as a daughter" but "as a house," for Atik Yomin (the Ancient of Days) was revealed, as is known. And the revelation comes because of "And Mordechai went out from before the king in apparel," that is, through the Shas (the six orders of the Mishnah).

> Mordechai took her only as the verse first says, when "the maiden was beautiful of form and fair to look upon," read here as the time when her will is done; then he "took her to himself as a daughter," which the Sages read "as a house," that is, as his wife, and with this, the maamar says, Atik Yomin, the inner dimension of Keser (the Crown), was revealed. That revelation comes through "And Mordechai went out from before the king" in his royal apparel, whose garments are the six orders of the Mishnah.

מלכות זה סדר זרעים[39] כמ״ש כי כארץ תוציא צמחה[40] וכתיב אמת מארץ תצמח.[41] תכלת זה סדר מועד לשון זמן.

“Malchus” (sovereignty): this is the order of Zeraim [Seeds], as it is written, “For as the earth brings forth her growth,” and it is written, “Truth will spring up from the earth.” “Techeles” (blue): this is the order of Moed [Appointed Times], a term for time.

> Each garment of the verse is matched to an order of the Mishnah. Malchus, the “royal” of “royal apparel,” is Zeraim, the order of agriculture, for Malchus is the “earth,” and the two verses speak of what grows from the earth; techeles, “blue,” is Moed, the order of the festivals, whose name means an appointed time.

11 וחור זה סדר נשים. ועטרת זהב גדולה זה סדר נזיקין. ותכריך בוץ לשון בד זה סדר קדשים.

“And white”: this is the order of Nashim [Women]. “And a great crown of gold”: this is the order of Nezikin [Damages]. “And a mantle of fine linen”: butz, a term for “bad” [linen]; this is the order of Kodashim [Holy Things].

> “White” is Nashim, the order on marriage; “a great crown of gold” is Nezikin, the order of damages and the courts; and “a mantle of fine linen” (butz) is Kodashim, the order of the Temple offerings, because butz is another word for “bad,” the linen of the priests’ garments.

וארגמן זה סדר טהרות[42,43] שלפי שיש בה כמה גוונים ואח״כ יבא בהתגלות והעיר שושן צהלה ושמחה[44] ליהודים היתה אורה[45] כו׳:

“And purple”: this is the order of Taharos [Purities], because it has several colors. And afterwards it will come into open revelation: “And the city of Shushan rejoiced and was glad; the Jews had light,” etc.

> “Purple” (argaman) is Taharos, the order of the laws of purity, because it holds many colors. The Tzemach Tzedek explains in Or HaTorah (Terumah, p. 1505) that the Sages call Taharos “knowledge” (Daas), and Daas joins Chochmah and Binah with the emotive attributes, so it is a purple of many colors. After the garments comes the open revelation of Purim: “The city of Shushan rejoiced and was glad; the Jews had light.”

IN ONE'S AVODAH

Do bodily things, marital union, eating and the rest, as "back," "as though compelled," though not as something repulsive, so that one's bond with G-d is face to face. And do not lose heart when striving to cleave to G-d seems to bring nothing: in exile the answer and the miracle are present but hidden in nature, and the Shechinah is with us.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that Purim is "like" Yom Kippur, and what do teshuvah and a lot have in common?
2. How does the maamar explain "face to face" at Sinai without giving G-d a body, and how does it apply this to eating and other bodily acts today?
3. Why can the miracles of the redemption from exile not be seen openly, if they come from a level higher than the miracles of the Exodus?
4. What does it mean that in exile Knesses Yisrael is "itself prayer," and how does this answer the person who cries out and sees no answer?
5. How does the maamar match Mordechai's garments to the six orders of the Mishnah, and why does the light of Purim come through them?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ומרדכי יצא**

The note refers the reader to the Rebbe's source notes on this maamar, printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ״ק אדמו״ר.

2 **ומרדכי יצא מלפני המלך**

Mordechai leaves the king's presence in royal garments of blue and white, with a great crown of gold and a mantle of fine linen and purple, and the city of Shushan rejoices. The maamar opens with this verse and at its end reads each garment as one of the six orders of the Mishnah.

Esther 8:15 אסתר ח׳:ט״ו

וּמָרְדֳּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וָחוּר וַעֲטֶרֶת זָהָב גְּדוֹלָה וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוּשָׁן צָהֳלָה וְשָׂמֵחָה׃

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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

KEHOT'S NOTE

אסתר ח, טו.

3 **פורים הוא בחי׳ יוה״כ**

The Tikkunei Zohar says that Purim is named after Yom HaKippurim, which in the future will be changed from affliction to delight. The maamar builds on this: Yom HaKippurim is "like Purim."

Tikkunei Zohar 57b:6–8 תקוני הזהר נ״ז ב׳:ו׳-ח׳

ואיהי יום הכפורים. וכד אתקשטת קדמיה בלבושין שפירין דאינון לבושי כפרה: אתקריאת ציץ דיליה. מצנפת דיליה. אבנט דיליה. איהי כלילא מארבע בגדי לבן מסטרא דימינא ומארבע בגדי זהב מסטרא דשמאלא. בההוא זמנא דאתקשטת באלין לבושין דכפרה. אתמר בה ותלבש אסתר מלכות. ובהון עאלת לפני לפנים ההי״ד ותעמוד בחצר בית המלך הפנימית. ובהון נשאה חן בעיניו.

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4 **יוה״כ פירושו כמו פורים**

The note sets this maamar of the Rebbe beside the Tikkunei Zohar's statement that Purim is named after Yom HaKippurim, as a further discussion of that link.

Tikkunei Zohar, Tikkun 21 · 60a:13–14 תקו״ז תיקון כא

קם סבא ואמר ר׳ ר׳ חזור בך. אילנא הוא ו׳. איבא דיליה י׳. הכי הוא ודאי. אבל ענפוי לעילא איהו ה׳ עלאה. ושרשוי ה׳ תתאה. ומאן דאפריש ענפא מיניה דא איהו מקצץ בנטיעות. והכי אתקצץ איהו מעלמא דין ומעלמא דאתי. ועוד מצוה לאתעסקא באוריתא יומם ולילה ההי״ד והגית בו יומם ולילה. וכי יכיל בר נש לאתעסקא באורייתא בכל יומי ולילי כל יומוי. והא קב״ה לית בא בטרוניא עם בריותיו. אלא כל מאן דקרא ק״ש בכל יום ערב ובקר כאלו מקיים בו והגית בו יומם ולילה.

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KEHOT'S NOTE

ראה ת״ז תי׳ כא (נז, ב): פורים אתקריאת ע״ש יום הכפורים. ובד״ה על כן קראו תשי״ג.

5 **פור הוא הגורל**

In Nissan of Achashverosh's twelfth year, "pur, that is, the lot," was cast before Haman from day to day and from month to month, to the twelfth month, Adar. The maamar notes that a lot goes from below to above.

Esther 3:7 אסתר ג׳:ז׳

בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִיסָן בִּשְׁנַת שְׁתֵּים עֶשְׂרֵה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ הִפִּיל פּוּר הוּא הַגּוֹרָל לִפְנֵי הָמָן מִיּוֹם לְיוֹם וּמֵחֹדֶשׁ לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר׃

In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

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KEHOT'S NOTE

אסתר ג, ז.

6 Kehot's note points to Esther 9:24 for these words.

Esther 9:24 אסתר ט׳:כ״ד

כִּי הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי צֹרֵר כָּל־הַיְּהוּדִים חָשַׁב עַל־הַיְּהוּדִים לְאַבְּדָם וְהִפִּל פּוּר הוּא הַגּוֹרָל לְהֻמָּם וּלְאַבְּדָם׃

because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast pur, that is, the lot, to discomfit them, and to destroy them;

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7 **על שני השעירים**

G-d's instructions for the Yom Kippur service: Aharon places lots upon the two goats, one lot "for Havayah" and one "for Azazel." This is Yom Kippur's own lot, which the maamar sets beside the pur of Purim.

Leviticus 16:8 ויקרא ט״ז:ח׳

וְנָתַן אַהֲרֹן עַל־שְׁנֵי הַשְּׂעִירִם גֹּרָלוֹת גּוֹרָל אֶחָד לַיהוָה וְגוֹרָל אֶחָד לַעֲזָאזֵל׃

And Aaron shall cast lots upon the two goats: one lot for the L-RD, and the other lot for Azazel.

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KEHOT'S NOTE

ויקרא טז, ח.

8 The Mishnah: the Kohen Gadol draws the two lots, places them on the two goats and says, "To G-d, a sin-offering."

The maamar reads these words as teaching that even the sin can rise to G-d.

Yoma 39a:7–8 יומא ל״ט א:ז׳-ח׳

נְתָנָן עַל שְׁנֵי הַשְּׂעִירִים, וְאוֹמֵר: ״לַה׳ חַטָּאת״. רַבִּי יִשְׁמָעֵאל אוֹמֵר: לֹא הָיָה צָרִיךְ לוֹמַר ״חַטָּאת״, אֶלָּא ״לַה׳״. וְהֵן עוֹנִין אַחֲרָיו: ״בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד״. גְּמָ׳ לְמָה לִי טָרַח בְּקַלְפֵּי? כִּי הֵיכִי דְּלָא נִיכַּוִּין וְלִישְׁקוֹל.

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9 **גם חשך לא יחשיך**

David tells G-d that nothing can hide him from Him: “Even darkness does not darken for You; night shines like the day; darkness is as light.” The maamar applies it to the level above, where all is one and no darkness separates.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 2

10 **פב״פ דבר ה׳ עמכם**

Moshe recalls Sinai to the people: “Face to face Havayah spoke with you at the mountain, out of the fire.” The maamar asks what “face” can mean for G-d and answers from the will.

Deuteronomy 5:4 דברים ה׳:ד׳

פָּנִים בְּפָנִים דִּבֶּר ה׳ עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT’S NOTE

דברים ה, ד.

11 **על כל דבור פרחה נשמתם**

Rabbi Yehoshua ben Levi: at each utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them, and He revived them with the dew that will revive the dead. The maamar uses it to show that at Sinai the body was set aside.

Shabbat 88b:6 שבת פ״ח ב:ו׳

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נִשְׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: ״נַפְשִׁי יָצְאָה בְדַבְּרוֹ״. וּמַאֲחַר שֶׁמְּדִיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיְּבְלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחֱיָה אוֹתָם, שֶׁנֶּאֱמַר: ״גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ״. וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנֵים עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת ...

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KEHOT’S NOTE

שבת פח, ב.

12 Shlomo’s proverb: “As in water face [answers] to face, so the heart of man to man”: as water gives back a face its own image, one person’s heart answers another’s. The maamar applies it: as Israel turned its face to G-d, so He turned His face to them.

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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13 **ועל דמות הכסא**

Above the firmament Ezekiel sees the likeness of a throne, and upon it “a likeness like the appearance of a man, upon it from above.” The maamar explains this likeness through the analogy of love.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT’S NOTE

יחזקאל א, כו.

PARAGRAPH 3

14 **כמארז״ל . . כאלו כפאו שד**

A sage’s wife describes his conduct in marital union: at midnight, with great modesty, “like one whom a demon compelled.” The maamar takes this as the model of a bodily act done without self-interest, as “back.”

Nedarim 20b נדרים כ׳ ב

KEHOT’S NOTE

נדרים כ, ב.

15 **תלו אותו ואת בניו**

When Esther came before the king, Haman’s evil plan against the Jews was turned back on his own head, and he and his sons were hanged on the gallows. The maamar says this hanging was “above fifty.”

Esther 9:25 אסתר ט׳:כ״ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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PARAGRAPH 4

16 **כי אברהם לא ידענו וישראל לא יכירנו**

The prophet pleads for the people in exile: "For You are our Father; for Avraham did not know us, and Yisrael does not recognize us; You, Havayah, are our Father, our Redeemer, from of old is Your Name." The patriarchs might not own descendants who have strayed, but G-d remains their Father. The maamar notes that the verse leaves out Yitzchak. (context: Steinsaltz Tanakh)

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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PARAGRAPH 5

17 **שיצחק עתיד לגאול אותנו**

In the future G-d will tell Avraham, and then Yaakov, that their children have sinned, and each will answer that they be wiped out for the sanctity of His Name; Yitzchak pleads for them. Israel then says to Yitzchak, "For you are our father"; he points them to G-d, and they say, "You, Havayah, are our Father, our Redeemer."

Shabbat 89b:2–3 שבת פ״ט ב:ב׳-ג׳

מַנַּיִן שֶׁקּוֹשְׁרִין לָשׁוֹן שֶׁל זְהוֹרִית וְכוּ׳. "כַּשָּׁנִים"? "כַּשָּׁנִים"? מִיבְּעֵי לֵיקְהּ! אָמַר רַבִּי יִצְחָק, אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים הַלָּלוּ שֶׁסְּדוּרוֹת וּבָאוֹת מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית וְעַד עַכְשָׁיו — כַּשֶּׁלֶג יַלְבִּינוּ. דָּרֵשׁ רַבָּא, מַאי דִּכְתִיב: "לְכוּ נָא וְנִוָּכְחָה יֹאמַר ה׳" — "לְכוּ נָא"? "בּוֹאוּ נָא" מִיבְּעֵי לֵיקְהּ! "יֹאמַר ה׳"? "אָמַר ה׳" מִיבְּעֵי לֵיקְהּ! לֶעָתִיד לָבֹא יֹאמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: לְכוּ נָא אֵצֶל אֲבוֹתֵיכֶם וְיוֹכִיחוּ אֶתְכֶם. וְיֹאמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל ...

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KEHOT'S NOTE

שבת פט, ב.

PARAGRAPH 6

18 **אותותינו לא ראינו**

Asaf laments the destruction of the Sanctuary: "Our signs we have not seen; there is no longer a prophet, and none among us knows how long": the wonders of earlier times are no longer seen, and no prophet tells when it will end. The maamar reads it as: we do not see the signs, not that there are none.

Psalms 74:9 תהילים ע״ד:ט׳

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה׃

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהלים עד, ט.

19 **שאין אנו יכולים לראות האותות**

The note says that this line of the maamar, that we cannot see the signs, is quoted in Yahel Or, the Tzemach Tzedek's commentary on Psalms, the book of the verse it explains.

KEHOT'S NOTE

מובא ביהל אור ע׳ רסז.

PARAGRAPH 7

20 **ואין עוד נביא ולא אתנו יודע עד מה**

The rest of the verse quoted in paragraph 6: "there is no longer a prophet, and none among us knows how long." In exile, prophecy too is hidden.

Psalms 74:9 תהילים ע״ד:ט׳

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה׃

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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21 **כי אתה ה׳ גואלנו**

The verse that left out Yitzchak ends, "You, Havayah, are our Father, our Redeemer, from of old is Your Name." The maamar reads it as the Name Havayah itself, above Avraham and Yisrael, redeeming.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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22 **שמתלבש דרך הטבע**

The note refers to a talk of the Rebbe for a further discussion of the miracle clothed in the way of nature.

KEHOT'S NOTE

ראה לקו״ש ח״ז ע׳ 154.

PARAGRAPH 8

23 **ולכן ביטל . . את המעוררים**

There, speaking of individual Divine providence, Likkutei Torah refers back to this maamar, "Umordechai Yatza," on Yochanan abolishing the "awakeners" and on "For in truth, I, Havayah, have not changed." It concludes that this level belongs to the Megillah of Esther, when Israel accepted the Torah anew in the days of Achashverosh.

KEHOT'S NOTE

סוטה מז, סע״א. ראה לקו״ת שה״ש ו, ג שמציין לכאן.

24 **ביטל יוחנן כה״ג את המעוררים**

The Mishnah lists the enactments of Yochanan the Kohen Gadol: he did away with the declaration of the tithe, and he

also abolished the “awakeners” and the “knockers.”

Sotah 47a:20 סוטה מ״ז א:כ׳

מִשֶּׁמֵּת יוֹסֵי בֶּן יוֹעֶזֶר אִישׁ צְרֵידָה וְיוֹסֵי בֶּן יְהוּדָה אִישׁ יְרוּשָׁלַיִם בָּטְלוּ הָאֶשְׁכְּלוֹת, שֶׁנֶּאֱמַר: ״אֵין אֶשְׁכּוֹל לֶאֱכוֹל בִּכּוּרָה אִוְּתָה נַפְשִׁי״, יוֹחָנָן כֹּהֵן גָּדוֹל הֶעֱבִיר הוֹדָיַית הַמַּעֲשֵׂר. אַף הוּא בִּטֵּל אֶת הַמְעוֹרְרִין וְאֶת הַנּוֹקְפִין.

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25 **שהיו אומרים עורה למה תישן**

The Gemara explains: the “awakeners” were the Levites who stood on the platform each day and said, “Awake! Why do You sleep, O L-rd?” Yochanan said to them, “Is there sleep before the Omnipresent? Has it not been said, ‘Behold, the Guardian of Israel neither slumbers nor sleeps’?”

Sotah 48a:7 סוטה מ״ח א:ז׳

וְאַף הוּא בִּיטֵּל אֶת הַמְעוֹרְרִים. מַאי מְעוֹרְרִים? אָמַר רַחֲבָה: בְּכָל יוֹם וָיוֹם שֶׁהָיוּ עוֹמְדִים לְוִיִּם עַל דּוּכָן וְאוֹמְרִים ״עוּרָה לָמָּה תִישַׁן ה׳״, אָמַר לָהֶן: וְכִי יֵשׁ שֵׁינָה לִפְנֵי הַמָּקוֹם? וַהֲלֹא כְּבָר נֶאֱמַר ״הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל״! אֶלָּא בִּזְמַן שֶׁיִּשְׂרָאֵל שְׁרוּיִין בְּצַעַר וְאוּמּוֹת הָעוֹלָם בְּנַחַת וְשַׁלְוָה, לְכָךְ נֶאֱמַר ״עוּרָה לָמָּה תִישַׁן ה׳״.

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26 **עורה למה תישן**

The sons of Korach, in a psalm of a people slain for G-d’s sake, cry out: “Awake! Why do You sleep, O L-rd? Arouse Yourself, do not cast us off forever.” These were the words the “awakeners” said; the Name in the verse is Ado-nai.

Psalms 44:24 תהילים מ״ד:כ״ד

עוּרָה לָמָּה תִישַׁן אֲדֹנָי הָקִיצָה אַל־תִּזְנַח לָנֶצַח:

Awake, why sleepest Thou, O L-rd? Arouse Thyself, cast not off for ever.

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27 **הנה לא ינום ולא יישן**

“Behold, the Guardian of Israel neither slumbers nor sleeps,” the verse with which Yochanan the Kohen Gadol answered the “awakeners.”

Psalms 121:4 תהילים קכ״א:ד׳

הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

Behold, He that keepeth Israel Doth neither slumber nor sleep.

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28 **אני ה׳ לא שניתי**

G-d says through Malachi, “For I, Havayah, have not changed, and you, children of Yaakov, have not come to an end.” The maamar uses it to say that only our seeing has changed.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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29 **נפלה לא תוסיף קום**

A later maamar of Megillas Esther reads “She has fallen, she shall rise no more, the maiden of Israel” as the future: there will be no “rising” and ascent, because G-d’s light will be revealed abundantly below, since darkness itself will be turned to light and the sitra achra not merely subdued as in the other exiles.

KEHOT’S NOTE

עמוס, ה, ב. ראה לקמן צד, ב. לקו״ת פי כי תצא מא, ב.

30 **נפלה לא תוסיף קום**

Amos laments the kingdom of Israel: “She has fallen, she shall rise no more, the maiden of Israel.” The maamar says this verse speaks of the present exile.

Amos 5:2 עמוס ה׳:ב׳

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נִטְּשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָהּ:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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PARAGRAPH 9

31 **גלו לבבל שכינה עמהם**

Rabbi Shimon bar Yochai: wherever Israel was exiled the Shechinah was with them; they were exiled to Egypt and to Babylon and the Shechinah was with them, and when they are redeemed it will return with them.

Megillah 29a:4 מגילה כ״ט א:ד׳

תָּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: ״הִנָּגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וגו׳״. גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: ״לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה״. וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: ״וְשָׁב ה׳ אֱלֹקֶיךָ אֶת שְׁבוּתְךָ״. ״וְהֵשִׁיב״ לֹא נֶאֱמַר, אֶלָּא ״וְשָׁב״. מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d’s Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, “Did I reveal myself to the house of your father when they were in Egypt” (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, “For your sake I was sent to Babylon” (Isaiah 43:14). And when ...

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KEHOT’S NOTE

מגילה כט, א.

32 **ואני בתוך הגולה**

Ezekiel opens his prophecy: “And I was in the midst of the exile by the river Kevar; the heavens opened, and I saw visions of G-d.” In its plain sense the “I” is the prophet

among the exiles in Babylonia; the maamar reads it as Knesses Yisrael, present in the exile now.

Ezekiel 1:1 יחזקאל א׳:א׳

וַיְהִי בִשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים׃

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א.

33 **ואני תפלה**

David says of those who repay his love with hatred, "In return for my love they accuse me, and I am prayer": his whole being is prayer. The maamar reads the "I" as Knesses Yisrael. (context: Steinsaltz Tanakh)

Psalms 109:4 תהילים ק״ט:ד׳

תַּחַת־אַהֲבָתִי יִשְׂטְנוּנִי וַאֲנִי תְּפִלָּה׃

In return for my love they are my adversaries; But I am all prayer.

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PARAGRAPH 10

34 **ואני תפלה**

David's words, "In return for my love they accuse me, and I am prayer." The maamar reads them as Knesses Yisrael, which in exile is itself prayer.

Psalms 109:4 תהילים ק״ט:ד׳

תַּחַת־אַהֲבָתִי יִשְׂטְנוּנִי וַאֲנִי תְּפִלָּה׃

In return for my love they are my adversaries; But I am all prayer.

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KEHOT'S NOTE

תהלים קט, ד.

35 **נפתולי**

Rachel names Bilhah's second son: "Naftulei Elokim niftalti im achosi," plainly "mighty wrestlings have I wrestled with my sister," and she called him Naftali. Rashi quotes Menachem ben Saruk, who reads naftulei as "joinings," and Onkelos, who renders it as prayer; the maamar ties tefillah to this word.

Genesis 30:8 בראשית ל׳:ח׳

וַתֹּאמֶר רָחֵל נַפְתּוּלֵי אֱלֹקִים נִפְתַּלְתִּי עִם־אֲחֹתִי גַּם־יָכֹלְתִּי וַתִּקְרָא שְׁמוֹ נַפְתָּלִי׃

And Rachel said: 'With mighty wrestlings have I wrestled with my sister, and have prevailed.' And she called his name Naphtali.

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36 **ובמות אבי׳ ואמה**

Mordechai raised Hadassah, that is Esther, his uncle's daughter, for she had no father or mother; the maiden was beautiful of form and fair to look upon, and when her father and mother died, Mordechai took her to himself as a daughter.

Esther 2:7 אסתר ב׳:ז׳

וַיְהִי אֹמֵן אֶת־הֲדַסָּה הִיא אֶסְתֵּר בַּת־דֹּדוֹ כִּי אֵין לָהּ אָב וָאֵם וְהַנַּעֲרָה יְפַת־תֹּאַר וְטוֹבַת מַרְאֶה וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקָחָהּ מָרְדֳּכַי לוֹ לְבַת׃

And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

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KEHOT'S NOTE

אסתר ב, ז.

37 **א״ת לבת אלא לבית**

On "Mordechai took her to himself as a daughter (le-vas)," it was taught in the name of Rabbi Meir: do not read le-vas, "as a daughter," but le-vayis, "as a house," that is, as a wife.

Megillah 13a:14 מגילה י״ג א׳:י״ד

"וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקָחָהּ מָרְדֳּכַי לוֹ לְבַת", תָּנָא מִשּׁוּם רַבִּי מֵאִיר: אַל תִּקְרֵי "לְבַת" אֶלָּא לְבַיִת. וְכֵן הוּא אוֹמֵר: "וְלָרָשׁ אֵין כֹּל כִּי אִם כִּבְשָׂה אַחַת קְטַנָּה אֲשֶׁר קָנָה וַיְחַיֶּהָ וַתִּגְדַּל עִמּוֹ וְעִם בָּנָיו יַחְדָּו מִפִּתּוֹ תֹאכַל וּמִכּוֹסוֹ תִּשְׁתֶּה וּבְחֵיקוֹ תִּשְׁכָּב וַתְּהִי לוֹ כְּבַת", מִשּׁוּם דִּבְחֵיקוֹ תִּשְׁכָּב הֲווֹת לֵיהּ (לְבַת)? אֶלָּא — (לְבַיִת) הָכִי נָמֵי לְבַיִת.

"And when her father and mother died, Mordecai took her for his own daughter" (Esther 2:7). A Tanna taught in the name of R. Meir: Do not read "for a daughter [le-bat]," but "for a house (i.e. wife) [le-bayit]." Similarly it says: "But the poor man had nothing save one little ewe lamb, which he had brought up and reared; and it grew up together with him, and with his children; it ate of his own bread, and drank from his cup, and lay in his bosom, and was unto …

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KEHOT'S NOTE

מגילה יג, א.

38 **ומרדכי יצא מלפני המלך בלבוש**

The verse the maamar opened with. Here each of Mordechai's garments, royal, blue, white, the great crown of gold, the fine linen and the purple, becomes one of the six orders of the Mishnah.

Esther 8:15 אסתר ח׳:ט״ו

וּמָרְדֳּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וָחוּר וַעֲטֶרֶת זָהָב גְּדוֹלָה וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוּשָׁן צָהֲלָה וְשָׂמֵחָה׃

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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39 **זה סדר זרעים**

Reish Lakish reads the words of Isaiah 33:6 as the six orders of the Mishnah: “faith” is Zeraim, “your times” is Moed, “strength” is Nashim, “salvations” is Nezikin, “wisdom” is Kodashim and “knowledge” is Taharos. The maamar matches the orders to Mordechai’s garments in the same form.

Shabbat 31a:10 שבת ל״א א:י׳

אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב ״וְהָיָה אֱמוּנַת עִתֶּיךָ חוֹסֶן יְשׁוּעוֹת חָכְמַת וָדָעַת וְגוֹ׳״. ״אֱמוּנַת״ — זֶה סֵדֶר זְרָעִים. ״עִתֶּיךָ״ — זֶה סֵדֶר מוֹעֵד. ״חוֹסֶן״ — זֶה סֵדֶר נָשִׁים. ״יְשׁוּעוֹת״ — זֶה סֵדֶר נְזִיקִין. ״חָכְמַת״ — זֶה סֵדֶר קָדָשִׁים. ״וָדָעַת״ — זֶה סֵדֶר טָהָרוֹת. וַאֲפִילּוּ הָכִי, ״יִרְאַת ה׳ הִיא אוֹצָרוֹ״.

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40 **כי כארץ תוציא צמחה**

The prophet likens the coming redemption to growth from the earth: “For as the earth brings forth her growth, and as a garden makes its seeds sprout, so the L-rd G-d will make righteousness and praise sprout.” It links Malchus, the “earth,” with Zeraim, the order of seeds.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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KEHOT’S NOTE

ישע׳ סא, יא.

41 **אמת מארץ תצמח**

In the psalm’s vision of redemption, “Truth will spring up from the earth, and righteousness look down from heaven.” A second verse of growth from the earth, for the order of Zeraim.

Psalms 85:12 תהילים פ״ה:י״ב

אֱמֶת מֵאֶרֶץ תִּצְמָח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָף׃

Truth springeth out of the earth; And righteousness hath looked down from heaven.

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KEHOT’S NOTE

תהלים פה, יב.

PARAGRAPH 11

42 **וארגמן זה סדר טהרות**

The note quotes Or HaTorah: as the Sages said, “knowledge” is the order of Taharos, and Daas joins Chochmah and Binah with the emotive attributes; therefore it is called argaman, purple, which includes many colors.

KEHOT’S NOTE

באוה״ת פ׳ תרומה ע׳ א׳תקה ״והיינו כמארז״ל [שבת לא, א] ודעת זה סדר טהרות והדעת מחבר חו״ב עם המדות ולכן נק׳ ארגמן שכולל גוונים הרבה״ ע״ש.

43 **זה סדר טהרות**

Reish Lakish: “and knowledge” is the order of Taharos. As the Kehot note quotes from Or HaTorah, Daas joins Chochmah and Binah with the emotive attributes, so it is argaman, purple, which includes many colors.

Shabbat 31a:10 שבת ל״א א:י׳

אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב ״וְהָיָה אֱמוּנַת עִתֶּיךָ חוֹסֶן יְשׁוּעוֹת חָכְמַת וָדָעַת וְגוֹ׳״. ״אֱמוּנַת״ — זֶה סֵדֶר זְרָעִים. ״עִתֶּיךָ״ — זֶה סֵדֶר מוֹעֵד. ״חוֹסֶן״ — זֶה סֵדֶר נָשִׁים. ״יְשׁוּעוֹת״ — זֶה סֵדֶר נְזִיקִין. ״חָכְמַת״ — זֶה סֵדֶר קָדָשִׁים. ״וָדָעַת״ — זֶה סֵדֶר טָהָרוֹת. וַאֲפִילּוּ הָכִי, ״יִרְאַת ה׳ הִיא אוֹצָרוֹ״.

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44 **והעיר שושן צהלה ושמחה**

After Mordechai goes out in royal garments of blue and white, a great crown of gold and a mantle of fine linen and purple, “the city of Shushan rejoiced and was glad.” The maamar reads this joy as the revelation that follows the garments.

Esther 8:15 אסתר ח׳:ט״ו

וּמָרְדֳּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וָחוּר וַעֲטֶרֶת זָהָב גְּדוֹלָה וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוּשָׁן צָהֲלָה וְשָׂמֵחָה׃

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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45 **ליהודים היתה אורה**

“The Jews had light and gladness, joy and honor.” Here it is the open revelation that comes after Mordechai’s garments, the six orders.

Esther 8:16 אסתר ח׳:ט״ז

לַיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשֹׂן וִיקָר׃

The Jews had light and gladness, and joy and honour.

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

כי אברהם לא ידענו כו' אתה ה' אבינו כו'

"For Avraham Did Not Know Us … You, Havayah, Are Our Father"

In exile, when the divine attributes of Z'eir Anpin are "asleep" and turned away, Malchus — the Shechinah and the root of Israel's souls — receives directly from the highest source, the higher Chochmah, "our Father." This is the light of Purim, which reaches the lowest places and works hidden within nature.

THE MAAMAR IN BRIEF

The maamar explains the Arizal's teaching that on Purim the light of the Yesod of Abba reached Malchus directly, bypassing Z'eir Anpin, and went out into the lower worlds. It first lays out the structure: the Sefiros of Atzilus mediate between the Infinite and creation; the higher Chochmah is the upper end of that mediation, and the lower Chochmah — Malchus, divine speech, Rachel, the root of Jewish souls — is its lower end. Normally speech receives from Chochmah only through the attributes, as in a person words pass from the mind through the heart. In Temple times the attributes faced Malchus "face to face," bringing open miracles and prophecy; sin turned them to the "back." In exile, while Z'eir Anpin "sleeps," Malchus receives directly from the higher Chochmah, which encompasses all worlds and before which neither sin nor the world interposes: hence Israel's cry, "Avraham did not know us … You are our Father," and the power of simple faith. Like the lion, the highest light is clothed in the lowest place: the halachos, nature, and the Purim miracle. Esther drew Haman close to holiness until he was nullified, and his imitation of holiness was turned about.

OUTLINE

1 **The question and the intermediary** ¶1–5

Pri Etz Chaim on Purim's light; the Sefiros of Atzilus as intermediary; the higher Chochmah and the lower Chochmah, Malchus, the root of Israel's souls, which rises or falls with their deeds.

2 **From Chochmah to speech: face and back** ¶6–11

Speech receives from Chochmah through the attributes of the heart; in Temple times they shone face to face, with miracles; sin turned them to the back; a person who turns his face to G-d restores the union above.

3 **Exile: receiving directly from "our Father"** ¶12–16

In exile Malchus receives the mochin directly from the higher Chochmah, sovev kol almin; faith, prayer and the nesirah; the fall that is itself a rising; the Future; face and back in man.

4 **Purim's light in the lowest place** ¶17–20

Purim and Yom Kippur on one level; the analogy of the lion; the higher Chochmah clothed in the halachos and in "the apparel of Malchus"; miracles hidden in nature; prophecy and Elokim as nature.

5 **Esther, Haman and the lot** ¶21–26

Esther, Malchus, acts on her own and draws Haman close to holiness until he is nullified; the lot "before G-d" and Haman's imitation of it; the fifty-cubit gallows; "it was turned about."

KEY CONCEPTS

The Yesod of Abba יסוד אבא

The channel of the higher Chochmah (Abba). On Purim its light reaches Malchus directly, not through Z'eir Anpin, and goes out into Beriah, Yetzirah and Asiyah.

Dormita דורמיטא

"Sleep": the state of Z'eir Anpin in exile, when his mochin withdraw and pass to Malchus.

Face to face / back to back פנים בפנים / אחור באחור

Whether the attributes give to Malchus with full vitality (face) or only meagerly (back); in a person, whether he turns to G-d or to the world.

The higher Chochmah and the lower Chochmah חכמה עילאה / חכמה תתאה

The two ends of the intermediary between the Infinite and creation: the vessel of the Infinite Light, and Malchus, divine speech, which gives life to the worlds.

Nesirah נסירה

The "sawing" apart of Malchus from the back of Z'eir Anpin so that they can be face to face; in a person, the will in the intellect turned to G-d alone.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

The light before which the worlds take up no space at all and sins do not separate; in exile Malchus receives from it directly.

Kelipah קליפה

The "husk" that conceals holiness; it can exist as a separate "something" only at a distance from holiness, and near it is nullified, as Haman was.

SECTION 1 · ¶1–5

The question and the intermediary

1 כי אברהם לא ידענו[1,2] כו' אתה ה' אבינו כו'. להבין מ"ש בפע"ח [בפרי עץ חיים] בדרוש פורים הארת יסוד אבא בנוק' [בנוקבא] שלא ע"י זי"א[3] בלילה הזה נדדה[4] כו' ויצאה הארתו למטה בבי"ע כמ"ש ויעבור מרדכי[5] ומרדכי יצא[6] כו' ע"ש.

"For Avraham did not know us," etc.; "You, Havayah, are our Father," etc. To understand what is written in Pri Etz Chaim, in the discourse on Purim: the illumination of the Yesod of Abba in Nukva (the feminine / Malchus), not through Z'eir Anpin (the emotive attributes); on this night "[the king's sleep] was disturbed," etc.; and its illumination went out below, into Beriah, Yetzirah and Asiyah, as it is written, "And Mordechai passed," and "And Mordechai went out," etc.; see there.

> The maamar opens with Isaiah's verse in which Israel in exile cries out that Avraham does not know us, yet G-d is our Father. It then sets its task: to understand the Arizal's teaching in Pri Etz Chaim on Purim, that on the night "the king's sleep was disturbed," a light from the Yesod of Abba (the channel of Chochmah) reached Nukva, the configuration of Malchus, directly, without passing through Z'eir Anpin, the configuration of the emotive attributes. That light went out even into the three lower worlds of Beriah, Yetzirah and Asiyah, which the verses "Mordechai passed" and "Mordechai went out" are read to describe.

הנה ידוע שבין מאציל לנבראים צריך להיות ממוצע.[7]

Now, it is known that between the Emanator and the created beings there must be an intermediary.

> To explain this teaching, the maamar starts from a basic principle: the infinite Creator and finite creatures cannot meet directly, so something must stand between them. The Tzemach Tzedek asks in Or HaTorah how anything can stand between the infinite and the finite, before which one and a million are alike, and answers that the intermediary holds both aspects.

2 והם ע"ס [עשר ספירות] דאצי' שהם ממוצעים[8] בין בחי' מאציל א"ס ב"ה לבחי' נבראים בי"ע ג"ע [גן עדן] העליון והתגלות מדותיו ית' בבחי' אצי' דאיהו וגרמוהי חד לא הוצרך אלא לצורך נבראים[9]

And these are the Ten Sefiros of Atzilus, which are intermediaries between the level of the Emanator, the Infinite One (Ein Sof), blessed be He, and the level of created beings — Beriah, Yetzirah and Asiyah, [and] the higher Gan Eden. And the revelation of His attributes (middos), may He be blessed, at the level of Atzilus, where "He and His vessels (ihu vegarmohi) are one," was not needed except for the sake of created beings.

> The intermediary is the Ten Sefiros of Atzilus, the World of Emanation, which stand between the Infinite One and the created worlds of Beriah, Yetzirah and Asiyah, together with the higher Gan Eden. In Atzilus, G-d and His attributes are wholly one ("He and His vessels are one"), and yet those attributes are revealed only for the sake of the created beings. Or HaTorah compares this to the heavens and the luminaries, which were created for the sake of this lowly world.

ומבשרי אחזה אלוה[10] שכשהאדם הוא בפ"ע [בפני עצמו] א"צ [אין צריך / אינו צריך] להתגלות חכמתו ומדותיו כ"א כשהוא מתגלה לזולתו.

And "from my flesh I behold G-d": when a person is by himself, there is no need for the revelation of his wisdom and his attributes, but only when he reveals himself to another.

> Job's words "from my flesh I behold G-d" let us learn this from human experience: a person alone has no need to show his wisdom and feelings; he expresses them only when he turns to someone else.

3 וידוע דחכמה דאצי' היא ראשית הגילוי שבה היא עיקר התגלות א"ס ב"ה בכל העולמות עליונים ותחתונים כמ"ש ה' בחכמה יסד ארץ.[11]

And it is known that the Chochmah (wisdom) of Atzilus is the beginning of revelation; in it is the chief revelation of the Infinite One, blessed be He, in all the worlds, higher and lower, as it is written, "Havayah founded the earth with Chochmah."

> Chochmah, wisdom, is the first point at which the Infinite is revealed at all, and through it He is revealed in every world, higher and lower. The verse "Havayah founded the earth with Chochmah" shows that all of creation rests on it.

ומבואר במ"א למה דוקא בחכמה.[12] וח"ע [וחכמה עילאה] דאצי' היא בחי' ממוצעת והיא כלולה מבחי' המאציל א"ס ב"ה שהוא בחינת כלי לאוא"ס [לאור אין סוף] ב"ה.

And it is explained elsewhere why [it is] specifically through Chochmah. And the higher Chochmah (Chochmah Ila'ah) of Atzilus is the level of an intermediary, and it comprises the level of the Emanator, the Infinite One, blessed be He, in that it is the level of a vessel for the Infinite Light (Or Ein Sof), blessed be He.

> Why it must be Chochmah is explained elsewhere: the gloss in Tanya, chapter 35, to which Or HaTorah points, gives the reason, that the Infinite One is the true One, He alone with nothing besides Him, and that is the level of Chochmah. The higher Chochmah of Atzilus is the intermediary itself, and its upper side belongs to the Emanator, since it is the vessel in which the Infinite Light rests.

4 ויש בה ג"כ בחי' נברא ונקי' ח"ת [חכמה תתאה] דהיינו שרש בחי' חיי החיים א"ס ב"ה לכל בחי' נבראים עו"ת [עליונים ותחתונים] שבבי"ע

And there is also in it the level of a created being, and it is called the lower Chochmah (Chochmah Tata'ah), that is, the root of the level of the Life of life, the Infinite One, blessed be He, for all levels of created beings, higher and lower, that are in Beriah, Yetzirah and Asiyah,

> The same intermediary also has a side turned toward the created beings, called the lower Chochmah: Malchus of Atzilus. It is the root through which the Infinite One, the "Life of life," gives life to all creatures of the higher and lower worlds.

שהוא בחי' דבורו ורוח פיו יתי' המחיה כל העולמות ונק' ג"כ אימא תתאה רחל עקרת[13] הבית[14,15] המנהגת את כל העולמות כמ"ש ותתן טרף לביתה[16] כו' בחי' ממכ"ע [ממלא כל עלמין].

which is the level of His speech and the breath of His mouth, may He be blessed, that gives life to all the worlds. And it is also called the lower Imma, Rachel, the mainstay of the house, who directs all the worlds, as it is written, "And she gives food to her household," etc.: the level of the light that fills all worlds (memalei kol almin).

> This lower side is G-d's "speech," the "breath of His mouth" that keeps all worlds alive, and like the woman of valor who "gives food to her household," it provides for them all as the light that fills all worlds. It is also called the lower Imma (Mother) and Rachel, akeres habayis, "the mainstay of the house": the Midrash reads the Torah's "Rachel was akarah (barren)" as "Rachel was the ikar (mainstay) of the house."

5 וידוע שנק' כנס"י [כנסת ישראל] פי' כללות נשמות ישראל בהיות כי הכלים שלה. פנימי. אמצעי. חיצון. הפנימי שרש נשמה שבבריאה. והאמצעי שרש רוח שביצירה. וחיצון שרש נפש שבעשייה

And it is known that it is called the Congregation of Israel (Knesses Yisrael), meaning the general and collective expression (klalus) of the souls of Israel, since its vessels are inner, middle, outer: the inner is the root of the neshamah that is in Beriah; and the middle, the root of the ruach that is in Yetzirah; and the outer, the root of the nefesh that is in Asiyah.

> Malchus of Atzilus is also called the Congregation of Israel, the root of all Jewish souls together. Her three kinds of vessels, inner, middle and outer, are the roots of the soul's three levels: the neshamah, rooted in Beriah, the ruach, rooted in Yetzirah, and the nefesh, rooted in Asiyah.

וכ"א [וכל אחד / וכל אחת] מישראל אפי' [אפילו] קל שבקלים יש בו ניצוץ מנפש דעשייה המלובש בה הארה ממלכות דאצי' מכלים החיצונים שלה.

And each one of Israel, even the lowest of the low, has in him a spark of the nefesh of Asiyah, in which is clothed an illumination from the Malchus of Atzilus, from its outer vessels.

> So every Jew, however low, carries a spark of the nefesh of Asiyah, and within it a light from the outer vessels of Malchus of Atzilus.

לכן בחי' דבור וח"ת [וחכמה תתאה] ממכ"ע [ממלא כל עלמין] תלוי במעשיהם של ישראל כמ"ש בזוהר או סלקא או נחתא בגינייהו דישראל כו'. והוא ענין גלות השכינה:

Therefore the level of speech and the lower Chochmah, the light that fills all worlds (memalei kol almin), depends on the deeds of Israel, as it is written in the Zohar, "It either ascends or descends on account of Israel," etc. And this is the matter of the exile of the Shechinah (Divine Presence).

> Because Malchus is clothed in every Jewish soul, divine speech, the light that fills the worlds, rises or falls with Israel's deeds, as the Zohar says. Its fall is what is called the exile of the Shechinah.

SECTION 2 • ¶6–11

From Chochmah to speech: face and back

6 ועתה צריך להבין איך נתהווה בחי' דבור להחיות העולמות מבחי' ח"ע [חכמה עילאה] הנ"ל שהוא הוי"ה בחי' סוכ"ע.[17]

Now we must understand how the level of speech came into being, to give life to the worlds, from the level of the higher Chochmah (Chochmah Ila'ah) mentioned above, which is Havayah, the level of the light that encompasses all worlds (sovev kol almin).

> The maamar now asks how divine speech, which gives life to the worlds, came out of the higher Chochmah, which is Havayah and the light that encompasses all worlds, a level far above them.

הנה מבואר בע"ח [בעץ חיים] שבחי' נוקבא דז"א מתחיל מחזה דז"א.[18, 19, 20] והענין כי ז"א הם מדות חו"ג [חסד וגבורה] האהבה הוא אור לכלי החסד כי חפץ חסד הוא[21]

Now, it is explained in Etz Chaim that the level of the Nukva (the feminine / Malchus) of Z'eir Anpin (the emotive attributes) begins from the chest of Z'eir Anpin. And the explanation is: Z'eir Anpin is the attributes of Chesed (kindness) and Gevurah (restraint); love is the light for the vessel of Chesed, for "He desires kindness."

> Etz Chaim teaches that Nukva begins from the "chest" of Z'eir Anpin; another transcript of this maamar explains that the chest stands opposite the arms, Chesed and Gevurah, love and awe. Z'eir Anpin is these attributes, and in the soul it is love that fills the vessel of Chesed as its light. The verse "He desires kindness" shows it: Chesed is driven by desire, by love.

ומן המוח יוצא המשכה דרך הגידים ללב שהן המדות ומן הלב אשר שם הריאה מתחיל להיות בחי' דבור שיוצא הבל מן הריאה ונעשה קול.[22]

And from the brain a flow goes out through the veins to the heart, that is, the attributes; and from the heart, where the lungs are, the level of speech begins to be, for breath goes out from the lungs and becomes voice.

> The human analogy: life flows from the brain through the veins to the heart, the seat of the emotions, and from the heart and the lungs breath goes out and becomes the voice of speech.

נמצא שהתלבשות החיות מן החכמה אל הדבור הוא ע"י המדות שבלב ע"י צמצומים דרך נקבים וחלונות.

It follows that the enclothing of the life-force from Chochmah into speech is through the attributes in the heart, by means of contractions (tzimtzumim), by way of apertures and windows.

> So in a person the life-force passes from wisdom into speech only through the emotions of the heart, narrowed through "apertures and windows." Above too, speech, Nukva, normally receives from Chochmah by way of the attributes of Z'eir Anpin.

7 והנה כשהיו ישראל במעלה עליונה בזמן הבית היו בחי' זו"נ [זעיר אנפין ונוקבא] פב"פ [פנים בפנים] כמו בפנים שם הוא עיקר החיות שבאדם ורוב חושיו ראיה ושמיעה כו'.

Now, when Israel were on a lofty level, in the time of the [Holy] Temple, the level of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) was face to face — as in the face, where the main life-force in a person is, and most of his senses, sight and hearing, etc.;

> When Israel stood on a high level, in the time of the Holy Temple, Z'eir Anpin and Nukva faced each other "face to face": the attributes gave to Malchus fully. The face is the right image, since a person's main life and most of his senses are concentrated there.

משא"כ מאחוריו החיות רוחני הוא מעט מזעיר מאד ואף בחוש המישוש[23] ניכר ההפרש כי בצד פניו ירגיש אף דבר מה. משא"כ מאחוריו החיות רוחני מעט.

whereas behind him the spiritual life-force is small and very slight. And even in the sense of touch the difference is noticeable: on the side of his face he will feel even something slight, whereas behind him the spiritual life-force is small.

> The back, by contrast, has little life; even touch, felt all over the body, is far keener on the face than on the back. So when the attributes turn only their "back" to Malchus, the life they pass on is small. Another transcript of the maamar adds that the same holds in giving: one who loves his friend turns his face to him as he gives, while one who gives without love throws it, as it were, over his shoulder.

8 והנה למדותיו יתי' אין שום השגה לשכל אנושי בהם שאינם כלל ממהות וערך מדות אנושי[24] אפי' [אפילו] בחי' דבור שלו כו'

Now, as for His attributes (middos), may He be blessed, human intellect has no grasp of them whatsoever, for they are not at all of the nature and the measure of human attributes — even His level of speech, etc.

> Before using such images, the maamar cautions that G-d's attributes are utterly unlike human ones, and human intellect cannot grasp them at all, not even His "speech."

ואינו אלא לשבר את האוזן[27, 26, 25] ומבשרי אחזה[28] כידוע המשל משרפת העצים[29] נעשה אפר כן בחי' אברהם אוהבי[30] שהיה מרכבה לחסד שבאצי' נקרא עפר ואפר[31] לגבי חסד דאצי' ומיכאל דבריאה בחי' חיצונית לנשמת אברהם כו'.

And this is only to accommodate the ear, and "from my flesh I behold." As in the known analogy: from the burning of wood, ash is made — so the level of Avraham, "the one who loves Me," who was a chariot for the Chesed (kindness) of Atzilus, is called "dust and ashes" relative to the Chesed of Atzilus; and Michael of Beriah is the outer level of the soul of Avraham, etc.

> These terms are used only "to accommodate the ear," giving it what it can hear, on the principle of "from my flesh I behold." The analogy of wood and ash shows the gap: Avraham, "the one who loves Me," a "chariot" for the Chesed of Atzilus, is only "dust and ashes" beside that Chesed, and the angel Michael of Beriah is merely the outer level of Avraham's soul. In Iggeres HaKodesh (Tanya, Part IV, 15) the Alter Rebbe spells it out: ash is the very substance of the burnt wood, yet bears no likeness to the tree before it burned; so Avraham's love, though it came from the supernal Chesed, bore no comparison to it.

9 והנה המדות עליונות[32] חו"ג [חסד וגבורה] היו מאירים ההמשכה הבאה להם מח"ע [מחכמה עילאה] אל בחי' נוקבא בבחי' פנים עיקר החיות כנ"ל

Now, the higher attributes, Chesed (kindness) and Gevurah (restraint), used to shine the flow that comes to them from the higher Chochmah (Chochmah Ila'ah) into the level of Nukva (the feminine / Malchus) in the manner of the face, the main life-force, as mentioned above.

> In the time of the Temple, the higher attributes, Chesed and Gevurah, passed the flow they receive from the higher Chochmah on to Nukva "face to face," with the fullness of life. The Tzemach Tzedek draws from this passage (Or HaTorah, Vayikra, vol. 1, p. 263) that when the attributes of Z'eir Anpin shine, miracles come openly.

ובחי' מדות[33] שיש בזה העולם יום ולילה מזרח ומערב כו' היה בא בהשתלשלות מן המדות עליונות אל בחי' הנוק' [הנוקבא] ממכ"ע [ממלא כל עלמין] והיא משפעת כו'.

And the level of the attributes that exist in this world — day and night, east and west, etc. — came by way of the chain of descent (hishtalshelus) from the higher attributes to the level of Nukva, the light that fills all worlds (memalei kol almin), and she bestows [it], etc.

> Even the attributes we see in this world, such as the alternation of day and night and the directions east and west, came down step by step from those higher attributes to Nukva, the light that fills all worlds, and from her into the world.

10 וכמ"ש במשה כשעושה נס בחי' התגלות מה שלמעלה מן הטבע כמו שיתבאר מוליך לימין משה[34, 35] זרוע כו' חסד לימינו בחי' אברהם כנ"ל

And as it is written regarding Moshe, when he performs a miracle — the level of a revelation of what is above nature, as will be explained: "Who led the arm at the right hand of Moshe," etc. — Chesed (kindness) is at his right, the level of Avraham, as mentioned above.

> That is why Moshe could perform miracles, revelations of what is above nature: G-d "led the arm at the right hand of Moshe," and the right is Chesed, the attribute of Avraham.

וכשחטאו ישראל כתיב כי פנו אלי עורף.[36] כי גרמו במעשיהם ענין סילוק הארת פני המדות העליונות אל בחי' הנוק' [הנוקבא] ממכ"ע [ממלא כל עלמין] ואינם מאירים אלא בבחי' אחוריים כנ"ל שהחיות שם מעט מזעיר כו'.

And when Israel sinned, it is written, "For they have turned their back to Me." For through their deeds they caused the withdrawal of the illumination of the face of the higher attributes toward the level of Nukva (the feminine / Malchus), the light that fills all worlds (memalei kol almin), and they shine only in the manner of the back, as mentioned above, where the life-force is small and slight, etc.

> But when Israel sinned, the prophet says, "they have turned their back to Me": by their deeds they caused the "face" of the higher attributes to withdraw from Malchus. Now the attributes shine to her only with their "back," where, as explained, there is little life.

11 ומה שיש בעולמות תחתונים התחלקות המדות יום ולילה אינה אלא מבחי' אחוריים ממדות עליונים אב"א [אחור באחור].

And the division of the attributes that exists in the lower worlds — day and night — is only from the level of the back of the higher attributes, back to back.

> The split in the lower worlds between contrasting attributes, such as day and night, comes only from the "back" of the higher attributes, when they stand back to back.

וכשהאדם פונה פנים להי' דהיינו התשוקה והחשק הנפלא כשאינו אלא רק להתדבק בהי' לבדו ואין זר אתו.

And when a person turns [his] face to G-d — that is, the wondrous longing and desire, when it is only to cleave to G-d alone, and no stranger is with Him;

> A person turns his "face" to G-d when he feels a wondrous longing whose only aim is to cleave to G-d alone, with nothing else beside Him.

ובדברי העוה"ז הוא בחי' אחוריים בחיות מועטת כנ"ל גורם לחבר ה' בוי"ו ולדבקו' [ולדבקה] לה' פב"פ [פנים בפנים] ובאתעדל"ת [ובאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] ג"כ בבחי' פנים יאר ה' פניו

and in the matters of this world he is at the level of the back, with diminished life-force, as mentioned above — he causes the joining of the hei with the vav, and the cleaving of it to G-d face to face; and through the arousal from below (isarusa dilesata), the arousal from above (isarusa dile'eila) [comes] also in the manner of the face: "May Havayah make His face shine"

> If he gives the matters of this world only his "back," with little life, he joins the hei (Malchus) to the vav (Z'eir Anpin) face to face. His arousal from below brings a matching arousal from above, "in the manner of the face," as the priestly blessing says: "May Havayah make His face shine."

והנערה יפת תואר וטובת מראה[37] וטוב רואי[38] גורם ג"כ כמראה אדם התענוג והתשוקה מלמעלה למטה:[39]

and "the maiden was beautiful of form and fair to look upon," and "goodly to behold." He also causes "as the appearance of a man": the delight and the longing from above to below.

> Then the verses of beauty apply above: the maiden "beautiful of form and fair to look upon," and "goodly to behold." And the person's longing below calls forth, "as the appearance of a man," Ezekiel's words for the likeness on the throne, delight and longing flowing from above to below. The previous maamar (Torah Ohr, Megillat Esther 4:2) explains that "appearance of a man" through love: the beloved's image is engraved upon the one who loves.

SECTION 3 · ¶12–16

Exile: receiving directly from "our Father"

12 והנה נזכר בע"ח [בעץ חיים] שעכשיו בזמן הגלות הנוק' [הנוקבא] מקבלת מוחין שלא ע"י ז"א כ"א ממוחין עליונים ח"ע [חכמה עילאה] יסוד אבא בחי' סוכ"ע

Now, it is mentioned in Etz Chaim that now, in the time of exile, Nukva (the feminine / Malchus) receives the intellect (mochin) not through Z'eir Anpin (the emotive attributes), but from the higher mochin — the higher Chochmah (Chochmah Ila'ah), the Yesod of Abba, the level of the light that encompasses all worlds (sovev kol almin).

> Etz Chaim states that in exile Nukva receives her mochin, her "intellect," not through Z'eir Anpin but directly from the higher mochin: the higher Chochmah, the Yesod of Abba, the light that encompasses all worlds.

לא שנה"י [שנצח הוד יסוד] דז"א נעשה מוחין לה אלא מוחין דז"א עצמו שהיה לוקח מנה"י [מנצח הוד יסוד] דאו"א [דאבא ואימא] עתה שהוא בבחי' דורמיטא לוקחת הנוק' [הנוקבא] אותם המוחין[40] (וע' בפע"ח [בפרי עץ חיים] שער הפורים פרק[41] ה').

[It is] not that the Netzach, Hod and Yesod of Z'eir Anpin become mochin for her, but rather the mochin of Z'eir Anpin itself, which it used to take from the Netzach, Hod and Yesod of Abba and Imma — now that it is in the state of dormita (slumber), Nukva takes those mochin. (And see Pri Etz Chaim, Sha'ar HaPurim, chapter 5.)

> What she receives is not the Netzach, Hod and Yesod of Z'eir Anpin, the lower parts of the configuration above her that ordinarily become her mind. Rather, she takes Z'eir Anpin's own mochin, which he used to receive from the Netzach, Hod and Yesod of Abba and Imma; now that he is in dormita, "sleep," they pass to her, as the text's own reference to Pri Etz Chaim's chapter on Purim explains.

והענין למשל כמו שהאדם יכול לדבר דברי חכמה ודעת שבמוחו בלי אמצעות המדות שבלב כן עד"מ בחי' ממכ"ע [ממלא כל עלמין] המתלבש תוך כ"ע [כל עלמין] להחיותם ולקיימם

And the matter, by way of analogy: just as a person can speak words of wisdom and knowledge that are in his mind without the mediation of the attributes in the heart, so too, by way of analogy, [with] the level of the light that fills all worlds (memalei kol almin), which is clothed within all worlds to give them life and to sustain them,

> An analogy: a person can speak words of wisdom straight from his mind, without the feelings of the heart in between. So too with the light that fills all worlds, which is clothed within the worlds to give them life and sustain them.

בא לחיות זה המשכת החיות מחיי החיים מקור החיים העליונים הנק' חכמה עלאה סוכ"ע בלתי התלבשות תחלה במדות הנק' ז"א ולהשתלשל בצמצומים רבים[42] דרך נקבים וחלונות

there comes, to give life to it, the flow of life-force from the Life of life, the source of the higher life, which is called the higher Chochmah, the light that encompasses all worlds, without first being clothed in the attributes called Z'eir Anpin and descending through many contractions by way of apertures and windows.

> Its own life comes to it directly from the higher Chochmah, the "Life of life" and the light that encompasses all worlds, without first passing into Z'eir Anpin's attributes and down through their many contractions.

וזהו שאמרו ישראל בגלות כי אברהם לא ידענו כו'[43] כי אתה[44] ה' אבינו כו' כי כל נצוץ נפש כאו"א [כל אחד ואחד] מישראל אלהי אביו בעזרו אף קודם שפנה בבחי' פנים הנ"ל

And this is what Israel said in exile: "For Avraham did not know us," etc., "for You, Havayah, are our Father," etc. For [with] every spark of the soul of each and every one of Israel, "the G-d of his father is his help," even before he has turned in the manner of the face mentioned above,

> This, the maamar says, is what Israel declares in exile, "For Avraham did not know us … for You, Havayah, are our Father": the attributes do not reach us now, but our Father, the higher Chochmah, does; another transcript of the maamar adds that "Yisrael does not recognize us" is Z'eir Anpin, the attributes. So every Jewish soul has "the G-d of his father" as its help, even before he has turned his face to G-d.

כשיאמין אמונה אמתית כי אתה אבינו בחי' סוכ"ע דכולא קמיה כלא חשיבא ואכל בי עשרה[45] שכינתא שריא ובבחי' סוכ"ע אין עונות מבדילין ומפסיקין בין ישראל כו'

when he believes with a true faith that "You are our Father" — the level of the light that encompasses all worlds, before whom "all is considered as nothing"; and "in every [gathering of] ten the Shechinah (Divine Presence) rests"; and at the level of the light that encompasses all worlds, sins do not separate and interpose between Israel, etc.;

> It is enough that he believe with true faith that "You are our Father," the encompassing light before which all is as nothing. The Shechinah rests on every gathering of ten, and at that level sins do not separate Israel from G-d.

לה' חטאת נושא עון זדונות נעשו כזכיות[46] כו' כי בבחי' סוכ"ע אין העולם מפסיק כלל

"To G-d, a sin-offering"; "bearing iniquity"; "willful sins become as merits," etc. For at the level of the light that encompasses all worlds, the world does not interpose at all,

> At this level sin does not cut off. "To G-d, a sin-offering" recalls the Yom Kippur goat on which the lot "for G-d" fell and which was made a sin-offering, as paragraph 25 explains in the same terms; G-d "bears iniquity"; and, as the Talmud says of teshuvah, willful sins become merits. Before the encompassing light the world does not interpose at all.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] הן הן גבורותיו[47] עובדי כוכבים מרקדים בהיכלו וכמשל הזבוב המהלך בקצה הבית שאין תופס מקום וגם משל זה אינו אלא לשכל אנושי

as our Sages, of blessed memory, said: "These are His mighty deeds" — idolaters dance in His Sanctuary; and as the analogy of the fly walking at the edge of the house, which takes up no space. And even this analogy is only for the human intellect;

> The Sages said that G-d's might is shown in His forbearance while idolaters revel in His Sanctuary; the maamar cites it to show that at the encompassing level nothing in the world interposes before Him. Like a fly at the edge of a house, which takes up no space, the world is as nothing before Him, yet even this image is only for human understanding.

אבל באמת אין ערוך כלל העדר תפיסת מקום של בחי' עולמות עו"ת [עליונים ותחתונים] לגבי בחי' הוי"ה סוכ"ע חי"ע [חכמה עילאה][48]

but in truth there is no comparison at all [to] the absence of taking up space of the levels of the worlds, higher and lower, relative to the level of Havayah, the light that encompasses all worlds, the higher Chochmah.

> In truth the worlds "take up space" before Havayah, the encompassing light, incomparably less than the fly in the house. Another transcript of the maamar draws the lesson: even in exile, as soon as a person believes with true faith that all before Him is as nothing, G-d's light surrounds him on every side.

ולע"ל [ולעתיד לבוא] כתיב כשינקום ילבש בגדי נקם תלבושת.[49] פי' שיצמצם א"ע [את עצמו] בכמה צמצומים עד שיתלבש במדות עליונות ומשם יוכל להשתלשל בצמצומים רבים שיוכל להיות בחי' נקמה מעובדי כוכבים המרקדים בהיכלו כו'.

And of the Time to Come it is written, when He will take vengeance: "He will put on garments of vengeance as clothing." That is, He will contract Himself through several contractions until He is clothed in the higher attributes, and from there He will be able to descend through many contractions, so that there can be the level of vengeance against the idolaters who dance in His Sanctuary, etc.

> Of the Future, Isaiah says that G-d will "put on garments of vengeance": to execute judgment He must as it were clothe Himself, contracting His light into the higher attributes and descending through many contractions. Only then can there be vengeance against the idolaters who revel in His Sanctuary, since at the level of the encompassing light itself the world does not register at all.

13 וז"ש [וזהו שכתוב] ואני תפלה.[50] ואני בתוך הגולה[51] כשהוא בבחי' הנ"ל היא עצמה בחינת תפלה שא"צ [שאין צריך / שאינו צריך] להמשיך דרך המדות עליונות כי אתה אבינו אבא יסד ברתא.[52, 53]

And this is [the meaning of] what is written, "And I am prayer." "And I am in the midst of the exile": when it is in the state mentioned above, she herself is the level of prayer, for there is no need to draw down by way of the higher attributes, since "You are our Father" — "Abba founded the Daughter."

> The Psalmist's "And I am prayer" is read as the words of Malchus, together with Ezekiel's "And I am in the midst of the exile." In exile, receiving directly from above, she herself is prayer; she need not draw through the higher attributes, for "You are our Father," and, as the Zohar says, "Abba founded the Daughter."

אבל כשאינה בתוך הגולה אז היא בחי' פב"פ [פנים בפנים] שואלת צרכיה מז"א בעלה כמ"ש נפשי בשאלתי.[54]

But when she is not in the midst of the exile, then she is at the level of face to face, asking her needs from Z'eir Anpin (the emotive attributes), her husband, as it is written, "my life at my request."

> Outside exile she stands face to face with Z'eir Anpin, her "husband," and asks her needs of him, as Esther asked the king: "my life at my request."

וז"א נק' בעל תפלה. אבל בגולה ואני תפלה היא עצמה תפלה לי' [לשון] התקשרות חכמה תתאה בח"ע [בחכמה עילאה]:

And Z'eir Anpin is called "the husband of prayer" (baal tefillah). But in exile, "And I am prayer": she herself is prayer — a term for the bond of the lower Chochmah with the higher Chochmah.

> So Z'eir Anpin is called baal tefillah, "the husband of prayer" (baal also means master): the one to whom she brings her requests. But in exile she is herself prayer, since tefillah means a bond: the lower Chochmah, Malchus, bound directly to the higher Chochmah. The previous maamar (Torah Ohr, Megillat Esther 4:10) draws the same sense from naftulei, Rachel's word in naming Naftali.

14 וזהו כי אברהם לא ידענו[55] למעלה מבחי' אהוי"ר [אהבה ויראה] אלא שאח"כ בהתבוננות זו כי אתה אבינו יבא מזה לאהוי"ר [לאהבה ויראה] בחי' פב"פ [פנים בפנים] רשפי אש[56] התשוקה להוי"ה לבדו שהוא ענין נסירה[57] להחזירה פב"פ [פנים בפנים] ו' מדות עד יוה"כ [יום הכפורים].

And this is [the meaning of] "For Avraham did not know us": above the level of love and awe. Except that afterwards, through this contemplation — "For You are our Father" — he will come from it to love and awe at the level of face to face, flames of fire of longing for Havayah alone, which is the matter of the nesirah (the "sawing" apart), to return her face to face — the six attributes — until Yom Kippur.

> "Avraham did not know us" also means that the faith in "You are our Father" is above love and awe, the attributes. But contemplating it afterwards brings a person to love and awe "face to face," flames of longing for G-d alone. This is the nesirah, the "sawing" apart of Malchus from Z'eir Anpin's back so that she can be returned face to face; it proceeds through the attributes in the days until Yom Kippur.

15 וזהו שביטל יוחנן כה"ג [כהן גדול] המעוררים[58] שאומרים עורה למה תישן[59] כי באמת כי אתה אבינו כנ"ל. רק ז"א בבחי' דורמיטא.

And this is why Yochanan the Kohen Gadol (High Priest) abolished the "awakeners," who would say, "Awake! Why do You sleep?" — for in truth, "For You are our Father," as mentioned above; only Z'eir Anpin (the emotive attributes) is in the state of dormita (slumber).

> Yochanan the High Priest abolished the "awakeners," who would cry out the verse "Awake! Why do You sleep?" The reason, says the maamar, is that in truth "You are our Father" never sleeps; only Z'eir Anpin is in dormita.

וזהו כי נפלתי קמתי[60] פי' בעת נפילה עצמה[61] קמתי כי מקבלת מוחין שלא ע"י ז"א.

And this is [the meaning of] "For I have fallen, I have risen": that is, at the very time of the fall I have risen, for she receives the intellect (mochin) not through Z'eir Anpin.

> Micah's "For I have fallen, I have risen" is read "in my very fall I rose": at the moment of exile, Malchus receives the mochin directly from the higher Chochmah, not through Z'eir Anpin.

גם נפלה לא תוסיף קום[62] פי' שאין יכול להיות קימה גדולה ביותר מן עת הנפילה כו'

Also, "She has fallen, she shall rise no more": that is, there cannot be a rising greater than at the time of the fall, etc.

> Amos's "She has fallen, she shall rise no more" is read the same way: there can be no rising greater than the one that happens within the fall itself.

רק כי כוונת הבריאה היה על התגלות אלקות וזהו שלא בעת הגלות כי אז הוא יותר התגלות[63] נראה לעין

But the intent of creation was for the revelation of G-dliness, and this is [when it is] not the time of exile, for then there is more revelation, visible to the eye.

> Yet exile is not the goal: creation was meant for the revelation of G-dliness, which is fuller and visible to the eye outside exile. The Rebbe Rashab explains (Sefer HaMaamarim 5657, p. 65), from this maamar's own analogy of speech that bypasses the emotions, that a flow which does not pass through the attributes has no vitality in it, so the light Malchus receives in exile does not shine openly.

ולעתיד ישתמשו שני מלכים בכתר אחד.[64] פי' שיהיה זו"נ [זעיר אנפין ונוקבא] שוים בקומתם שתקבל המוחין מאו"א [מאבא ואימא] כמו שמקבל הז"א ואף שגם עתה מקבלת מאבא. אבל אז תהיה בסוד א"ח [אשת חיל] עט"ב [עטרת בעלה] וגם המדות לא יהיו בבחינת דורמיטא.

And in the Future, two kings will use one crown. That is, Z'eir Anpin and Nukva (the feminine / Malchus) will be equal in their stature, so that she will receive the mochin from Abba and Imma just as Z'eir Anpin receives — and although now too she receives from Abba, then she will be in the mystery of "a woman of valor is the crown of her husband," and the attributes too will not be in the state of dormita.

> In the Future, two kings will use one crown, though in the Talmud the moon complained that they cannot: Z'eir Anpin and Nukva will be equal in stature, and she will receive her mochin from Abba and Imma just as he does. Even now she receives from Abba, but then she will be "a woman of valor is the crown of her husband," and the attributes will no longer sleep.

16 וזה סוד הויות הפוכות הנק' ה"ג [חמש גבורות] אב"א [אחור באחור]. אבל כשבאו סוד ה"ח [ה' חסדים] מפרשין להון להיות פב"פ [פנים בפנים]

And this is the mystery of the inverted Havayahs, which are called the five Gevuros, back to back. But when the mystery of the five Chasadim comes, they separate them, to be face to face.

> The back-to-back state corresponds in the Kabbalah to the five Gevuros, the powers of restraint, expressed as inverted forms of the Name Havayah. When the five Chasadim, the kindnesses, come, they separate Z'eir Anpin and Nukva so they can turn face to face.

ובאדם עצמו[65] גם כן הנפש החיונית חפצה בעניני עולם הזה בחי' אב"א [אחור באחור]. אבל בשכל הרצון אל הוי"ה היא בבחי' נסירה פב"פ [פנים בפנים].[66, 67, 68, 69] ובעניני עוה"ז צ"ל הכל בבחי' אחוריים דאפי' [דאפילו] בעניני זיווג ארז"ל [אמרו רבותינו זכרונם לברכה] כאלו כפאו שד[70] וכ"ש [וכל שכן] בש"ד [בשארי דברים]:

And in man himself as well: the vital soul desires the matters of this world — the level of back to back; but in the intellect, the will toward Havayah, it is at the level of the nesirah, face to face. And in the matters of this world everything must be at the level of the back; for even regarding matters of marital union our Sages, of blessed memory, said, "as though a demon compelled him"; and all the more so in other matters.

> In a person, likewise, the vital soul's desire for this world is the back-to-back state, while the intellect, whose will is turned to G-d, is in the state of the nesirah, face to face. Toward the world one gives only the "back": the Sages described even marital union as done "as though a demon compelled him," and all the more so other worldly matters. The previous maamar (Torah Ohr, Megillat Esther 4:3) teaches the same, adding that then the bond with G-d is face to face.

SECTION 4 • ¶17–20

Purim's light in the lowest place

17 והנה פורים ויו"כ [ויום כפור] הוא בחד דרגא[71] הארת יסוד אבא בנוק' [בנוקבא][72] והארתו יוצא עד למטה לבי"ע. כי הנה כל המועדים בטלים חוץ מפורים והלכות.

Now, Purim and Yom Kippur are on one level: the illumination of the Yesod of Abba in Nukva (the feminine / Malchus), and its illumination goes out all the way down to Beriah, Yetzirah and Asiyah. For all the festivals are to be nullified except Purim and the halachos (laws).

> Purim and Yom Kippur share one level: on both, the light of the Yesod of Abba shines into Nukva, and this light goes out all the way down into Beriah, Yetzirah and Asiyah. That is why, as Pri Etz Chaim cites from the Sages, all the festivals will cease except Purim; and the Jerusalem Talmud (Megillah 1:5) says that the Megillah of Esther and the halachos, the laws of the Torah, will not cease either.

כי הנה ידוע ממשל הארי[73] שהוא מחיות טמאות ובמרכבה הקדושה פני אריה אל הימין[74] מפני שמרוב מדרגתו הגבוה אין לו כלים במה להתלבש עדיין אלא במקום היותר נמוך והוא בבהמה טמאה במקום קליפות.

For it is known from the analogy of the lion, which is among the unclean beasts, yet in the holy Chariot "the face of a lion [is] on the right": because, owing to its very high level, it does not yet have vessels in which to be clothed except in the lowest place, which is in an unclean animal, in the place of the kelipos (husks).

> A known analogy explains why the highest light reaches the lowest place. The lion is an unclean animal, yet in the holy Chariot "the face of a lion is on the right," because its source is so high that it has no fitting vessel in which to be clothed except the lowest place: an unclean animal, the realm of the kelipos, the "husks" that conceal holiness.

משא"כ בטהורה היה הכלי מתבטל מפני האור.

Whereas in a clean [animal] the vessel would be nullified before the light.

> In a clean animal the vessel would be nullified before so great a light.

18 וכ"כ [וכמו כן] הארת ח"ע [חכמה עילאה] מוכרח להתלבש במקום היותר נמוך. דהיינו עניני הלכות טמא כשר כו' שהוא התגלות הרצון העליון שבח"ע [שבחכמה עילאה] בעניני זה העולם.

So too, the illumination of the higher Chochmah (Chochmah Ila'ah) must be clothed in the lowest place, that is, the matters of the halachos — unclean, fit, etc. — which are the revelation of the supernal will that is in the higher Chochmah, in the matters of this world.

> In the same way, the light of the higher Chochmah is clothed in the lowest place: the laws of the Torah about this world, what is impure and what is fit. These laws reveal G-d's supernal will, rooted in His Chochmah, in the most mundane matters. Likkutei Torah (Shir HaShirim 3a) points back to this passage: the very essence of the higher Chochmah is clothed in the revealed laws of the Torah, while even Gan Eden receives only a glow of it.

וזהו ומרדכי יצא מלפני המלך.[75] מרדכי ח"ע [חכמה עילאה] יצא מבחי' מל' בלבוש מל' הם ענינים גשמיים ויעבור מרדכי[76] כמבואר בע"ח [בעץ חיים] שהוא יוצא כו':

And this is [the meaning of] "And Mordechai went out from before the king." Mordechai is the higher Chochmah; he went out from the level of Malchus in "the apparel of Malchus" — these are physical matters; and "And Mordechai passed," as is explained in Etz Chaim, that he goes out, etc.

> This is "Mordechai went out from before the king in royal apparel": Mordechai stands for the higher Chochmah, going out from Malchus clothed in "the apparel of Malchus," that is, physical matters. "Mordechai passed," as Etz Chaim explains, speaks of the same going out.

19 והנה כתיב אותותינו לא ראינו[77] אין עוד נביא ולא אתנו יודע עד מה. שבזמן הגלות על הרוב כל הנסים והנפלאות נעשים דרך הטבע

Now, it is written, "We have not seen our signs; there is no longer any prophet, and there is none among us who knows until when." For in the time of exile, for the most part, all the miracles and wonders are done by way of nature,

> The Psalmist laments, "We have not seen our signs; there is no longer any prophet." This describes the exile: most miracles then happen through nature. Likkutei Torah (Ki Seitzei 37b) makes the same point, referring to the maamar "And Mordechai went out": in this world the divine flow comes clothed and hidden, "until 'we have not seen our signs,'" though it comes from above, and a person need only make a vessel for the blessing.

כמו אצל אחשורוש שלא היה דבר נראה לעין שהוא למעלה מהטבע רק ע"י אהבת אסתר ומ"מ נראה בחוש שכל הסבות היו רק למעלה מהטבע

as with Achashverosh, where there was nothing visible to the eye that was above nature, only through the love of Esther; and nevertheless it is plainly seen that all the causes were only above nature.

> So it was with Achashverosh: nothing visibly supernatural happened, only the king's love for Esther; yet it is plain that every cause was beyond nature.

והוא שהנס נשתלשל ובא ע"ד הטבע[78] מפני כי כשהיו המדות עליונות מאירים פב"פ [פנים בפנים] היו התגלות המדות עליונות בבי"ע כמ"ש מוליך לימין משה.[79]

And this is because the miracle descended and came by way of nature; for when the higher attributes shone face to face, there was a revelation of the higher attributes in Beriah, Yetzirah and Asiyah, as it is written, "Who led at the right hand of Moshe."

> The miracle came down and clothed itself in nature because only when the higher attributes shone face to face were they revealed openly in the lower worlds, as with Moshe: "Who led at the right hand of Moshe." Now that they shine only from the back, the miracle must come through nature.

20 ולכן היו נביאים פי' שלוחים ממדות דקדושה ובא לדבור שלהן בורא ניב שפתים[80]

Therefore there were prophets — that is, emissaries of the attributes of holiness — and it came into their speech: "Who creates the speech (niv) of the lips."

> When the attributes shone face to face there were prophets: emissaries of the holy attributes, through whom G-d's word came into human speech, as Isaiah says, G-d "creates the speech (niv) of the lips." Rashi (on Exodus 7:1) derives navi, "prophet," from this very niv.

וכל הנביאים הם מנו"ה [מנצח והוד] דאצי'. פי' נו"ה [נצח והוד] הם תרי פלגי דגופא כליות יועצות[81] מבשלי הזרע היאך תהיה ההמשכה מן בחי' יסוד כידוע

And all the prophets are from the Netzach and Hod of Atzilus. That is, Netzach and Hod are "the two halves of the body," "the kidneys that counsel," which ripen the seed — how the flow will be from the level of Yesod, as is known.

> All prophecy comes from Netzach and Hod of Atzilus, which are "the two halves of the body"; like the kidneys, which "counsel" and ripen the seed, they determine how the flow will pass through Yesod.

והם לבר מגופא. פי' שאינם מעצמות הגוף שהם המדות חו"ג [חסד וגבורה] רק שלוחים לשלוח דבר מפניהם והוא ענין נביאים וכשנסתלקו המדות[82] ונשאר ההארה ממקום יסוד אבא כו' צריך להתלבש בדברים תחתונים ע"פ הטבע שהוא בחי' אלקים גימטריא הטבע:[83,84]

And they are "outside the body": that is, they are not of the essence of the body, which is the attributes Chesed and Gevurah, but only emissaries to send forth a word from before them; and this is the matter of prophets. And when the attributes withdrew, and there remained the illumination from the place of the Yesod of Abba, etc., it must be clothed in lower things, according to nature, which is the level of Elokim, equal in gematria to hateva (nature).

> They are "outside the body": not the core of the body, the attributes Chesed and Gevurah, but messengers who carry a word from them, which is what prophets are. When the attributes withdrew and only the light of the Yesod of Abba remained, it had to be clothed in lower things, in nature: the Name Elokim, whose numerical value (86) equals that of hateva, "nature."

SECTION 5 • ¶21–26

Esther, Haman and the lot

21 וצריך להבין הנהגת אסתר שעשתה הכל מעצמה[85] בלי עצת מרדכי ועשתה סעודה פעמיים. היות רחל עקרת הבית כל עניני הנהגת עולם שייך אצלה.

Now, we must understand the conduct of Esther, who did everything on her own, without Mordechai's counsel, and made a feast twice. [It is] since Rachel is the mainstay of the house: all matters of the conduct of the world belong to her.

> A question about the story: why did Esther act entirely on her own, without Mordechai's advice, and why did she make two feasts? The answer: Esther is Rachel, Malchus, "the mainstay of the house," to whom the conduct of the world belongs.

ובעלה מרדכי יסוד אבא שלקחה לו לבת[86] בטח בה לב בעלה[87] שבודאי לא תעשה דבר שלא כהוגן ח"ו [חס ושלום].

And her husband, Mordechai — the Yesod of Abba — who "took her for himself as a daughter": "the heart of her husband trusts in her," that she will certainly not do anything improper, G-d forbid.

> Her "husband" Mordechai is the Yesod of Abba, who "took her for himself as a daughter"; like the husband of the woman of valor, "his heart trusts in her" that she will do nothing improper.

22 ולכן עשתה בעצמה סעודה פעמיים עד שהגביהה את המן וקרבתו[88] יותר מדאי אל הקדושה ואז היתה מפלתו מאליו

Therefore she herself made a feast twice, until she raised Haman up and brought him too close to holiness, and then his downfall came of itself;

> That is why Esther made two feasts: to raise Haman up and draw him too close to holiness, so that he would fall of his own accord.

כי הקליפה לא תוכל לקבל חיות ויניקה להיות יש ודבר בפ"ע [בפני עצמו] אלא כשהוא מרוחק מהקדושה וכל מה שהוא יותר קרוב אל הקדושה מתבטל מאליו כהמס דונג מפני אש.[89]

for the kelipah (husk) cannot receive life-force and nurture, to be a "something" and a thing in its own right, except when it is distant from holiness; and whatever is closer to holiness is nullified of itself, "as wax melts before fire."

> Kelipah, the force that conceals holiness, can draw life and exist as a separate "something" only at a distance from holiness. Brought close, it dissolves by itself, "as wax melts before fire."

23 ולכן קרבה את המן בתכלית הקירוב להושיבו בסעודות המלך והמלכה. כמארז"ל [כמאמר רבותינו זכרונם לברכה] כד אריה ואריתא קיימי[91, 90] ווי למאן דעבר בינייהו. וכשראתה בסעודה ראשונה שהוא עדיין יש עשתה סעודה שניה עד שפני המן חפו.[92]

Therefore she brought Haman to the utmost closeness, seating him at the feasts of the king and the queen, as our Sages, of blessed memory, said: "When the lion and the lioness stand [together], woe to whoever passes between them." And when she saw at the first feast that he was still a "something," she made a second feast, until "Haman's face was covered."

> Esther brought Haman as close as possible, seating him at the feasts of the king and the queen; as the Sages said, "when the lion and the lioness stand together, woe to whoever passes between them," and placing Haman between them brought his downfall. After the first feast he still stood as a "something," so she made a second, until "Haman's face was covered."

24 וזהו יבא המלך והמן היום[93] כי גלו לבבל שכינה עמהם[94] והיתה בו בגלות. ואסתר היא עקרת הבית בקדושה ע"פ פשוט

And this is [the meaning of] "Let the king and Haman come today": for when they went into exile to Babylon, the Shechinah (Divine Presence) was with them, and she was in exile within him. And Esther is the mainstay of the house in holiness, according to the plain [sense].

> Esther's invitation, "Let the king and Haman come today," alludes to the exile: when Israel went into exile in Babylon the Shechinah went with them, and she was in exile "within him," within the kelipah that Haman embodies. Esther is the "mainstay of the house" of holiness, and, the maamar adds, in the plain sense of the story as well.

ובקליפות נאמר אל תהי תקוה תיק ונרתק לוי"ה להפריד מיי"ה והיא קרבה את המן כי"כ [כל כך] עד שנתבטל מאליו ונשאר צירוף הוי"ה ואותו תלו על העץ

And regarding the kelipos (husks) it is said, "Let there be no tikvah (hope)": a tik (sheath) and case for vav-hei, to separate [it] from yud-hei. And she brought Haman so close that he was nullified of himself, and the combination of Havayah remained; and him they hanged on the gallows.

> Of the kelipos, by contrast, it is said, "Let there be no tikvah (hope)," words from the Amidah's blessing against the slanderers: tikvah reads as tik, a "sheath," for the letters vav-hei, the kelipah being a case that holds the vav-hei of the Name apart from its yud-hei. Esther drew Haman so close that he was nullified, the Name Havayah was whole again, and he was hanged.

כי המן הפיל פור הוא הגורל. לפני המן[95] שהפילו לפניו ולא הוא בעצמו שהקליפה רוצה להדמות לקדושה כקוף בפני אדם.[96]

"For Haman cast pur, that is, the lot." "Before Haman": that they cast it before him, and not he himself; for the kelipah wants to liken itself to holiness, like a monkey before a man.

> Mordechai's summary says that "Haman … cast pur, that is, the lot" (Esther 9:24), but the earlier verse says it was cast "before Haman" (Esther 3:7): others cast it before him, not he himself. The kelipah wants to imitate holiness, where the lot is cast "before G-d," as a monkey imitates a man.

25 וענין הגורל במקדש הוא שהמפיל הגורל קודם שיפול הגורל אינו יודע היאך יפול לזה או לזה ומסכים דעתו על השעיר שהוא לעזאזל

And the matter of the lot in the Sanctuary is that the one who casts the lot, before the lot falls, does not know how it will fall, to this one or to that, and he settles his mind on the goat, that it is for Azazel;

> On Yom Kippur in the Temple, lots were cast over two goats, one "for G-d" and one "for Azazel." The one casting cannot know beforehand how the lots will fall, and he settles his mind on a goat as the one for Azazel.

ואם יפול עליו הגורל להי' יהיה חטאת[97] להי' ששם אין עונות מבדילין[98] וזדונות נעשו כזכיות.[99,100]

and if the lot "for G-d" falls on it, it will be a sin-offering for G-d; for there sins do not separate, and willful sins become as merits.

> Yet if the lot "for G-d" falls on that very goat, it becomes a sin-offering for G-d. The lot thus reaches a level where sins do not separate and willful sins become merits, the level of the encompassing light described in paragraph 12.

26 ולכן הגורל לפני[101] ה' דייקא במקדש כי מדרגה זו גבוה וזהו שרצה המן שרש עשו להגביה כנשר בגסות הרוח והתנשאות לדמות לקדושה ולהפיל גורל לפני המן

Therefore the lot is "before G-d," specifically in the Sanctuary, for this level is high. And this is why Haman, the root of Eisav, wanted to raise himself up like the eagle, in coarseness of spirit and haughtiness, to liken himself to holiness and to cast a lot "before Haman";

> Hence the lot is cast "before G-d," in the Sanctuary, since it reaches so high a level. Haman, rooted in Eisav, wanted in his arrogance to soar like the eagle, as the prophets say of Edom, and to imitate holiness, so he too had a lot cast "before Haman." A later passage of Torah Ohr (Supplements, Megillas Esther, 123c) explains the lot the same way, as the will above reason, with Haman's wish to soar like the eagle.

לכן עשה עץ נ' אמה דטומאה דקליפה דבריאה נגד נו"ן אמה דמרדכי דקדושה[102] נש"ב [נ' שערי בינה] ורצה לתלות את מרדכי וליקח חיות מרדכי דקדושה בבית המן.

therefore he made a gallows of fifty cubits, of the impurity of the kelipah (husk) of Beriah, corresponding to the fifty (nun) cubits of the Mordechai of holiness — the fifty gates of Binah — and he wanted to hang Mordechai and to take the life-force of the Mordechai of holiness into the house of Haman.

> He made a gallows fifty cubits high from the impurity of the kelipah of Beriah, as a counterpart to the fifty of holiness, Mordechai's fifty gates of Binah, understanding. He meant to hang Mordechai and draw holy Mordechai's life-force into his own house.

וכתיב אשר שלט האדם באדם לרע לו.[103] חיל בלע ויקיאנו[104] אדם בליעל רוצה לחטוף יניקה מהקדושה ונהפוך הוא[105] שבית המן ניתנה למרדכי דוקא:

And it is written, "when man ruled over man to his harm." "He has swallowed wealth and will vomit it up": the base man wants to snatch nurture from holiness, "and it was turned about," so that the house of Haman was given to Mordechai specifically.

> Kohelet speaks of "man ruling over man to his harm," and Tzofar, in the book of Job, of the one who "swallowed wealth and will vomit it up": the base man tries to snatch nurture from holiness, but it is turned against him. As the Megillah says, "it was turned about," and Haman's house was given to Mordechai.

IN ONE'S AVODAH

Even before a person has turned his face to G-d, true and simple faith that "You are our Father" — that all before Him is as nothing — joins him to the light that no sin and no world can block. From there he should go on to contemplate it until it brings love and awe "face to face," a longing for G-d alone, while giving the matters of this world only his "back," doing them not out of his own desire.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call the fall of exile itself a rising (paragraph 15), and why is it still not the goal of creation?
2. How does the analogy of speaking wisdom without the emotions of the heart explain Malchus receiving directly from the higher Chochmah?
3. Why must the highest light be clothed in the lowest place — the lion, the halachos, the Purim miracle hidden in nature?
4. What does it mean for a person to turn his "face" to G-d and only his "back" to the world (paragraphs 11 and 16)?
5. Why did Esther bring Haman close to holiness rather than keep him far away?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי אברהם לא ידענו**

Kehot notes that another transcript of this maamar is printed there, in wording close to Torah Ohr's but with many explanations added in parentheses; several of them are quoted in the notes that follow.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"ז נביאים ע' קצ. הלשון דומה לתו"א, אבל בסוגרים מובא הרבה הסברים שמבארים הענין, כמה מהם מועתקים לקמן. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת מג"א ע' קלא ד"ה ומרדכי יצא מצויין באחד מהכת"י שהוא ביאור על ד"ה זה. הגהות באוה"ת מג"א ע' ער. בתו"א שהיה שייך להרה"ח ביחאווסקי מצויין על מאמר זה "פורים תקנו". בלקו"ת שה"ש ג, א מציין: "גבי פורים בד"ה כי אברהם לא ידענו".

2 **כי אברהם לא ידענו**

The prophet pleads for the people in exile: "For You are our Father, for Avraham did not know us, and Yisrael does not recognize us; You, Havayah, are our Father, our Redeemer." The maamar opens with it and explains it (paragraph 12) as Israel's cry in exile, when the light comes from "our Father," the higher Chochmah, rather than through the attributes.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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KEHOT'S NOTE

ישע' סג, טז.

3 **בדרוש פורים הארת יסוד אבא בנוק' שלא ע"י ז"א**

The Arizal's chapter on Purim: during the exile Rachel (Nukva) stands back to back with Z'eir Anpin; in Mordechai's time Z'eir Anpin's mochin withdrew from him (dormita) and entered Rachel, and the light of the Yesod of Abba that came out then shines again every Purim. This is the teaching the maamar sets out to explain.

Pri Etz Chaim, Gate of The New Month, Chanukah, and Purim 5:4 פרי עץ חיים, שער ר"ח חנוכה ופורים ה':ד

... אמנם בחי' הארה זו לא נמצא בז"א כלל בשום זמן, לטעם הנ"ל שיסודו ארוך, אמנם זאת בבחי' של יסוד דאבא, שמתגלה לחוץ מיסוד דרחל, ודאי שהיא הארה גדולה מאוד, שמתגלת הארת אבא אשר הוא טמיר וגניז מכולהו. והנה בחינת מרדכי, הוא סוד הארת יסוד אבא המתגלה בהיותו ברחל, כי מרדכי בא מאותו הבחינה, ומשם יונק שורש נשמתו, וזה סוד מרדכי, מרא דכיא, מר טהור, שהוא זך ונקי וב"ר, (ס"א - שלא נשברו מעולם בעולם התוהו, ונשאר זך ונקי) מצד אשר הוא היסוד דאבא. וזה סוד ואצבעותי מור עובר, והמבין ...

Pri Etz Chaim (Public Domain)

4 **בלילה הזה נדדה**

"On that night the king's sleep was disturbed," the turning point of the Purim story. Pri Etz Chaim reads "the king" as Z'eir Anpin, whose sleep (dormita) ended when the mochin returned to him; the maamar quotes it as "on this night."

Esther 6:1 אסתר ו':א'

בַּלַּיְלָה הַהוּא נָדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־סֵפֶר הַזִּכְרֹנוֹת דִּבְרֵי הַיָּמִים וַיִּהְיוּ נִקְרָאִים לִפְנֵי הַמֶּלֶךְ׃

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king.

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5 **ויעבור מרדכי**

"Mordechai passed, and did all that Esther had commanded him." The maamar cites it, following Pri Etz Chaim, for the light of the Yesod of Abba passing out below into Beriah, Yetzirah and Asiyah.

Esther 4:17 אסתר ד':י"ז

וַיַּעֲבֹר מָרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָה עָלָיו אֶסְתֵּר׃

So Mordecai went his way, and did according to all that Esther had commanded him.

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KEHOT'S NOTE

אסתר ד, יז.

6 **ומרדכי יצא**

"And Mordechai went out from before the king in royal apparel." Cited with the previous verse for the light going out into the lower worlds; paragraph 18 explains it.

Esther 8:15 אסתר ח':ט"ו

וּמָרְדֳּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחוּר וַעֲטָרַת זָהָב גְּדוֹלָה וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוּשָׁן צָהֲלָה וְשָׂמֵחָה׃

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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KEHOT'S NOTE

אסתר ח, טו.

7 **שבין מאציל לנבראים צריך להיות ממוצע**

Or HaTorah asks: since creatures bear no comparison at all to the Creator, how can there be an intermediary between them, just as nothing can mediate between the infinite and the finite, for before the infinite one and a million are alike? It answers that the intermediary holds both aspects (see there at length).

KEHOT'S NOTE

באוה"ת אסתר ע' ער מציין ע"ז "ולכאורה צ"ל כיון שהנבראים לגבי הבורא יתי אין להם ערך ויחוס כלל איך שייך ממוצע ביניהם, וכמו שאין שייך שום ממוצע בין בלתי גבול למה שהוא בגבול כיון שלגבי בלתי גבול שוה אחת עם אלף אלפי אלפים כו', א"כ אין שום אמצעי ביניהם אלא או גבול או בלתי בע"ג כו'". ומתרץ שבהממוצע ישנו ב' הבחי' ע"ש בארוכה. בענין מה שנתבאר כאן שהוא למעלה מסוכ"ע — בלקו"ת במדבר ט, א. ואתחנן יב, א. שמע"צ פו, ב. מציין לכאן. ע"ש.

PARAGRAPH 2

8 **ע"ס דאצי' שהם ממוצעים**

the passage shares nothing with the note

KEHOT'S NOTE

בלקו"ת שלח מה, ב. קרח נג, ב. ואתחנן יב, א. ובאוה"ת בהעלותך ע' תכב. ובתורת שמואל תרכ"ח ע' קלח מציינים לכאן.

9 **והתגלות מדותיו יתי בבחי' אצי' . . אלא לצורך נבראים**

Or HaTorah asks how, since the created beings bear no comparison to Atzilus, the whole order of Atzilus can exist only for Beriah, Yetzirah and Asiyah, and answers that we find the same with the heavens and the luminaries, created for the sake of this lowly world.

KEHOT'S NOTE

ראה באור התורה בראשית כרך ד תרפט, ב שכ' ע"ז: ואף שהנבראים אין ערוך לאצי' ואיך יהי' סדר האצי' רק בשביל ב"ע, הלא כה"ג מצינו השמים והמאורות נבראו בשביל עוה"ז השפל, ע"ש בארוכה. וראה באוה"ת פ' שמות ע' פט "הרי שגם האצילות לא נאצל רק בשביל שיתגלה כבוד מלכותו יתי". בסה"מ תרס"ה ע' רנב מציין לכאן.

10 Job, stricken in body, is sure that "from my flesh I behold G-d": in his own flesh he will yet see G-d. Chassidus reads it as license to understand something of G-d's ways from the soul clothed in human flesh, as Iggeres HaKodesh 15 opens; here, that attributes are revealed only to another.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 3

11 **ה' בחכמה יסד ארץ**

Shlomo, praising wisdom: "Havayah founded the earth with wisdom; He established the heavens with understanding." The maamar cites it to show that Chochmah is the chief channel of G-d's revelation in all the worlds.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

12 **דחכמה דאצי' היא ראשית הגילוי . . ומבואר במ"א למה דוקא בחכמה**

On the words "it is explained elsewhere why specifically through Chochmah," Or HaTorah points to the gloss in Tanya, chapter 35; the note also points to Torah Ohr, Terumah 81b.

KEHOT'S NOTE

באוה"ת כאן ע' רעא מציין לתניא פל"ה בהגה"ה. ולעיל בפ' תרומה פא, ב.

PARAGRAPH 4

13 **רחל עקרת**

On "Rachel was barren" (akarah) the Midrash reads: Rachel was the mainstay (ikar) of the house. The maamar applies the title to Malchus.

Bereshit Rabbah 71:2 בראשית רבה ע"א:ב'

... לאמן של אלו אני מגרש?! ובסוף הוא מודה על הדבר, ההי"ד (בראשית מז): וישתחו ישראל על ראש המטה מי היה ראש מטתו של אבינו יעקב, לא לאה?! ורחל עקרה אמר רבי יצחק: רחל היתה עיקרו של בית, כמה שנאמר: ורחל עקרה, עיקרה רחל. אמר רבי אבא בר כהנא: רוב מסובין עיקר של לאה היו, לפיכך עושים רחל עיקר. ורחל עקרה, רחל היתה עיקרו של בית. תני, רבי שמעון בן יוחאי: לפי שכל הדברים תלוין ברחל, לפיכך נקראו ישראל על שמה, (ירמיה לא): רחל מבכה על בניה, ולא סוף דבר ...

Another matter, "The L-rd supports all those who fall" (Psalms 145:14) - these are the barren women, who fall inside their houses. "And He straightens all who are hunched" (Psalms 145:14) - when the Holy One blessed be He remembers them with children, they stand erect. Know that it is so, as Leah was the unloved one of the household, but when the Holy One blessed be He remembered her, she stood erect. That is what is written: "The L-rd saw that Leah was unloved." "That Leah was unloved [senua]" ...

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14 **רחל עקרת הבית**

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

KEHOT'S NOTE

רש"י ויצא לא, ד. ב"ר פע"ע ב.

15 **רחל עקרת הבית**

Yaakov called Rachel first, Rashi explains, because she was the mainstay of the house (akeres habayis), for whose sake Yaakov had joined Lavan. The maamar gives the title to Malchus, who directs all the worlds.

Rashi on Genesis 31:4 רש"י על בראשית ל"א:ד'

ויקרא לרחל וללאה. לְרָחֵל תְּחִלָּה וְאַחַר כָּךְ לְלֵאָה, שֶׁהִיא הָיְתָה עֲקֶרֶת הַבַּיִת שֶׁבִּשְׁבִילָהּ נִזְדַּוֵּג יַעֲקֹב עִם לָבָן, וְאַף בָּנֶיהָ שֶׁל לֵאָה מוֹדִים בַּדָּבָר, שֶׁהֲרֵי בַּעַז וּבֵית דִּינוֹ מִשֵּׁבֶט יְהוּדָה אוֹמְרִים כְּרָחֵל וּכְלֵאָה אֲשֶׁר בָּנוּ שְׁתֵּיהֶם וְגוֹ' - הַקְדִּימוּ רָחֵל לְלֵאָה׃

AND HE CALLED RACHEL AND LEAH — First Rachel and afterwards Leah for she was the chief wife of the house for whose sake Jacob had entered into relations

with Laban. Even the descendants of Leah admitted this (that Rachel was the principal wife), for Boaz and his Law-Court who were of the Tribe of Judah (Leah's son) said (Ruth 4:11) "like Rachel and like Leah which two did build etc.", mentioning Rachel before Leah (Genesis Rabbah 71:2).

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

16 **ותתן טרף לביתה**

Of the woman of valor: "She rises while it is still night and gives food to her household." The maamar applies it to Malchus, who provides life for all the worlds.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

PARAGRAPH 6

17 **שהוא הוי"ה בחי' סוכ"ע**

That transcript adds here: "as it is written, 'Havayah founded the earth with Chochmah.'"

Exodus 11:2 שמות י"א:ב'

דַּבֶּר־נָא בְּאָזְנֵי הָעָם וְיִשְׁאֲלוּ אִישׁ מֵאֵת רֵעֵהוּ וְאִשָּׁה מֵאֵת רְעוּתָהּ כְּלֵי־כֶסֶף וּכְלֵי זָהָב׃

Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.'

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KEHOT'S NOTE

במאמרי אדה"ז נביאים ע' קצב נוסף: "וכמ"ש ה' בחכמה יסד ארץ". וראה במק"מ שמות יא, ב. באוה"ת כאן ע' קלג ואילך נתבאר הפסוק בארוכה.

18 **מבואר בע"ח שבחי' נוקבא דז"א מתחיל מחזה דז"א**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח של"ד פ"א.

19 **מחזה דז"א**

That transcript explains: the chest of Z'eir Anpin is opposite the arms, which are Chesed and Gevurah, love and awe.

KEHOT'S NOTE

במאמרי אדה"ז נביאים שם: "(וענין חזה דז"א כי החזה הוא נגד הזרועות שהם חסד וגבורה אהוי"ר)".

20 **נוקבא דז"א מתחיל מחזה דז"א**

Etz Chaim describes Rachel, the Nukva of Z'eir Anpin, as standing at first behind him, back to back, from his chest downward. The maamar cites it to show that speech (Nukva) begins from the level of the heart, the attributes.

Sefer Etz Chaim 34:3 עץ חיים ל"ד:ג'

סדר תיקון בריאת נוקבא דז"א ובו יתבאר לך מ"ש בגמרא האשה עולה עמו ואינה יורדת עמו ונבאר כמה מיני שינוי זמנים היו בה ונבאר תחילה למה נקראת המלכות נקבה. גם נבאר מה הפרש יש באורות עליונים שלזה נקרא זכר ולזה נקרא נקבה. גם נבאר איך מצינו שנשמות זכרים באים מן הנקבה ונקרא זכרים כמו דהע"ה וזולתו. דע כי הדעת כולל בי' עטרין והם חו"ג והחסדים נק' זכרים והגבורות נקראים נקבות ואעפ"כ יש גבורות זכרים ויש גבורות נקבות והענין הוא שודאי הוא שעיטרא דחסדים נשאר בז"א ועיטרא דגבורות לוקחת רחל. והנה ...

Sefer Etz Chaim (Public Domain)

21 Micah's closing praise: "Who is a G-d like You, bearing iniquity ... for He desires kindness." The maamar uses "He desires kindness" to show that desire, love, is the light within the attribute of Chesed.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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22 **ועתה צריך להבין . . מן הריאה ונעשה קול**

Kehot points there for this passage on how speech, which gives life to the worlds, comes from Chochmah by way of the heart.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך ב ע' תתפב. ובאוה"ת ויקרא כרך א ע' פח.

PARAGRAPH 7

23 **ואף בחוש המישוש**

That transcript adds that the difference between face and back holds in the attributes too: one who loves his friend turns his face to him and gives, while one who does not gives "as if throwing it behind his shoulders"; so too in speech.

KEHOT'S NOTE

במאמרי אדה"ז נביאים שם: "(ואף בבחי' המדות יש הפרש בין בחי' פנים כו' עד"מ כשהוא אוהב את חבירו יחזיר לו פניו ונותן לו וא"ל נותן לו דרך אחור כמאן דשדי בתר כתפי וכן בבחי' הדיבור כו' לכן הזיווג הוא פב"פ אבל אחר הזיווג זה הופך פניו לכאן כו')".

PARAGRAPH 8

24 **שו"ה שום — מדות אנושי**

That transcript adds "G-d forbid" here.

KEHOT'S NOTE

במאמרי אדה"ז נביאים שם נוסף: ח"ו.

25 **ואינו אלא לשבר את האוזן**

Tanya explains that since "the Torah speaks in human language," "to soothe the ear with what it can hear," the masters of the Kabbalah were permitted to speak of the Sefiros by analogy and call them "lights," so that we understand a little of the unity of G-d and His attributes, like the light within the sun's orb, one with its source.

Tanya, Sha'ar HaYichud 10:3 תניא, חלק שני; שער היחוד והאמונה י"ג:

וּמִכָּל מָקוֹם, לְשַׁכֵּךְ הָאֹזֶן, נִשְׁמַע וְנִתְבּוֹנֵן מִמְּשַׁל אוֹר הַשֶּׁמֶשׁ, הַמְיוּחָד וּבָטֵל בְּמְקוֹרוֹ וְאֵינוֹ עוֹלֶה בְּשֵׁם כְּלָל בִּפְנֵי עַצְמוֹ, רַק שֵׁם הַמָּקוֹר לְבַדּוֹ - כָּךְ כָּל מִדּוֹתָיו שֶׁל הַקָּדוֹשׁ־בָּרוּךְ־הוּא וּרְצוֹנוֹ וְחָכְמָתוֹ, אֵינָן עוֹלוֹת וְנִקְרָאוֹת בְּשֵׁמוֹת אֵלּוּ כְּלָל, אֶלָּא לְגַבֵּי הַנִּבְרָאִים עֶלְיוֹנִים וְתַחְתּוֹנִים, שֶׁהֲוָיְיתָם וְחַיּוּתָם וְהַנְהָגָתָם, שֶׁהַקָּדוֹשׁ־בָּרוּךְ־הוּא מְהַוֶּה וּמְחַיֶּה אוֹתָם וּמַנְהִיגָם, הוּא בִּרְצוֹנוֹ וְחָכְמָתוֹ וּבִינָתוֹ וְדַעְתּוֹ הַמִּתְלַבְּשׁוֹת בְּמִדּוֹתָיו הַקְּדוֹשׁוֹת, כִּדְאִיתָא בַּמִּדְרָשׁ: ...

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KEHOT'S NOTE

ראה מכילתא יתרו יט, ח. תנחומא יתרו יג. תניא ח"ב פ"י: לשכך את האוזן.

26 **לשבר את האוזן**

On Sinai smoking "like a furnace" (Exodus 19:18), the Mekhilta explains that Scripture uses such images "to accommodate the ear with what it can hear"; Sefaria's edition reads le-shakech, "to soothe," for this maamar's le-shaber. The maamar applies the principle to all talk of G-d's attributes. (Kehot: Mekhilta, Yisro 19:8)

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 4 מכילתא דרבי ישמעאל, מסכתא דבחודש ד'

27 **לשבר את האוזן**

Kehot cites the Midrash Tanchuma as well: there too the furnace of Sinai and the lion's roar are images given "to soothe the ear with what it can hear."

Midrash Tanchuma, Yitro 13 מדרש תנחומא, יתרו י"ג

28 **ומבשרי אחזה**

"From my flesh I behold G-d." Here it frames the analogy: we learn about G-d's attributes from human ones, while knowing they are not alike.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

29 **כידוע המשל משרפת העצים**

There the analogy is spelled out: Avraham said "I am dust and ashes" of his love, which shone from the supernal Chesed; as ash, though it is the very substance of the burnt wood, bears no comparison to the tree before it burned, so his love, after descending through many contractions, bears no comparison to the Chesed of Atzilus.

KEHOT'S NOTE

ראה אגה"ק סי' טו. המשל ליתא במאמרי אדה"ז נביאים.

30 **אברהם אוהבי**

G-d tells Israel, "you, Israel, My servant, Yaakov whom I have chosen, the seed of Avraham, the one who loves Me." The maamar cites Avraham's title: his attribute is love, Chesed.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי:

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

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31 **עפר ואפר**

Avraham, pleading for Sodom, says, "I am dust and ashes." The maamar reads it as Avraham's measure beside the Chesed of Atzilus.

Genesis 18:27 בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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PARAGRAPH 9

32 **והנה המדות עליונות . . לימין משה**

Or HaTorah draws from this passage that when the attributes of Z'eir Anpin shine, miracles come openly.

KEHOT'S NOTE

באוה"ת ויקרא כרך א ע' רסג מציין ע"ז "נשמע משם כשמדות דז"א מאירים יבואו הניסים בגלוי", עכ"ל.

33 **ובחי' מדות . . מוליך לימין משה**

Or HaTorah notes that this is also explained in the Zohar, Parshas Toldos, 141b.

KEHOT'S NOTE

באוה"ת כי תצא ע' תתקכה מציין: וכן מבואר בזהר פ' תולדות דף קמא, ב.

PARAGRAPH 10

34 **מוליך לימין משה**

The prophet recalls G-d's deeds at the Exodus: He "led at the right hand of Moshe the arm of His glory, splitting the waters before them." The maamar reads the "right" as Chesed, which, shining openly, brought Moshe's miracles.

Isaiah 63:12 ישעיהו ס"ג:י"ב

מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ בּוֹקֵעַ מַיִם מִפְּנֵיהֶם לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם:

That caused His glorious arm to go at the right hand of Moses? That divided the water before them, To make Himself an everlasting name?

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

KEHOT'S NOTE

ישע' סג, יב. ובפרש"י: "הקב"ה היה מוליך לימין משה את זרוע גבורתו בכל עת שהיה צריך לעזרתו של הקב"ה". ראה באוה"ת כאן ע' רעג שמציין לכמה מקומות. וראה גם באוה"ת פנחס ע' א'קט.

35 **מוליך לימין משה**

Rashi: the Holy One, blessed be He, would lead His mighty arm at Moshe's right whenever Moshe needed His help.

Rashi on Isaiah 63:12 רש"י על ישעיהו ס"ג:י"ב

מוליך לימין משה זרוע תפארתו. הקב"ה היה מוליך לימין משה את זרוע גבורתו בכל עת שהיה צריך לעזרתו של הקב"ה היה זרועו מוכן לימינו:

He led at Moses' right the arm of His glory The Holy One, blessed be He, led at Moses' right the arm of His might. Every time he required the aid of the Holy One, blessed be He, His arm was ready at his right.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

36 **כי פנו אלי עורף**

G-d rebukes Israel through Jeremiah for saying to wood, "You are my father": "For they have turned to Me the back of the neck, and not the face." The maamar takes it literally: sin turns the divine attributes from "face" to "back."

Jeremiah 2:27 ירמיהו ב':כ"ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ:

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמי' ב, כז.

PARAGRAPH 11

37 **והנערה יפת תואר וטובת מראה**

The Megillah describes Esther: "the maiden was beautiful of form and fair to look upon." The maamar uses it for Malchus joined face to face.

Esther 2:7 אסתר ב':ז'

וַיְהִי אֹמֵן אֶת־הֲדַסָּה הִיא אֶסְתֵּר בַּת־דֹּדוֹ כִּי אֵין לָהּ אָב וָאֵם וְהַנַּעֲרָה יְפַת־תֹּאַר וְטוֹבַת מַרְאֶה וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקָחָהּ מָרְדֳּכַי לוֹ לְבַת:

And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

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38 **וטוב רואי**

When Shmuel comes to anoint a son of Yishai, David is brought in, "ruddy, with beautiful eyes, and goodly to behold." The maamar adds these words to the description of beauty above.

I Samuel 16:12 שמואל א ט"ז:י"ב

וַיִּשְׁלַח וַיְבִיאֵהוּ וְהוּא אַדְמוֹנִי עִם־יְפֵה עֵינַיִם וְטוֹב רֹאִי וַיֹּאמֶר ה' קוּם מְשָׁחֵהוּ כִּי־זֶה הוּא:

And he sent, and brought him in. Now he was ruddy, and withal of beautiful eyes, and goodly to look upon. And the L-RD said: 'Arise, anoint him; for this is he.'

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39 **יאר ה' פניו**

From the priestly blessing with which Aharon and his sons bless Israel: "May Havayah make His face shine upon you." Here it describes the arousal from above "in the manner of the face."

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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PARAGRAPH 12

40 **עתה שהוא בבחי' דורמיטא לוקחת הנוק' אותם המוחין**

That transcript adds: "The state of dormita mentioned above is the withdrawal of the mochin, as in sleep; see Pri Etz Chaim."

KEHOT'S NOTE

במאמרי אדה"ז נביאים ע' קצג מוסיף: "והנה בחי' דורמיטא הנ"ל הוא ענין הסתלקות המוחין כמו בבחי' שינה ע' בפע"ח".

41 **וע' בפע"ח שער הפורים פרק ה'**

The chapter on Purim: through the exile Rachel stands back to back with Z'eir Anpin; at the end of the seventy years of the Babylonian exile came the dormita, the withdrawal of the mochin from Z'eir Anpin into Rachel, to rebuild her so she could return face to face. The maamar refers to it in its own words.

Pri Etz Chaim, Gate of The New Month, Chanukah, and Purim 5:1–2 פרי עץ חיים, שער ר"ח חנוכה ופורים ה':א'-ב'

בזה הפרק יבואר עניני הפורים: סוד הפורים הנה נודע, כי כל זמני הגלות, עומדת הנוקבא רחל עם ז"א, אחור באחור. אמנם אז היה בסוף אותן הע' שנים של גלות בבל כנודע, ואז היה מתחיל למעלה לעשות תיקון, כדי להחזירם פנים בפנים, אז הוא צריך הפלת דורמיטא בז"א. שהוא הסתלקות המוחין מן הז"א, ונכנסים תוך רחל, ונתקנת פרצופה, וע"י יכולה לחזור אחר כך פנים בפנים:

Pri Etz Chaim (Public Domain)

42 **ולהשתלשל בצמצומים רבים**

That transcript adds "as mentioned above" and a parenthesis on an apparent contradiction in Pri Etz Chaim: one passage implies that this light came only at the end of the seventy years [of the Babylonian exile], another that

passing level, where sins do not separate.

Yoma 86b:3 יומא פ"ו ב:ג

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מְזִיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כְּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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KEHOT'S NOTE

יומא פו, ב.

47 **הן הן גבורותיו**

Jeremiah asked where G-d's awe was when nations cavorted in His Sanctuary, and Daniel where His might was when they enslaved His children; the Men of the Great Assembly answered that His might is His restraint, His patience with the wicked, and His awe is that one nation survives among the nations. The maamar cites "these are His mighty deeds" to show that at the encompassing level the world does not interpose.

Yoma 69b:15 יומא ס"ט ב:ט"ו

אֲתוֹ אִינְהוּ וְאָמְרוּ: אַדְּרַבָּה, זוֹ הִיא (גְּבוּרַת) גְּבוּרָתוֹ: שֶׁכּוֹבֵשׁ אֶת יִצְרוֹ — שֶׁנּוֹתֵן אֹרֶךְ אַפַּיִם לָרְשָׁעִים. וְאֶלּוּ הֵן נוֹרְאוֹתָיו — שֶׁאִלְמְלֵא מוֹרָאוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא הֵיאַךְ אוּמָּה אַחַת יְכוֹלָה לְהִתְקַיֵּים בֵּין הָאוּמּוֹת?

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KEHOT'S NOTE

יומא סט, ב.

48 **שו"ה תפיסת — סוכ"ע ח"ע**

That transcript adds: therefore, though one is in exile, as soon as he believes with true faith that all before Him is as nothing, G-d's light certainly surrounds and encircles him on every side.

KEHOT'S NOTE

במאמרי אדה"ז נביאים שם נוסף: "(ע"כ אף שהוא בגלות אעפי"כ תיכף כשיאמין באמונה אמיתי' איך דכולא קמי' כלא בודאי אור ה' סובבו ומקיפו מכל צד כו')".

49 **ילבש בגדי נקם תלבושת**

The prophet describes G-d arming Himself to save His people: "He put on righteousness as a coat of mail ... and put on garments of vengeance as clothing." The maamar reads the "clothing" as G-d's contracting His light into the attributes so that judgment can take place.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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KEHOT'S NOTE

ישע' נט, יז.

throughout the exile Nukva always receives not through Z'eir Anpin.

KEHOT'S NOTE

במאמרי אדה"ז נביאים ע' קצג נוסף: "כנ"ל (ומה שנרא' לכאורה כסתרי אהדדי שממ"ש בפע"ח משמע שהארה זו הוא בסוף ע' שנה דוקא, וממ"ש בפרע"ח משמע שבזמן הגלות מקבלת הנוק' לעולם שלא ע"י ז"א ע' בפרע"ח סוף פ"ג שתירץ ע"ז שאותה הארה מקבלת תמיד שלא ע"י ז"א אינו נכרת אלא לזמן ארוך לכן לא יצאה אלא לסוף ע' שנה ע"ש)".

43 **וזהו שאמרו . . לא ידענו כו'**

That transcript adds: "And Israel does not recognize us" is the level of the attributes, Z'eir Anpin, because she now receives not through Z'eir Anpin but from "For You are our Father," the higher Chochmah, Abba, taking the mochin from the Netzach, Hod and Yesod of Abba and Imma not through Z'eir Anpin.

KEHOT'S NOTE

במאמרי אדה"ז נביאים שם נוסף: "וישראל לא יכירנו שזהו בחי' מדות בחי' ז"א לפי שאינה מקבלת עכשיו ע"י ז"א אלא כי אתה אבינו בחי' ח"ע אבא שמקבלת המוחין מנה"י דאו"א שלא ע"י ז"א כו'".

44 **כי אברהם לא ידענו כו' כי אתה ה' אבינו**

"For Avraham did not know us ... You, Havayah, are our Father." Here the maamar explains the verse: in exile the attributes do not reach us, but the higher Chochmah, "our Father," does.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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45 **ואכל בי עשרה**

The emperor says to Rabban Gamliel, "You say that in every gathering of ten the Shechinah rests; how many Shechinahs are there?" and Rabban Gamliel answers from the sun, which shines on the whole world. The maamar cites the teaching for G-d's presence with Israel even in exile.

Sanhedrin 39a:11 סנהדרין ל"ט א:י"א

אֲמַר לֵיקוּם קֵיסָר לְרַבָּן גַּמְלִיאֵל: אָמְרִיתוּ כֹּל בֵּי עֲשָׂרָה שְׁכִינְתָּא שָׁרְיָא, כַּמָּה שְׁכִינָתָא אִיכָּא? קָרֵייהּ לְשַׁמָּעֵיהּ, מָחָא בֵּיקוּם בְּאַפָּתְקָא. אֲמַר לֵיקוּם: אַמַּאי עָל שִׁמְשָׁא בְּבֵיתֵי דְּקֵיסָר? אֲמַר לֵיקוּם: שִׁמְשָׁא אַכּוּלֵי עָלְמָא נָיְחָא. וּמָה שִׁמְשָׁא דְּחַד מִן אֶלֶף אַלְפֵי רִבּוֹא שַׁמָּשֵׁי דְּקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא נָיְחָא אַכּוּלֵי עָלְמָא, שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל אַחַת כַּמָּה וְכַמָּה.

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KEHOT'S NOTE

סנהדרין לט, א.

46 **זדונות נעשו כזכיות**

Reish Lakish: "Great is teshuvah, for willful sins become for him as merits." The maamar applies it to the encom-

PARAGRAPH 13

50 **ואני תפלה**

David says of those who repay his love with hatred, "In return for my love they accuse me, but I am prayer." The maamar reads "I am prayer" as Malchus in exile, herself bound to the higher Chochmah.

Psalms 109:4 תהילים ק"ט:ד'

תַּחַת־אַהֲבָתִי יִשְׂטְנוּנִי וַאֲנִי תְפִלָּה׃

In return for my love they are my adversaries; But I am all prayer.

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KEHOT'S NOTE

תהלים קט, ד.

51 **ואני בתוך הגולה**

Ezekiel opens his prophecy: "And I was in the midst of the exile, by the river Kevar." In its plain sense the prophet is among the exiles in Babylonia; the maamar hears in it Malchus speaking of her state in exile.

Ezekiel 1:1 יחזקאל א':א'

וַיְהִי בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמָיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים׃

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א. ראה אוה"ת משפטים ע' א'רלד.

52 **אבא יסד ברתא**

The Zohar's teaching "Abba founded the Daughter," its reading of "Havayah founded the earth with Chochmah." The maamar cites it for Malchus receiving directly from Abba.

Zohar III, 248a זח"ג רמח, א

Tikkunei Zohar, Tikkun 21 · 61b:4–5 תקו"ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי " מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. ההי"ד יי" בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטרי' על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. תי"ז תי' כא.

53 **אבא יסד ברתא**

Tikkun 21 reads "Havayah founded the earth with Chochmah" the same way: with Chochmah, which is Abba,

He "founded the Daughter," who is the earth, His footstool.

Tikkunei Zohar 61b:4–5 תקוני הזהר ס"א ב:ד'-ה'

וכד אית בישראל משכילים בחכמה דאיהי " מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. ההי"ד יי" בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטרי' על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

Constantinople, 1740 (CC-BY-NC)

54 **נפשי בשאלתי**

Esther asks the king, "Let my life be given me at my request, and my people at my plea." The maamar uses it for Malchus asking her needs of Z'eir Anpin.

Esther 7:3 אסתר ז':ג'

וַתַּעַן אֶסְתֵּר הַמַּלְכָּה וַתֹּאמַר אִם־מָצָאתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב תִּנָּתֶן־לִי נַפְשִׁי בִּשְׁאֵלָתִי וְעַמִּי בְּבַקָּשָׁתִי׃

Then Esther the queen answered and said: 'If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request;

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KEHOT'S NOTE

אסתר ז, ג.

PARAGRAPH 14

55 **כי אברהם לא ידענו**

The maamar returns to Isaiah's verse: "Avraham," love and awe, does not reach the level of "You are our Father."

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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56 **רשפי אש**

The beloved asks to be set as a seal upon her lover's heart, for love is strong as death: "its flames are flames of fire, a blaze of G-d." The maamar borrows "flames of fire" for the longing for G-d alone.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָה׃

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

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57 **שהוא ענין נסירה**

Kehot points to the Rebbe's note there on the nesirah.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בספר המאמרים תש"ט ע' 217. בלקו"ת תבוא מב, ב מציין לכאן.

PARAGRAPH 15

58 **שביטל יוחנן כה"ג המעוררים**

The Talmud explains that the "awakeners" were the Levites who said each day, "Awake! Why do You sleep, O L-rd?" and that Yochanan the High Priest abolished it, asking, "Is there sleep before the Omnipresent?" The maamar gives the inner reason: "our Father" never sleeps; only Z'eir Anpin is in dormita.

Sotah 48a:7–8 סוטה מ"ח א:ז'-ח'

וְאַף הוּא בִּיטֵּל אֶת הַמְעוֹרְרִים. מַאי מְעוֹרְרִים? אָמַר רַחֲבָה: בְּכָל יוֹם וָיוֹם שֶׁהָיוּ עוֹמְדִים לְוִיִּם עַל דּוּכָן וְאוֹמְרִים "עוּרָה לָמָּה תִישַׁן ה'", אָמַר לָהֶן: וְכִי יֵשׁ שֵׁינָה לִפְנֵי הַמָּקוֹם? וַהֲלֹא כְּבָר נֶאֱמַר "הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל"! אֶלָּא בִּזְמַן שֶׁיִּשְׂרָאֵל שְׁרוּיִין בְּצַעַר וְאוּמּוֹת הָעוֹלָם בְּנַחַת וְשַׁלְוָה, לְכָךְ נֶאֱמַר "עוּרָה לָמָּה תִישַׁן ה'". וְאֶת הַנּוֹקְפִים. מַאי "נוֹקְפִים"? אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: שָׁהָיוּ מְסָרְטִין לָעֶגֶל בֵּין קַרְנָיו, כְּדֵי שֶׁיִּפּוֹל דָּם בְּעֵינָיו. אָתָא אִיהוּ בַּשְׁיֵל, מְשׁוּם ...

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

59 **עורה למה תישן**

"Awake! Why do You sleep, O L-rd?" These are the words the "awakeners" used to say, which Yochanan the High Priest abolished.

Psalms 44:24 תהילים מ"ד:כ"ד

עוּרָה לָמָּה תִישַׁן אֲדֹנָי הָקִיצָה אַל־תִּזְנַח לָנֶצַח:

Awake, why sleepest Thou, O L-rd? Arouse Thyself, cast not off for ever.

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60 **כי נפלתי קמתי**

Israel, in Micah's words, answers her enemy: "Do not rejoice over me, my enemy; though I have fallen, I will rise." The maamar reads kamti as past, "for I have fallen, I have risen": in the fall itself I rose.

Micah 7:8 מיכה ז':ח'

אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ ה' אוֹר לִי:

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT'S NOTE

מיכה ז, ח. ראה לקמן קיז, א. שמציין לכאן.

61 **פי' בעת נפילה עצמה**

Kehot points there on the reading "at the very time of the fall."

KEHOT'S NOTE

ראה אוה"ת פ' בהעלותך ע' שעב.

62 **נפלה לא תוסיף קום**

Amos laments: "She has fallen, she shall rise no more, the maiden of Israel." The maamar reads "she shall not add to rising": no rising can exceed the one within the fall. The Talmud (Berakhos 4b) tells that in the Land of Israel they read it otherwise: "She has fallen and will fall no more; rise, maiden of Israel."

Amos 5:2 עמוס ה':ב'

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נְטֻשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָהּ:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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63 **כי אז הוא יותר התגלות**

It explains that although in exile Malchus receives from the Yesod of Abba, the light does not shine openly: as this maamar's analogy shows, a mind can flow into speech without the emotions, yet such a flow has no vitality in it.

KEHOT'S NOTE

ראה בספה"מ תרנ"ז ע' סה וז"ל "נמצא הגם דבזה"ג נמשך במל' מבחי' יסו"א, מ"מ אין האור מאיר בגילוי, וכמובן מהמשל שנת' שם [בתו"א כאן צג, ב] מהשפעת השכל בדיבור שיכול להיות בלי אמצעית המדות, מ"מ הרי כשההשפעה היא שלא ע"י אמצעית המדות אין לו חיות בההשפעה ובכדי שיהי' בזה חיות", ע"ש.

64 **ישתמשו שני מלכים בכתר אחד**

The moon said before G-d, "Is it possible for two kings to use one crown?" and was told to diminish herself. The maamar says that in the Future two kings will use one crown: Z'eir Anpin and Malchus will be equal.

Chullin 60b:2–3 חולין ס' ב':ב'-ג'

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

Wikisource Talmud Bavli (CC-BY-SA)

PARAGRAPH 16

65 **ובאדם עצמו ג"כ הנפש החיונית**

Ki Savo cites this passage ("see the maamar 'For Avraham did not know us': and in man himself the vital soul desires ... but in the intellect ...") and adds a reference to the maamar on "Remember what Amalek did to you ... [those] behind you" for back to back and face to face.

KEHOT'S NOTE

בלקו"ת תבוא מב, ב מציין לכאן ומוסיף: "ועיין מענין אב"א ופב"פ ע"פ זכור את אשר עשה לך עמלק כו' אחריך כו'" ע"ש. [לעיל פד, ד]. ראה

לקו"ת יוה"כ ע, ב.

66 **בבחי' נסירה פב"פ**

the passage shares nothing with the note

KEHOT'S NOTE

ענין הנסירה הובא בלקו"ת להאריז"ל ר"פ בראשית, ע"ח שער הכללים פ"י ופי"ג . . והביאור ע"פ דא"ח דרושי לקו"ת ליוה"כ סד"ה שבת שבתון, שם קיצור ע"פ ביום השמע"צ כו' ובכל המועדים, המאמרים דש"פ לך לך וירא חיי שרה בהמשך ר"ה עת"ר, ד"ה כי עמך תש"ט ועוד. ראה הערת כ"ק אדמו"ר זי"ע במ"מ ללקו"ת תבא מב, ב.

67 **בחי' אב"א . . פב"פ**

The maamar on "Remember what Amalek did to you" explains face and back in holiness and in the soul: the inwardness of the heart, where G-d is revealed as life and delight, against love that is forced upon the heart.

KEHOT'S NOTE

ראה לעיל פד, ד.

68 **בבחי' נסירה פב"פ**

Etz Chaim's Gate of General Principles, chapter 10, cited by Kehot for the nesirah: Rachel, formed behind Z'eir Anpin, shares one "wall" with him and therefore needs the nesirah, the separation that lets them be face to face.

Sefer Etz Chaim, Shaar HaKlalim 10 עץ חיים, שער הכללים י

69 **בבחי' נסירה פב"פ**

Chapter 13 of the same gate, also cited by Kehot, on the dormita: the mochin withdraw from Z'eir Anpin into Nukva, and "He took one of his ribs" means that she was sawn apart from him, after which she is brought to him face to face.

Sefer Etz Chaim, Shaar HaKlalim 13:2 עץ חיים, שער הכללים י"ג:ב

... והענין הוא כי ע"י הדורמיטה מקבל ז"א מוחין חדשים יותר מעולים מאו"א והזווג הוא אז יותר עליון בהיות שיש לו מוחין מלמעלה וזש"ה ויקח אחת מצלעותיו פי' שנסרו ומ"ש ויביאה אל האדם הוא ז"א שתחלה בהיותה אחורי ז"א היא יונקת ממנו ואז נעשין הכלים שלה כולם ע"י האור של ז"א היוצא לאחור ועתה ה' אלקים שהוא או"א לקחו הכלים שלה שהיו מאחור ועשאוהו פרצוף שלם כמו הז"א ואח"כ ויביאה אל האדם פב"פ וכשחטא אדה"ר חזרה לאחורי ז"א. גם עתה אחר החרבן היא באחור ז"א כל ימי החול חוץ משבת ...

Sefer Etz Chaim (Public Domain)

70 **כאלו כפאו שד**

The Talmud describes Rabbi Eliezer's modest conduct in marital relations: it seemed "as though a demon compelled him." The maamar applies the phrase to all worldly matters, done "from the back," not out of one's own desire.

Nedarim 20b נדרים כ'

KEHOT'S NOTE

נדרים כ, ב. וראה לעיל צב, ד.

PARAGRAPH 17

71 **והנה פורים ויו"כ הוא בחד דרגא**

From here to the end, that transcript differs from Torah Ohr.

KEHOT'S NOTE

מכאן עד הסיום, במאמרי אדה"ז נביאים שונה מכאן ע"ש ע' קצד.

72 **פורים ויו"כ הוא בחד דרגא הארת יסוד אבא בנוק'**

It asks how this can be, since Yom Kippur is an ascent into Atik, and answers that it is along the lines of the saying "when Atika ..." in that depth, quoting a source that then Imma receives from Atik through the Yesod of Abba.

KEHOT'S NOTE

ראה בביאורי הזהר לכ"ק אדמו"ר הצ"צ פי בשלח ע' רלז שכ': "והרי ביוהכ"פ הוא בחי' עליות בעתיק אלא צ"ל שהוא ע"ד מש"כ כד עתיקא כו' אשרי כולא כו' בהאי עמיקא וכ"כ בז"ה בראשית מ"ה וז"ל ואז מקבלת האם מעתיק ע"י יסוד דאבא עכ"ל", ע"ש. ראה אוה"ת מטות ע' אירפט. בסה"מ מכ"ק מהורש"ב ליקוט-ב ע' ע נדפס רשימה משנת תרנ"ה וז"ל: "בתו"א ד"ה כי אברהם לא ידענו פורים ויוה"כ בחד דרגא, בת"ז תי' כ"א פורים אתקרי' ע"ש יוהכ"פ דעתידין לאתענגא בי' כו'". וראה במאמרי אדה"א נ"ך ע' תנד. אוה"ת וארא כרך ח ע' ב'תתפח. סה"מ תרכ"ז ע' ג. בלקו"ת שמע"צ פה, ג מציין לכאן.

73 **כי הנה ידוע ממשל הארי**

On that page the river that "parts and becomes four heads" as it reaches Beriah is read as the four camps of the Shechinah, "the face of a lion on the right," the face of an ox, and so on.

KEHOT'S NOTE

ראה לעיל כז, ג. ובאוה"ת בראשית כרך א צג, ב בשם ספר אור החיים. ובאוה"ת פי בלק ע' א'מז. וראה גם בביאוה"ז לאדה"א כז, ג ואילך. בלקו"ת שה"ש ג, א מציין לכאן.

74 **פני אריה אל הימין**

In Ezekiel's vision of the Chariot, "the face of a lion was on the right of the four." The maamar notes that the lion, an unclean animal, holds this high place.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 18

75 **ומרדכי יצא מלפני המלך**

"And Mordechai went out from before the king in royal apparel of blue and white." The maamar reads Mordechai as

the higher Chochmah clothed in "the apparel of Malchus," physical matters.

Esther 8:15 אסתר ח:ט"ו

וּמָרְדֳּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וָחוּר וַעֲטֶרֶת זָהָב גְּדוֹלָה וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוּשָׁן צָהֲלָה וְשָׂמֵחָה׃

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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76 **ויעבור מרדכי**

"Mordechai passed, and did all that Esther had commanded him." Cited, following Pri Etz Chaim (Purim, chapter 5), for the light of the Yesod of Abba passing out beyond Rachel.

Esther 4:17 אסתר ד:י"ז

וַיַּעֲבֹר מָרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָה עָלָיו אֶסְתֵּר׃

So Mordecai went his way, and did according to all that Esther had commanded him.

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PARAGRAPH 19

77 **אותותינו לא ראינו**

Asaf laments the destruction: "We have not seen our signs; there is no longer any prophet, and there is none among us who knows until when." The maamar reads it as the state of exile, when miracles are hidden in nature.

Psalms 74:9 תהילים ע"ד:ט'

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה׃

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהלים עד, ט. בלקו"ת תצא לו, ב מציין לכאן.

78 **ומ"מ נראה בחוש שכל הסבות . . שהנס נשתלשל ובא ע"ד הטבע**

The Rebbe quotes this passage there and points to Yahel Or, p. 154.

KEHOT'S NOTE

בלקו"ש חל"ו ע' 168 הערה 12 מביא קטע זה ומציין ליהל אור ע' קנד "ראו כל אפסי ארץ את ישועת אלקינו והי"ז גילוי אלקות". ע"ש.

79 **מוליך לימין משה**

"Who led at the right hand of Moshe the arm of His glory." Cited again for the open miracles of the time when the attributes shone face to face.

Isaiah 63:12 ישעיהו ס"ג:י"ב

מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ בּוֹקֵעַ מַיִם מִפְּנֵיהֶם לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם׃

That caused His glorious arm to go at the right hand of Moses? That divided the water before them, To make Himself an everlasting name?

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PARAGRAPH 20

80 **בורא ניב שפתים**

G-d, through Isaiah, promises comfort: "I create the speech (niv) of the lips: peace, peace, to the far and to the near." Rashi (on Exodus 7:1) derives navi, "prophet," from this niv; the maamar applies the verse to prophecy, G-d's word entering the prophets' speech.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

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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KEHOT'S NOTE

ישע' נז, יט.

81 **כליות יועצות**

The Sages taught: "The kidneys counsel, the heart understands, the tongue shapes [the words], the mouth completes." The maamar compares Netzach and Hod to the counseling kidneys.

Berakhot 61a:28–29 ברכות ס"א א:כ"ח-כ"ט

תָּנוּ רַבָּנַן: שְׁתֵּי כְּלָיוֹת יֵשׁ בּוֹ בָּאָדָם, אַחַת יוֹעֶצֶתוּ לְטוֹבָה וְאַחַת יוֹעֶצֶתוּ לְרָעָה. וּמְסָתְּבָרָא דְּטוֹבָה לִימִינוֹ וְרָעָה לִשְׂמֹאלוֹ, דִּכְתִיב: "לֵב חָכָם לִימִינוֹ וְלֵב כְּסִיל לִשְׂמֹאלוֹ". תָּנוּ רַבָּנַן: כְּלָיוֹת יוֹעֲצוֹת, לֵב מֵבִין, לָשׁוֹן מְחַתֵּךְ, פֶּה גּוֹמֵר, וְשֶׁט מַכְנִיס וּמוֹצִיא כָּל מִינֵי מַאֲכָל, קָנֶה מוֹצִיא קוֹל,

Our Rabbis have taught : There are two reins in man, one prompting him to good, the other to evil. It is probable that the good is on the right side and the bad on the left ; for it is written, "A wise man's understanding is at his right hand; but a fool's understanding at his left" (Eccles. x. 2). Our Rabbis have taught : The reins prompt [the thought], the heart exercises intelligence, the tongue pronounces, the mouth completes [the words]. The gullet lets in and brings out ...

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82 **וכשנסתלקו המדות . . גימט' הטבע**

Kehot notes that this passage is explained there.

KEHOT'S NOTE

נתבאר באוה"ת שה"ש כרך ב ע' תצח.

83 **אלקים גימטריא הטבע**

Kehot notes that the Shelah there implies, somewhat, that this gematria is found in the Zohar.

KEHOT'S NOTE

פרדס שי"ב פ"ב. בשל"ה שער האותיות (פט, א) משמע קצת שכן הוא בזהר.

84 **אלקים גימטריא הטבע**

Pardes Rimonim notes that the Name Elokim equals hateva (nature) in number, for the natural world is rooted in

Gevurah. The maamar uses it: the light now clothed in nature is the level of Elokim.

Pardes Rimmonim 12:2–3 פרדס רמונים י"ב:ב'-ג'

הכלל העולה מהפרק הקודם הוא היות הל"ב נתיבות כלל כל הנמצאות מעלה ומטה ומטעם זה בבריאת עולם נזכר ל"ב פעמים שם אלקים להורות כי כל אחד מל"ב נתיבות היה מגלה מה שהיה מצויר בו מענין הבריאה. ובאו ל"ב פעמים אלקים ולא ל"ב פעמים י"ה כפי הראוי אל החכמה. מפני שגילוי הדברים הנמצאות מחכמה הוא ע"י הבינה ששם אשד הנתיבות כדפי', ולכן באו בשם אלקים, שהרמז אל הבינה. והטעם שנכתב בשם אלקים באותיותיו ולא בשם בן ד' בנקוד אלקים, כי הוא השם הנרמז בבינה. עם היות ששם אלקים ג"כ הרמז אלי', ...

Pardes Rimonim (Public Domain)

PARAGRAPH 21

85 שעשתה הכל מעצמה . . סעודה פעמיים . . כהמס דונג מפני אש

This passage, through "as wax melts before fire," is printed in the supplements to Yahel Or.

KEHOT'S NOTE

קטע זה מובא במילואים ליהל אור ע' תרמ.

86 שלקחה לו לבת

"When her father and mother died, Mordechai took her for himself as a daughter." The maamar reads it of the Yesod of Abba and Malchus.

Esther 2:7 אסתר ב':ז'

וַיְהִי אֹמֵן אֶת־הֲדַסָּה הִיא אֶסְתֵּר בַּת־דֹּדוֹ כִּי אֵין לָהּ אָב וָאֵם וְהַנַּעֲרָה יְפַת־תֹּאַר וְטוֹבַת מַרְאֶה וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקָחָהּ מָרְדֳּכַי לוֹ לְבַת:

And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

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87 בטח בה לב בעלה

Of the woman of valor: "The heart of her husband trusts in her, and he shall lack no gain." The maamar applies it to Mordechai's trust in Esther.

Proverbs 31:11 משלי ל"א:י"א

בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר:

The heart of her husband doth safely trust in her, and he hath no lack of gain.

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PARAGRAPH 22

88 שהגביהה את המן וקרבתו

Kehot notes that it refers to this passage.

KEHOT'S NOTE

באוה"ת וישלח כרך ה תתעג, א מציין לכאן.

89 כהמס דונג מפני אש

"As smoke is driven away … as wax melts before fire, so the wicked perish before G-d." The maamar applies it to kelipah dissolving when it comes near holiness.

Psalms 68:3 תהילים ס"ח:ג'

כְּהִנְדַּף עָשָׁן תִּנְדֹּף כְּהֵמֵס דּוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים:

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג.

PARAGRAPH 23

90 כמארז"ל כד אריה ואורייתא קיימי

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

KEHOT'S NOTE

ראה זהר ואתחנן ער, א.

91 כד אריה ואורייתא קיימי ווי למאן דעבר בינייהו

The Zohar on Va'eschanan, to which Kehot points: woe to whoever is present when the great lion seeks to join his mate, and all the more so when they are united. The maamar applies the saying to Haman seated between the king and the queen.

Zohar, Vaetchanan 30:183–31:190 ספר הזהר, ואתחנן ל':קפ"ג-ל"א:ק"צ

92 שפני המן חפו

When the king returned and found Haman fallen on Esther's couch, "they covered Haman's face." The maamar sees in it the end of Haman as a "something."

Esther 7:8 אסתר ז':ח'

וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבִּיתָן אֶל־בֵּית מִשְׁתֵּה הַיָּיִן וְהָמָן נֹפֵל עַל־הַמִּטָּה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לִכְבּוֹשׁ אֶת־הַמַּלְכָּה עִמִּי בַּבָּיִת הַדָּבָר יָצָא מִפִּי הַמֶּלֶךְ וּפְנֵי הָמָן חָפוּ:

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king: 'Will he even force the queen before me in the house?' As the word went out of the king's mouth, they covered Haman's face.

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PARAGRAPH 24

93 יבא המלך והמן היום

Esther's invitation: "Let the king and Haman come today to the feast that I have prepared for him." The maamar reads it in light of the Shechinah's exile among the kelipos.

Esther 5:4 אסתר ה':ד'

וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהָמָן הַיּוֹם אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשִׂיתִי לוֹ:

And Esther said: 'If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.'

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94 גלו לבבל שכינה עמהם

Rabbi Shimon bar Yochai: wherever Israel went into exile, the Shechinah went with them; they were exiled to Babylon, and the Shechinah was with them.

Megillah 29a:4 מגילה כ"ט א:ד'

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הַנִּגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וגו'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה". וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

מגילה כט, א.

95 הפיל פור הוא הגורל. לפני המן

"One cast pur, that is, the lot, before Haman, from day to day and from month to month." Mordechai's summary later says that Haman cast it (Esther 9:24); the maamar stresses "before Haman": others cast it before him.

Esther 3:7 אסתר ג':ז'

בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִיסָן בִּשְׁנַת שְׁתֵּים עֶשְׂרֵה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ הִפִּיל פּוּר הוּא הַגּוֹרָל לִפְנֵי הָמָן מִיּוֹם לְיוֹם וּמֵחֹדֶשׁ לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר:

In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

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96 כקוף בפני אדם

The Talmud ranks degrees of beauty: beside Sarah all others were "like a monkey before a man," and so Sarah beside Chavah, Chavah beside Adam, and Adam beside the Shechinah. The maamar borrows the phrase for the kelipah's attempt to imitate holiness.

Bava Batra 58a:6 בבא בתרא נ"ח א:ו'

אָמַר רַבִּי בְּנָאָה: נִסְתַּכַּלְתִּי בְּשִׁנֵּי עֲקִיבָיו, וְדוֹמִים לְשִׁנֵּי גַּלְגַּלֵּי חַמָּה. הַכֹּל בְּפָנֵי שָׂרָה – כְּקוֹף בְּפָנֵי אָדָם. שָׂרָה בְּפָנֵי חַוָּה – כְּקוֹף בְּפָנֵי אָדָם. חַוָּה בְּפָנֵי אָדָם – כְּקוֹף בְּפָנֵי אָדָם. אָדָם בְּפָנֵי שְׁכִינָה – כְּקוֹף בְּפָנֵי אָדָם.

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PARAGRAPH 25

97 הגורל להי' יהיה חטאת

G-d's instruction for Yom Kippur: "Aharon shall bring near the goat on which the lot 'for Havayah' fell and make it a sin-offering." The maamar explains this as a level where sins do not separate.

Leviticus 16:9 ויקרא ט"ז:ט'

וְהִקְרִיב אַהֲרֹן אֶת־הַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַה' וְעָשָׂהוּ חַטָּאת:

And Aaron shall present the goat upon which the lot fell for the L-RD, and offer him for a sin-offering.

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98 ששם אין עונות מבדילין

Kehot points there on "there sins do not separate."

KEHOT'S NOTE

ראה אוה"ת דרושים ליוהכ"פ ע' א'תקנז.

99 וזדונות נעשו כזכיות

It quotes a passage from here, and after these words it is written "(this requires study)."

KEHOT'S NOTE

בד"ה אך בגורל תרמ"ו ע' יז מביא קטע מכאן ואחר תי' הנ"ל נכתב: (צ"ע).

100 וזדונות נעשו כזכיות

Reish Lakish: "Great is teshuvah, for willful sins become for him as merits." Applied here to the level that the lot reaches.

Yoma 86b:3 יומא פ"ו ב:ג'

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מַזִּיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כְּזְכִיוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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PARAGRAPH 26

101 ולכן הגורל לפני ה'

Kehot points there on the lot "before G-d."

KEHOT'S NOTE

ע' באוה"ת פ' פנחס ע' א'ס. סה"מ תרכ"ו ע' ר שר"ל למעלה משם ה' כי שם ה' חכי אבל הגורל הוא בבחי' שלמעלה מהחכמה, סה"מ תרל"ב ח"ב ע' שצב. וע' ת. וראה גם לקמן קכג, ג. סה"מ תקס"ח ע' פח. סה"מ תרמ"ו ע' יז. סה"מ תרנ"ו ע' תלז.

102 נ' אמה דטומאה דקליפה . . נגד נ' אמה . . דקדושה

Kehot notes that Or HaTorah has a comment on this there.

KEHOT'S NOTE

באוה"ת מג"א (תש"נ) ע' קי יש הארה לכאן.

103 אשר שלט האדם באדם לרע לו

Kohelet observes "a time when man ruled over man to his harm"; plainly such rule harms ruler and ruled alike. The maamar reads "his harm" as the ruler's own: Haman's power over Mordechai turned to his own harm. (context: Steinsaltz Tanakh)

Ecclesiastes 8:9 קהלת ח׳:ט׳

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ׃

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

104 חיל בלע ויקיאנו

Tzofar describes the wicked man: "He has swallowed wealth and will vomit it up; G-d will cast it out of his belly." Applied to the kelipah that snatches nurture from holiness and must give it back.

Job 20:15 איוב כ׳:ט״ו

חַיִל בָּלַע וַיְקִאֶנּוּ מִבִּטְנוֹ יֹרִשֶׁנּוּ אֵל׃

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו.

105 ונהפוך הוא

On the day the enemies hoped to rule over the Jews, "it was turned about," and the Jews ruled over those who hated them.

Esther 9:1 אסתר ט׳:א׳

וּבִשְׁנֵים עָשָׂר חֹדֶשׁ הוּא־חֹדֶשׁ אֲדָר בִּשְׁלוֹשָׁה עָשָׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דְּבַר־הַמֶּלֶךְ וְדָתוֹ לְהֵעָשׂוֹת בַּיּוֹם אֲשֶׁר שִׂבְּרוּ אֹיְבֵי הַיְהוּדִים לִשְׁלוֹט בָּהֶם וְנַהֲפוֹךְ הוּא אֲשֶׁר יִשְׁלְטוּ הַיְהוּדִים הֵמָּה בְּשֹׂנְאֵיהֶם׃

Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary, that the Jews had rule over them that hated them;

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ויושט המלך לאסתר את שרביט הזהב ותקם אסתר...

"And the king extended to Esther the golden scepter"

Every ascent of the soul toward G-d, however lofty, only "touches the top of the scepter"; the whole scepter, G-d's full revelation, is given below, where darkness itself is transformed into light. That is why Purim and the halachos, which bring about this transformation in the physical world, will endure in the Time to Come.

THE MAAMAR IN BRIEF

The maamar asks why Esther first only touched the top of the king's golden scepter but later received the whole scepter. In exile the Jewish people, and the love of G-d hidden in each soul, are "Esther," concealed "on that day." On Shabbos and festivals the souls rise, burning away what opposes holiness like smoke rising from a desert, and passing through bitterness to joy, like the maidens' myrrh and spices. Yet every such ascent, even love born of contemplating G-d's essence, receives only a glimmer at the scepter's tip. In the Time to Come that essence will be revealed below, when darkness is transformed into light rather than merely subdued. The Purim miracle, in which Achashverosh's own heart was turned to good, was of this kind, so Purim alone of the festivals will endure; so will the halachos, in which G-d clothed His inner will in physical matters; and a mitzvah performed with a physical thing likewise turns darkness into light. The way there is a broken heart that opens the wall of arrogance, as Esther wept in the king's house and received the whole scepter.

OUTLINE

1 **The question and the hidden Esther** ¶1–2

Why did Esther first touch only the top of the scepter and later receive all of it? Knesses Yisrael, and the love of G-d in each soul, are "Esther": hidden in exile, "on that day," but in the future revealed as "this is our G-d."

2 **The ascent of Shabbos and festivals** ¶3–6

Only Purim and the halachos will endure. Festivals lift the souls by burning away what opposes holiness (smoke and fine smoke), then bring bitterness over evil (myrrh) and joy in G-d (frankincense and spices).

3 Only the top of the scepter ¶7–9

All such ascents, even love born of contemplating G-d's essence, receive only a glimmer at the scepter's tip. "Greatness" is G-d's humility toward the worlds; His essence, beyond worlds, will be revealed in the future.

4 Transformation below: the future and Purim ¶10–12

The future revelation will be below, where darkness is transformed into light rather than subdued; Knesses Yisrael will need no ascent. The Purim miracle, Achashverosh's heart turned to good, was of this kind.

5 The halachos and the mitzvos ¶13–17

Like a gazelle turning its head back, G-d clothed His inner will and wisdom in physical matters; halachah sorts good from evil, and a mitzvah done with a physical thing turns darkness into light, so the halachos will endure.

6 The wall and the opening ¶18–19

G-d's will is revealed in the Torah but stands behind the wall of sin and arrogance; a broken heart opens a window in that wall.

7 Esther's two approaches ¶20–22

In the court Esther only touched the scepter's tip; weeping in the house for the spark held by Haman's arrogance, she received the whole scepter, rose and stood before the king as "the crown of her husband."

KEY CONCEPTS

The golden scepter שרביט הזהב

The flow of the Infinite Light that gives life to all the worlds. The soul's ascents receive only a glimmer at its tip; the whole scepter is G-d's full revelation below.

Esther: concealment אסתר — הסתר אסתיר פני

Knesses Yisrael in exile, when G-d's face is hidden "on that day," and the love of G-d hidden in every Jew, which rests on him only as something encompassing from above.

"That" and "this" ההוא / זה

"That day" is G-d hidden and distant; in the future He will be "this," revealed and seen even by the physical mind.

Subduing the sitra achra (iskafya) לאכפייא לסט"א

Overcoming and burning away what opposes holiness, as in the festivals' ascent and the plague of the firstborn; the evil is broken but not changed.

Transforming darkness into light (is'hapcha) אתהפכא חשוכא לנהורא

Darkness itself becomes light: the Purim miracle, the halachos, mitzvos done with physical things, and the Time to Come.

Coarseness of spirit גסי הרוח

The arrogance that makes a person a separate "something" and prefers his own desires to Heaven's; it is the wall between him and his Father in Heaven, and Haman is its source.

SECTION 1 · ¶1–2

The question and the hidden Esther

1 ויושט המלך לאסתר[1,2] את שרביט הזהב ותקם אסתר ותעמוד לפני המלך וגו'. להבין ענין השינויים שבין פרשה זו לפרשה שלמעלה דשם נאמר ויושט המלך את שרביט הזהב[3] אשר בידו.

"And the king extended to Esther the golden scepter, and Esther arose and stood before the king," etc. [We need] to understand the differences between this passage and the passage above, for there it says, "And the king extended the golden scepter that was in his hand."

> The maamar opens with the verse from Esther's second appearance before King Achashverosh, after Haman's fall, when she came to plead for the annulment of his decree (Esther 8:4). The Alter Rebbe asks why it differs from the earlier passage (Esther 5:2), where the king extended to her "the golden scepter that was in his hand."

וגם שם נאמר ותגע בראש השרביט. וכאן משמע שנתן לה כל השרביט. וגם להבין ענין זה בכל זמן מהו.

Also, there it says, "and she touched the top of the scepter," while here the implication is that he gave her the whole scepter. And [we need] also to understand what this matter is at all times.

> In the first passage Esther only "touched the top of the scepter"; here the wording suggests that the king gave her the entire scepter. The Alter Rebbe also asks what this means at all times, not only as an event of the past.

הנה כנס"י [כנסת ישראל] נקראת בשם אסתר על שם ואנכי הסתר אסתיר פני[4] ביום ההוא.

Now, the Congregation of Israel (Knesses Yisrael) is called by the name Esther after [the verse] "And I will surely hide (haster astir) My face on that day."

> Knesses Yisrael, the Jewish people as a whole, is called Esther after the verse "And I will surely hide (haster astir) My face on that day": Esther sounds like astir, "I will hide." The Gemara (Chullin 139b) likewise finds Esther alluded to in this verse.

כי פני ה' שהוא גילוי שכינתו כמ"ש יאר ה' פניו אליך[5] הוא עכשיו בזמן הגלות מסותרת בבחי' ביום ההוא (כי יום ההוא מורה על יום שאינו נראה ונגלה משא"כ יום הזה).

For the face of G-d, which is the revelation of His Shechinah (Divine Presence), as it is written, "May Havayah make His face shine upon you," is now, in the time of exile, hidden, at the level of "on that day" (for "that day" indicates a day that is not seen and revealed, which is not so with "this day").

> G-d's "face" is the revelation of His Shechinah, His indwelling presence, as the Priestly Blessing shows: "May Havayah make His face shine upon you." The text of this maamar in Or HaTorah adds that Targum Onkelos renders it "May Havayah make His Shechinah shine upon you." In exile that revelation is hidden "on that day": "that" points to something distant and unseen, while "this" points to what is present and visible.

ודרך פרט בכל נפש מישראל הנה כאשר בחי' נצוץ נפשו האלהית הוא מכוסה ומלובש בלבושי מחשבה דבור מעשה הגשמיים ואין אור ה' שורה ומתגלה בו להיות נתפס ונקבע במוחו ולבו האהבה לה' לדבקה בו בהתגלות הלב כי אם בבחי' מקיף עליו מלמעלה

And in particular, in every soul of Israel: when the aspect of the spark of his G-dly soul is covered and clothed in the physical garments of thought, speech and action, and the light of G-d does not rest and become revealed in him, so that the love for G-d, to cleave to Him, would be grasped and fixed in his mind and heart, revealed in the heart, but [it rests] only in the aspect of something encompassing (makif) over him from above,

> The same holds for each individual. When a person's G-dly soul is wrapped in the garments of physical thought, speech and action, G-d's light does not rest in him openly, and his love for G-d is not felt and fixed in his mind and heart; the light rests on him only as a makif, something that encompasses him from above without entering his awareness.

נקרא בחינת אהבה זו בשם אסתר. שהיא מסותרת בבחי' ביום ההוא שאינה בהתגלות.

this level of love is called by the name Esther, for it is hidden, at the level of "on that day," in that it is not in revelation.

> This love, present but not revealed, is what is called "Esther": it is hidden "on that day."

2 והיא בחי' נקודה בהיכלא בפנימיות נקודת לבו ודאי מסותרת היא האהבה בכל נפש מישראל ואין לך אדם שאין לו בחי' פנימיות זו אלא שלהוציא מההעלם אל הגילוי אינה שוה בכל אדם.

It is the level of "a point within the chamber" (nekudah beheichala), in the inner dimension (pnimiyus) of the point of his heart. Assuredly the love is hidden in every soul of Israel, and there is no person who lacks this inner dimension; only, bringing it out from concealment into revelation is not the same in every person.

> This hidden love is "a point within the chamber," the innermost point of the heart. Every Jew has it; people differ only in how far they bring it out from concealment into open feeling.

ולכן לימות המשיח שאז יזדכך האדם אזי יהיה בבחי' ונגלה כבוד[6] ה' וראו כל בשר וגו'. ואמר ביום ההוא[7] הנה אלהינו זה קוינו לו וגו'.

Therefore, in the days of Mashiach, when man will be refined, then it will be at the level of "And the glory of Havayah shall be revealed, and all flesh shall see," etc. And "It shall be said on that day, 'Behold, this is our G-d; we hoped for Him,'" etc.

> In the days of Mashiach, when people are refined, Isaiah's prophecy "The glory of Havayah shall be revealed, and all flesh shall see" will be fulfilled. Isaiah also says that "on that day" people will point to G-d and say, "Behold, this is our G-d."

פי' שיאיר אור ה' בהתגלות עד שיהא נתפס ונקבע אפי' [אפילו] במוחו ושכל אנושי וראו כל בשר בראיה גשמית חושיית כי אלהינו הוא בחי' זה אשר לזה קוינו לו ולא בבחי' ההוא:

That is, the light of G-d will shine in revelation until it is grasped and fixed even in his mind and human intellect, and "all flesh shall see," with physical, sensory sight, that "our G-d" is at the level of "this," for which "we hoped," and not at the level of "that."

> The revelation will be so complete that it is grasped even by the human mind and seen with physical eyes. G-d will then be "this," present and visible, the One "we hoped for," and no longer the distant "that."

SECTION 2 • ¶3–6

The ascent of Shabbos and festivals

3 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל המועדים[8] יהיו בטלים לע"ל [לעתיד לבוא] חוץ מפורים שנאמר וימי הפורים[9] וגו' וזכרם לא יסוף מזרעם. וגם ארז"ל [אמרו רבותינו זכרונם לברכה] הלכות אינן בטלים[10] לעתיד לבא.[11]

Now, our Sages, of blessed memory, said: "All the festivals will be abolished in the Time to Come, except Purim, as it is said, 'And the days of Purim,' etc., 'and their remembrance shall not cease from their seed.'" Our Sages, of blessed memory, also said: "The halachos will not be abolished in the Time to Come."

> The Sages taught that in the Time to Come all the festivals will lapse except Purim, for the Megillah says that the remembrance of the days of Purim "shall not cease from their seed." They also taught, in the Jerusalem Talmud (Megillah 1:5), that the halachos, the laws of the Torah, will not be abolished; the maamar sets out to explain both teachings.

והענין הוא כי הנה ענין שבתות וימים טובים הוא שבהם הוא בחי' עליית העולמות[12,13] והנצוצות שכל נצוץ נשמת ישראל מתעלה במדרגה מפני אור ה' המתגלה בעתים ההם

The explanation is this: the significance of Shabbosos and festivals is that on them there is the aspect of the ascent of the worlds and of the sparks, for every spark of a soul of Israel rises a level because of the light of G-d that is revealed at those times.

> Shabbos and the festivals are times when the worlds and the sparks of souls ascend, as the Arizal teaches in Etz Chaim (the Gate of the Inner and Outer Dimensions) of the worlds rising above their places at the reception of Shabbos. Every spark of a Jewish soul rises a level, because G-d's light is revealed at those times.

ונתוסף בהם אורה ושמחה וחדות ה' להלהיט הנשמות לדבקה בו ית' ביתר שאת ובפרטות בפסח מתגלה אור האהבה חסד עליון בפנימיות הנשמות.

On them there is added light, joy and the gladness of G-d, to set the souls aflame to cleave to Him, may He be blessed, with surpassing intensity. In particular, on Pesach the light of love, the supernal Chesed (kindness), is revealed in the inner dimension of the souls.

> On those days added light, joy and gladness in G-d set the souls aflame to cleave to Him more strongly. Each festival has its own revelation: on Pesach, the supernal Chesed, love and kindness from above, is revealed in the souls' innermost core.

4 וע"י זה מתעלים כל נצוצי נשמות ישראל לעורר את האהבה רבה להי' ולדחות כל המונעים המבטלים

Through this all the sparks of the souls of Israel are elevated, to arouse the great love for G-d and to push away all that hinders and obstructs [it],

> This revelation of the supernal love, above all on Pesach, lifts the sparks of the souls and awakens in them a great love for G-d. That love must push away everything that hinders and blocks it.

דהיינו הדברים שהם הפך ונגד אהבת ה' שהם תאוות גשמיים לאכפייא לסט"א [לסטרא אחרא].

that is, the things that are the opposite of, and against, the love of G-d, namely physical desires, so as to subdue the sitra achra (the other side).

> The hindrances are the physical desires that oppose the love of G-d. Pushing them away is iskafya, the Zohar's term for subduing the sitra achra, the forces opposed to holiness: the opposing force is overpowered, not changed.

וכמ"ש למכה מצרים[14] בבכוריהם כל"ח [כי לעולם חסדו]. פי' שבכדי שיאיר לעולם אור החסד עליון[15] הכה בכורי מצרים שהם הם ההפכים מזה.

As it is written, "To Him Who struck Egypt through their firstborn, for His kindness is forever." That is: in order that the light of the supernal Chesed should shine to the world, He struck the firstborn of Egypt, who are the very opposite of this.

> The Alter Rebbe brings the verse from Psalm 136, "To Him Who struck Egypt through their firstborn, for His kindness is forever," and reads it as an act and its purpose: so that the supernal Chesed could shine to the world, G-d struck Egypt's firstborn, who embodied its opposite.

כמ"ש מי זאת עולה מן המדבר[16] כתמרת עשן מקוטרת מור ולבונה מכל אבקת רוכל.[17] פי' כנס"י [כנסת ישראל] נקי' זאת[18] היא עולה מן המדבר שהם דברים הגשמיים אשר לא להי' המה שהם דומים למקום מדבר ושממה

As it is written, "Who is this coming up from the desert like columns of smoke, perfumed with myrrh and frankincense, from all the powders of the merchant?" That is: the Congregation of Israel is called "this" (zos). She is "coming up from the desert," that is, [from] the physical things that are not for G-d, which resemble a place of desert and desolation;

> The same pattern appears in the Song of Songs: "Who is this coming up from the desert like columns of smoke...?" "This" (zos) is a name for Knesses Yisrael. She "comes up from the desert," and the desert stands for physical matters that are not for G-d, as barren and desolate as a wilderness.

וגם מדבר מלשון דבור דהיינו דברים בטלים והיא עולה מהם בשבתות ומועדים ואז הוא כתמרות עשן

and also, midbar (desert) is related to dibur (speech), that is, idle words. She rises from them on Shabbosos and festivals, and then it is "like columns of smoke."

> The Hebrew for desert, midbar, also suggests dibur, speech, here meaning idle talk. On Shabbos and festivals the soul rises out of these, and then it is "like columns of smoke."

כי כמו שעשן גשמי[19] התהוותו הוא מחמת שהאש שורף דבר שהוא הפך טבעו דהיינו לחלוחית שיש בעצים או בפתילה שנאחז בהם האש שהרי רבוי העשן הוא לפי רבוי הלחלוחית שיש בדבר ההוא.

For just as physical smoke comes into being because the fire burns something that is the opposite of its nature, namely the moisture in the wood or in the wick on which the fire takes hold, for the amount of smoke is according to the amount of moisture in that thing;

> Smoke comes into being when fire burns something opposed to its own nature, the moisture in the wood or in the wick. The proof is that the more moisture there is, the more smoke: smoke is the sign of fire working on what resists it.

כך כביכול כשאור ה' מתגלה בשבתות ויו"ט [ויום טוב] שורף ומכלה דבר ההפוך[20] הגלוי לאכפייא לסט"א [לסטרא אחרא].[21]

so too, as it were, when the light of G-d is revealed on Shabbosos and festivals, it burns and consumes the manifest opposing thing, so as to subdue the sitra achra.

> So too, when G-d's light is revealed on Shabbos and festivals, it burns away the open opposition in a person and subdues the sitra achra; the "smoke" is the sign of that struggle. In Or HaTorah the Tzemach Tzedek adds that consuming what is truly opposite is like the blue light of a flame, which comes from its consuming the wick: so the light consumes the animal soul's sense of self (yesh).

5 וגם היא מקוטרת קיטור נקרא עשן דק כמו עשן המגמר והקטורת ולרוב דקותו לא נקרא בתורה בשם עשן כי אם בשם ענן כמ"ש וכסה ענן הקטורת.[22]

She is also "perfumed" (mekuteres): kitur is the name for a fine smoke, like the smoke of burning spices (mugmar) and of the incense; and because it is so fine, the Torah does not call it "smoke" but "cloud," as it is written, "And the cloud of the incense shall cover."

> The verse continues "perfumed (mekuteres) with myrrh and frankincense." Plainly mekuteres means scented, as with burning spices; the Alter Rebbe hears in it kitur, a fine smoke, from the same root, like the smoke of burning spices (mugmar) or of the incense (ketores), so fine that the Torah calls the smoke of the incense a "cloud."

והיינו מפני שאינו שורף ומכלה דבר ההפוך ממש לפי שאין בדבר הנאחז בהם האור מדבר ההפך כ"א מעט מזעיר

This is because it does not burn and consume a thing that is truly opposite, since in the thing on which the fire takes hold there is nothing of what is opposite except a very little.

> Fine smoke comes when the fire does not burn something truly opposed to it, because the material holds only a trace of what is contrary.

ואעפ"כ [ואף על פי כן] צריכה להיות בבחי' זו בבחי' מקוטרת לשרוף ולכלות כל אחד לפי מדרגתו ולפי מעלת נשמתו בעילוי אחר עילוי

Nevertheless, she must be at this level, the level of "perfumed," to burn and consume, each according to his level and according to the stature of his soul, ascent after ascent.

> Even so, this finer stage is needed too. Each person, according to his level and the stature of his soul, must keep burning away even slight traces of what opposes holiness, rising from one level to the next.

ואח"כ יהיה בבחי' מור[23] הוא האמור במגילה בהגיע תור נערה ונערה[24] לבא אל המלך שכל נצוץ ישראל הם בבחי' נוקבא לגבי הקב"ה לעלות ולראות באור ה' כל אחד לפי מדרגתו

Afterwards there will be the level of myrrh. This is what is said in the Megillah, "When the turn of each maiden came to go in to the king": for all the sparks of Israel are at the level of Nukva (the feminine) in relation to the Holy One, blessed be He, to rise and to behold the light of G-d, each according to his level.

> Then comes the stage of myrrh, described in the Megillah's account of the maidens who each came in turn to the king. Every Jewish soul is like a bride, in the receiving, feminine position (Nukva) toward the Holy One, blessed be He, and longs to rise and behold G-d's light, each according to its level.

ששה חדשים בשמן המור[25] שמן הוא בחינת חכמה להיות בבחי' מור בבחי' מרירות שמאחר שעולה מן המדבר ומפרר ומפריד הרע להיות כלה ונשרף בעשן וקיטור אזי ישכיל היטב ענין המרירות מן ההפך איך ומה הוא

"Six months with oil of myrrh": oil is the level of Chochmah (wisdom), to be at the level of myrrh (mor), the level of bitterness (merirus). For once one rises from the desert and crumbles and separates the evil, so that it is consumed and burned in the smoke and the fine smoke, then one will understand well the bitterness over the opposite, how and what it is.

> The maidens spent "six months with oil of myrrh." Oil stands for Chochmah, insight, and myrrh (mor) for bitterness (merirus): once the soul has broken up the evil and burned it away, its insight shows it how bitter that evil is, and what it is. Earlier in Torah Ohr, in the explanation of "Let them bring royal apparel" (Megillas Esther, maamar 2), the Alter Rebbe likewise reads Mordechai as mor deror, "pure myrrh," which below is the bitterness of the Torah as it is clothed in this world in exile.

ואח"כ יבא לבחי' לבונה היא בחי' השמחה בחדות ה' ישמח ישראל בעושיו:[26]

Afterwards one will come to the level of frankincense (levonah), which is the level of joy in the gladness of G-d: "Let Israel rejoice in its Maker."

> After the bitterness comes the stage of frankincense (levonah): joy in G-d, as in the verse "Let Israel rejoice in its Maker."

6 וזהו ענין ששה חדשים[27] בבשמים כי כמו שהריח נקלט ונכנס לתוך גופו ומענג בדשן נפשו[28] הגם שהוא דבר שאין בו ממש ואין נראה ונתגלה לעין רק נקלט הריח לתוך גופו.

This is [the meaning of] "six months with spices": for just as a scent is absorbed and enters into one's body and delights one's soul with richness, although it is something that has no substance and is not seen or revealed to the eye; the scent is only absorbed into the body.

> The other six months were "with spices." A fragrance enters the body and delights the soul, yet it has no substance and cannot be seen; it is only taken in.

כך ענין השמחה בה' הוא מעלמא דאתכסייא רק שמשמחת את הלב ומלהיטו להתלהט ולהתלהב באור ה'

So too, joy in G-d is from the hidden world (alma de'iskasya); only, it gladdens the heart and kindles it to glow and blaze with the light of G-d.

> Joy in G-d is like that: it comes from "the hidden world" (alma de'iskasya), a level that is not revealed. Yet it gladdens the heart and sets it glowing and blazing with G-d's light.

מכל אבקת רוכל[29] הם כל מיני התלהבות אשר בכל נפש מישראל כל חד לפש"ד [לפום שיעורא דיליה]. והוא ענין בתמרוקי הנשים שבכל אלו הנערה באה אל המלך:[30]

"From all the powders of the merchant" are all the kinds of fervor that are in every soul of Israel, each one according to his own measure. And this is [the meaning of] "with the women's cosmetics," for with all these "the maiden comes to the king."

> "All the powders of the merchant" are the many kinds of fervor in every Jewish soul, each according to its own measure. These are "the women's cosmetics" with which "the maiden comes to the king": every kind of fervent service brings the soul before G-d.

SECTION 3 · ¶7–9

Only the top of the scepter

7 והנה כל מיני עליות והתקרבות כנס"י [כנסת ישראל] להקב"ה בשבת ויו"ט [ויום טוב] וכל מה שמתעלות בעילוי אחר עילוי עד רום המעלות נק' בשם נגיעה בראש השרביט[31]

Now, all the kinds of ascent and drawing near of the Congregation of Israel to the Holy One, blessed be He, on Shabbos and festivals, and however much they rise, ascent after ascent, to the loftiest heights, are called "touching the top of the scepter."

> Every way in which Knesses Yisrael rises and draws close to G-d on Shabbos and festivals, however high it reaches, is called "touching the top of the scepter." This begins the answer to the opening question.

כי שרביט הזהב הוא המשכת אור א"ס ב"ה והוא הוא חיות כל העולמות עליונים ותחתונים כמ"ש את שרביט הזהב וחיה[32] ואינה יכולה לעלות ולראות ולקבל חיותה מכל השרביט. רק השרביט נשאר בידו ורק הארה מגיע אליה בראש השרביט

For the golden scepter is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, and it is itself the life-force of all the worlds, higher and lower, as it is written, "...the golden scepter, and he shall live." And she cannot rise and see and receive her life-force from the whole scepter; rather, the scepter remains in his hand, and only a glimmer reaches her, at the top of the scepter.

> The golden scepter is the flow of the Infinite Light into the worlds, their life-force; plainly the verse says that the one to whom the king extends it "shall live," and here the scepter itself is that life (in Yahel Or the Tzemach Tzedek suggests it is the kav, the line of light drawn from the Infinite Light). But the soul cannot receive its life from the whole scepter: it stays in the king's hand, and only a glimmer reaches her at its tip.

והארה זו היא בחי' אהבה עזה כרשפי אש ושלהבת[33] העולה למעלה זהב העליון זהב התנופה[34]

This glimmer is the level of a fierce love like flashes of fire and a flame that rises upward: the higher gold, "the gold of the wave offering."

> That glimmer is a fierce love like flashes of fire and a flame that rises upward. The text calls it "the higher gold" and "the gold of the wave offering," the gold given for the Sanctuary: a name that suits a love that rises, since tenufah is an offering lifted up.

וקצהו התחתון הוא כשאהבה עזה זו בוערה ומתלהבת מהתבוננותו בגדולת א"ס ב"ה ממלא כל עלמין וסובב כל עלמין וקצהו העליון הוא כשמתלהבת ומתלהטת מהתבוננותו במהותו ועצמותו ית' ולית מחשבה תפיסא ביה כלל[35]

Its lower end is when this fierce love burns and blazes from his contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, [as] the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). Its upper end is when it blazes and glows from his contemplation of His very being and essence, may He be blessed, and "no thought can grasp Him at all";

> The scepter's tip has a lower and an upper end. The lower end is love kindled by contemplating G-d's greatness as He fills and encompasses all worlds; the upper end is love kindled by contemplating His very essence, which no thought can grasp at all.

ולא שייך ביה לשון גדולה ממכ"ע [ממלא כל עלמין] וסוכ"ע[36, 37] רק על הארה[38] והמשכת החיות ממנו ית' שייך לומר[39] ממלא וסובב

and the term "greatness," [as in] memalei kol almin and sovev kol almin, does not apply to Him. Only of the glimmer and the drawing down of life-force from Him, may He be blessed, can one say "filling" and "encompassing."

> "Greatness" in terms of filling and encompassing worlds does not apply to G-d's essence; it describes only the glimmer and life-force that flow from Him.

אבל לגדולתו דוקא אין חקר.[40] פי' דלא שייך כלל[41] לחקור ולהתבונן בגדולתו איך הוא גדול מאד ומהולל אלא בשם הוי' ב"ה המורה על המשכת החיות לעולמות.

But "His greatness," specifically, "is unsearchable." That is, it is not at all applicable to search out and contemplate His greatness, how He is "very great and praised," except in [relation to] the Name Havayah, blessed be He, which denotes the drawing down of life-force to the worlds.

> The psalm says, "Great is Havayah and highly praised, and His greatness is unsearchable." The Alter Rebbe reads it precisely: one can contemplate how G-d is "very great and praised" only in relation to the Name Havayah, which denotes the flow of life-force to the worlds, while of "His greatness" itself, His essence, searching does not apply at all.

אבל קמיה ממש כלא ממש חשיבו וכאלו אין שם עולמות כלל כמ"ש אני ה' לא שניתי[42] ואתה הוא קודם שנברא ואתה הוא אחר שנברא העולם הכל בשוה

But truly before Him they are considered as truly nothing, and as if there were no worlds there at all, as it is written, "I, Havayah, have not changed"; and "You are He before [the world] was created, and You are He after the world was created," all equally;

> Before Him the worlds are truly as nothing, as if they did not exist. "I, Havayah, have not changed": He is the same before and after creation, as in the words of the prayer, "You are He before the world was created, and You are He after the world was created."

ולא שייך לפניו יתי בחי' עלמין לא בבחי' ממלא ולא בבחי' סובב כי אינו בגדר עלמין כלל.[43]

and before Him, may He be blessed, the aspect of worlds does not apply, neither at the level of "filling" nor at the level of "encompassing," for He is not within the bounds of worlds at all.

> The very category of worlds, whether filling them or encompassing them, does not apply before Him, since He is beyond the bounds of worlds altogether. Yet even love born of this highest contemplation is only the upper end of the scepter's tip.

8 וכדכתיב גדול ה' ומהולל מאד[44] בעיר אלקינו הר קדשו. וארז"ל [ואמרו רבותינו זכרונם לברכה] אימתי נק' גדול[45] כשהוא בעיר אלקינו וכו'.

As it is written, "Great is Havayah and highly praised, in the city of our G-d, His holy mountain." And our Sages, of blessed memory, said, "When is He called great? When He is in the city of our G-d," etc.

> The psalm says, "Great is Havayah and highly praised, in the city of our G-d," and the Sages ask: when is He called great? When He is "in the city of our G-d." His greatness is spoken of only in connection with a realm to which He relates; the Zohar explains that He is called great when Knesses Yisrael is with Him.

כי לפניו יתי לא שייך לשון גדולה מאחר שכל עולמות עליונים ותחתונים כולא כלא חשיב קמיה אלא מדת גדולתו הוא ענותנותו שמתלבש בבחי' גדולה כדי להיות מלכותו מלכות כל עולמים.[46,47]

For before Him, may He be blessed, the term "greatness" does not apply, since all the worlds, higher and lower, are all considered as nothing before Him. Rather, the attribute of His greatness is His humility: that He clothes Himself in the level of greatness so that His kingship may be "a kingship of all worlds."

> Before G-d Himself all worlds are as nothing, so "greatness" has no meaning there. His "greatness" is really His humility: He lowers Himself to take on the attribute of greatness so that He can be King over all worlds. Earlier in Torah Ohr (Va'eira, 56b) the Alter Rebbe makes the same point: greatness can be said of Him only of the radiance of His kingship, which is to Him as sunlight is to the sun.

9 וכמ"ש וישב ה' מלך לעולם.[48] וזהו ואתה קדוש[49] יושב תהלות ישראל. פי' שלהיותך תהלות ישראל הוא בחי' ישיבה שהוא השפלה וענוה אצלך שבאמת אתה קדוש ומובדל מגדר זה.

As it is written, "Havayah sits as King forever." And this is [the meaning of] "And You are holy, sitting [upon] the praises of Israel." That is: Your being "the praises of Israel" is the level of "sitting," which is a lowering and a humility for You, for in truth You are holy and set apart from this bound.

> One psalm says "Havayah sits as King forever," and another, "You are holy, sitting upon the praises of Israel." Plainly both speak of G-d enthroned; the Alter Rebbe hears in "sitting" a lowering: for G-d to be the subject of Israel's praises is humility on His part, since in truth He is holy, set apart from that whole category.

אבל לעתיד יתגלה אור ה' בגילוי רב ועצום דהיינו המשכת אלקותו ית' ועצמותו ומהותו מבחי' אני ה' לא שניתי[50] היה הוה ויהיה ברגע אחד וראו כל בשר[51] בעיני השכל גשמי כי אלהינו יהיה בבחינת זה כנ"ל.

But in the Time to Come the light of G-d will be revealed in a great and mighty revelation, that is, the drawing down of His G-dliness, may He be blessed, and His essence and being, from the level of "I, Havayah, have not changed": was, is and will be in one instant; and "all flesh shall see," with the eyes of the physical intellect, that "our G-d" will be at the level of "this," as mentioned above.

> In the Time to Come His very essence will be revealed, the level of "I, Havayah, have not changed," in which past, present and future are one instant. Then "all flesh shall see," even with the physical mind, that our G-d is "this," present and revealed, as explained above.

SECTION 4 • ¶10–12

Transformation below: the future and Purim

10 והתגלות זה יהיה בתחתונים דוקא למטה.

This revelation will be in the lower realms specifically, below.

> This revelation will take place specifically in the lower realms, in this world.

וכמו שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ כעת יאמר ליעקב[52] ולישראל מה פעל אל. שמלאכי השרת ישאלו זאת לצדיקים ובמקום שהיו מלאכי השרת אומרים איה מקום כבודו יאמרו מלא כל הארץ כבודו.[53]

As our Sages, of blessed memory, said on the verse "At the time it shall be said to Yaakov and to Israel, 'What has G-d wrought'": that the ministering angels will ask this of the tzaddikim; and in place of what the ministering angels used to say, "Where is the place of His glory?", they will say, "The whole earth is full of His glory."

> The Sages expound Bilam's words, "At the time it shall be said to Yaakov and to Israel, 'What has G-d wrought?'": in the future the angels will ask the tzaddikim what G-d has wrought, for the revelation will be with those below. Instead of asking, as they do now, "Where is the place of His glory?", the angels will declare, "The whole earth is full of His glory."

11 וזהו אשת חיל עטרת בעלה[54] שאור ה' המתגלה בה עכשיו נקרא בעלה. אבל לעתיד יהיה במדרגה גבוה יותר.

This is [the meaning of] "A woman of valor is the crown of her husband": the light of G-d that is revealed in her now is called "her husband," but in the Time to Come [she] will be at a higher level.

> "A woman of valor is the crown of her husband": the woman is Knesses Yisrael, and "her husband" is the light of G-d revealed to her now. In the future she will stand higher than that light, as a crown is above the one who wears it.

לכן כתיב נפלה לא תוסיף קום בתולת ישראל.[55] פי' שלא יהיה שייך לה בחי' קימה ועלייה כי יהיה אור ה' בגילוי רב למטה דוקא.

Therefore it is written, "She has fallen; she will no more rise, the maiden of Israel." That is: the aspect of rising and ascent will not apply to her, for the light of G-d will be in great revelation below specifically.

> In Amos the words "She has fallen; she will no more rise, the maiden of Israel" are a lament over Israel's downfall; here they are read as a promise: she will no longer need to rise and ascend, because G-d's light will be revealed abundantly below, where she is.

והיינו משום שאתהפכא חשוכא לנהורא

This is because darkness is transformed into light,

> This is because in the future darkness itself will be transformed into light. The Zohar's phrase for it, is'hapcha chashocha linehora, names the highest way of overcoming evil: the darkness is not broken but becomes light.

ולא לאכפייא לסט"א [לסטרא אחרא] בלבד לבטלם ולהכניעם כמו בשאר גלות דכתיב למכה מצרים בבכוריהם[56, 57] וגו'. ויהרג מלכים אדירים[58] וגו'. רק כי גם אז אהפך אל עמים שפה ברורה[59] וגו' והלכו עמים רבים[60] וגו'.

and not only the subduing of the sitra achra, to nullify them and humble them, as in the other exiles, of which it is written, "To Him Who struck Egypt through their firstborn," etc., "And He slew mighty kings," etc. Rather, [it is] that then, too, "I will turn (ehpoch) to the peoples a clear language," etc., and "many peoples shall go," etc.

> In the earlier exiles evil was only subdued (iskafya), broken and humbled, as when G-d struck Egypt's firstborn (the verse as [4.3] read it) and "slew mighty kings." In the future the nations themselves will be transformed: G-d will "turn" (ehpoch, from the same root as is'hapcha) to them "a clear language" so that they call on His name, and "many peoples" will go up to learn His ways.

12 והנה מעין זה היה הנס של פורים שנתהפך לב אחשורוש לטוב.[61]

Now, the miracle of Purim was a foretaste of this: the heart of Achashverosh was turned to good.

> The miracle of Purim was a foretaste of the future transformation: Achashverosh's own heart was turned to good, and the king who had handed the Jewish people over to Haman became the one who authorized their rescue. In Likkutei Torah (Ki Seitzei, 40a) the Alter Rebbe explains such a reversal in "Havayah your G-d turned the curse into a blessing," and refers there to this maamar.

אותו הפה עצמו[62] שאמר והעם לעשות בו כטוב בעיניך[63] הוא עצמו אמר ואתם כתבו על היהודים[64] כטוב בעיניכם. שהוא ענין אתהפכא חשוכא לנהורא[65] ונגלה כבוד[66] ה' למטה במקום החשך דוקא:

That very same mouth that said, "and the people, to do with it as seems good in your eyes," is the very one that said, "And you, write concerning the Jews as seems good in your eyes." This is the transformation of darkness into light, and "the glory of Havayah is revealed" below, in the place of darkness specifically.

> The same mouth that told Haman, "the people, to do with it as seems good in your eyes," later told Mordechai and Esther, "Write concerning the Jews as seems good in your eyes." That is darkness turned into light, and "the glory of Havayah revealed" below, in the very place of darkness.

SECTION 5 · ¶13–17

The halachos and the mitzvos

13 ולכן אמרו רז"ל [רבותינו זכרונם לברכה] שגם הלכות אינן בטלות. וביאור הענין כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] על פסוק ברח דודי[67] ודמה לך לצבי וגו' מה צבי מחזיר ראשו לאחוריו.

Therefore our Sages, of blessed memory, said that the halachos too will not be abolished. The explanation of the matter: our Sages, of blessed memory, said on the verse "Flee, my beloved, and be like a gazelle," etc.: "Just as a gazelle turns its head backward..."

> For the same reason the halachos too will not be abolished. The Sages expound "Flee, my beloved, and be like a gazelle": as a gazelle runs, it turns its head back toward the place it left.

דהיינו עד"מ כמו שבאדם בעצם ראשו הנה מונח בתוכו מוח ושכלו ובינתו וכשמחזיר עצם ראשו לאחוריו הנה גם המוח אשר בתוכו ורוח שכלו ובינתו נמשכין אחריו

That is, by way of analogy: just as in a person, within the bone of his head are placed his brain, his intellect and his understanding, and when he turns the bone of his head backward, the brain within it, and the spirit of his intellect and understanding, are also drawn after it;

> The analogy is a person's skull, the bone of the head that houses his brain, intellect and understanding. When he turns it backward, the brain and the mind within it turn with it.

כך כביכול המשיך הקב"ה והלביש רצונו וחכמתו במקום אחוריו שהם בחינת חיצוניות דהיינו בענינים גשמיים כמו בבהמות בסדר קדשים.[68]

so too, as it were, the Holy One, blessed be He, drew down and clothed His will and His wisdom in the place of His "back," which is the level of the outer dimension (chitzoniyus), namely in physical matters, as with animals in the Order of Kodashim

> So too, as it were, G-d "turned His head back": He drew down His will and wisdom and clothed them in His "back," the outer dimension, in physical matters. One example is the laws of animals in the Order of Kodashim, the laws of the offerings.

14 ובמעות בסדר נזיקין. דפנימית רצונו וחכמתו יתּ׳ מלובשים בהם וגם מדותיו יתּ׳ הם נמשכים אחריהם מאליהם וממילא כמ״ש השיב אחור ימינו[69] וגו׳.

and with money in the Order of Nezikin. For the inner dimension (pnimiyus) of His will and His wisdom, may He be blessed, is clothed in them, and His emotive attributes (middos), may He be blessed, are also drawn after them of themselves, as a matter of course, as it is written, "He has turned His right hand backward," etc.

> G-d's inner will and wisdom are clothed even in money matters, in the Order of Nezikin (damages). His emotive attributes follow of themselves: in Lamentations "He has turned His right hand backward" means that G-d withdrew His help before the enemy, but here it says that His right hand, kindness, goes with Him into His "back."

ובחכמה אתבררו[70] פי׳ כי אין לשון בירור נופל אלא בדבר שמתערב כגון מין במינו ואינו ניכר. כך עד״מ סרסור המחליף פרה בחמור[71] לגבי השונה משנה והלכה זו.[72]

And "through Chochmah (wisdom) they are sorted out." That is: the term "sorting out" applies only to something that is mixed in, such as a kind within its own kind, and is not recognizable. So, by way of analogy, a broker who exchanges "a cow for a donkey," as compared with one who studies this mishnah and halachah.

> "Through Chochmah they are sorted out": sorting (birur) applies only where things are mixed so that they cannot be told apart, such as one kind mixed into the same kind. The broker trading "a cow for a donkey" and the scholar studying that very mishnah deal with the same cow and donkey; it is G-d's wisdom, studied in the halachah, that sorts the holy out of the physical. Earlier in Torah Ohr (Bereishis, 5d) the Alter Rebbe explains that the whole time of exile is such a time of sorting, separating evil from good through Chochmah.

15 וכן קצב המתעסק בנתוח אברי הבהמה לנתחים ובבני מעים וכו׳ הוא קצב. אך המתעסק לידע כל פרטי הלכות התלויין באברי הבהמה להבדיל בין טרפה לכשרה

Likewise, a butcher who busies himself with cutting the limbs of the animal into pieces, and with the entrails, etc., is a butcher. But one who busies himself with knowing all the details of the laws that depend on the limbs of the animal, to distinguish between treifah and kosher,

> A butcher who cuts up an animal and handles its innards is simply doing a butcher's work. One who studies the laws that depend on the animal's organs, to distinguish a kosher animal from a treifah (one with a fatal defect), is engaged in something else entirely.

וכן במחליף פרה לידע ולהבדיל ולברר בין חייב לזכאי וכן בסדר טהרות בין טמא לטהור כו׳.

and likewise with one who exchanges a cow, to know, distinguish and sort out between the liable and the exempt, and likewise in the Order of Taharos, between impure and pure, etc.;

> The same is true of the laws of exchanging a cow, which decide who is liable and who is exempt, and of the Order of Taharos, which distinguishes impure from pure. In each case the study is an act of distinguishing and sorting.

16 וכן בכל ש״ס [ששה סדרים] משנה וגמרא וכל הפוסקים ראשונים ואחרונים מתגלה ומתברר רצון העליון וחכמתו ית׳ ועל ידי זה מתברר ונפרד הרע מהטוב

and likewise in all of Shas, Mishnah and Gemara, and all the halachic authorities, early and later, the supernal will and His wisdom, may He be blessed, are revealed and made clear, and through this the evil is sorted out and separated from the good,

> Throughout the Talmud, Mishnah and Gemara, and all the halachic authorities, early and later, G-d's supernal will and wisdom are revealed and made clear. Through that clarity evil is sorted out and separated from good.

דהיינו הפסול מהכשר וחייבמזכאי וכן במצות מעשיות התלויין במדות כגון שומר אבידה שפטור ליתן פרוטה לעני. שעוסק במצוה פטור ממצוה.[73]

that is, the invalid from the valid, and the liable from the exempt. And likewise with practical mitzvos that depend on the emotive attributes (middos), such as one who guards a lost object, who is exempt from giving a perutah to a poor man, for one who is engaged in a mitzvah is exempt from [another] mitzvah.

> Halachah separates the invalid from the valid and the liable from the exempt. The same applies to practical mitzvos that involve the emotive attributes: one who is guarding a lost object is exempt from giving a perutah, a small coin, to a poor person, because one who is engaged in a mitzvah is exempt from another mitzvah.

17 והיינו אם עוסק בה לצרכה לשטחה ולנערה[74] ואין חילוק בין היא אבדת עשיר או עני.

That is, if he is occupied with it for its own needs, to spread it out and to shake it out; and there is no difference whether it is the lost object of a rich man or of a poor man.

> Guarding a lost object counts as a mitzvah when one tends it for its own sake, spreading out a garment and shaking it out so that it is not damaged. It makes no difference whether the owner is rich or poor.

משא"כ אם שומר כסות שלו אפי' [אפילו] אינו עשיר כמו בעל אבדה הרי אין בו מצוה.

Whereas if he guards his own garment, even if he is not as rich as the owner of the lost object, there is no mitzvah in it.

> Guarding one's own garment is no mitzvah, even if the one guarding it is poorer than the owner of the lost object, so that the garment matters more to him. The act is the same; only its purpose differs.

וכן הענין בצדקה וגמילות חסדים מה שעושה חסד עם הבריות הרי זה מצוה. ואם עושה לצרכו אין בו מצוה.

The same applies to charity and acts of kindness: when one does kindness to people, this is a mitzvah; but if he does it for his own need, there is no mitzvah in it.

> Charity and kindness work the same way: kindness done for others is a mitzvah, but done for one's own benefit it is not.

וא"כ כשעושה מצוה בדבר גשמי הרי הוא ענין ההתהפכות חשוכא לנהורא שאור ה' הוא גילוי רצונו ית' ואור במקום החשך הגשמי דוקא:

If so, when one does a mitzvah with a physical thing, this is the transformation of darkness into light; for the light of G-d is the revelation of His will, may He be blessed, and [it is] light in the place of physical darkness specifically.

> So when one performs a mitzvah with a physical object, darkness is transformed into light. G-d's light is the revelation of His will, and here it becomes light in the very place of physical darkness.

SECTION 6 · ¶18–19

The wall and the opening

18 וזהו הנה זה עומד אחר כתלנו.[75] פירוש בחי' חכמתו ורצונו ית' הוא בחי' התגלות בבחי' זה בעניני התורה

And this is [the meaning of] "Behold, this one stands behind our wall." That is: the level of His wisdom and will, may He be blessed, is the level of revelation, at the level of "this," in the matters of the Torah;

> The verse "Behold, this one stands behind our wall" describes the situation. G-d's wisdom and will are revealed in the matters of the Torah, at the level of "this," something present that can be pointed to.

אלא שעומד אחר כתלנו שאין אור ה' שורה ומתגלה בו מפני שעונותיכם מבדילין[76] ועומד לנגדו בכותל.

only, it "stands behind our wall," for the light of G-d does not rest and become revealed in him, because "your iniquities separate," and it stands facing him with a wall [between].

> Yet it "stands behind our wall": G-d's light does not rest openly in a person, because "your iniquities separate" between him and G-d; the divine wisdom stands facing him, but a wall stands between them.

19 והעצה היעוצה לזה משגיח מן החלונות מציץ מן החרכים.[77] כי חלון הוא חלל שנעשה בכותל.

The counsel offered for this: "He gazes through the windows, He peers through the lattices." For a window is an opening made in a wall.

> The verse itself gives the remedy: "He gazes through the windows, He peers through the lattices." A window is an opening made in a wall.

וכן ענין החרכים אלא שחרכים הם סדקים קטנים וחלון הוא חלל גדול יותר. כך ע"ד משל הנה ארז"ל [אמרו רבותינו זכרונם לברכה] פתחי לי[78] כחודה של מחט[79, 80] כו'.

So too the lattices, except that lattices are small cracks, while a window is a larger opening. So, by way of analogy, our Sages, of blessed memory, said, "Open for Me [an opening] like the point of a needle," etc.

> Lattices are small cracks, and a window a larger opening. The Sages put it this way: G-d says, "Open for Me an opening like the point of a needle," and the saying continues that He will then open a far wider one. In Likkutei Torah (Korach) the Alter Rebbe explains that any arousal from below is only a needle's point next to the encompassing Infinite Light, for through it only the kav can be drawn, like a thread through a needle.

דהיינו שישבור לבו לב האבן להיות לו רוח נשברה לב נשבר[81] כי כל המסכים והכותל והמחיצה המפסקת בינו לאביו שבשמים הוא בחי' גסי הרוח אשר על כן מחשב עצמו ליש. וחפצי עצמו יקרים בעיניו מחפצי שמים:

That is, that he break his heart, the heart of stone, so as to have "a broken spirit, a broken heart." For all the screens, the wall and the partition that divide between him and his Father in Heaven are the level of coarseness of spirit, because of which he considers himself something (yesh), and his own desires are dearer in his eyes than the desires of Heaven.

> Making such an opening means breaking the heart of stone, so as to have "a broken spirit, a broken heart." What separates a person from his Father in Heaven is coarseness of spirit, arrogance, which makes him regard himself as a separate "something" (yesh) and value his own desires above Heaven's.

SECTION 7 · ¶20–22

Esther's two approaches

20 ועם כל הנ"ל יובן ויבואר היטב ענין אסתר שמתחלה בראותו את המלכה עומדת בחצר[82] היה בחי' זאת עולה מן המדבר[83] הנ"ל.

With all the above, the matter of Esther will be well understood and explained: at first, "when he saw the queen standing in the court," it was the level of "this one coming up from the desert," mentioned above.

> With all this the story of Esther becomes clear. At first, when the king saw Queen Esther standing in the court, she was at the level of "this one coming up from the desert," the ascent described above.

כי גם בחי' חצר הפנימית למדבר יחשב נגד בית המלך ממש לפי שאין המלך דר בקביעות בחצר כמו בבית אזי מתגלה הארת והמשכת אור ה'.

For even the level of the inner court is considered a desert compared with the king's house itself, since the king does not dwell permanently in the court as in the house; then there is revealed a glimmer and drawing down of the light of G-d.

> Even the inner court counts as a "desert" compared with the king's house itself, because the king does not live in the court permanently as he does in his house. In the court only a glimmer of G-d's light is drawn down and revealed.

21 ואז ותקרב אסתר שמתעלה ומתקרבת אל המלך בתשוקה לדודה. אבל כל העליות והתקרבות אינו אלא ותגע בראש השרביט.[84]

And then, "Esther drew near": she rises and draws near to the king, in longing for her Beloved. But all the ascents and drawing near are no more than "and she touched the top of the scepter."

> "Esther drew near" is her ascent, coming close to the King out of longing for her Beloved. But all such ascents amount only to "she touched the top of the scepter."

אבל אחרי כן כתיב ותוסף אסתר וגו' דהיינו בהיותה אתו בבית ותבך ותתחנן לו להעביר את רעת המן האגגי אשר חשב על היהודים.[85]

But afterwards it is written, "And Esther continued," etc., that is, when she was with him in the house, "and she wept and pleaded with him to avert the evil of Haman the Agagite, which he had devised against the Jews."

> Later the Megillah says that Esther spoke again, when she was with the king in the house, and "wept and pleaded with him to avert the evil of Haman the Agagite, which he had devised against the Jews."

שהבכיה היא לעורר רחמים רבים על נצוץ אלהות אשר נתלבש בלבושים גסי הרוח מבחי' המן אשר הוא חשב על היהודים. כי ממנו באים ליהודים מחשבות כאלו.

For the weeping is to arouse great compassion upon the spark of G-dliness that has been clothed in garments of coarseness of spirit, from the level of Haman, who "devised against the Jews"; for from him such thoughts come to the Jews.

> Her weeping arouses great compassion for the spark of G-dliness clothed in garments of coarseness of spirit, which come from the level of Haman. The Alter Rebbe reads "which he devised against the Jews" as the thoughts of arrogance that Haman, the spiritual source of such coarseness, brings into the minds of Jews.

22 ואז יתהפכו חשוכא לנהורא. ולכן ויושט המלך לאסתר את כל השרביט הזהב[86] שיאיר אור ה' בגילוי למטה דוקא.

And then darkness will be transformed into light. Therefore, "the king extended to Esther" the whole of "the golden scepter," that the light of G-d should shine in revelation below specifically.

> Then darkness is transformed into light. That is why "the king extended to Esther" the whole golden scepter: G-d's light is revealed openly, specifically below.

ואז ותקם אסתר פי' שקמה על עמדה ועל מצבה שלא תצטרך עוד לבחי' עולה מן המדבר.

And then, "Esther arose": that is, she rose up in her place and her station, so that she would no longer need the level of "coming up from the desert."

> In the Megillah, "Esther arose" from where she had fallen at the king's feet. Here it means that she came to stand firmly in her own place and no longer needed to rise "from the desert": she no longer has to climb, for the light comes to her.

וזהו ותעמוד לפני המלך שתהא במדרגה גדולה לפניו כמ"ש א"ח [אשת חיל] עט"ב [עטרת בעלה][87] (וע' מענין ויושט המלך כו' במ"ש פ' ראה ע"פ כי תשמע בקול[88] כו'. ובמק"מ [ובמקדש מלך] ח"א [חלק א'] פ' ויחי)(רכ"ח ע"ב).[89]

And this is [the meaning of] "and she stood before the king": that she will be at a great level before him, as it is written, "A woman of valor is the crown of her husband." (And see, on the matter of "And the king extended," etc., what is written in Parshas Re'eh on the verse "When you hearken to the voice," etc.; and in the Mikdash Melech, Part I, Parshas Vayechi) (228b).

> "She stood before the king" means she reached a great level before Him, like "a woman of valor, the crown of her husband." The parenthetical cross-reference points to the maamar on "When you hearken to the voice" in Parshas Re'eh, and to the Mikdash Melech, a commentary on the Zohar, on Vayechi (Part I, 228b).

גם שם בד"ה כי תשמע הנ"ל נת' [נתבאר] ענין חצר הפנימית וענין בית. וע' עוד מענין בית לעיל פ' בראשית בד"ה השמים כסאי[90] כו' אי זה בית כו'

Also there, in the discourse beginning "When you hearken," mentioned above, the matter of the inner court and the matter of the house were explained. And see further on the matter of the house above, Parshas Bereishis, in the discourse beginning "The heavens are My throne," etc., "Where is the house," etc.

> The cross-references continue: the discourse "When you hearken" also explains the inner court and the house. There the inner court is the Shema and its blessings, and the king's house, where he sits on his throne, is the Shemoneh Esreh, in which one stands in bittul; from the house "the king extended the golden scepter," its fiery love, into the Shema. For why the Shemoneh Esreh is called a house, that discourse itself points to the maamar "The heavens are My throne ... Where is the house" in Parshas Bereishis, as this cross-reference does.

וע' עוד לעיל פ' וישב בהפטרה דחנוכה ע"פ תשמור את חצרי[91,92] בע"א [באופן אחר]:

And see further above, Parshas Vayeshev, in the Haftarah of Chanukah, on the verse "You shall guard My courts," [explained] in another way.

> The last cross-reference points to the maamar on "You shall guard My courts," on the Haftarah of Shabbos Chanukah (Parshas Vayeshev), which explains the matter in another way: there a house, which has a roof, is an encompassing light from sovev kol almin, while a court is unroofed and needs guarding, and "My courts" are the animal soul.

IN ONE'S AVODAH

The maamar draws its lesson in [19] and [21]: the wall between a person and his Father in Heaven is coarseness of spirit, regarding oneself as a "something" and holding one's own desires dearer than Heaven's. The counsel is to break the heart of stone, "a broken spirit, a broken heart," which opens even a needle-point of an opening for G-d's light, as Esther wept to arouse compassion for the spark held in Haman's coarseness. And by studying halachah and doing mitzvos with physical things for their own sake, a person turns darkness into light here below ([13]–[17]).

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe count even love born of contemplating G-d's essence as only "touching the top of the scepter"?
2. What is the difference between subduing the sitra achra and transforming darkness into light, and how does the Purim story show the second?
3. How do the broker and the scholar of "one who exchanges a cow for a donkey" explain why the halachos will not be abolished?
4. In what sense is G-d's "greatness" really His humility?
5. Why do weeping and a broken heart, rather than further ascent, bring the "whole scepter"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויושט המלך לאסתר

The note sends the reader to the Rebbe's source notes on this maamar and records that it was said in the year 5560 (1800).

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. נאמר בשנת תק"ס. ראה ברשימת המאמרים שבסו"ס מאמרי אדה"ז הקצרים הערה 160. ראה מאמרי אדה"א נ"ך ע' שעח שמיוסד על מאמר זה. באוה"ת מג"א ע' קיא המאמר עם הגהות. ע' קיז וע' קיח עוד הגהות.

2 ויושט המלך לאסתר

Esther had fallen at the king's feet, weeping and pleading that Haman's decree be undone (8:3); the king extended the golden scepter to her, a sign that she might rise and speak, and she rose and stood before him (context: Steinsaltz Tanakh). This verse is the subject of the maamar, which reads her rising and standing as a lasting station ([22.2]–[22.3]).

Esther 8:4 אסתר ח׳:ד׳

וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֵת שַׁרְבִט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃

Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

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KEHOT'S NOTE

אסתר ח, ד.

3 ויושט המלך את שרביט הזהב

When Esther first entered the inner court unbidden, the king saw her and extended to her "the golden scepter that was in his hand," granting her leave to approach; she came near and touched its top (context: Steinsaltz Tanakh). The Alter Rebbe compares the two passages.

Esther 5:2 אסתר ה׳:ב׳

וַיְהִי כִרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בֶּחָצֵר נָשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׁרְבִיט׃

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

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KEHOT'S NOTE

אסתר ה, ב.

4 ואנכי הסתר אסתיר פני

G-d tells Moshe that when the people turn to other gods, He will surely hide His face from them "on that day," an unspecified time to come (context: Steinsaltz Tanakh). The Gemara (Chullin 139b) finds the name Esther in "haster astir"; the Alter Rebbe applies the verse to the concealment of the Shechinah in exile.

Deuteronomy 31:18 דברים ל״א:י״ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח. באוה"ת מג"א ע' קיז יש הגי"ה לכאן.

5 יאר ה' פניו אליך

From the Priestly Blessing that G-d commands Aharon and his sons to give Israel: "May Havayah make His face shine upon you," that is, may He show you His favor (context: Steinsaltz Tanakh). The Alter Rebbe cites it to show that G-d's "face" is the revelation of His presence; Targum Onkelos renders it "May Havayah make His Shechinah shine upon you."

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה. באוה"ת מג"א ע' טו נוסף "ות"א ינהר ה' שכינתי' לותך", ע"ש.

PARAGRAPH 2

6 ונגלה כבוד ה'

In Isaiah's prophecy of consolation a voice calls to clear a road in the wilderness for G-d's return to Zion: "The glory of Havayah shall be revealed, and all flesh shall see together, that the mouth of Havayah has spoken," that is, all the nations will see His glory when He redeems His people (context: Steinsaltz Tanakh). The Alter Rebbe reads "all flesh shall see" literally: in the days of Mashiach G-d will be perceived even by the physical senses.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

from their seed," and the halachos because "eternal ways (halichos olam) are His."

Jerusalem Talmud Megillah 1:8 תלמוד ירושלמי מגילה א׳:ח׳

משנה: אֵין בֵּין זָב הָרוֹאֶה שְׁתֵּי רְאִיּוֹת לְרוֹאֶה שָׁלֹשׁ אֶלָּא קָרְבָּן. אֵין בֵּין מְצוֹרָע מוֹסָגָר לְמְצוֹרָע מוּחְלָט אֶלָּא פְּרִיעָה וּפְרִימָה תִּגְלַחַת וְצִפֳּרִים: הלכה: אָמַר רִבִּי יוּדָה בַּר פָּזִי. דְּרִבִּי לָעְזָר הִיא. דְּרִבִּי לָעְזָר אָמַר. [אַף] בַּשְּׁלִישִׁית בּוֹדְקִין אוֹתוֹ מִפְּנֵי הַקָּרְבָּן. בְּרַם כְּרַבָּנִן. הַשְּׁנַיָּיה מֵאוֹנָס טְהוֹר. וְהַשְּׁלִישִׁית מֵאוֹנָס טָמֵא. אָמַר רִבִּי יוֹסֵה. אֵין לֵית הִיא דְּרַבָּנִן וְלָא אוֹף דְּרִבִּי לָעְזָר לֵית הִיא. דְּתַנֵּי. אָמַר רִבִּי לָעְזָר. לֹא לְסוֹתְרוֹ אָמַרְתִּי אֶלָּא שֶׁלֹּא יָבִיא קָרְבָּן. לֹא אָמַרְתִּי שֶׁאֵינוֹ ...

MISHNAH: The only difference between a sufferer from flux who experienced two episodes and one who experienced three is the sacrifice. 15:1-30 and Tractate Zavim. After one emission of fluid the sufferer becomes impure; he needs immersion in a miqweh and becomes pure at sundown. If he has two emissions in one day or in two successive days, he is a source of severe impurity and cannot become pure unless he was seven consecutive days without symptoms. If he has three emissions in at most three consecutive days, he cannot ...

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11 **הלכות אינן בטלים לעתיד לבא**

The note refers there in connection with the teaching that the halachos will not be abolished.

KEHOT'S NOTE

ירוש' מגילה פ"א ה"ה. ראה מאמרי אדה"א נ"ך ע' תא.

12 **שבתות וימים טובים . . בחי' עליית העולמות**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער פנימית וחיצוניות דרוש ג.

13 **עליית העולמות**

In the Gate of the Inner and Outer Dimensions (Sha'ar 40), Etz Chaim discusses the ascent of the worlds in the weekday prayers and at the reception of Shabbos, when the worlds rise above their places. The Alter Rebbe builds on this teaching that Shabbos and festivals are times of ascent.

Sefer Etz Chaim 40:3 עץ חיים מ׳:ג׳

... והנה תבין מכמה דרושים כי חיצוניות העליון גדול מאד מפנימיות התחתון וכשעולה התחתון בעליון הנה הפנימיות של התחתון נעשה חיצוניות אל חיצון העליון וחצוניות העליון נשאר בחי' פנימי אל החיצוניות שהוא בחי' פנימי התחתון וא"כ עם זה הדרוש נוכל לבאר טעם עליות העולמות בתפלת החול ובשבת מתערבין חיצוניות עם הפנימיות ע"ד הנ"ל ונעשה הכל חיבור א' אך אין נראה כך בשאר מקומות בספרינו כמו בקבלת שבת ובתפלת ר"ה וכיוצא אלא שכל חיצוניות בפ"ע והפנימיות בפ"ע. גם אמר במ"א כי כל בחי' המעשה הם לתיקון החיצוניות והפנימיות הכל במקומן עצמם ...

Sefer Etz Chaim (Public Domain)

7 **ואמר ביום ההוא**

In Isaiah's vision of the future, when G-d swallows up death forever and wipes away the tears from every face, Israel will say "on that day": "Behold, this is our G-d; we hoped for Him, and He will save us; this is Havayah, we hoped for Him," the joy of a people that waited long and now sees its G-d revealed (context: Steinsaltz Tanakh). The maamar stresses "this" (zeh): G-d revealed and pointed to, as opposed to the hidden "that."

Isaiah 25:9 ישעיהו כ"ה:ט׳

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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KEHOT'S NOTE

ישע' כה, ט.

PARAGRAPH 3

8 **כל המועדים יהיו בטלים**

The note refers there in connection with the saying that all the festivals will be abolished in the Time to Come.

KEHOT'S NOTE

ירושלמי תענית פ"ב ה"ב. ראה אוה"ת ואתחנן ע' עב.

9 **וימי הפורים**

The Megillah records how the Jews took Purim upon themselves for all time: "These days of Purim shall not pass from among the Jews, and their remembrance shall not cease from their seed." The verse is the basis for the permanence of Purim.

Esther 9:28 אסתר ט׳:כ"ח

וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דּוֹר וָדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וָעִיר וִימֵי הַפּוּרִים הָאֵלֶּה לֹא יַעַבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזִכְרָם לֹא־יָסוּף מִזַּרְעָם׃

and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

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KEHOT'S NOTE

אסתר ט, כח.

10 **הלכות אינן בטלים**

The Jerusalem Talmud records that the Prophets and Writings will be abolished in the future but the Five Books of the Torah will not; Reish Lakish adds that Megillas Esther and the halachos will not be abolished either: the Megillah because "their remembrance shall not cease

PARAGRAPH 4

14 **למכה מצרים**

Psalm 136 thanks G-d for each of His works, in creation and in Israel's history, with the refrain "for His kindness is forever": "To Him Who struck Egypt through their first-born, for His kindness is forever" (context: Steinsaltz Tanakh). The Alter Rebbe reads the refrain as the purpose of the plague: the firstborn of Egypt were struck so that the supernal kindness could shine.

Psalms 136:10 תהילים קל"ו:י

לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ׃

To Him that smote Egypt in their first-born, For His mercy endureth for ever;

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KEHOT'S NOTE

תהלים קלו, י.

15 **שיאיר לעולם אור החסד עליון**

The note refers to the Tzemach Tzedek's commentary on Psalm 136 in connection with this reading, that Egypt's firstborn were struck so that the light of the supernal Chesed would shine.

KEHOT'S NOTE

ע' יהל אור קאפיטל קלו ע' תקיד.

16 **מי זאת עולה מן המדבר**

Onlookers in the Song of Songs ask who it is who rises from the wilderness: "Who is this coming up from the desert like columns of smoke, perfumed with myrrh and frankincense, from all the powders of the merchant?" Plainly it is a fragrant procession seen from afar, scented with the wares of travelling spice-sellers (context: Steinsaltz Tanakh). The maamar reads each phrase as a stage in the soul's ascent on Shabbos and festivals ([4]-[6]), hearing dibur (speech) in midbar (desert) and kitur (fine smoke) in mekuteres (perfumed).

Song of Songs 3:6 שיר השירים ג':ו

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר כְּתִימְרוֹת עָשָׁן מְקֻטֶּרֶת מֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל׃

Who is this that cometh up out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant?

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KEHOT'S NOTE

שה"ש ג, ו. וע' אוה"ת שה"ש כרך ב ע' תשיז.

17 **אבקת רוכל**

The Zohar expounds the same verse: in the desert the Shechinah went before Israel in a cloud that looked like smoke, because the fire kindled by Avraham and Yitzchak held to it; mekuteres is read as "bound" (miskatra) to the cloud of Avraham on the right and of Yitzchak on the left; and "all the powders of the merchant" is Yaakov, or Yosef.

The Kehot note refers here for "the powders of the merchant."

Zohar I, 176b זח"א קעו, ב

KEHOT'S NOTE

ראה זח"א קעו, ב. נתבאר באוה"ת בראשית רכ, ב. רעא, ב.

18 **כנס"י נק' זאת**

Kehot's note points to Zohar III, 197a for these words.

Zohar III, 197a זח"ג קצז, א

KEHOT'S NOTE

ראה זח"ג קצז, א.

19 **כי כמו שעשן גשמי**

The note refers there in connection with the analogy of physical smoke.

KEHOT'S NOTE

ראה סה"מ תש"ד ע' 212. לקו"ש חט"ז ע' 280.

20 **ומכלה דבר ההפוך**

A passage of this maamar appears in Or HaTorah, which adds: "Consuming the truly opposite thing is like the blue light (nehora techela) that comes from the consuming of the wick, which consumes the 'yesh' of the animal soul." The flame that consumes its wick is the image of burning away the animal soul's sense of self.

KEHOT'S NOTE

קטע באוה"ת פי ויקהל ע' ב'רב ומוסיף: "והנה ענין שמכלה דבר ההפך ממש זהו כענין נהורא תכלא שנמשך מכליון הפתילה שמכלה היש דנפש הבהמית", ע"ש.

21 **וגם היא מקוטרת . . ונשרף בעשן הקיטור**

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

KEHOT'S NOTE

מובא באוה"ת ויקהל ע' ב'רב.

PARAGRAPH 5

22 **וכסה ענן הקטרת**

In the Yom Kippur service that G-d commands through Moshe, the High Priest puts the incense on the coals before Havayah, "and the cloud of the incense shall cover the ark cover," a screen between him and the Presence (context: Steinsaltz Tanakh). The Alter Rebbe notes that the Torah calls the incense smoke a "cloud" because it is so fine.

Leviticus 16:13 ויקרא ט"ז:י"ג

וְנָתַן אֶת־הַקְּטֹרֶת עַל־הָאֵשׁ לִפְנֵי ה' וְכִסָּה עֲנַן הַקְּטֹרֶת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יָמוּת׃

And he shall put the incense upon the fire before the L-RD, that the cloud of the incense may cover the ark-cover that is upon the testimony, that he die not.

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KEHOT'S NOTE

ויקרא טז, י"ג.

תהלים קמט, ב.

PARAGRAPH 6

27 **"Six months with oil of myrrh and six months with spices and with the women's cosmetics": the second half of the maidens' preparation, read here as the joy and fervor of the soul.**

Esther 2:12 אסתר ב׳:י״ב

וּבְהַגִּיעַ תֹּר נַעֲרָה וְנַעֲרָה לָבוֹא אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ מִקֵּץ הֱיוֹת לָהּ כְּדָת הַנָּשִׁים שְׁנֵים עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלְאוּ יְמֵי מְרוּקֵיהֶן שִׁשָּׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשִׁשָּׁה חֳדָשִׁים בַּבְּשָׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים׃

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women, twelve months—for so were the days of their anointing accomplished, to wit, six months with oil of myrrh, and six month with sweet odours, and with other ointments of the women —

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28 **בדשן נפשו**

Through the prophet G-d calls on those who spend their money and toil on what does not satisfy: "Listen to Me and eat what is good, and let your soul delight in richness." The Alter Rebbe uses the phrase for the delight that a fragrance gives the soul.

Isaiah 55:2 ישעיהו נ״ה:ב׳

לָמָּה תִשְׁקְלוּ־כֶסֶף בְּלוֹא־לֶחֶם וִיגִיעֲכֶם בְּלוֹא לְשָׂבְעָה שִׁמְעוּ שָׁמוֹעַ אֵלַי וְאִכְלוּ־טוֹב וְתִתְעַנַּג בַּדֶּשֶׁן נַפְשְׁכֶם׃

Wherefore do ye spend money for that which is not bread? And your gain for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, And let your soul delight itself in fatness.

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29 **מכל אבקת רוכל**

The end of the verse "Who is this coming up from the desert": "from all the powders of the merchant." The many powders are read as the many kinds of fervor in Jewish souls.

Song of Songs 3:6 שיר השירים ג׳:ו׳

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר כְּתִימְרוֹת עָשָׁן מְקֻטֶּרֶת מֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל׃

Who is this that cometh up out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant?

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30 **הנערה באה אל המלך**

"And with this the maiden came to the king": after her preparation each maiden came before the king. The Alter

23 **ואח"כ יהיה בבחי' מור**

Earlier in Torah Ohr, Mordechai is linked to "pure myrrh" (mor deror), which the Targum renders mira dachya: above it is myrrh of freedom, and below it is bitterness (mar) and Gevuros drawn into the realm of pure and impure, the Torah as it is clothed in this physical world in exile and bitterness.

KEHOT'S NOTE

ראה לעיל צב, א.

24 **בהגיע תור נערה ונערה**

Each maiden came in her turn to King Achashverosh after twelve months of preparation: "six months with oil of myrrh and six months with spices and with the women's cosmetics." The Alter Rebbe reads the stages as the soul's preparation to come before G-d.

Esther 2:12 אסתר ב׳:י״ב

וּבְהַגִּיעַ תֹּר נַעֲרָה וְנַעֲרָה לָבוֹא אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ מִקֵּץ הֱיוֹת לָהּ כְּדָת הַנָּשִׁים שְׁנֵים עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלְאוּ יְמֵי מְרוּקֵיהֶן שִׁשָּׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשִׁשָּׁה חֳדָשִׁים בַּבְּשָׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים׃

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women, twelve months—for so were the days of their anointing accomplished, to wit, six months with oil of myrrh, and six month with sweet odours, and with other ointments of the women —

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KEHOT'S NOTE

אסתר ב, יב.

25 **Kehot's note points to Megillah 13a:18 for these words.**

Megillah 13a:18 מגילה י״ג א:י״ח

"שִׁשָּׁה חֳדָשִׁים בְּשֶׁמֶן הַמּוֹר". מַאי "שֶׁמֶן הַמּוֹר"? רַבִּי חִיָּיא בַּר אַבָּא אָמַר: סְטָכַת, רַב הוּנָא אָמַר: שֶׁמֶן זַיִת שֶׁלֹּא הֵבִיא שְׁלִישׁ. תַּנְיָא, רַבִּי יְהוּדָה אוֹמֵר: אַנְפָּקִינוֹן — שֶׁמֶן זַיִת שֶׁלֹּא הֵבִיא שְׁלִישׁ, וְלָמָּה סָכִין אוֹתוֹ — שֶׁמְּשִׁיר אֶת הַשֵּׂיעָר וּמְעַדֵּן אֶת הַבָּשָׂר.

"Six months with the oil of myrrh" (Esther 2:12). What is the oil of myrrh? R. Hiyya b. Abba said: Stakat. R. Huna said: Oil from olives not a third grown. It has been taught: R. Judah says: Anpikon is oil of olives not a third grown. Why is it used for smearing? Because it removes hair and makes the skin soft.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

26 **ישמח ישראל בעושיו**

The psalmist calls on Israel to sing a new song: "Let Israel rejoice in its Maker; let the children of Zion be glad in their King." Here it describes the joy in G-d that the Alter Rebbe calls frankincense.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

Rebbe reads it as the soul coming before G-d with all its kinds of fervor.

Esther 2:13 אסתר ב:י״ג

וּבָזֶה הַנַּעֲרָה בָּאָה אֶל־הַמֶּלֶךְ אֵת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לָבוֹא עִמָּהּ מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ׃

when then the maiden came unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

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PARAGRAPH 7

31

"And Esther came near and touched the top of the scepter." The Alter Rebbe makes "touching the top of the scepter" the name for every ascent of the soul.

Esther 5:2 אסתר ה׳:ב׳

וַיְהִי כִרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בֶּחָצֵר נָשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׁרְבִיט׃

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

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32 **את שרביט הזהב וחי׳**

Esther sends word to Mordechai that whoever enters the king's inner court unbidden is put to death, unless the king extends the golden scepter to him, "and he shall live": plainly the scepter spares the one to whom it is held out. The Alter Rebbe reads it as showing that the scepter itself is life-force.

Esther 4:11 אסתר ד׳:י״א

כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינוֹת הַמֶּלֶךְ יֹדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא־אֶל־הַמֶּלֶךְ אֶל־הֶחָצֵר הַפְּנִימִית אֲשֶׁר לֹא־יִקָּרֵא אַחַת דָּתוֹ לְהָמִית לְבַד מַאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שַׁרְבִיט הַזָּהָב וְחָיָה וַאֲנִי לֹא נִקְרֵאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם׃

'All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.'

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KEHOT'S NOTE

אסתר ד, יא. ועי׳ ביהל אור הנסמן לעיל.

33 **אהבה עזה כרשפי אש ושלהבת**

The beloved woman asks to be set as a seal upon his heart, "for love is fierce as death... its flashes are flashes of fire, a flame of G-d." The Alter Rebbe describes the glimmer at the top of the scepter in the verse's words.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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

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34 **זהב התנופה**

In the accounting of what was given for the Mishkan: "the gold of the wave offering (tenufah)," the gold lifted up and given for the work of the Sanctuary, twenty-nine talents and seven hundred and thirty shekels (context: Steinsaltz Tanakh). Here it names the fiery love that rises upward.

Exodus 38:24 שמות ל״ח:כ״ד

כָּל־הַזָּהָב הֶעָשׂוּי לַמְּלָאכָה בְּכֹל מְלֶאכֶת הַקֹּדֶשׁ וַיְהִי זְהַב הַתְּנוּפָה תֵּשַׁע וְעֶשְׂרִים כִּכָּר וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ׃

All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

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35 **לית מחשבה תפיסא ביה כלל**

From Eliyahu's prayer in the introduction to the Tikkunei Zohar (Patach Eliyahu): "You are the Highest of all the high, the Hidden of all the hidden; no thought can grasp You at all." Here it describes G-d's very essence, beyond the "greatness" of filling and encompassing worlds.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-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 אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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36 **וקצהו התחתון . . ממכ״ע וסוכ״ע**

The note says the two ends of the scepter's tip, love from contemplating memalei and sovev and love from contemplating His essence, are explained in Or HaTorah on Megillas Esther, and refers also to Vayeshev.

KEHOT'S NOTE

נתבאר באוה״ת מג״א ע׳ קכא. ראה גם באוה״ת פ׳ וישב כרך ה תתפח, א.

37 **ולא שייך בי׳ לשון גדולה ממכ״ע וסוכ״ע**

The passage is quoted in Or HaTorah on Vayeira, which concludes that in "Yours, Havayah, is the greatness," the greatness and Chesed of Atzilus, memalei and sovev, are nullified before Him and bear no comparison to "His

greatness is unsearchable," which is not in the category of worlds at all.

KEHOT'S NOTE

מובא באוה"ת וירא צב, א. ושם כ' שמכ"ז מובן דפירוש לך ה' הגדולה שמדת הגדולה והחסד שבאצילות ממכ"ע וסוכ"ע בטל אצלו ואינו מערך בחי' ולגדולתו אין חקר שאינו בגדר עלמין כלל, וזה היפך ממ"ש שבחי' גדולה זהו הנמשך מבחי' ולגדולתו אין חקר, ע"ש בארוכה. ובהמשך מים רבים תרל"ו פרק מח. ובהנחת כ"ק אדמו"ר מהורש"ב שם ע' תלב. וראה לעיל נו, ב. ובאוה"ת ואתחנן ע' רנד.

38 על הארה

Variant reading: Or HaTorah reads "על הארת" ("of the glimmer of"), joining "glimmer" to the "drawing down of life-force" that follows.

KEHOT'S NOTE

באוה"ת ובמים רבים שם: על הארת.

39 שייך לומר

Variant reading: Or HaTorah reads "שייך לומר לשון," "one can use the term" "filling" and "encompassing."

KEHOT'S NOTE

באוה"ת שם ובמים רבים: שייך לומר לשון.

40 לגדולתו דוקא אין חקר

In David's psalm of praise: "Great is Havayah and highly praised, and His greatness is unsearchable," that is, too vast for any praise to convey (context: Steinsaltz Tanakh). The Alter Rebbe reads it more strictly: "greatness," and contemplating it, belong only to the Name Havayah, the flow of life-force to the worlds, while G-d Himself is beyond the category of greatness altogether ([7.6]).

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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41 פי' דלא שייך כלל

The note refers there in connection with this explanation, that contemplating G-d's greatness applies only to the Name Havayah.

KEHOT'S NOTE

ראה אוה"ת פי' חקת ע' תשסג.

42 אני ה' לא שניתי

G-d tells Israel through Malachi, "For I, Havayah, have not changed, and you, the children of Yaakov, have not been consumed": because He is constant, His people endure (context: Steinsaltz Tanakh). Here it shows that G-d is unchanged by creation; before Him the worlds are as nothing.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

43 המשכת אוא"ס ב"ה והוא הוא חיות כל העולמות

The Tzemach Tzedek comments on this passage: "It seems that this means the drawing down of the kav and thread from the Infinite Light"; he adds that the Mikdash Melech on Vayechi explains it as the mystery of joining Redemption to Prayer, and that Likkutei Torah, in the discourse "When you hearken to the voice," explains it in a similar way.

KEHOT'S NOTE

ביהל אור ע' עג ע"פ הנחמדים מזהב מציין ע"ז: "וכפי הנראה ר"ל המשכת הקו וחוט מאוא"ס ובמק"מ פ' ויחי דרכ"ח ע"ב פי' שה"ס סמיכת גאולה לתפלה וכעין זה פי' בלק"ת בד"ה כי תשמע בקול". ראה אוה"ת ויצא קפב, א.

PARAGRAPH 8

44 גדול ה' ומהולל מאד

A song of the sons of Korach in praise of Jerusalem: "Great is Havayah and highly praised, in the city of our G-d, His holy mountain"; plainly, He is praised as He appears in His city and on His holy mountain (context: Steinsaltz Tanakh). The Sages read the second half as the condition of the first: He is called great "in the city of our G-d."

Psalms 48:2 תהילים מ"ח:ב'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר־קָדְשׁוֹ׃

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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KEHOT'S NOTE

תהלים מח, ב.

45 אימתי נק' גדול

The Zohar asks when the Holy One, blessed be He, is called great, and answers: when Knesses Yisrael is with Him, as it says, "in the city of our G-d."

Zohar II, 235a זח"ב רלה, א

Zohar III, 5a זח"ג ה, א

KEHOT'S NOTE

ראה זח"ב רלה, א. זח"ג ה, א. זהר חדש תשא (מד, א). חקת (נא, ד). ראה לעיל י, ב. מז, א.

46 בבחי' גדולה . . מלכותו מלכות כל עולמים

There the Alter Rebbe explains that "greatness" applies to G-d only in the spreading forth of radiance from His Malchus, "Your kingship is a kingship of all worlds"; the life-force that creates the worlds is only a radiance, like sunlight compared with the sun, and everything is as nothing before Him.

KEHOT'S NOTE

ע' לעיל פ' וארא נו, ב. ובתורת שמואל תרכ"ז ע' קעז.

47 **מלכותו מלכות כל עולמים**

"Your kingship is a kingship of all worlds." The Alter Rebbe uses the verse for the purpose of G-d's "greatness": that He rule over all worlds.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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PARAGRAPH 9

48 **וישב ה' מלך לעולם**

Near the end of David's psalm of G-d's voice in the storm: "Havayah sat enthroned at the Flood; Havayah sits as King forever." Plainly it speaks of His enthronement; the Alter Rebbe reads "sitting" as a lowering of Himself in order to reign.

Psalms 29:10 תהילים כ"ט:י'

ה' לַמַּבּוּל יָשָׁב וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם׃

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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KEHOT'S NOTE

תהלים כט, י.

49 **ואתה קדוש**

In the psalm that opens "My G-d, my G-d, why have You forsaken me," David says, "And You are holy, enthroned upon the praises of Israel." Being "seated" on Israel's praises is a humility for G-d, Who in truth is holy and apart.

Psalms 22:4 תהילים כ"ב:ד'

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃

Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.

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KEHOT'S NOTE

תהלים כב, ד.

50 **אני ה' לא שניתי**

"For I, Havayah, have not changed." Here it names the level of G-d's essence, beyond time, that will be revealed in the future; the Name Havayah itself joins "was, is and will be."

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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51 **וראו כל בשר**

"And all flesh shall see together": in the future G-d's glory will be perceived even by physical eyes and the physical mind.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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PARAGRAPH 10

52 **כעת יאמר ליעקב**

From Bilam's blessing: no sorcery works against Israel, and "now it shall be said of Yaakov and of Israel what G-d has wrought," for their fate is G-d's own doing (context: Steinsaltz Tanakh). The Sages read "at the time" of the future, when the angels will ask Israel's tzaddikim.

Numbers 23:23 במדבר כ"ג:כ"ג

כִּי לֹא־נַחַשׁ בְּיַעֲקֹב וְלֹא־קֶסֶם בְּיִשְׂרָאֵל כָּעֵת יֵאָמֵר לְיַעֲקֹב וּלְיִשְׂרָאֵל מַה־פָּעַל אֵל׃

For there is no enchantment with Jacob, Neither is there any divination with Israel; Now is it said of Jacob and of Israel: 'What hath G-d wrought! '

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KEHOT'S NOTE

במדבר כג, כג.

53 **מלא כל הארץ כבודו**

In Isaiah's vision the seraphim call one to another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." In the future the angels will say this as a statement, no longer asking where His glory is.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא 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 11

54 **אשת חיל עטרת בעלה**

Proverbs contrasts two wives: "A woman of valor is the crown of her husband, but one who shames him is like rot in his bones." The Alter Rebbe reads it of Knesses Yisrael in the future, when she will stand above the light that is revealed to her now.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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verb ehpoch, "I will turn," is the language of transformation (is'hapcha).

Zephaniah 3:9 צפניה ג׳:ט׳

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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KEHOT'S NOTE

צפני' ג, ט.

60 והלכו עמים רבים

In Isaiah's vision of the End of Days: "And many peoples shall go and say, 'Come, let us go up to the mountain of Havayah... that He may teach us of His ways.'" The nations will be drawn to G-d of their own accord, to learn His Torah, not merely subdued.

Isaiah 2:3 ישעיהו ב׳:ג׳

וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל־הַר־ה' אֶל־בֵּית אֱלֹקֵי יַעֲקֹב וְיֹרֵנוּ מִדְּרָכָיו וְנֵלְכָה בְּאֹרְחֹתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־ה' מִירוּשָׁלָם׃

And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the L-RD, To the house of the G-d of Jacob; And He will teach us of His ways, And we will walk in His paths.' For out of Zion shall go forth the law, And the word of the L-RD from Jerusalem.

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KEHOT'S NOTE

ישע' ב, ג.

PARAGRAPH 12

61 שנתהפך לב אחשורוש לטוב

In the explanation of "Havayah your G-d would not listen to Bilam... and Havayah your G-d turned the curse into a blessing," the passage there distinguishes the transformation of the darkness of kelipas nogah into light, drawn from Shabbos, from turning into blessing even the curse below nogah, through teshuvah that makes deliberate sins into merits, as on Yom Kippur.

KEHOT'S NOTE

ראה לקו"ת פ' כי תצא ד"ה לא אבה מ, א. אוה"ת פ' כי תשא ע' ב"יא. ראה סה"ש תש"נ ע' 349 הערה 101.

62 אותו הפה עצמו

The Rebbe notes there that this passage explains "the very same mouth" as the transformation of darkness into light that will be in the Time to Come, which is above subduing (iskafya).

KEHOT'S NOTE

בלקו"ש חי"ח ע' 237 הערה 82 שכאן מבאר שזהו כענין אתהפכא חשוכא לנהורא שיהיי לעת"ל (שלמעלה מאתכפיא). ע"ש.

63 והעם לעשות בו כטוב בעיניך

Achashverosh to Haman: "The silver is given to you, and the people, to do with it as seems good in your eyes." With

55 נפלה לא תוסיף קום בתולת ישראל

Amos takes up a dirge over the house of Israel (5:1): "She has fallen; she will no more rise, the maiden of Israel." Here the words are read as a promise: she will no longer need to rise, for the light will come down to her.

Amos 5:2 עמוס ה׳:ב׳

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נְטֻשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָהּ׃

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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KEHOT'S NOTE

עמוס ה, ב.

56 דכתיב למכה מצרים בבכוריהם

The note quotes the Rebbe: this maamar calls "To Him Who struck Egypt through their firstborn" only iskafya (subduing), while the Purim miracle is above it, transformation, because here the verse is read, as in the Mechilta and Ibn Ezra, as referring to the plague of the firstborn itself, as the maamar says explicitly earlier (94a).

KEHOT'S NOTE

"ומ"ש שם [הכוונה לתו"א כאן] ש"למכה מצרים בבכוריהם" הו"ע דאתכפיא בלבד (ונס פורים הוא למעלה מזה בחי' אתהפכא) — הרי זה מפני ששם קאי להפירוש (מכילתא פרשה יג. ראב"ע לתהלים עה"פ) ש"למכה מצרים בבכוריהם" קאי על מכת בכורות כמפורש שם [הכוונה לתו"א] צד, א". — ספר השיחות תשמ"ח כרך א ע' 359.

57 למכה מצרים בבכוריהם

"To Him Who struck Egypt through their firstborn." The verse is the example of subduing evil in past redemptions.

Psalms 136:10 תהילים קל"ו:י׳

לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ׃

To Him that smote Egypt in their first-born, For His mercy endureth for ever;

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58 ויהרג מלכים אדירים

"And He slew mighty kings, for His kindness is forever," Sichon and Og, as the next verses name them: another instance of evil overcome by being broken.

Psalms 136:18 תהילים קל"ו:י"ח

וַיַּהֲרֹג מְלָכִים אַדִּירִים כִּי לְעוֹלָם חַסְדּוֹ׃

And slew mighty kings, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, יח.

59 אז אהפוך אל עמים שפה ברורה

After the judgment of the nations, G-d promises through Zephaniah: "For then I will turn to the peoples a clear language, that they may all call on the name of Havayah, to serve Him with one accord," that is, He will change their speech into a pure one (context: Steinsaltz Tanakh). The

these words the king handed the Jews over to Haman.

Esther 3:11 אסתר ג:יא

וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן הַכֶּסֶף נָתוּן לָךְ וְהָעָם לַעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיךָ׃

And the king said unto Haman: 'The silver is given to thee, the people also, to do with them as it seemeth good to thee.'

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KEHOT'S NOTE

אסתר ג, יא.

64 **ואתם כתבו על היהודים**

Achashverosh to Esther and Mordechai: "And you, write concerning the Jews as seems good in your eyes, in the king's name," for a decree sealed with the king's ring could not be revoked. The same king, in the same words, now empowers their rescue.

Esther 8:8 אסתר ח:ח

וְאַתֶּם כִּתְבוּ עַל־הַיְהוּדִים כַּטּוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחִתְמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כְתָב אֲשֶׁר־נִכְתָּב בְּשֵׁם־הַמֶּלֶךְ וְנַחְתּוֹם בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהָשִׁיב׃

Write ye also concerning the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.'

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KEHOT'S NOTE

אסתר ח, ח.

65 **שהוא ענין אתהפכא חשוכא לנהורא**

The note refers to a footnote on the same page of the Rebbe's talk that the note on [11.3] quotes on subduing and transformation.

KEHOT'S NOTE

ראה בספר השיחות תשמ"ח כרך א ע' 359 הערה 27.

66 **ונגלה כבוד ה'**

"The glory of Havayah shall be revealed": the future revelation, of which the Purim miracle was a foretaste.

Isaiah 40:5 ישעיהו מ:ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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PARAGRAPH 13

67 **ארז"ל על פסוק ברח דודי**

The maiden's closing words to her beloved: "Flee, my beloved, and be like a gazelle or a young hart on the mountains of spices"; plainly she sends him off for now, sure that he will return (context: Steinsaltz Tanakh). The Zohar reads it through the gazelle's habit of looking back as it runs.

Song of Songs 8:14 שיר השירים ח:יד

בְּרַח דּוֹדִי וּדְמֵה־לְךָ לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים עַל הָרֵי בְשָׂמִים׃

Make haste, my beloved, And be thou like to a gazelle or to a young hart Upon the mountains of spices.

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Zohar II, 14a זח"ב יד, א

KEHOT'S NOTE

שה"ש ח, יד. ראה זח"ב יד, א. נתבאר בארוכה במאמרי אדה"א נ"ך ע' תב ואילך.

68 **כמו בבהמות בסדר קדשים ובמעות בסדר נזיקין**

The note says these two examples, animals in Kodashim and money in Nezikin, are explained at length there.

KEHOT'S NOTE

ב' דוגמות אלו נתבארו באריכות במאמרי אדה"א נ"ך ע' תו.

PARAGRAPH 14

69 **השיב אחור ימינו**

The lament says that G-d "has turned His right hand backward before the enemy": He withdrew the hand that had shielded Israel (context: Steinsaltz Tanakh). Here the Alter Rebbe reads it as His right hand, His attributes, following His will into His "back," the physical matters of halachah. (Kehot: Lamentations 2:4)

Lamentations 2:3 איכה ב:ג

גָּדַע בָּחֳרִי־אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה אָכְלָה סָבִיב׃

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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KEHOT'S NOTE

איכה ב, ד. ראה פי' הפסוק בדרך מצותיך קצב, א. אוה"ת וארא ע' קכד.

70 **ובחכמה אתבריר**

Earlier in Torah Ohr the Alter Rebbe explains that the whole time of exile is the time of birurim, separating evil from good, and that this is done through Chochmah, "bechochmah isbreru"; for this reason Chochmah is also called judgment (din).

KEHOT'S NOTE

נסמן לעיל ה, ד.

71 **המחליף פרה בחמור**

The mishnah rules on one who exchanges a cow for a donkey and the cow gives birth, when each side claims the calf. The Alter Rebbe contrasts the broker who makes such an exchange with the one who studies this law.

Mishnah Bava Metzia 8:4 משנה בבא מציעא ח:ד

הַמַּחֲלִיף פָּרָה בַּחֲמוֹר וְיָלְדָה, וְכֵן הַמּוֹכֵר שִׁפְחָתוֹ וְיָלְדָה, זֶה אוֹמֵר עַד שֶׁלֹּא מָכַרְתִּי, וְזֶה אוֹמֵר מִשֶּׁלָּקַחְתִּי, יַחֲלֹקוּ. הָיוּ לוֹ שְׁנֵי עֲבָדִים, אֶחָד גָּדוֹל וְאֶחָד קָטָן, וְכֵן שְׁתֵּי שָׂדוֹת, אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה, הַלּוֹקֵחַ אוֹמֵר גָּדוֹל לָקַחְתִּי, וְהַלָּה אוֹמֵר אֵינִי יוֹדֵעַ, זָכָה בַּגָּדוֹל. הַמּוֹכֵר אוֹמֵר קָטָן מָכַרְתִּי, וְהַלָּה אוֹמֵר אֵינִי יוֹדֵעַ, אֵין לוֹ אֶלָּא קָטָן. זֶה אוֹמֵר גָּדוֹל וְזֶה

If he found scrolls he must read them once every thirty days, and if he does not know how to read he should unroll them. But he may not learn from them something he has not yet learned, nor may another read with him. If he found clothing he must shake it out once every thirty days, and spread it out for [the clothing's] own good, but not for his own honor. [If he found] silver or copper vessels he must use them for their own good but not so ...

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אוֹמֵר קָטָן, יִשָּׁבַע הַמּוֹכֵר שֶׁהַקָּטָן מָכָר. וְזֶה אוֹמֵר אֵינִי יוֹדֵעַ וְזֶה אוֹמֵר אֵינִי יוֹדֵעַ, יַחֲלֹקוּ׃

If one swapped a cow for a donkey, and it gave birth, So too if one sold his slave and she gave birth, [And] one (the seller) says, "It was born before I sold her", and the other (the buyer) says, "It was born after I bought her", they shall divide [the value of what was born]. If one had two slaves, one large and the other small, or two fields, one large and the other small,[And he sold one of them], If the buyer says, "I bought the large ...

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PARAGRAPH 18

75 **הנה זה עומד אחר כתלנו**

The maiden hears her beloved coming like a gazelle: "behold, this one stands behind our wall, gazing through the windows, peering through the lattices," present but glimpsed only through openings in the wall (context: Steinsaltz Tanakh). The Alter Rebbe reads "this one" as G-d's will revealed in the Torah, hidden behind a wall.

Song of Songs 2:9 שיר השירים ב׳:ט׳

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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KEHOT'S NOTE

שה״ש ב, ט.

76 **שעונותיכם מבדילין**

The prophet tells the people that G-d's hand is not too short to save: "But your iniquities have separated between you and your G-d." The sins are the wall that keeps the light from being felt.

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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PARAGRAPH 19

77 **משגיח מן החלונות מציץ מן החרכים**

"Gazing through the windows, peering through the lattices." The windows and lattices are read as openings in the wall, made by a broken heart.

Song of Songs 2:9 שיר השירים ב׳:ט׳

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

72 **כמו בבהמות בסדר קדשים ובמעות בסדר נזיקין**

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

KEHOT'S NOTE

ב׳ דוגמות אלו נתבארו באריכות במאמרי אדה״א נ״ך ע׳ תו.

PARAGRAPH 16

73 **שעוסק במצוה פטור ממצוה**

The Talmud derives the rule that one engaged in a mitzvah is exempt from another mitzvah. The Alter Rebbe cites it for one guarding a lost object, who is meanwhile exempt from giving a perutah to the poor.

Sukkah 25a:11 סוכה כ״ה א׳:י״א

וְהָעוֹסֵק בְּמִצְוָה פָּטוּר מִן הַמִּצְוָה מֵהָכָא נָפְקָא? מֵהָתָם נָפְקָא, דְּתַנְיָא: ״וַיִּהְיוּ אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְגוֹ׳״ — אוֹתָם אֲנָשִׁים מִי הָיוּ? נוֹשְׂאֵי אֲרוֹנוֹ שֶׁל יוֹסֵף הָיוּ, דִּבְרֵי רַבִּי יוֹסֵי הַגְּלִילִי.

And one who is involved in a mitzvah is exempt from a mitzvah comes out from here? It comes from there, as it is taught in a Baraita: (Numbers 9:6) "There were people that were impure by the flesh of man..." Those people, who were they? They were the carriers of Yosef's body, the words of Rabbi Yose HaGlili.

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Zohar III, 186a זח״ג קפו, א

KEHOT'S NOTE

סוכה כה, א. זח״ג קפו, א.

PARAGRAPH 17

74 **לצרכה לשטחה ולנערה**

One who finds a garment "shakes it out once in thirty days and spreads it out for its own need, but not for his own honor." The Alter Rebbe draws on this law: tending the lost object for its own sake is the mitzvah.

Mishnah Bava Metzia 2:8 משנה בבא מציעא ב׳:ח׳

מָצָא סְפָרִים, קוֹרֵא בָהֶן אַחַת לִשְׁלֹשִׁים יוֹם. וְאִם אֵינוֹ יוֹדֵעַ לִקְרוֹת, גּוֹלְלָן. אֲבָל לֹא יִלְמֹד בָּהֶן בַּתְּחִלָּה, וְלֹא יִקְרָא אַחַר עִמּוֹ. מָצָא כְסוּת, מְנַעֲרָהּ אַחַת לִשְׁלֹשִׁים יוֹם. וְשׁוֹטְחָהּ לְצָרְכָּהּ, אֲבָל לֹא לִכְבוֹדוֹ. כְּלֵי כֶסֶף וּכְלֵי נְחשֶׁת, מְשַׁתְּמֵשׁ בָּהֶן לְצָרְכָּן, אֲבָל לֹא לְשַׁחֲקָן. כְּלֵי זָהָב וּכְלֵי זְכוּכִית, לֹא יִגַּע בָּהֶן עַד שֶׁיָּבֹא אֵלִיָּהוּ. מָצָא שַׂק אוֹ קֻפָּה, וְכָל דָּבָר שֶׁאֵין דַּרְכּוֹ לִטֹּל, הֲרֵי זֶה לֹא יִטֹּל׃

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78 **פתחי לי**

The maiden, asleep with her heart awake, hears her beloved knocking: "Open for me, my sister, my beloved": the verse on which the Sages based the saying about an opening like the point of a needle.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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

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79 **פתחי לי כחודה של מחט**

The Zohar on the same verse: "Open for Me an opening like the point of a needle, and I will open for you supernal gates."

Zohar III, 95a זח״ג צה, א

KEHOT'S NOTE

כ״ק אדמו״ר זי״ע בספר המאמרים תש״ג ע׳ קצח העיר ע״ז: ״הובא בכ״מ בדא״ח, ולע״ע צ״ע מקומו. ויעוין לקו״ת קרח (נה, א). וראה שהש״ר ע״פ אני ישנה. ילקו״ש שם. זח״ג צה, א. פסיקתא רבתי פט״ו. פסיקתא דר״כ פרשת החודש״, עכ״ל. וראה הערה הנ״ל בשינויים בלקו״ש ח״א ע׳ 191 הערה 17.

80 **פתחי לי כחודה של מחט**

The Midrash on "Open for Me": G-d says to Israel, "Open for Me one opening of teshuvah like the point of a needle, and I will open for you openings through which wagons and carriages can enter." The Rebbe's remark in the Kehot note lists it among the places to see for this saying, whose exact source he had not yet located.

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

פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, אָמַר רַבִּי יוֹחָנָן אֲפִלּוּ תַּמָּה שֶׁבַּתַּמּוֹת יוֹדַעַת לִפְשֹׁט וְלִלְבֹּשׁ, וְאַתְּ אֲמַרְתְּ פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, רַבִּי חֲנִינָא וְרַבִּי יוֹחָנָן אָמְרֵי יוֹם שֶׁנִּזְדַּוֵּג לָהֶם נְבוּכַדְנֶצַּר הָרָשָׁע לְיִשְׂרָאֵל פָּשַׁט מֵהֶם שְׁנֵי לְבוּשִׁים גְּדוֹלִים, לְבוּשׁ כְּהֻנָּה וּלְבוּשׁ מַלְכוּת. רָחַצְתִּי אֶת רַגְלַי, מִטְּנוּף עֲבוֹדַת כּוֹכָבִים, יוֹדַעַת הָיִיתִי שֶׁאָבָק שֶׁל אוֹתוֹ מָקוֹם מַשִּׁיאַנִי לַעֲבוֹדַת כּוֹכָבִים, אַף עַל פִּי כֵן דּוֹדִי שָׁלַח יָדוֹ מִן הַחוֹר. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא, וְכִי מַה טִיבוֹ שֶׁל חוֹר זֶה לִהְיוֹת ...

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

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81 **רוח נשברה לב נשבר**

In the psalm David said after the prophet Nosson rebuked him: "The offerings of G-d are a broken spirit; a broken and crushed heart, G-d, You will not despise." The broken heart is the opening in the wall.

Psalms 51:19 תהילים נ״א:י״ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה׃

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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PARAGRAPH 20

82 **המלכה עומדת בחצר**

"When the king saw Queen Esther standing in the court, she found favor in his eyes." The court is read as the place of ascent, short of the king's house.

Esther 5:2 אסתר ה׳:ב׳

וַיְהִי כִרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בֶּחָצֵר נָשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׁרְבִיט׃

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

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83 **זאת עולה מן המדבר**

"Who is this coming up from the desert": the soul's ascent from physical concerns, explained in [4]-[6].

Song of Songs 3:6 שיר השירים ג׳:ו׳

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר כְּתִימְרוֹת עָשָׁן מְקֻטֶּרֶת מֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל׃

Who is this that cometh up out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant?

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PARAGRAPH 21

84 **ותגע בראש השרביט**

"And Esther came near and touched the top of the scepter": her first approach, read as the ascents that reach only a glimmer.

Esther 5:2 אסתר ה׳:ב׳

וַיְהִי כִרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בֶּחָצֵר נָשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׁרְבִיט׃

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his

hand. So Esther drew near, and touched the top of the sceptre.

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85 **ותבך ותתחנן לו להעביר את רעת המן האגגי אשר חשב על היהודים**

"And Esther spoke again before the king, and fell at his feet, and wept and pleaded with him to avert the evil of Haman the Agagite and his design that he had devised against the Jews." The Alter Rebbe reads Haman's "design" as the thoughts of arrogance that come from him.

Esther 8:3 אסתר ח׳:ג׳

וַתֹּסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנֶּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֶת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים׃

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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PARAGRAPH 22

86 **ויושט המלך לאסתר את כל השרביט הזהב**

"And the king extended to Esther the golden scepter, and Esther arose and stood before the king": the verse the maamar set out to explain. The Alter Rebbe reads it as the whole scepter, adding the word "whole" (kol).

Esther 8:4 אסתר ח׳:ד׳

וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֵת שַׁרְבִט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃

Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

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87 **א"ח עט"ב**

Kehot's note points to Proverbs 12:4 for these words.

Proverbs 12:4 משלי י״ב:ד׳

KEHOT'S NOTE

משלי יב, ד.

88 **במ"ש פ' ראה ע"פ כי תשמע בקול**

There the inner court is the Shema and its blessings, and the king's house, where he sits on his royal throne, is the Shemoneh Esreh prayer, a state of bittul; from there "the king extended the golden scepter," the fiery love, from the house to the inner court, so that this love is revealed in the Shema too.

KEHOT'S NOTE

לקו"ת פ' ראה כג, ב.

89 **ובמק"מ ח"א פ' ויחי (רכ"ח ע"ב)**

The note quotes it: "'And the king extended to Esther' is the mystery of joining Redemption to Prayer, for Redemption brings down a radiance from above and raises the prayer, the mystery of Malchus in Atzilus... and afterwards the prayer rises with the Redemption itself."

KEHOT'S NOTE

"ובספר חמדת הימים דף קט בסוד המגילה כתב וז"ל ויושט המלך לאסתר ה"ס סמיכת גאולה לתפלה כי גאולה מוריד הארה מלמעלה ומעלה את התפלה סוד המל' באצילות . . ואח"כ עולה התפלה עם הגאולה עצמה" — וראה גם באוה"ת מגלת אסתר (הוצאת תש"נ) ע' קנ.

90 **השמים כסאי אי זה בית**

G-d says through Isaiah: "The heavens are My throne and the earth is My footstool; where is the house that you would build for Me?" Its opening words are the title of the maamar to which the text refers.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם 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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91 **ע"פ תשמור את חצרי**

There "You shall guard My courts" is explained: "My courts" are the animal soul.

KEHOT'S NOTE

לעיל ל, ד.

92 **תשמור את חצרי**

From the Haftarah of Shabbos Chanukah, the angel's charge to Yehoshua the High Priest: "Thus says Havayah of hosts: If you walk in My ways... you shall also judge My house and also guard My courts." Its words are the title of the maamar to which the text refers.

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים 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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ותסף אסתר ותדבר לפני המלך ותפל לפני רגליו...

And Esther Again Spoke Before the King

Every Jew has an inner will to be absorbed in G-d: when it is revealed it is "Rachel," and when it is hidden it is "Esther," but it is never absent. Through the toil of Torah study, complete faith and a heartfelt cry beyond reason, even a person in the "night" of concealment can see G-dliness as though before his eyes, and prayer brings down the arrogance that the kelipah called Haman sends.

THE MAAMAR IN BRIEF

The maamar asks how Esther could fall "before the feet" of the King, if the King is G-d, and answers that the verse teaches the essence of prayer, which is open to every person. The Community of Israel is called Rachel when its longing to be absorbed in G-d is revealed, ready like "sheep for the slaughter," and Esther when that longing is hidden. No one lacks it; it is only covered, like a rose among thorns, by wholehearted involvement in worldly affairs. The Alter Rebbe then distinguishes "that day," "this day," "that night" and "this night": "this" is G-dliness in direct view, before which the world is as nothing. Even in "night," when G-dliness is not grasped, a person can reach "this night" through a faith so complete that it is like sight. That faith is built through the "mortar and bricks" of Torah study and through the cry of a heart in distress, a cry beyond reason, as in the time of Purim. Amalek is the brazenness and haughtiness attached to every evil trait, sent as thoughts by the kelipah called Haman; the remedy is prayer, falling before G-d's "feet," the angels, and weeping and pleading.

OUTLINE

1 **Esther before the King: the essence of prayer** ¶1–2

The Community of Israel is called Rachel when its will to be absorbed in G-d is revealed, and Esther when it is hidden. Everyone has it; worldly affairs done with the whole heart hide it like thorns around a rose.

2 **“This day” and “that night”** ¶3–5

Four states are named from verses. “This” is G-dliness in direct view, as subjects see their king, so that the world is as nothing before G-d; “something from nothing” describes only what physical eyes see.

3 **Reaching “this night” through faith** ¶6–8

In the night of concealment a person can reach “this night” through complete faith, as though he sees. It is built through the “mortar and bricks” of Torah study, and it is open even to one who is occupied with worldly affairs.

4 **The cry of the kid** ¶9–10

The cry of a heart in distress is without Daas yet above Daas, though before G-d it is like the cry of a kid. It brings a person to faith; this was the miracle of Purim, and from it one can reach “that day.”

5 **Amalek, Haman and the remedy of prayer** ¶11–12

The other nations stand for evil traits that yield easily to holiness; Amalek is the brazenness and haughtiness in them, sent as thoughts by the kelipah called Haman. The remedy is prayer: falling before G-d’s “feet,” weeping and pleading, until Haman’s pride falls.

KEY CONCEPTS

Esther (concealment) אסתר

The name of the Community of Israel when its love of G-d is hidden, from the verse “I will surely hide (haster astir) My face.” The love is present in everyone and must be uncovered.

Rachel (the ewe) רחל

The name of the Community of Israel when its longing to be absorbed in G-d is revealed: the ready self-giving of a ewe silent before her shearers, of “sheep for the slaughter.”

“This” (zeh): in direct view בחינת זה, לנכח

G-dliness revealed to a person as though he sees it with his eyes, as subjects are nullified before a king they see; “This is my G-d.”

“This night” הלילה הזה

The state of a person in the night of concealment who, through complete and pure faith, sees G-dliness as clearly as in daylight.

A cry above Daas צעקה למעלה מהדעת

The cry of a heart in distress, which comes from no reasoning at all; to the higher worlds it is above Daas, and before G-d it is like the cry of a kid for its mother.

Amalek: brazenness and haughtiness עמלק, חוצפה וגסות

The arrogance that attaches to every evil trait, “kingship without a crown,” against which G-d wages war in every generation. It is sent as thoughts by the kelipah called Haman.

The serpent’s skin משכא דחויא

A name for the physical body, the source of the ordinary evil traits, which can therefore arise in anyone.

SECTION 1 · ¶1–2

Esther before the King: the essence of prayer

1 ותסף אסתר[1] ותדבר לפני המלך[2] ותפל לפני רגליו ותבך ותתחנן לו להעביר את רעת המן האגגי ואת מחשבתו אשר חשב על היהודים.

"And Esther again spoke before the king, and fell before his feet, and wept and pleaded with him to avert the evil of Haman the Agagite and his scheme that he had devised against the Jews."

> The maamar opens with a verse from the Megillah: Haman has fallen, but his decree against the Jews still stands, and Esther comes before the king again, falls at his feet and weeps, begging him to undo it. The phrases of this verse will be read as a lesson about prayer.

והנה איך שייך לפניו יתי לומר לפני רגליו והלא אין לו דמות הגוף ואינו גוף.

Now, how can one say of Him, may He be blessed, "before His feet"? Surely He has no likeness of a body, and is not a body!

> The maamar reads "the king" in this verse as G-d, the King of the world. It therefore asks how one can speak of falling "before His feet," when it is a basic principle of faith that G-d has no bodily form at all.

אך הענין הוא לבאר מהות התפלה ואיך ביכולת כל אדם להתפלל כי כנ"י [כנסת ישראל] נק' בשם בחי' אסתר כי יש לה הרבה שמות[3]

But the matter is to explain the essence of prayer, and how it is within the ability of every person to pray. For the Community of Israel (Knesses Yisrael) is called by the name of the level of Esther, since she has many names.

> The answer is that the verse is teaching what prayer essentially is, and that every person, not only the great, is able to pray. Esther stands for the Community of Israel (Knesses Yisrael), the collective soul of the Jewish people, which has many names, each describing a different state.

ונק' בשם בחינת רחל כשהיא בבחי' התגלות שיוכלל החיות במקורו כמ"ש כרחל לפני גוזזיה נאלמה[4] וג"כ כצאן טבחה[5,6] שהיא פושטת צואר לשחיטה ברצון פשוט.

She is called by the name of the level of Rachel when she is in a state of revelation, [namely,] that the life-force be included in its source, as it is written, "like a ewe (rachel) before her shearers, she is silent," and also, "like sheep for the slaughter": for she stretches out her neck to the slaughter with a simple will.

> When her longing for G-d is open and felt, a desire that her life-force be absorbed back into its Source, she is called Rachel, a word that also means "ewe": like the ewe silent before her shearers, or the sheep brought to slaughter, she gives herself over completely, with a simple will that asks for no reasons.

2 וכך הוא בכל או"א [אחד ואחד] מישראל שיהא רצונו להיבטל ולהיכלל באורו יתי למהוי אחד באחד[7] כמ"ש הודו על ארץ ושמים[8] והארץ האירה מכבודו[9] מלא כל הארץ כבודו[10] שהוא בחינת התפשטות וזיו אשר עולם ומלואו בטלים למקורו

And so it is with each and every one of Israel: that his will should be to be nullified and included in His light, may He be blessed, "to become one with the One," as it is written, "His splendor is over earth and heaven," "And the earth shone with His glory," "The whole earth is full of His glory," which is the level of extension and radiance, whereby the world and all that fills it are nullified to its source.

> The same holds for every individual Jew: the will of each one is to be nullified and absorbed in G-d's light, "to become one with the One," a phrase of the Zohar that the Alter Rebbe explains in Tanya (ch. 50) as the hidden unity becoming revealed. The verses about G-d's "splendor" and "glory" filling the earth describe His radiance as it spreads out into the world, before which the world and all it contains are as nothing, wholly given over to their source.

וכל זמן שהוא בהתגלות ובהתלהבות נק' בחי' רחל כצאן טבחה[11] כו'.

And as long as this is in a state of revelation and fervor, it is called the level of Rachel, "like sheep for the slaughter," etc.

> When this longing is open and burning, it is the state called Rachel, "like sheep for the slaughter": ready to give everything.

אבל בעת שאין הדבר בהתגלות נק' בחי' אסתר כמ"ש ואנכי הסתר אסתיר[12] פני ביום ההוא

But at a time when the matter is not revealed, it is called the level of Esther, as it is written, "And I will surely hide (haster astir) My face on that day."

> When the same longing is not openly felt, it is called Esther, a name that echoes the verse "I will surely hide (haster astir) My face."

ולא כמו שהעולם סוברים שכל מי שאינו בבחי' התגלות אין להם זה הדבר. זה אינו שכל אחד ואחד יש לו. אך הוא בחי' אסתר וצריך לגלותה ממצפונה וממסתרה וההסתר נק' כשושנה בין החוחים[13]

And it is not as people think, that whoever is not in a state of revelation does not have this thing. This is not so, for each and every one has it. But it is the level of Esther, and one must reveal it from its hiding place and from its concealment. And the concealment is called "like a rose among the thorns,"

> The Alter Rebbe rejects the common assumption that a person who does not feel this love simply does not have it: every single Jew has it; it is only hidden, in the state of Esther, and must be drawn out of its hiding. The concealment is described with the verse "like a rose among the thorns": the rose is there, but the thorns cover it.

דהיינו שהחוחים הם המונעים ומסתירים את השושנה וכל עניני העולם ומעשה עוה"ז הנעשים בכל לב ונפש הם נקראים חוחים ומסתירים בחי' זו מלהתגלות.

that is, the thorns are what hold back and hide the rose. And all the affairs of the world and the doings of this world that are done with all the heart and soul are called thorns, and they hide this level from being revealed.

> The thorns are the affairs and business of this world when they are done with one's whole heart and soul. When a person's full heart goes into them, they hold back the inner love and keep it from showing.

ובחינת אסתר הנ"ל היא מסותרת ביום ההוא כמ"ש ואנכי אסתר אסתיר פני ביום ההוא והבן:

And the level of Esther mentioned above is hidden "on that day," as it is written, "And I will surely hide (Esther astir) My face on that day." Understand this.

> So the state of Esther is the love hidden "on that day," in the time of concealment the verse speaks of. The verse reads haster astir (הסתר אסתיר); here the text writes אסתר אסתיר, spelling the first word as the name Esther, whom the Talmud (Chullin 139b) finds alluded to in this verse. The phrase "on that day" leads into the next paragraph.

SECTION 2 • ¶3–5

"This day" and "that night"

3 דהנה יש בחי' נק' ביום ההוא. ויש בחי' נק' ביום הזה ויש בחי' נק' בלילה ההוא. ויש בחי' נק' בלילה הזה.[14]

For there is a level called "on that day," and there is a level called "on this day," and there is a level called "on that night," and there is a level called "on this night."

> The maamar now names four states, each taken from a phrase in a verse: "on that day," "on this day," "on that night" and "on this night." "Day" is a time of light and revelation, "night" a time of darkness and concealment.

דהנה כתיב זה היום עשה[15] ה' נגילה ונשמחה בו. וכתיב ויושע ה' ביום ההוא.[16]

For it is written, "This is the day that Havayah has made; let us exult and rejoice in it." And it is written, "And Havayah saved on that day."

> The first two are taken from "This is the day that Havayah has made" and from the verse about the splitting of the Sea, "And Havayah saved on that day."

4 וכתיב הלילה הזה ליל שמורים.[17,18] וכתיב בלילה ההוא נדדה שנת המלך.[19]

And it is written, "This night is a night of watching." And it is written, "On that night the king's sleep fled."

> Two more verses complete the four: "this night" is the night of the Exodus, "a night of watching," and "that night" is the night in the Purim story when the king could not sleep.

והענין כי בחי' זה הוא לנכח כמ"ש זה אלי ואנוהו[20] שהוא בחי' התגלות כמשל מלך ב"ו [בשר ודם] אשר כל מדינות מלכותו בטלים אצלו מחמת שעיניהם רואות את המלך. דהיינו שיהיה בבחי' התגלות אלקותו ית' כאלו עיניו רואות אותו כו'.

The explanation is that the level of "this" is [what is] in direct view, as it is written, "This is my G-d, and I will glorify Him," which is the level of revelation; as in the analogy of a king of flesh and blood, all the provinces of whose kingdom are nullified before him because their eyes see the king. That is, that he be at the level of the revelation of His G-dliness, may He be blessed, as though his eyes see Him, etc.

> The word "this" refers to something in direct view, right before a person. At the Sea the Jews sang "This is my G-d," speaking of a G-dliness revealed so openly that it could be pointed to. In the analogy, a king's subjects are wholly nullified before him because they see him with their own eyes; so the level of "this" is when G-dliness is revealed to a person as though he sees it.

5 ושיהיה העולם נחשב כאין נגדו ית'. ומה שנתבאר במ"א שהעולם נק' יש מאין הנה דברה תורה כלשון בנ"א [בני אדם] שלעינינו הגשמית אינו נראה האין

And that the world be considered as nothing before Him, may He be blessed. And as for what has been explained elsewhere, that the world is called "something from nothing" (yesh me'ayin): the Torah spoke in the language of human beings, for to our physical eyes the "nothing" is not visible,

> In the state of "this," a person sees the world as nothing compared with G-d. Elsewhere creation is called "something from nothing" (yesh me'ayin), as though the world were the real "something" and G-dliness the "nothing"; but that is the Torah speaking in human terms, describing how things look to our physical eyes, which cannot see G-dliness.

כמו שאמר רבן יוחנן בן זכאי לתלמידיו יהי רצון[21] שיהא מורא שמים עליכם כמורא בו"ד [בשר ודם].

as Rabban Yochanan ben Zakkai said to his disciples, "May it be [His] will that the fear of Heaven be upon you like the fear of flesh and blood."

> Rabban Yochanan ben Zakkai's blessing shows the same thing: people fear what they see. As the Talmud there continues, a person about to sin worries only that no human being should see him; because our eyes see flesh and blood and not G-d, we fear people more than Heaven.

SECTION 3 • ¶6–8

Reaching "this night" through faith

6 וזהו בחי' זה היום וכו'. אבל בחי' לילה הוא בחי' חשך ואפילה שאינו רואה כלום

And this is the level of "This is the day," etc. But the level of night is the level of darkness and gloom, in which one sees nothing;

> That is the level of "This is the day": open revelation. "Night" is darkness, a state in which a person sees no G-dliness at all.

כי אף שיודע אלקותו ית' אך בהסתלקות המוחין ואינו נתפס במוחו הוא ג"כ בחי' לילה.

for even though he knows His G-dliness, may He be blessed, yet [it is] with the intellect (mochin) withdrawn, and it is not grasped in his mind; this too is the level of night.

> Night also includes a subtler case: a person may know about G-dliness, but when his mind is withdrawn and he cannot hold the idea in his thoughts, that too is "night."

אך אף שהוא בבחי' זו יכול לבוא לבחי' זה הלילה שיהיה בבחי' זה דהיינו לנכח. דהנה כתיב מלא כל הארץ כבודו[22] שהוא זיו והתפשטות.

But even though he is at this level, he can come to the level of "this night," so that he will be at the level of "this," that is, in direct view. For it is written, "The whole earth is full of His glory," which is radiance and extension.

> Even so, from within the night one can reach "this night": a night that has the quality of "this," with G-dliness in direct view. The explanation begins from the verse "The whole earth is full of His glory," which speaks of G-d's radiance spreading through the world.

7 וכתיב הלא את השמים ואת הארץ אני מלא.[23] ושניהם אמת כי את השמים ואת הארץ הוא מלא רק הגוף הוא המסתיר לזה

And it is written, "Do I not fill the heavens and the earth?" And both are true: for He does fill the heavens and the earth; only the body is what conceals this.

> A second verse says that G-d Himself fills heaven and earth. Both verses are true: not only G-d's radiance but G-d Himself fills all of creation; only the body hides it.

ומכה"כ [ומלא כל הארץ כבודו] הוא בחי' זיוו והתפשטותו יתי להחיות העולמות והוא בחינת תפיסא מושגת להיבטל וליכלל וכולא קמיה כלא חשיב

And "the whole earth is full of His glory" is the level of His radiance and extension, may He be blessed, to give life to the worlds; and it is the level of a grasp that can be attained, to be nullified and included, and "all before Him is considered as nothing."

> "The whole earth is full of His glory" refers to His radiance spreading out to give life to the worlds. That is something the mind can grasp and attain, and by contemplating it a person can be nullified and absorbed in it, seeing that "all before Him is considered as nothing."

ואף שהוא בבחי' לילה יכול להיות בבחי' זה דהיינו לנכח מחמת גודל האמונה שיאמין באמונה שלימה זכה וטהורה כאילו עיניו רואות ממש.

And even though he is at the level of night, he can be at the level of "this," that is, in direct view, through the greatness of the faith: that he believe with a complete faith, clear and pure, as though his eyes actually see.

> Even in the state of night, a person can reach the level of "this" through the strength of faith: believing with a faith so complete, clear and pure that it is as though he actually sees.

אך צריך לזה בחי' חומר ולבנים כמו שהיה בארץ מצרים רד"ו שנה והיתה עבודתם בחומר ובלבנים.[24] כמו כן צריך היום בחומר דא ק"ו [קל וחומר].[25,26]

But for this one needs the level of "mortar and bricks," as it was in the land of Egypt for two hundred and ten years, and their labor was "in mortar and in bricks." So too one needs [it] today: "in mortar (chomer)" — this is the kal vachomer (a fortiori inference).

> This requires "mortar and bricks." Just as Israel was in Egypt for two hundred and ten years, where their labor was "in mortar and in bricks," so today a person needs the hard labor of Torah study, which the Zohar reads into the same words: "mortar" (chomer) is the kal vachomer, the a fortiori argument.

8 ובלבנים דא לבון הלכתא. ובכל עבדה בשדה[27] דא ברייתא.[28]

"And in bricks (levenim)" — this is the clarification (libun) of the halachah; "and in all labor in the field" — this is the Baraisa.

> "In bricks" (levenim) is the clarification (libun, from the same root) of the halachah, working out what the law clearly is, and "all labor in the field" is the Baraisa, the "outside" teaching of the Sages left out of the Mishnah, as a field lies outside. Earlier in Torah Ohr (Shemos, 49a) the Alter Rebbe adds that in our exile the law is disputed and unclear, and that as the labor in mortar and bricks led to the giving of the Torah, so this labor of clarifying the halachah will bring the revelation of the Torah's inner dimension in the future.

ובאמת כל המקבל[29] עליו עול תורה מעבירין ממנו עול דרך ארץ.[30] אך כל הפורק כו' נותנין עליו עול ד"א [דרך ארץ]. אך אף שהוא עוסק בד"א [בדרך ארץ] אעפ"כ [אף על פי כן] יכול לבא לבחי' הלילה הזה.[31]

And in truth, "whoever accepts upon himself the yoke of Torah, the yoke of worldly affairs (derech eretz) is removed from him"; but "whoever throws off," etc., "the yoke of worldly affairs is placed upon him." Yet even though he is occupied with worldly affairs, nevertheless he can come to the level of "this night."

> The Mishnah teaches that one who takes on the yoke of Torah is freed from the yoke of worldly affairs, while one who throws off the yoke of Torah has it placed on him. Yet the Alter Rebbe adds that even a person who is busy with worldly affairs can still reach "this night," the faith that sees G-dliness as though with one's eyes.

SECTION 4 · ¶9–10

The cry of the kid

9 והענין ששאל הקב"ה מעולמות עליונים מה קול גדיא.[32] והשיבו הם שהוא קול בני ישראל. ואיך שייך לפניו יתי' ששאל מהם והלא לפניו נגלה כו'.

And the explanation is that the Holy One, blessed be He, asked of the higher worlds, "What is the sound of the kid?" And they answered that it is the sound of the children of Israel. But how can it be said of Him, may He be blessed, that He asked them? Surely before Him [everything] is revealed, etc.!

> The Alter Rebbe cites a teaching: G-d asked the higher worlds, "What is the sound of the kid?" and they answered that it was the sound of the children of Israel. But G-d knows everything, so how can He be said to ask?

אך הענין שכמו הגדי שהוא צועק אחר אמו בלי שום שכל ודעת כך היתה הצעקה באותו העת בלי דעת והתבוננות רק מחמת גודל צרתם צעק לבם אל[33] ה' כמ"ש ויצעקו אל[34] ה' בצר להם

But the explanation is that just as the kid cries after its mother without any intellect or Daas (knowledge), so the outcry at that time was without Daas or contemplation; only out of the greatness of their distress "their heart cried out to G-d," as it is written, "They cried out to Havayah in their distress."

> A young goat cries for its mother without any thought or understanding. So too, the Jews' outcry in their time of trouble did not come from contemplation but from the depth of their distress: "their heart cried out to G-d," as the psalm says, "They cried out to Havayah in their distress."

והשיבו הם שהצעקה הוא בלי דעת והוא למעלה מהדעת כי אינו דומה לצעקת הבהמה שהיא בלי דעת והיא למטה מן הדעת.

And they answered that the outcry is without Daas, and it is above Daas; for it is not like the cry of an animal, which is without Daas and is below Daas.

> The higher worlds answered that this cry, though it is without Daas (conscious knowledge and understanding), is above Daas, not below it like an animal's cry. It comes from a place deeper than the intellect.

אך לגבי הקב"ה שהוא למעלה מן הדעת היתה צעקתם בלי דעת כמו צעקת הגדי והבהמה. כמ"ש בהמות הייתי עמך[35] דהיינו כשאני עמך והבן.

But relative to the Holy One, blessed be He, who is above Daas, their outcry was without Daas, like the cry of the kid and the animal; as it is written, "I was [like] beasts with You," that is, when I am with You. Understand this.

> Yet before G-d, who is above Daas, even such a cry is like the cry of a kid or an animal, as the verse says, "I was like beasts with You": when I stand with You, compared with You, all my understanding is like an animal's. This is why, from G-d's side, the cry is called "the sound of the kid."

10 והנה כאשר צעק לבם אל[36] ה' ויצעקו אל[37] ה' בצר להם ומחמת זה יכול לבא לידי האמונה שהוא בחי' הלילה הזה כצאן טבחה.[38]

Now, when "their heart cried out to G-d" and "they cried out to Havayah in their distress," because of this one can come to the faith that is the level of "this night," "like sheep for the slaughter."

> When the heart cries out to G-d in distress, that cry itself brings a person to faith, the level of "this night," and to the readiness of "sheep for the slaughter."

וזה היה הנס בפורים שהוא בחי' בבל כי שם בלל[39] ה' והבן. ויוכל להיות ביום ההוא כמ"ש לא יום ולא לילה[40] ולעת ערב יהי אור והבן:

And this was the miracle of Purim, which is the level of Bavel (Babylon), "for there Havayah confounded (balal)"; understand this. And it can be "on that day," as it is written, "neither day nor night, and at evening time there will be light." Understand this.

> This was the miracle of Purim, which belongs to the level of Bavel, named in the verse for G-d's having "confounded" (balal) the languages there: a state of mixture and confusion. Even from such a state one can come to "that day" of which Zechariah speaks, "neither day nor night," when "at evening time there will be light."

SECTION 5 · ¶11–12

Amalek, Haman and the remedy of prayer

11 והנה בחי' עמלק מלחמה לה' מדור דור.[41] מפני שכל עכו"ם [עובדי כוכבים ומזלות] הם בחי' קליפה ומדות רעות כמ"ש החתי והאמורי והפריזי[42] כו'

Now, [with] the level of Amalek, "Havayah has war from generation to generation." For all the idolatrous nations are the level of kelipah and of evil traits (middos), as it is written, "the Hittite and the Amorite and the Perizzite," etc.

> The maamar turns to Amalek, against whom the Torah says G-d wages war "from generation to generation." It first explains the other nations: read here as spiritual categories, the idolatrous nations stand for kelipah, the forces that conceal holiness, and for the evil traits (middos) a person must overcome; the nations the Torah names, the Hittite, the Amorite, the Perizzite and the rest, are these traits.

והם בעצמן בטילין לגבי הקדושה כיתרון האור מפני החשך[43] ונקל לפטור מהם.

And they in themselves are nullified before holiness, "like the advantage of light over darkness," and it is easy to be rid of them.

> On their own these traits give way before holiness as darkness gives way before light, and it is relatively easy to be free of them.

אך החוצפה והגסות של כל מדה רעה הוא בחי' עמלק ומלחמה לה' מדור דור כי חוצפה היא מלכותא בלא תגא[44] כי כל המדות שרשם ומקורם מן הגוף הנקי' משכא דחויא[45] ויכול להתהוות בכל אחד

But the brazenness and haughtiness of every evil trait is the level of Amalek, and "Havayah has war from generation to generation"; for brazenness is "kingship without a crown." For all the traits have their root and source in the body, which is called "the serpent's skin" (mashcha dechivya), and [they] can come into being in everyone.

> What is hard is the brazenness and haughtiness that can attach to any bad trait: that is Amalek, the enemy G-d fights in every generation, and the Talmud calls brazenness "kingship without a crown," rule without the right to rule. The ordinary traits come from the body, so they can arise in anyone; Torah Ohr (Mishpatim, 76d) explains that the body is called "the serpent's skin" because the serpent's impurity, which ceased at Sinai, returned to it through the sin of the Golden Calf.

אך החוצפה והגסות מאין הוא בא לכל א' ואי הוא מ"ש מחשבת המן אשר חשב על היהודים דהיינו שיש היכלות הקליפות הנק' בבחי' המן והוא משפיע מחשבות לגסות הרוח וחוצפה.

But the brazenness and haughtiness — from where does it come to each and every one? It is what is written, "the scheme of Haman that he devised against the Jews": that is, there are chambers of the kelipos that are called the level of Haman, and he imparts thoughts of haughtiness of spirit and brazenness.

> But brazenness and haughtiness have another source: "the scheme of Haman against the Jews." There are chambers of kelipah called by the name Haman, and they send thoughts of arrogance and brazenness into a person; the Hebrew word for "scheme," machshavah, means "thought."

12 והעצה לזה ותפול לפני רגליו[46] דהיינו המלאכים[47] הנקראים בשם רגליו כמ"ש שרפים עומדים ממעל[48] קרשים עומדים.[49,50]

And the remedy for this is "and she fell before His feet," that is, the angels, who are called by the name "His feet," as it is written, "Seraphim standing above," "boards standing."

> The remedy is the verse's "and she fell before His feet," where "His feet" are the angels, who are described as "standing": the seraphim "stand" above Him, as the boards of the Mishkan are "standing." Why turning to the angels is called "falling" is explained, the Kehot note says, by the maamar "Kenesher Ya'ir" in Or HaTorah: only in the time of exile does she receive through the angels.

וזהו ותבך ותתחנן להעביר מחשבות הרעות כו'. וזהו ותלו אותו ואת בניו על העץ[51] גבוה חמשים אמה כמ"ש הי' מלך גאות לבש:[52]

And this is "and she wept and pleaded," to avert the evil thoughts, etc. And this is "and they hanged him and his sons on the gallows," "fifty cubits high," as it is written, "Havayah reigns; He has clothed Himself in grandeur (gei'us)."

> "She wept and pleaded" to avert the evil thoughts: heartfelt prayer removes the thoughts of arrogance that Haman sends. Then Haman and his sons were hanged on the gallows "fifty cubits high," the gallows he himself had built. The verse "Havayah reigns; He has clothed Himself in grandeur" teaches that grandeur (gei'us, a word of the same root as ga'avah, pride) belongs to G-d alone.

IN ONE'S AVODAH

A person should not assume that because he feels no love of G-d he lacks it: it is there in every Jew, hidden like a rose among thorns, and the thorns are worldly affairs done with the whole heart. Through the toil of Torah study and complete, pure faith, even someone busy with worldly affairs can live with G-dliness as though before his eyes, and a cry from a heart in distress reaches beyond reason. Against thoughts of brazenness and arrogance, the remedy is prayer: to fall before G-d, weep and plead that they be removed.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that every Jew has the inner will to be absorbed in G-d, even one who feels nothing? What hides it?
2. What is the difference between "that night" and "this night," and how can faith make the night like day?
3. Why is Israel's outcry, which G-d calls "the sound of the kid," above Daas, and why is it still like an animal's cry before G-d?
4. How does the "mortar and bricks" of Torah study prepare a person for a faith that is like sight?
5. Why are the ordinary evil traits easy to overcome, while brazenness and haughtiness are a war "from generation to generation"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ותוסף אסתר**

The note refers the reader to the Rebbe's source notes for this maamar, printed earlier in the volume.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הג"ה באוה"ת אסתר ע' שט. המאמר הוא משנת תקנ"ז. ראה באוה"ת שם. וברשימת המאמרים בסוף מאמרי אדה"ז "הקצרים".

2 **ותסף אסתר ותדבר לפני המלך**

After Haman's downfall, Esther goes before King Achashverosh again, falls at his feet and weeps, pleading that Haman's decree be revoked. The Alter Rebbe reads the verse as a description of prayer before the King of the world.

Esther 8:3 אסתר ח':ג'

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנֶּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֶת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים׃

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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

KEHOT'S NOTE

אסתר ח, ג.

3 **כנס"י נקי בשם בחי' אסתר כי יש לה הרבה שמות**

A passage of this maamar, beginning with the many names of the Community of Israel, is quoted there by the Tzemach Tzedek.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת פי' ראה ע' תתד.

4 **כרחל לפני גוזזי' נאלמה**

Isaiah describes one who is oppressed and suffers in silence, "like a lamb led to the slaughter, and like a ewe before her shearers, she is silent." The Hebrew for "ewe" is rachel, so the verse gives the name Rachel to the state of silent, complete self-giving.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז.

5 **כצאן טבחה**

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

KEHOT'S NOTE

תהלים מה, כג.

6 **כצאן טבחה**

The sons of Korach plead on behalf of a people persecuted for G-d's sake: "For Your sake we are killed all day long; we are counted as sheep for the slaughter." The Alter Rebbe uses the phrase for the readiness to give oneself up entirely for G-d. (Kehot: Psalms 45:23)

Psalms 44:23 תהילים מ"ד:כ"ג

כִּי־עָלֶיךָ הֹרַגְנוּ כָל־הַיּוֹם נֶחְשַׁבְנוּ כְּצֹאן טִבְחָה׃

Nay, but for Thy sake are we killed all the day; we are accounted as sheep for the slaughter.

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PARAGRAPH 2

7 **למהוי אחד באחד**

In its account of the mystery of Shabbos, the Zohar describes how the Divine Presence below is united "to become one with the One," as G-d is One above. The Alter Rebbe uses the phrase for every Jew's will to be absorbed in G-d.

Zohar II, 135a זח"ב קלה, א

Tanya, Likkutei Amarim 50:6 תניא, חלק ראשון; ליקוטי אמרים נ':ו

... לְאַחְדוּתוֹ יִתְבָּרֵךְ בְּבְחִינַת גִּילוּי, כְּמוֹ שֶׁנִּתְבָּאֵר לְעֵיל, וּכְמוֹ שֶׁכָּתוּב בַּזֹּהַר הַקָּדוֹשׁ: "לְמֶהֱוֵי אֶחָד בְּאֶחָד", פֵּירוּשׁ, שֶׁהַיִּחוּד הַנַּעֲלֶה יִהְיֶה בְּבְחִינַת "עָלְמָא דְּאִתְגַּלְיָא".

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KEHOT'S NOTE

זח"ב קלה, א. תניא פ"נ.

8 **הודו על ארץ ושמים**

The psalm that calls on all creation to praise G-d ends: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heaven." It is cited for G-d's radiance spreading over the world.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

9 **והארץ האירה מכבודו**

In Ezekiel's vision, the glory of the G-d of Israel comes from the east, "and the earth shone with His glory." It too

describes the radiance that fills the world.

Ezekiel 43:2 יחזקאל מ״ג:ב׳

וְהִנֵּה כְבוֹד אֱלֹקֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקָּדִים וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים וְהָאָרֶץ הֵאִירָה מִכְּבֹדוֹ׃

and, behold, the glory of the G-d of Israel came from the way of the east; and His voice was like the sound of many waters; and the earth did shine with His glory.

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KEHOT'S NOTE

יחזקאל מג, ב.

10 **מלא כל הארץ כבודו**

In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Alter Rebbe reads "His glory" as G-d's radiance and extension, before which the world is nullified.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא 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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KEHOT'S NOTE

ישעי׳ ו, ג.

11 **כצאן טבחה**

"We are counted as sheep for the slaughter": the revealed readiness to give oneself up for G-d, which the maamar calls the level of Rachel.

Psalms 44:23 תהילים מ״ד:כ״ג

כִּי־עָלֶיךָ הֹרַגְנוּ כָל־הַיּוֹם נֶחְשַׁבְנוּ כְּצֹאן טִבְחָה׃

Nay, but for Thy sake are we killed all the day; we are accounted as sheep for the slaughter.

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12 **ואנכי הסתר אסתיר**

G-d tells Moshe that when the people turn to other gods, "I will surely hide My face on that day." The words haster astir, "I will surely hide," give the name Esther to the state in which the love of G-d is hidden.

Deuteronomy 31:18 דברים ל״א:י״ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח. ראה ד״ה ויהי אומן עטר״ת. ובלקוטי שיחות ח״ט ע׳ 147 הערה 38.

13 **כשושנה בין החוחים**

Her beloved says of her: "Like a rose among the thorns, so is my beloved among the daughters": lovely, yet hard to reach for the thorns around her (context: Steinsaltz Tanakh). Here the thorns that surround the rose are the worldly involvements that hide a person's love of G-d.

Song of Songs 2:2 שיר השירים ב׳:ב׳

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת׃

As a lily among thorns, So is my love among the daughters.

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PARAGRAPH 3

14 **בחי' ביום ההוא . . ביום הזה . . בלילה ההוא . . בלילה הזה**

According to the note, this maamar of the Rebbe explains at length the four states named here: "that day," "this day," "that night" and "this night."

KEHOT'S NOTE

ראה בארוכה בד״ה בלילה ההוא תשכ״ה. לקו״ש ח״ז ע׳ 41.

15 **זה היום עשה ה'**

In the Hallel psalm of thanksgiving for deliverance: "This is the day that Havayah has made; let us exult and rejoice in it." It is the source of the state called "this day."

Psalms 118:24 תהילים קי״ח:כ״ד

זֶה־הַיּוֹם עָשָׂה ה׳ נָגִילָה וְנִשְׂמְחָה בוֹ׃

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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KEHOT'S NOTE

תהלים קיח, כד.

16 **ויושע ה' ביום ההוא**

After the splitting of the Sea, "Havayah saved Israel on that day from the hand of Egypt." It is the source of the state called "that day."

Exodus 14:30 שמות י״ד:ל׳

וַיּוֹשַׁע ה׳ בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם׃

Thus the L-RD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

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KEHOT'S NOTE

שמות יד, ל.

PARAGRAPH 4

17 **הלילה הזה ליל שמורים**

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

KEHOT'S NOTE

שמות יג, מב (בשינוי הסדר).

18 **הלילה הזה ליל שמורים**

The night of the Exodus is "a night of watching for Havayah, to bring them out of the land of Egypt; this night is for Havayah, a watching for all the children of Israel," a night G-d kept for them and that Israel keeps in every generation (context: Steinsaltz Tanakh). The text gives the

words in another order, as the Kehot note remarks. (Kehot: Exodus 13:42)

שמות י״ב:מ״ב **Exodus 12:42**

לֵיל שִׁמֻּרִים הוּא לַה׳ לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם הוּא־הַלַּיְלָה הַזֶּה לַה׳ שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם׃

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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19 **בלילה ההוא נדדה שנת המלך**

"On that night the king's sleep fled," and he had the book of records read before him: the night that turned the Purim story toward salvation.

אסתר ו׳:א׳ **Esther 6:1**

בַּלַּיְלָה הַהוּא נָדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־סֵפֶר הַזִּכְרֹנוֹת דִּבְרֵי הַיָּמִים וַיִּהְיוּ נִקְרָאִים לִפְנֵי הַמָּלֶךְ׃

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king.

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KEHOT'S NOTE

אסתר ו, א.

20 **זה אלי ואנוהו**

From the Song at the Sea: "This is my G-d, and I will glorify Him." The word "this" expresses G-dliness revealed and seen.

שמות ט״ו:ב׳ **Exodus 15:2**

עָזִּי וְזִמְרָת קָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ׃

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב.

PARAGRAPH 5

21 **יהי רצון**

On his deathbed, Rabban Yochanan ben Zakkai blessed his disciples that their fear of Heaven be like their fear of flesh and blood. When they asked, "Only that much?" he answered that when a person sins he says, "Let no one see me." The Alter Rebbe brings it to show that people are moved by what their eyes see.

ברכות כ״ח ב׳:י׳ **Berakhot 28b:10**

אָמְרוּ לוֹ: רַבֵּינוּ, בָּרְכֵנוּ. אָמַר לָהֶם: ״יְהִי רָצוֹן שֶׁתְּהֵא מוֹרָא שָׁמַיִם עֲלֵיכֶם כְּמוֹרָא בָּשָׂר וָדָם״. אָמְרוּ לוֹ תַּלְמִידָיו: עַד כָּאן? אָמַר לָהֶם: וּלְוַאי, תִּדְעוּ כְּשֶׁאָדָם עוֹבֵר עֲבֵירָה אוֹמֵר: ״שֶׁלֹּא יִרְאַנִי אָדָם״.

They said to him, "Our master, bless us !" He said to them, "May it be His will that the fear of Heaven be upon you [as great] as the fear of flesh and blood," His disciples exclaimed, "Only as great !" He replied, "Would that it be [as great] ; for know ye, when a man intends to commit a transgression, he says, 'I hope nobody will see me'."

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

KEHOT'S NOTE

ברכות כח, ב.

PARAGRAPH 6

22 **מלא כל הארץ כבודו**

"The whole earth is full of His glory": the Alter Rebbe reads "glory" as G-d's radiance and extension that fill the world.

ישעיהו ו׳:ג׳ **Isaiah 6:3**

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא 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 7

23 **הלא את השמים ואת הארץ אני מלא**

G-d, through Jeremiah, rebukes the false prophets: "Can a man hide in secret places and I not see him?... Do I not fill the heavens and the earth? — the word of Havayah." The Alter Rebbe reads it as G-d's own presence filling creation, beyond the radiance described in "the whole earth is full of His glory."

ירמיהו כ״ג:כ״ד **Jeremiah 23:24**

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי׳ כג, כד.

24 **בחומר ובלבנים**

"They embittered their lives with hard labor, in mortar and in bricks and in all labor in the field." The Alter Rebbe reads the labor of Egypt as the labor of Torah study needed today.

שמות א׳:י״ד **Exodus 1:14**

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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25 **בחומר דא ק"ו**

There the Alter Rebbe applies the bondage of Egypt to the last exile: "with hard labor" is the question, "in mortar" the kal vachomer, "in all labor in the field" the Baraisa, and "in bricks" the clarification of the halachah, because in our time the law is disputed and unclear.

Zohar III, 153a זח"ג קנג, א

KEHOT'S NOTE

זח"ג קנג, א. ראה לעיל מט, א.

26 **בחומר דא ק"ו**

The Raya Mehemna, a section of the Zohar, reads Exodus 1:14 as the labor of the Oral Torah in exile: "with hard labor" is the question, "in mortar" is the kal vachomer, "in bricks" the clarification of the halachah, and "in all labor in the field" the Baraisa.

Zohar, Beha'alotcha 14:77–15:87 ספר הזהר, בהעלותך י"ד:ע"ז-ט"ו:פ"ז

PARAGRAPH 8

27 **ובכל עבדה בשדה**

The last of the labors of Egypt in the verse, "and in all labor in the field," read here as the study of the Baraisa.

Exodus 1:14 שמות א:י"ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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28 **ובלבנים דא לבון הלכתא. ובכל עבדה בשדה דא ברייתא**

The Zohar's reading continues: "in bricks" is the clarification of the halachah, and "in all labor in the field" is the Baraisa.

Zohar, Beha'alotcha 14:77–15:87 ספר הזהר, בהעלותך י"ד:ע"ז-ט"ו:פ"ז

29 **כל המקבל**

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

KEHOT'S NOTE

אבות ג, ה.

30 **כל המקבל עליו עול תורה מעבירין ממנו עול דרך ארץ**

Rabbi Nechunya ben HaKanah teaches that whoever accepts the yoke of Torah is freed from the yoke of government and the yoke of worldly affairs, and whoever throws off the yoke of Torah has them placed on him. The Alter Rebbe quotes the part about worldly affairs.

Pirkei Avot 3:5 משנה אבות ג:ה'

רַבִּי נְחוּנְיָא בֶן הַקָּנָה אוֹמֵר, כָּל הַמְקַבֵּל עָלָיו עֹל תּוֹרָה, מַעֲבִירִין מִמֶּנּוּ עֹל מַלְכוּת וְעֹל דֶּרֶךְ אֶרֶץ. וְכָל הַפּוֹרֵק מִמֶּנּוּ עֹל תּוֹרָה, נוֹתְנִין עָלָיו עֹל מַלְכוּת וְעֹל דֶּרֶךְ אֶרֶץ׃

Rabbi Nehunia ben Hakkanah said: whoever takes upon himself the yoke of the Torah, they remove from him the yoke of government and the yoke of worldly concerns, and whoever breaks off from himself the yoke of the Torah, they place upon him the yoke of government and the yoke of worldly concerns.

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31 **בחומר דא ק"ו**

Kehot's note points to Zohar III, 153a for these words.

Zohar III, 153a זח"ג קנג, א

KEHOT'S NOTE

זח"ג קנג, א. ראה לעיל מט, א.

PARAGRAPH 9

32 **מה קול גדיא**

There the Alter Rebbe speaks of the mountains that skipped "like rams," creatures that have no Daas, and says the root of this level is above Daas.

KEHOT'S NOTE

בלקו"ת צו טז, ד מציין לכאן.

33 **צעק לבם אל ה'**

In the destruction of Jerusalem, "their heart cried out to the L-rd (Ado-nai): O wall of the daughter of Zion, let tears run down like a river day and night." Here it is the cry of a heart in distress, which comes before any thought; the verse has the Name Ado-nai, which the text writes as ה'.

Lamentations 2:18 איכה ב:י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

34 **ויצעקו אל ה' בצר להם**

Psalm 107 tells of those whom G-d rescues, first travellers lost in the wilderness, hungry and thirsty: "They cried out to Havayah in their distress; He saved them from their straits." It shows that the cry comes from the distress itself.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

35 **בהמות הייתי עמך**

> Asaf, who had envied the wicked, confesses: "I was a boor and did not know; I was like beasts with You," following G-d without understanding His ways (context: Steinsaltz Tanakh). The Alter Rebbe reads "with You" as "when I am with You": compared with G-d, even a cry above Daas is like an animal's.

Psalms 73:22 תהילים ע"ג:כ"ב

וַאֲנִי־בַעַר וְלֹא אֵדָע בְּהֵמוֹת הָיִיתִי עִמָּךְ׃

But I was brutish, and ignorant; I was as a beast before Thee.

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KEHOT'S NOTE

תהלים עג, כב.

PARAGRAPH 10

36 **צעק לבם אל ה'**

> "Their heart cried out to the L-rd": the cry of a heart in distress, repeated here as the way to faith.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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37 **ויצעקו אל ה' בצר להם**

> "They cried out to Havayah in their distress": the cry that comes from the distress itself.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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38 **כצאן טבחה**

> "We are counted as sheep for the slaughter": the readiness to give oneself up for G-d, to which the cry brings a person.

Psalms 44:23 תהילים מ"ד:כ"ג

כִּי־עָלֶיךָ הָרַגְנוּ כָל־הַיּוֹם נֶחְשַׁבְנוּ כְּצֹאן טִבְחָה׃

Nay, but for Thy sake are we killed all the day; we are accounted as sheep for the slaughter.

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39 **כי שם בלל ה'**

> "Therefore it was called Bavel, for there Havayah confounded (balal) the language of all the earth." The name Bavel is tied to balal, "confounded" or "mixed."

Genesis 11:9 בראשית י"א:ט'

עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם בָּלַל ה' שְׂפַת כָּל־הָאָרֶץ וּמִשָּׁם הֱפִיצָם ה' עַל־פְּנֵי כָל־הָאָרֶץ׃

Therefore was the name of it called Babel; because the L-RD did there aconfound the language of all the earth; and from thence did the L-RD scatter them abroad upon the face of all the earth.

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40 **לא יום ולא לילה**

> Zechariah's prophecy of the day of redemption, which opens "And it shall be on that day" (14:6): "a day known to Havayah, neither day nor night," when "at evening time there will be light," a time unlike either day or night as we know them (context: Steinsaltz Tanakh). The Alter Rebbe connects it with "that day."

Zechariah 14:7 זכריה י"ד:ז'

וְהָיָה יוֹם־אֶחָד הוּא יִוָּדַע לַה' לֹא־יוֹם וְלֹא־לָיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר׃

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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KEHOT'S NOTE

זכריי יד, ז.

PARAGRAPH 11

41 **מלחמה לה' מדור דור**

> After the victory over Amalek Moshe builds an altar and says, "For a hand is upon the throne of Kah: Havayah has war with Amalek from generation to generation," an oath on G-d's own throne that the war will last until Amalek is no more (context: Steinsaltz Tanakh). Here Amalek is the brazenness and haughtiness in every evil trait.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר׃

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

42 **החתי והאמורי והפריזי**

> At the burning bush G-d promises to bring Israel to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite. The Alter Rebbe reads these nations as the evil traits.

Exodus 3:8 שמות ג':ח'

וָאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וּרְחָבָה אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי׃

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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KEHOT'S NOTE

שמות ג, ח.

43 **כיתרון האור מפני החשך**

"Wisdom has an advantage over folly, like the advantage of light over darkness." As darkness cannot stand before light, the evil traits on their own give way before holiness.

Ecclesiastes 2:13 קהלת ב:י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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44 **חוצפה . . מלכותא בלא תגא**

In the Talmud, Rav Sheshes says that brazenness is "kingship without a crown," after Rav Nachman's teaching that brazenness succeeds even toward Heaven. The Alter Rebbe uses it to describe the brazenness of Amalek.

Sanhedrin 105a:15 סנהדרין ק"ה א:ט"ו

אָמַר רַב נַחְמָן: חוּצְפָּא אֲפִילּוּ כְּלַפֵּי שְׁמַיָּא מַהֲנֵי. מַעְיְקָרָא כְּתִיב: "לֹא תֵלֵךְ עִמָּהֶם", וּלְבַסּוֹף כְּתִיב: "קוּם לֵךְ אִתָּם". אָמַר רַב שֵׁשֶׁת: חוּצְפָּא מַלְכוּתָא בְּלָא תָּאנָא הִיא, דִּכְתִיב: "וְאָנֹכִי הַיּוֹם רַךְ וּמְשׁוּחַ מֶלֶךְ וְהָאֲנָשִׁים הָאֵלֶּה בְּנֵי צְרוּיָה קָשִׁים מִמֶּנִּי וְגוֹ'".

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

KEHOT'S NOTE

סנהדרין קה, א.

45 **הנקי משכא דחויא**

At 110d, in a supplement on "And you shall command," "the serpent's skin" is kelipas nogah, the tree of knowledge of good and evil, into which the Daas of holiness is swallowed and hidden.

KEHOT'S NOTE

ראה לקמן קי, ד ובמ"מ לשם. ולעיל טז ב. עו, ד.

PARAGRAPH 12

46 **ותפול לפני רגליו**

Esther "fell before his feet" and pleaded with the king. The Alter Rebbe reads "His feet" as the angels.

Esther 8:3 אסתר ח:ג'

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנֶּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֶת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים׃

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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47 **דהיינו המלאכים**

The note explains from there why prayer through the angels is called "falling": specifically in the time of exile, the flow is received through the angels.

KEHOT'S NOTE

ומה שזה נק' נפילה יובן ע"פ מ"ש בד"ה כנשר יעיר שדוקא בזמן הגלות מקבלת על ידי המלאכים — אוה"ת פ' כי תצא ע' תתרכו.

48 **שרפים עומדים ממעל**

In Isaiah's vision, "seraphim stood above Him." The angels are described as "standing," which is why they are called G-d's "feet."

Isaiah 6:2 ישעיהו ו:ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

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

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KEHOT'S NOTE

ישע' ו, ב.

49 **קרשים עומדים**

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

KEHOT'S NOTE

ראה תרומה כו, טו.

50 **קרשים עומדים**

"You shall make the boards for the Mishkan of acacia wood, standing." The boards, too, are described as "standing," like the angels.

Exodus 26:15 שמות כ"ו:ט"ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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51 **ותלו אותו ואת בניו על העץ**

The Megillah recounts that Haman's evil scheme came back on his own head, "and they hanged him and his sons on the gallows."

Esther 9:25 אסתר ט':כ"ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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52 **ה' מלך גאות לבש**

"Havayah reigns; He has clothed Himself in grandeur (gei'us)": when His kingship is revealed in the world, He is robed in majesty (context: Steinsaltz Tanakh). Gei'us is also the word for pride: grandeur belongs to G-d alone, and so the haughtiness of Haman falls.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the

ותסף אסתר ותדבר לפני המלך ותפל לפני רגליו...

world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

חייב אינש לבסומי בפוריא עד דלא ידע בין...

A person is obligated to become intoxicated on Purim

Amalek, and Haman after him, is the yesh, the sense of self, that hides the self-nullification of the Name's yud-hei and cuts it off from the emotions and deeds of its vav-hei, leaving G-d's Name and throne incomplete. Only the "high hand," the higher teshuvah of self-sacrifice that reaches above Name and throne alike, overcomes him; Purim reveals it, and the wine "until he does not know" gives it expression.

THE MAAMAR IN BRIEF

The Talmud obliges a person to drink on Purim "until he does not know between 'cursed is Haman' and 'blessed is Mordechai,'" and the Sages say that while Amalek exists G-d's Name and throne are not whole. The maamar explains both. Amalek has a 'first,' the hidden root of the evil traits, and an 'end,' evil at its most open. In every Jewish soul is the Name Havayah: its vav is the emotive attributes, Avraham's love, Yitzchak's awe and Yaakov's compassion, which in action become kindness, prayer and Torah. They must flow from the self-nullification of the Name's yud-hei; emotion felt as one's own is yesh, and that yesh is Amalek, which splits the Name and separates the alef from the Torah's physical "throne." The remedy is the "hand" above throne and Name: not the known hands of love and awe but the "high hand," the higher teshuvah of self-sacrifice that reaches the soul's source, which preceded creation. Haman hides the source of the negative commandments, yet once subdued becomes Mordechai's garment. Israel's self-sacrifice in Haman's days reached this level, so Purim, like Yom Kippur, reveals it, through wine that rises above all distinctions.

OUTLINE

1 **Amalek's 'first' and 'end'** ¶1–3

Purim's drinking and the incomplete Name and throne; Amalek's 'first' is amal, the hidden root of the evil traits, and its 'end' is evil at its most intense.

2 **Love, awe and compassion** ¶4–7

Havayah in the soul: Avraham's love (Chesed), Yitzchak's awe (Gevurah), and Yaakov's compassion, which lifts a person from the descent of awe.

3 **The three lines in action** ¶8–14

The three attributes become kindness, prayer and Torah, all done with joy; awe comes from accepting G-d's kingship and is born of love; the Torah of truth is the middle line that returns everything "to Him."

4 **The letters of the Name** ¶15–18

The vav (emotion) must be drawn into the hei (thought, speech and action), and both must come from the yud-hei, self-nullification; emotion that is yesh separates the Name, and that is Amalek.

5 **The throne and its alef** ¶19–20

Kisei is kes plus alef: the Torah's physical covering and its inner wisdom; Torah learned lishmah draws in the alef, while learning that separates it is Amalek.

6 **The three hands** ¶21–27

The great and strong hands, love and awe, are known and felt (hence "pardon us, our King, for we have transgressed"); the high hand is the higher teshuvah of self-sacrifice, above Name and throne, from which G-d's war with Amalek is waged.

7 **Haman, the garment and the horse** ¶28–30

Haman conceals the Name Yah, the source of the negative commandments; subdued through teshuvah in exile, he becomes garment and horse for Mordechai, the way of "I will hasten it."

8 **Purim, Yom Kippur and the wine** ¶31–33

Purim, like Yom Kippur, is the higher teshuvah, reached through self-sacrifice; drinking "until he does not know" rises above both kinds of commandments, and the Shema gives a daily glimmer of it.

KEY CONCEPTS

Amalek עמלק

The force of yesh that hides the self-nullification of the Name Yah and separates it from the vav-hei; its 'first' is the root of the evil traits, its 'end' evil at its most intense.

Yesh ('something') יש

A sense of independent self. Emotion felt as one's own, apart from self-nullification, is yesh, and gives the kelipos a hold.

Self-nullification (bittul) ביטול

Setting aside the self before G-d: the yud of the Name, "a point in the palace." Holy emotions and deeds must flow from it.

Kes and kisei (throne) כס / כסא

The throne is kes plus alef: the Torah clothed in physical matters, made whole when its inner wisdom, the alef, is drawn into it.

The high hand (yad ramah) יד רמה

The third "hand," beyond what is known or felt: the soul lifted up to its source, above the Name Yah and the throne.

The higher teshuvah (teshuvah ila'ah) תשובה עלאה

Return to G-d with self-sacrifice, reaching the soul's source, which preceded the world; revealed on Yom Kippur and on Purim.

"Running through from end to end" מבריח מן הקצה אל הקצה

Yaakov's attribute of compassion, and the middle line of truth, which joins the lowest end to the highest.

Intoxicating wine יין המשכר

Wine that sets aside knowledge and comprehension; on Purim it expresses the level above all distinctions, even between "cursed is Haman" and "blessed is Mordechai."

SECTION 1 · ¶1–3

Amalek's 'first' and 'end'

1 חייב אינש[1] לבסומי בפוריא[2] עד דלא ידע בין ארור המן לברוך מרדכי.[3] כתיב כי יד על כס[4] יה וגו'. ואמרו רז"ל [רבותינו זכרונם לברכה] שאין השם שלם[5] ואין הכסא שלם[6,7] וכו'.

"A person is obligated to become intoxicated on Purim until he does not know [the difference] between 'cursed is Haman' and 'blessed is Mordechai.'" It is written, "For a hand is over the throne (kes) of Yah," etc. And our Sages, of blessed memory, said that the Name is not whole and the throne is not whole, etc.

> The maamar opens with the Talmud's ruling that on Purim a person must drink until he cannot tell "cursed is Haman" from "blessed is Mordechai," and sets beside it the verse said after the war with Amalek. The Midrash teaches, and Rashi explains it from the verse's shortened words (kes for kisei, throne, and Yah for the full Name), that while Amalek exists, G-d's Name and throne are incomplete; the maamar will show how these ideas belong together.

ולהבין זה הנה כתיב ראשית גוים עמלק[8] ואחריתו עדי אבד שיש בבחי' עמלק בחי' ראשית ובחינת אחרית.[9]

To understand this: it is written, "Amalek is the first of the nations, and his end shall be unto destruction," [meaning] that within the level of Amalek there is a level of 'first' (reishis) and a level of 'end' (acharis).

> To begin, the Alter Rebbe brings Bilaam's words about Amalek, "the first of the nations" whose "end" is destruction. He reads them as two distinct levels within Amalek: a 'first,' its root, and an 'end,' its final outcome.

כי הנה זלעו"ז [זה לעומת זה] עשה האלקים[10] כמו שיש בקדושה בחי' ראשית ואחרית וכדכתיב אני ראשון ואני אחרון.[11,12]

For "G-d has made one opposite the other": just as in holiness there is a level of 'first' and 'end,' as it is written, "I am first and I am last."

> The principle is that G-d made the realm of evil as a counterpart of holiness, "one opposite the other." So just as holiness has a 'first' and a 'last,' as in the verse "I am first and I am last," so does its opposite.

פי' ראשון שהוא סוכ"ע ומקורא דכולא כו' ואני אחרון בחי' ממלא כל עלמין בשמים ממעל ועל הארץ מתחת ומתחת זרועות עולם.[13]

That is, "first" is the light that encompasses all worlds (sovev kol almin) and the source of all, etc.; and "I am last" is the level of the light that fills all worlds (memalei kol almin), "in the heavens above and on the earth below," and "beneath are the arms of the world."

> In holiness, "first" is the light that encompasses all worlds, too great to enter them, and the source of everything. "Last" is the light that fills all worlds, giving each its life from within, in heaven, on earth and even "beneath," at the very lowest levels.

כך יש בקליפה וסטרא אחרא בחי' עמלק בחי' ראשית גוים הן שבע עממין הכנעני והחתי וגו' שהם ז' מדות רעות כו'

So too in kelipah (the husk) and the sitra achra (the other side) there is the level of Amalek, the level of "the first of the nations." [The nations] are the seven nations, "the Canaanite and the Hittite," etc., which are seven evil traits (middos), etc.;

> Within kelipah, the realm that conceals G-dliness, Amalek is "the first of the nations." The Alter Rebbe reads the seven Canaanite nations as the seven evil traits, the counterparts of the seven emotive attributes of holiness, and Amalek as the one that heads them.

וראשיתם הוא בחי' עמלק ובחי' אחרית עמלק עדי אובד הוא סוף מדרגות הקליפות ותמציתן שהוא ענין התגברות כח הרע שבכל מדה וגלויה ותוקפה.[14]

and their 'first' is the level of Amalek. And the level of Amalek's 'end,' "unto destruction," is the end of the levels of the kelipos and their concentrated essence, which is the intensifying of the force of evil within each trait, its revelation and its strength.

> Amalek is the 'first' of these traits, their root. Amalek's 'end,' "unto destruction," is the lowest rung of the kelipos and their concentrated essence: evil at its most intense and most open, within every trait.

2 וזהו ענין רשע ורע לו.[15] פי' ורע מלשון רע לשמים ורע לבריות[16] שהוא ענין הרוגז והכעס ולב אכזרי שבא מתוקף תגבורת הרע שיש לו ארס כנחש

This is the meaning of "a wicked man who has evil" (rasha vera lo). That is, "evil" in the sense of "evil toward Heaven and evil toward people," which is wrath, anger and a cruel heart that comes from the intensity of the evil's dominance, which has venom like a snake.

> In the Talmud, "a wicked man who has evil" (rasha vera lo) is a wicked man who suffers. The Alter Rebbe reads this "evil" instead as the Talmud elsewhere describes the thoroughly wicked, "evil toward Heaven and evil toward people": the wrath, anger and cruelty that come from evil at full strength, poisonous like a snake's venom.

והוא בחי' עמלק ג"כ שהוא נחש הקדמוני ונק' אחריתו של עמלק.

This too is the level of Amalek, who is the primordial serpent, and it is called the 'end' of Amalek.

> This venomous evil too is Amalek, who is the primordial serpent, and it is Amalek's 'end': the most intense extreme of evil described in [1.6].

3 ובחי' ראשיתו הוא ראשית גוים הנ"ל מקור התהוות המדות הרעות וסבוב תולדתם ונק' בחי' עמל וע"ז נאמר[17] ולא ראה עמל בישראל[18] שעמל הוא בחי' עמלק כי עמלק אותיות עמ"ל לק"ה כו'

And the level of its 'first' is "the first of the nations" mentioned above: the source from which the evil traits come into being, and the cause of their birth. It is called the level of amal (travail), and of this it is said, "Nor has He seen travail (amal) in Israel," for amal is the level of Amalek, since עמלק (Amalek) is [made of] the letters עמ"ל (amal) [and] לק"ה, etc.

> Amalek's 'first' is the root from which all the evil traits come into being, before they show themselves. The text calls this root amal and applies to it Bilaam's words, "Nor has He seen amal in Israel," where amal plainly means wrongdoing (literally toil or trouble); the name Amalek (עמלק) contains the word amal, and the text also lists the letters לקה before breaking off with "etc."

ובחי' עמל הוא המסתיר אלהותו ית' ומפריד שאין השם שלם כו'.

And the level of amal is what conceals His G-dliness, may He be blessed, and separates, so that the Name is not whole, etc.

> Amal is the force that hides G-dliness and separates, so that, in the Midrash's words, the Name is not whole; the coming paragraphs explain this separation.

SECTION 2 · ¶4–7

Love, awe and compassion

4 וביאור הדבר הנה כתיב כי חלק[19] ה' עמו שבכל נפש מישראל יש בחי' הוי"ה כי הוא"ו שבשם הוא בחי' ו' קצוות לך ה' הגדולה וגו'.

The explanation of the matter: it is written, "For Havayah's portion is His people," [meaning] that in every Jewish soul there is the level of Havayah. For the vav of the Name is the level of the six extremities: "Yours, Havayah, is the greatness," etc.

> To explain how the Name can be "not whole," the Alter Rebbe first shows the Name Havayah within every Jewish soul, since "Havayah's portion is His people": the verse itself uses the Name. The vav of the Name, whose numerical value is six, stands for the six "extremities" (the six directions, a Kabbalistic name for the six emotive attributes), which David's blessing lists, beginning with "the greatness" and "the might."

וכך בנפש האדם גדולה הוא בחי' חסד דרועא ימינא היא בחינת אברהם אוהבי[20] שאהבתו ירושה לזרעו אחריו שיהא כל אדם יכול לעורר את האהבה אליו יתי למשוך אחריו ולדבקה בו והיא אהבה הטבעית וכו'.[21]

So too in a person's soul, "greatness" is the level of Chesed (kindness), "the right arm," the level of "Avraham, who loved Me," whose love is an inheritance to his descendants after him, so that every person can arouse love for Him, may He be blessed, to be drawn after Him and to cleave to Him; and this is the natural love, etc.

> In the soul, "greatness" is Chesed, the right arm in the image of the Sefiros as a body, and it is Avraham's attribute of love. Avraham bequeathed it to his descendants, so every Jew has a natural love of G-d that can be aroused: a desire to be drawn after Him and to cleave to Him.

5 וגבורה דרועא שמאלא היא בחי' פחד יצחק[22] שכאשר רוצה לדבקה בו יתי וישים אליו לבו להתבונן בגדולתו יתי תפול עליו אימתה ופחד[23]

And Gevurah (restraint), "the left arm," is the level of "the Fear of Yitzchak": when one wishes to cleave to Him, may He be blessed, and sets his heart upon Him to contemplate His greatness, may He be blessed, "terror and dread will fall upon him,"

> Gevurah, the left arm, is Yitzchak's attribute of awe, which Yaakov calls "the Fear of Yitzchak." When a person who wants to cleave to G-d sets his heart to reflect on His greatness, "terror and dread" fall upon him, in the words the Song at the Sea says of the nations.

כאשר לבבו יבין כי נשגב שמו לבדו ורק הודו על ארץ ושמים[24] כו' כמ"ש במ"א.

as his heart understands that "His Name alone is exalted," and only "His splendor is upon the earth and the heavens," etc., as is explained elsewhere.

> He understands that G-d Himself is exalted beyond everything, "His Name alone," and that only His radiance, "His splendor," reaches heaven and earth. Seeing how far above all creation He is, he draws back in awe.

6 וכמו המלאכים שעונים באימה ואומרים ביראה קדוש שאימתם ויראתם הוא מחמת השגתם קדושתו יתברך שהוא קדוש ומובדל ולית מחשבה תפיסא ביה כלל.

It is like the angels, who "respond with dread and say with awe, 'Holy'": their dread and awe come from their grasp of His holiness, may He be blessed, that He is holy and set apart, and "no thought can grasp Him" at all.

> The angels, who in the words of the blessings before the Shema answer "with dread" and say "Holy" "with awe," stand in awe because they grasp G-d's holiness: that He is utterly apart. As Eliyahu's prayer in the Tikkunei Zohar says, "no thought can grasp Him at all."

וכן במ"ת [במתן תורה] דכתיב וכל העם רואים את הקולות ואת הלפידים וגו'. מה כתיב בתריה וירא העם וינעו[25] ויעמדו מרחק[26] מחמת היראה והוא בחי' שמאל דוחה

So too at the Giving of the Torah, as it is written, "And all the people saw the sounds and the flames," etc. What is written after it? "And the people saw, and they trembled and stood at a distance," because of the awe. This is the level of "the left pushes away,"

> At Sinai too, when the people saw the sounds and the flames, they trembled and stood far back. This is awe as "the left pushes away," from the Talmud's saying that the left hand should push away while the right draws near: awe makes a person withdraw.

כי מחמת התבוננותו בגדולת א"ס ב"ה וקדושתו ית' שהוא רם ונשא עד אין קץ דוחה ומשפיל א"ע [את עצמו] לאמר מי הוא אשר ערב לבו לגשת[27] כו' אך אין השמאל דוחה לגמרי ח"ו [חס ושלום] וכדכתיב ואימתך לא תבעתני.[28]

for, because he contemplates the greatness of the Infinite One (Ein Sof), blessed be He, and His holiness, may He be blessed, that He is high and exalted without end, he pushes himself away and makes himself low, saying, "Who is he whose heart would dare to approach?" etc. But the left does not push away entirely, G-d forbid, as it is written, "And Your dread will not terrify me."

> Contemplating the endless greatness and holiness of the Infinite One, a person feels unworthy to come near and lowers himself, in the words of the verse, "Who would dare to approach?" Yet awe is not meant to drive him away completely, as the verse is quoted here: "And Your dread will not terrify me."

פי' שהאימה לא תגרום להיות נבעת ונופל לגמרי ח"ו [חס ושלום] אלא ירידה זו צורך עלייה היא ע"י מדתו של יעקב שהיא הרחמנות על הריחוק וירידה הגדולה.

That is, the dread will not cause [him] to be terrified and to fall entirely, G-d forbid; rather, this descent is for the sake of an ascent, through the attribute of Yaakov, which is compassion over the distance and the great descent.

> Awe must not leave a person crushed and fallen. Its descent is meant to lead to an ascent, through Yaakov's attribute of compassion: compassion over how far the soul is from G-d and how low it has fallen.

7 ולכן נק' מדתו של יעקב מבריח מן הקצה אל הקצה. פי' שמעלה ומקשר מקצה התחתון אל הקצה העליון.

That is why the attribute of Yaakov is called "running through from end to end": that is, it raises and connects from the lower end to the upper end.

> The middle bar of the Tabernacle ran through all its boards "from end to end." Yaakov's attribute is called by this name because it joins the extremes: it lifts a person from the lowest point, the descent of awe, and connects him to the highest.

וכדכתיב ליעקב אשר פדה את אברהם[29] וגו' שע"י מדת יעקב חוזר ומעורר את האהבה וכדכתיב מרחוק ה' נראה לי[30] דהיינו מחמת הרחמנות על הריחוק כו':[31]

As it is written, "To Yaakov, who redeemed Avraham," etc.: through the attribute of Yaakov one arouses the love again. And as it is written, "From afar Havayah appeared to me," that is, because of the compassion over the distance, etc.

> So the verse speaks of Yaakov "who redeemed Avraham": Yaakov's compassion revives the love of Avraham that awe had pushed away; Tanya (chapter 32) quotes the verse the same way, to teach that compassion cancels hatred and awakens love. And "From afar Havayah appeared to me": the very feeling of distance, through compassion, brings G-d near again.

SECTION 3 · ¶8–14

The three lines in action

8 והנה ג' מדות[32] אלו הם ו' מדות כנגד הוא"ו שבשם שבהשתלשלות המדות עד סוף המעשה יש ג"כ ג' בחי' אלו

Now, these three attributes are the six attributes corresponding to the vav of the Name. For in the chain of descent (hishtalshelus) of the attributes, down to the final deed, there are also these three levels.

> These three, love, awe and compassion, contain all six emotive attributes of the vav. And as the attributes descend all the way into action, the same three appear again.

והם בחי' תורה ועבודה וגמילות חסדים דהיינו הכנת הלב והערת המדות להיות תכלית שלימות המעשה שצריך להיות בשמחה ובטוב לבב.

They are the levels of Torah, service (avodah) and acts of kindness: that is, preparing the heart and arousing the emotive attributes (middos), so that the deed may attain its ultimate perfection, for it must be "with joy and with gladness of heart."

> In action they are Torah, service (prayer) and acts of kindness. Their task is to prepare the heart and stir the emotions so that the deed is done perfectly, which means done with joy and a glad heart.

גמילות חסדים זו צדקה שנא' [שנאמר] ולא ירע לבבך[33] וגו'. עבודה כתיב תחת אשר לא עבדת בשמחה[34] וגו'. תורה כמארז"ל [כמאמר רבותינו זכרונם לברכה] וכן לדבר הלכה.[35]

Acts of kindness: this is charity, as it is said, "And your heart shall not be grieved," etc. Service: it is written, "Because you did not serve with joy," etc. Torah: as our Sages, of blessed memory, said, "And so too for a matter of halachah."

> Each of the three needs joy. Charity, the chief act of kindness, must be given without a grudging heart; service is faulted when it lacks joy; and the Sages teach that the Shechinah rests only amid the joy of a mitzvah, "and so too for a matter of halachah," that is, Torah.

9 והם ג' קוין ימין ושמאל ואמצע כמ"ש מימינו אש דת למו.[36] מימינו הוא ג"ח [גמילות חסדים] וצדקה חסד דרועא ימינא אש היא בחי' גבורה דרועא שמאלא

They are three lines, right, left and middle, as it is written, "From His right hand, a fire of law (eish das) for them (lamo)." "From His right hand" is acts of kindness and charity, Chesed (kindness), "the right arm"; "fire" is the level of Gevurah (restraint), "the left arm,"

> The three are the three "lines" of the Sefiros, right, left and middle, and the verse about the Giving of the Torah hints at all of them. "From His right hand" is Chesed, expressed in acts of kindness and charity; "fire" is Gevurah, the left arm.

והוא כנגד עבודה שהיא עבודת התפלה שעיקרה קבלת עול מלכות שמים היא היראה מפני מלכותו ית' כמלך שעומד עליו כו'.

and it corresponds to service, which is the service of prayer, whose essence is accepting the yoke (kabbalas ol) of the Kingdom of Heaven: that is, awe before His sovereignty, may He be blessed, as before a king who stands over him, etc.

> Gevurah corresponds to service, that is, prayer, whose heart is accepting the yoke of Heaven. That acceptance is awe before G-d's sovereignty, like the awe one feels before a king who stands over him.

10 וכמ"ש שום תשים עליך מלך[37] דהיינו שישים בלבו כאלו עומד לנגד עיניו ועי"ז תפול עליו היראה

As it is written, "You shall surely set a king over you": that is, he should set [it] in his heart as though [the King] were standing before his eyes, and through this awe will fall upon him.

> Accepting G-d's kingship means fulfilling "You shall surely set a king over you" inwardly: picturing the King as standing before one's eyes. That sense of His presence produces awe.

כי עניין היראה הוא מחמת קרבת הדבר הנורא

For awe comes from being near the awesome thing.

> Awe comes from nearness: the closer one is to something awesome, the more one stands in awe of it.

וכך כשישים אל לבו גדולת א"ס ב"ה שהוא עד אין קץ ותכלית ואעפ"כ [ואף על פי כן] מלא כל הארץ הלזו הגשמית הוא כבודו[38] ואזי תקבע היראה בלבו ופחד אלהים לנגד עיניו.[39]

So too, when he sets his heart upon the greatness of the Infinite One (Ein Sof), blessed be He, that He is without end or limit, and nevertheless the fullness of all this physical earth is His glory, then awe will be fixed in his heart, and "the fear of G-d before his eyes."

> So a person sets his heart on the greatness of the Infinite One: He is without end, and yet His glory fills this very physical world. When he takes in both, the infinite greatness and the nearness, awe is fixed in his heart and "the fear of G-d" stands before his eyes.

11 והנה ענין קבלת עול מלכות שמים דהיינו המשכת מלכותו ית' למטה בתחתונים הגם שאחר קבלת מלכות שמים בק"ש [בקריאת שמע] נאמר ואהבת.[40]

Now, as for accepting the yoke (kabbalas ol) of the Kingdom of Heaven, which is drawing His sovereignty, may He be blessed, down below into the lower realms: although after accepting the Kingdom of Heaven in the Shema it is said, "And you shall love,"

> Accepting the yoke of Heaven draws G-d's kingship down into the lower world. In the Shema, the acceptance of His kingship is followed by "And you shall love," the command to love.

מ"מ הרי לאחר מכאן נאמר פרשה שניה והיה אם שמע[41] וגו' השמרו לכם[42] וגו'. רק שבתחלה נמשך מזה האהבה שירצה לדבקה בו.

nevertheless, after this the second paragraph is said, "And it shall be, if you will hearken," etc., "Take heed for yourselves," etc. It is only that at first love is drawn from it, so that he wishes to cleave to Him.

> Yet after that comes the Shema's second paragraph, with its warnings, "Take heed for yourselves." So accepting His kingship first brings love, a desire to cleave to G-d, and only afterwards, as the next paragraph explains, awe.

12 ואח"כ כשרוצה לדבקה בו וישים לבו להתבונן בגדולתו ית' ושהוא למטה כמו למעלה אזי נמשך מזה היראה

Afterwards, when he wishes to cleave to Him and sets his heart to contemplate His greatness, may He be blessed, and that He is below just as above, then awe is drawn from this.

> After love, when a person wants to cleave to G-d and reflects on His greatness, and on His being as present below as above, awe follows. Awe thus grows out of love.

וכדכתיב אברהם הוליד את יצחק[43] ומה בא הכתוב ללמדנו והלא כבר נאמר יצחק בן אברהם אלא ללמדך שמדת יצחק נולדה ונמשכה ממדת אברהם

As it is written, "Avraham begot Yitzchak." What does the verse come to teach us? Has it not already said, "Yitzchak, son of Avraham"? Rather, it is to teach you that the attribute of Yitzchak was born and drawn from the attribute of Avraham.

> The verse "Avraham begot Yitzchak" seems redundant, since it has just said "Yitzchak, son of Avraham." The repetition teaches that Yitzchak's attribute, awe, is born of and drawn from Avraham's attribute, love.

שאין מדת יצחק היא היראה מדה בפני עצמה ומדת אברהם בפני עצמה אלא כל המדות שבקדושה הם אחדות א' ואין בהם פירוד ח"ו [חס ושלום].

For the attribute of Yitzchak, which is awe, is not an attribute in its own right, and the attribute of Avraham [another] in its own right; rather, all the attributes of holiness are a single unity, and there is no separation among them, G-d forbid.

> In holiness, awe and love are not two separate powers: all the attributes form one unity, each flowing from the other, with no division among them.

13 וכן בענין הקרבנות אריה דאשא דאכיל קורבנין[44,45] בחי' פני אריה אל הימין[46] דאשא בחי' גבורות כו'.

So too with the offerings, "a lion of fire that consumes the offerings": [the lion is] the level of "the face of a lion on the right," [and] "of fire" is the level of the Gevuros (the powers of restraint), etc.

> The offerings show the same unity. The Zohar describes a lion of fire that came down to consume the offerings: the lion is Chesed, the lion's face "on the right" in Yechezkel's vision of the Chariot, and its fire is Gevurah.

וכן עבודת הלוים בשיר הוא בבחי' הסתלקות הגבורות ממטה למעלה והחיות רצוא ושוב[47] ונק' בחי' מטי ולא מטי כו'.

So too the service of the Levites in song is in the manner of the Gevuros withdrawing from below to above, "and the Chayos were running and returning," and it is called the level of "reaching and not reaching," etc.

> The Levites' song also belongs to the Gevuros, rising and withdrawing upward like fire. It is like the angelic Chayos "running and returning," and is called "reaching and not reaching": the rising yearning touches its goal and falls back.

14 וכל זה הוא בחי' אש. ובחי' דת הוא קו הממוצע הוא בחינת התורה שנק' תורת אמת על שם שאותיות אמת הם[48] א' בראש האותיות. ומ' באמצעם. ות' בסופן[49,50]

All this is the level of "fire." And the level of "law" (das) is the middle line, which is the level of the Torah, called "the Torah of truth" because the letters of emes (truth) are alef, at the head of the letters, mem in their middle, and tav at their end.

> All of this belongs to the left line, "fire." The middle line is "law" (das), the Torah, called "the Torah of truth" because the word emes (אמת) begins with alef, the first letter of the alphabet, has mem, from the alphabet's middle, in its middle, and ends with tav, the alphabet's last letter.

שהם בחי' מבריח מן הקצה אל הקצה.[51] וזו היא מדתו של יעקב שנאמר תתן אמת ליעקב.[52]

They are the level of "running through from end to end." This is the attribute of Yaakov, as it is said, "You will grant truth to Yaakov."

> So emes spans the whole alphabet "from end to end," like the Tabernacle's middle bar; the Midrash (Bereishis Rabbah 81:2) calls emes G-d's seal and ties its three letters to "I am first and I am last." That is Yaakov's attribute, as the verse says, "You will grant truth to Yaakov."

וזהו למו פי' אליו כלומר שנמשך מימינו אש דת למו[53] כדי לחזור ולקשר אליו יתי' ע"י מדתו של יעקב מבריח מן הקצה אל הקצה:

And this is [the meaning of] lamo: it means "to Him." That is, "from His right hand, a fire of law" is drawn forth "to Him" (lamo), in order to return and connect to Him, may He be blessed, through the attribute of Yaakov, "running through from end to end."

> Lamo, usually "to them," is read here as "to Him." Right and left are drawn down in order to return and connect to G-d, and this happens through the middle line, Yaakov's attribute, which joins the lowest end to the highest.

SECTION 4 · ¶15–18

The letters of the Name

15 והנה כל[54] הו' מדות הנ"ל הוא בחי' ו' שבשם הוי"ה ב"ה. ובחי' הה' שבשם הנה תמונת וצורת הה' הוא ג' קוין[55] שני קוין מחוברים שהם בחי' מחשבה דבור.[56] וקו הג' הוא בחי' מעשה וכמ"ש אף עשיתיו.[57] וכמ"ש במ"א.[58]

Now, all six attributes mentioned above are the level of the vav of the Name Havayah, blessed be He. As for the level of the hei of the Name: the shape and form of the hei is three lines, two lines joined together, which are the levels of thought [and] speech, and the third line is the level of action, as it is written, "I have even made it," and as is explained elsewhere.

> All six attributes belong to the vav of the Name Havayah, and the hei that follows stands for their expression. The hei (ה) is drawn with three lines: the two that are joined stand for thought and speech, and the third, set apart, for action, as in the verse "I have even made it." In Likkutei Torah, Balak, the Alter Rebbe explains that action is introduced with "even" because it is a thing apart, unlike speech, which gives form to the very letters of thought, and he refers there to this passage on the shape of the hei.

והענין שצריך להמשיך בחי'[59] הו' לבחי' הה"א שהוא להיות מלובשים במחשבה דבור ומעשה שיהיו ממולאים מן המדות דקדושה.

The point is that one must draw the level of the vav into the level of the hei, that is, [the attributes] must be clothed in thought, speech and action, so that these are filled with the attributes of holiness.

> The task is to draw the vav into the hei: to clothe one's holy emotions in thought, speech and deed, so that all three are filled with them.

16 והנה יש ה"ה במילוי ה' אחרת שהמילוי שהוא ההעלם שהוא בחי' ה' המחשבה כי כמו שיש ה' מוצאות בדבור כך הם במחשבה שמה שהוא מחשב הוא מדבר.

Now, there is [the letter hei spelled out as] ה"ה, with a filling of another hei. The filling, which is the concealed [part], is the level of the hei of thought; for just as there are five organs of articulation in speech, so are they in thought, for what one thinks, one speaks.

> When the letter hei is spelled out in full, it can be written ה"ה, hei with another hei. The added letter, the "filling," is the hidden part, the hei of thought; and hei, whose numerical value is five, fits it, for just as speech has five organs of articulation, so does thought, since a person thinks in words, as if speaking inwardly.

ויש ה"א במילוי אל"ף שהוא בחי' ההעלם מאד נעלה בחי' אל"ף פל"א[60] כו'. אך הנה שרש בחי' הו"ה שבשם הוי"ה ב"ה הוא נמשך מלמעלה מבחי' י"ה שבשם.

And there is [hei spelled out as] ה"א, with a filling of alef, which is the level of the very lofty concealment, the level of אל"ף (alef), פל"א (pele, wonder), etc. However, the root of the level of the vav-hei of the Name Havayah, blessed be He, is drawn from above, from the level of the yud-hei of the Name.

> The hei can also be spelled ה"א, with an alef, a far more hidden level, for the letters of alef (אלף) rearranged spell pele (פלא), "wonder." But the root of the Name's vav-hei lies higher still, in its first two letters, yud-hei.

יו"ד הוא בחי' נקודה עילאה הוא בחי' מה שכתוב ויצא כברק חצו[61] דהיינו ראשית ומקור התהוות עולמות והתחדשותם מאין ליש ואפס המוחלט כי במחשבה אחת ברא את העולם[62] שכל הבחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע אינן אלא מחשבה אחת.

The yud is the level of the supernal point; it is the level of what is written, "And His arrow shall go forth like lightning," that is, the beginning and source of the coming-into-being of worlds and their renewal from nothing to something, and from absolute nonexistence. For "with one thought He created the world": all the levels, the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), are nothing but one thought.

> The yud, a single point, is the first flash, like lightning, from which worlds come into being out of absolute nothing. All of creation, both the light that fills the worlds and the light that encompasses them, is, in the Zohar's words, a single divine thought.

וה' ראשונה היא בחי' התפשטות העולמות באורך ורוחב. והיו"ד נק' נקודה בהיכלא[63] שהוא בחי' בטול וכו'.

And the first hei is the level of the spreading out of the worlds in length and breadth. And the yud is called "a point in the palace," which is the level of self-nullification (bittul), etc.

> The first hei, wide and open, is the spreading out of the worlds in length and breadth. The yud, a mere point, is called "a point in the palace," and stands for self-nullification (bittul).

17 והנה כל המדות ומחשבה דבור ומעשה דקדושה שהוא בחי' ו"ה שבשם נמשך מבחי' הבטול.

Now, all the attributes, and the thought, speech and action of holiness, which are the level of the vav-hei of the Name, are drawn from the level of self-nullification (bittul).

> All the holy emotions, and the thought, speech and action that express them (the vav-hei), have their root in self-nullification (the yud-hei).

דהיינו שכאשר יתבונן בבטול השגת הנבראים לגבי הבורא יתי׳ שאין תופסים מקום וכלא ממש נחשבו שאינן אלא מחשבה אחת וכו׳ אזי ישים אליו לבו רוחו ונשמתו[64] להיות לה׳ לבדו.

That is, when one contemplates the nullification of the created beings' grasp before the Creator, may He be blessed, that they occupy no place and are accounted as truly nothing, being nothing but one thought, etc., then "he will set to Him his heart, his spirit and his soul," to be G-d's alone.

> When a person contemplates how created beings, and all they can grasp, are as nothing before the Creator, mere products of one divine thought, he gives himself, heart, spirit and soul, to G-d alone. This is the self-nullification from which holy emotions flow.

אך אם ירצה האדם לעורר את האהבה לה׳ בלבד במדותיו הטבעיים הרי הוא מפריד שם י״ה מו״ה שהמדות אצלו בבחי׳ יש ואהבה מורגשת יש מי שהוא אוהב בלבד כו׳

But if a person wants to arouse love for G-d merely with his natural attributes, he separates the Name Yah from vav-hei; for with him the attributes are in a state of yesh (being something), and in a love that is felt there is someone who loves, and that is all, etc.;

> But if he tries to arouse love for G-d with his natural emotions alone, without that nullification, he separates the yud-hei from the vav-hei. His emotions are then yesh, a sense of self: a love that is felt, with a self who loves and nothing more.

ועי״ז יש אחיזה ויניקה לקליפות וסט״א לינק ולקבל חיות שיתהוו ג״כ ז׳ מדות רעות ח״ו [וסטרא אחרא חס ושלום].

and through this the kelipos (husks) and the sitra achra (the other side) have a hold and draw nourishment, to suck and receive life-force (chayus), so that seven evil traits also come into being, G-d forbid.

> Such self-centered emotion gives the kelipos, the forces that conceal G-dliness, a foothold from which to draw life, and from it the seven evil traits come into being.

18 וזהו בחי׳ עמלק שהוא בחי׳ היש שהוא העושה ומגדיל היש הפך הבטול שנמשך משם י״ה והוא המכסה ומסתיר התגלות שם י״ה וע״י כן הוא ראשית התהוות השבעה מדות רעות

This is the level of Amalek, which is the level of yesh ("something"): it is what makes and magnifies the yesh, the opposite of the self-nullification (bittul) drawn from the Name Yah. It is what covers and conceals the revelation of the Name Yah, and through this it is the beginning of the coming-into-being of the seven evil traits.

> Amalek is yesh: the force that creates and inflates a sense of self, the very opposite of the self-nullification drawn from the Name Yah. By hiding the Name Yah it becomes the 'first,' the root of all seven evil traits.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אין אדם עובר עבירה[66, 65] אלא א"כ נכנס בו רוח שטות שהוא רוח המכסה ומסתיר בחי' הבטול כי איזהו חכם הרואה את הנולד. מאין כו'.[67]

As our Sages, of blessed memory, said, "A person does not commit a sin unless a spirit of folly has entered him": this is a spirit that covers and conceals the level of self-nullification. For "Who is wise? One who sees what is born": from nothing (me'ayin), etc.

> The Talmud teaches that a person sins only when "a spirit of folly" enters him, and that folly is this force that hides self-nullification. Wisdom, by contrast, is "seeing what is born" (plainly, foreseeing what will come of things), read here as seeing how everything is born from nothing, me'ayin. In Tanya, chapter 43, the Alter Rebbe brings it together with Iyov's "wisdom, from where (me'ayin) shall it be found," read as "wisdom is found from ayin, nothing."

SECTION 5 · ¶19–20

The throne and its alef

19 וזהו שאין השם שלם.[70, 69, 68] וענין שאמרו שאין הכסא שלם הנה בחי' כסא הוא כס א'.

And this is [what is meant by] "the Name is not whole." And as for what they said, that the throne is not whole: the level of כסא (kisei, throne) is כס א (kes, alef).

> That is what "the Name is not whole" means: yud-hei cut off from vav-hei. The throne's incompleteness is explained by reading kisei (כסא, throne) as kes (כס) plus alef (א).

פי' בחינת אל"ף אאלפך חכמה אאלפך בינה היא התורה ירדה ונתכסה בכסויים גשמיים כמו כל עניני זרעים ומועד כו'.

That is, the level of alef, "I will teach you (a'alefcha) wisdom, I will teach you understanding," which is the Torah, descended and was covered in physical coverings, like all the matters of [the orders] Zera'im and Mo'ed, etc.

> The alef stands for the Torah's wisdom, by a play on a'alefcha, "I will teach you." The Torah descended and was covered (a play on kes) in physical garments: the laws of crops, festivals and the like.

ונקרא בלשון כסא כמו דרך משל כסא שיושב עליו האדם שמשפיל אחוריו לישב עליו

It is called by the term kisei (throne), as in the analogy of a chair (kisei) on which a person sits, lowering his back to sit on it.

> The word kisei, throne, fits this descent: a person who sits on a chair lowers his back onto it.

כך הוא ענין התורה שהוא בבחי' אחוריים ובחי' חיצוניות. ירדה ונתלבשה בעניני עוה"ז הגשמיים והכסא היא בחי' מרכבה לבחי' אחוריים שירדו ונשפלו.

So it is with the Torah, which is in the level of the back (achorayim) and the level of the outer dimension (chitzoniyus): it descended and was clothed in the physical matters of this world. And the throne is the level of a chariot (merkavah) for the level of the back, which descended and was lowered.

> So too the Torah, coming down into this world's physical matters, is like a lowered back: it is the Torah's back and outer dimension, and the throne is the vehicle (merkavah, "chariot," a vehicle wholly given over to its rider) that carries this lowered back. How the alef is drawn into this covering is the subject of the next paragraph.

20 והנה בעסק התורה צריך להיות לשמה. פי' בשביל התורה עצמה להמשיך בה בחי' האל"ף כמ"ש ומי כעמך ישראל[71] גוי אחד בארץ שממשיכים בחי' יחודו ית' אפי' [אפילו] בארץ.

Now, occupation with Torah must be lishmah (for its own sake): that is, for the sake of the Torah itself, to draw into it the level of the alef, as it is written, "And who is like Your people Israel, one nation on earth," for they draw down the level of His unity, may He be blessed, even on earth.

> Learning Torah lishmah, for its own sake, means drawing the alef, G-d's oneness, into the physical subjects of the Torah. Israel are called "one nation on earth" because they reveal G-d's oneness even on earth.

משא"כ האומר אין לי אלא תורה[72] וכו'. זהו בחי' עמלק המפריד אלף כו':

This is not so with one who says, "I have nothing but Torah," etc.: this is the level of Amalek, which separates the alef, etc.

> The Talmud speaks of one who says, "I have nothing but Torah." Learning cut off from its divine purpose is Amalek, which "separates the alef" from the kes, so that the throne is not whole.

SECTION 6 · ¶21–27

The three hands

21 אך הנה העצה היעוצה נגד עמלק הוא מ"ש כי יד על כס[73] יה וגו'. פי' כי בחי' יד הוא למעלה מבחי' כס ומבחי' י"ה.

But the counsel prescribed against Amalek is what is written, "For a hand is over the throne (kes) of Yah," etc. The meaning is that the level of "hand" is above the level of kes and above the level of Yah.

> The remedy against Amalek lies in the same verse, read as a "hand" over kes and Yah: a level above both kes, the throne, and Yah, the half Name, and so able to overcome what Amalek damaged.

והענין כי יש ג' ידות. יד הגדולה. יד החזקה. יד הרמה.

The point is that there are three hands: the great hand, the strong hand, the high hand.

> The maamar distinguishes three "hands": the great, the strong and the high; the next paragraphs explain each.

22 והנה ביד הגדולה כתיב וירא ישראל את היד הגדולה[74] בה' הידיעה שהיא ידועה ומושגת כי יד הגדולה היא אהבה שמעורר האדם לדבקה בו ית' היא מושגת ומורגשת בלב.

Now, of the great hand it is written, "And Israel saw the great hand," with the hei of knowing (the definite article), for it is known and grasped: the great hand is the love that a person arouses to cleave to Him, may He be blessed, which is grasped and felt in the heart.

> The great hand is love, felt in the heart. The verse says "the great hand" with the definite article, which Hebrew grammar calls the "hei of knowing": this love is "known," grasped and felt.

וכן ביד החזקה כתיב ולכל היד החזקה[75] בה' הידיעה שיד החזקה היא היראה גבורה דרועא שמאלא ושמאל דוחה שע"י קבלת עומ"ש [עול מלכות שמים] בק"ש [בקריאת שמע] דוחה ומשפיל א"ע [את עצמו].

So too of the strong hand it is written, "and all the strong hand," with the hei of knowing, for the strong hand is awe, Gevurah (restraint), "the left arm," and "the left pushes away": through accepting the yoke (kabbalas ol) of the Kingdom of Heaven in the Shema, he pushes himself away and makes himself low.

> The strong hand, also with the definite article, is awe: Gevurah, the left that pushes away, as when a person accepting G-d's kingship in the Shema makes himself low. It too is felt and known.

23 ולכן אומרים בשמונה עשרה סלח לנו[76] אבינו כי חטאנו[77] מחל לנו מלכנו כי פשענו.

Therefore we say in the Shemoneh Esreh, "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed."

> This is why, in the Amidah's blessing for forgiveness, we ask "our Father" to forgive our sins and "our King" to pardon our transgressions. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains that this blessing was placed after the Shema, where a person accepts the yoke of Heaven.

וענין הפשע לא בשופטני עסקינן אלא פשעים אלו המרדים.[78] ומרד הוא ענין פריקת עול כלומר שהפריקות עול בלבד נחשב לו כפשע.

As for transgression (pesha): we are not dealing with fools; rather, "transgressions (pesha'im) are rebellions." And rebellion is casting off the yoke; that is, casting off the yoke alone is counted for him as transgression.

> Pesha might seem to mean outright rebellion, but the maamar is not speaking of fools who rebel. Rather, the Sages define pesha'im as rebellions, and rebellion is casting off the yoke; so merely casting off the yoke of Heaven, with no further act, counts as transgression.

24 ולכן קודם ק"ש [קריאת שמע] אינו מרגיש בנפשו ואומר חף אנכי בלא פשע[79]

Therefore, before the Shema he does not feel it in his soul, and says, "I am innocent, without transgression."

> Before the Shema, a person feels innocent, "without transgression," in the words Elihu quotes from Iyov.

רק אחר קבלת עול מלכות שמים בק"ש [בקריאת שמע] שמקיים שום תשים עליך מלך[80] עליך ממש אזי נדמה בעיניו מחשבות לבו כל היום שלא המשיך עליו יראה זו והסיח דעתו ממנה כאלו פשע ומרד ופרק עומ"ש [עול מלכות שמים] מעל צוארו.

Only after accepting the yoke (kabbalas ol) of the Kingdom of Heaven in the Shema, when he fulfills "You shall surely set a king over you," truly over you — then the thoughts of his heart all day long, in which he did not draw this awe upon himself and turned his mind away from it, seem in his eyes as though he had transgressed and rebelled and cast the yoke of the Kingdom of Heaven off his neck.

> Only after he accepts G-d's kingship in the Shema, setting the King over himself in earnest, does every moment of the day in which he did not draw this awe upon himself, and turned his mind from it, look to him like rebellion, as if he had thrown off the yoke of Heaven.

וזה מחל לנו מלכנו כי פשענו. כלומר לפי שאתה מלכנו שקבלנו עול מלכותך עלינו. לכך אנו אומרים כי פשענו.

This is [the meaning of] "Pardon us, our King, for we have transgressed": that is, because You are our King, for we have accepted the yoke of Your sovereignty upon ourselves, therefore we say, "for we have transgressed."

> So "pardon us, our King, for we have transgressed" means: precisely because You are our King and we have accepted Your kingship, we recognize our lapses as transgression.

25 והנה השמאל הדוחה בבחי' זו היא בבחינת הרגשה בנפשו. אך בבחי' יד רמה כתיב ובני ישראל יוצאים ביד רמה.[81,82] בלא ה' הידיעה.

Now, the left that pushes away, in this respect, is in the mode of a feeling in his soul. But of the level of the high hand it is written, "And the children of Israel were going out with a high hand," without the hei of knowing.

> The pushing-away of the left, awe, is something a person feels in his soul, like the great and strong hands that are "known." The high hand is different: its verse has no definite article, for it is beyond what can be known.

כי יוצאים כתיב פי' שיוצאים מן הכלי וגבול והוא בחי' נשיאות נפש לקיים מה שכתוב אליך ה' נפשי אשא[83] והוא בחי' תשובה עלאה שעליה אמרו רז"ל [רבותינו זכרונם לברכה] תשובה קדמה[84] לעולם[85]

For it is written "going out": that is, they go out of the vessel and the limit. This is the level of the lifting up of the soul, to fulfill what is written, "To You, Havayah, I lift up my soul." And it is the level of the higher teshuvah (return), of which our Sages, of blessed memory, said, "Teshuvah preceded the world";

> The Israelites were "going out" with a high hand: going out of every vessel and limit. This is the soul lifting itself to G-d, the higher teshuvah, which the Sages count among the things that preceded the world.

כי ע"י התשובה מעומקא דלבא ובמסירת נפש הרוח תשוב אל האלהים אשר נתנה[86] היא העולה למקור חוצבה ממש.

for through teshuvah from the depth of the heart, and with self-sacrifice (mesirus nefesh), "the spirit returns to G-d who gave it": it is [the spirit] that rises to the very source from which it was hewn.

> Teshuvah from the depth of the heart, with self-sacrifice, fulfills "the spirit returns to G-d who gave it": Koheles says this of death, but its verb, tashuv, "returns," is the root of teshuvah, and here the spirit returns in life to the very source from which it was hewn.

26 והנה ישראל עלו במחשבה.[87] פי' כי הנה במחשבה אחת ברא את העולם וישראל קדמו להיות באותה מחשבה.

Now, Israel "arose in thought." That is, "with one thought He created the world," and Israel came first, being in that very thought.

> The world was created with one divine thought, and Israel "arose in thought" first, preceding everything else in that very thought.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בנשמותיהם של צדיקים נמלך[88,89] כוי. והרי הם למעלה מבחי' המחשבה ולכן התשובה של נשמות ישראל למקור חוצבם קדמה במעלה לבחי' העולם.

As our Sages, of blessed memory, said, "He took counsel with the souls of the righteous," etc. Thus they are above the level of thought, and therefore the teshuvah (return) of the souls of Israel to the source from which they were hewn precedes the level of the world in rank.

> The Midrash says that G-d took counsel with the souls of the righteous before creating the world, which places them above the thought of creation itself. Therefore their return to their source ranks above the world.

27 ולכן נק' יד רמה שמרוממת ומנשאת למעלה במדרגה גבוה מאד מאד למקום שאינו ידוע ומושג בהשגת הנבראים.

That is why it is called "a high hand": it raises and lifts up to a very, very high level, to a place that is not known or grasped by the comprehension of created beings.

> Hence the name "high hand": this teshuvah lifts the soul to a level beyond anything created beings can know or grasp.

וזהו כי יד בלא ה' הידיעה דהיינו בחי' יד רמה הוא למעלה על כס ועל בחי' י"ה

This is [the meaning of] "For a hand," without the hei of knowing: that is, the level of the high hand is above, over kes and over the level of Yah,

> So the verse's "a hand," without the definite article, is the high hand, and it is above both kes, the throne, and Yah, the half Name.

כי ביה[90] ה' צור עולמים שהוא ראשית הבריאה במחשבה אחת ברא את העולם. אבל בחי' יד רמה היא למעלה מעלה מהם.

for "with Yah, Havayah formed the worlds," which is the beginning of creation: "with one thought He created the world." But the level of the high hand is far, far above them.

> With Yah, Havayah formed the worlds: Yah is the beginning of creation, the "one thought." The high hand, the soul's root that preceded that thought, is far above it.

ולכן יש בזה מעלה יתירה להיות משם מלחמה להי' בעמלק[91] שלא יעמוד עמלק להתייצב על בחי' הוי"ה להיות מכסה ומסתיר ומפריד אלא יהיה גילוי. השם שלם והכסא שלם:

Therefore there is a special superiority in this: that from there should come "Havayah's war with Amalek," so that Amalek will not stand to set himself against the level of Havayah, to cover, conceal and separate; rather, there will be revelation: the Name whole and the throne whole.

> Therefore Havayah's war with Amalek is waged from there, from a level higher than anything Amalek can hide. Then Amalek can no longer conceal and divide the Name, and the Name and the throne become whole.

SECTION 7 · ¶28–30

Haman, the garment and the horse

28 והנה משרש נחש שהוא עמלק יצא צפע[92] הוא המן[93] שהוא הוא בחי' עמלק[94] ואחיזתו ויניקתו משם י"ה.

Now, "from the root of the snake," which is Amalek, "came forth a viper": this is Haman, who is himself the level of Amalek, and his hold and his nourishment are from the Name Yah.

> Yeshayahu's words, "from the root of the snake came forth a viper," are applied to Amalek and Haman: Amalek is the snake, and Haman, Amalek's descendant, is the viper. Haman draws his hold from the Name Yah, which he conceals.

וזהו ויקח המן את הלבוש ואת הסוס[95] וילבש את מרדכי.

This is [the meaning of] "And Haman took the garment and the horse, and dressed Mordechai."

> That is why Haman himself had to take the royal garment and the horse and dress Mordechai in them; the teaching that follows explains why.

כי הנה אמרו רז"ל [רבותינו זכרונם לברכה][96] שמי עם[97,98] י"ה שס"ה כו' ששמירת מצות לא תעשה הוא גילוי בחי' שם י"ה כי עיקר הל"ת [הלא תעשה] שלא להיות כסוי והסתר אור א"ס ב"ה.

For our Sages, of blessed memory, said, "'My Name' (shmi) with Yah [equals] 365," etc., [meaning] that keeping the negative commandments is the revelation of the level of the Name Yah, for the essence of the negative commandments is that there be no covering and concealment of the Infinite Light (Or Ein Sof), blessed be He.

> The Zohar teaches that "My Name" (shmi, 350) with Yah (15) equals 365, the number of negative commandments. So the negative commandments reveal the Name Yah, because their essence is to prevent anything from covering and concealing the Infinite Light.

ורמ"ח מצות עשה הן המשכת אוא"ס [אור אין סוף] ב"ה ודירתו בתחתונים וגדול כח גילוי הכסא והסתר עיקר האור מהמשכת השתלשלות האור שאינו אלא זיו והארה בעלמא.[99]

And the 248 positive commandments are the drawing down of the Infinite Light, blessed be He, and His dwelling place among the lower realms. But the power of uncovering the covering (kisei) and concealment of the essential light is greater than the drawing down of the chain of descent (hishtalshelus) of the light, which is merely a radiance and a glimmer.

> The 248 positive commandments draw down the Infinite Light and make it a dwelling place below; yet uncovering what conceals the essential light (the text calls the covering kisei, "throne," as in [19]) is a greater power than drawing light down through the chain of descent, which is only a glimmer. Or HaTorah on Shir HaShirim, quoting this passage, explains why: a prohibition only holds a person back from the evil that hides the light, while a positive mitzvah actively draws it down, yet the prohibition removes the very covering from the essential light.

29 והנה המן הוא הקליפה המכסה ומסתיר בחי' שם י"ה שהוא מקור הל"ת [הלא תעשה].

Now, Haman is the kelipah (the husk) that covers and conceals the level of the Name Yah, which is the source of the negative commandments.

> Haman is the kelipah, the husk that hides the Name Yah, the source of the negative commandments.

ולכן[100] כד אתכפייא סט"א [סטרא אחרא] ואתהפך חשוכא לנהורא נעשו בחי' לבושין וסוסים לבחי' מרדכי שהוא בחי' מקור המשכת מצות עשה שהלבוש נמשך ממדרגה עליונה יותר כמ"ש במ"א:

Therefore, when the sitra achra (the other side) is subdued and darkness is turned into light, they become the level of garments and horses for the level of Mordechai, which is the level of the source of the drawing down of the positive commandments; for the garment is drawn from a higher level, as is explained elsewhere.

> When this other side is subdued and its darkness turned into light, it becomes garments and horses for Mordechai, the source of the positive commandments. A garment, the text adds, is drawn from a higher level, as is explained elsewhere.

30 וזהו מהר קח את הלבוש ואת הסוס[101] וגו'. כי ארז"ל [אמרו רבותינו זכרונם לברכה] זכו אחישנה לא זכו בעתה.[102]

And this is [the meaning of] "Hurry, take the garment and the horse," etc. For our Sages, of blessed memory, said, "If they merit, 'I will hasten it'; if they do not merit, 'in its time.'"

> Hence the king's command, "Hurry, take the garment and the horse." The Sages teach that the redemption comes early, "I will hasten it," if Israel merit, and otherwise "in its time."

והנה בבא עת קץ המשיח במהרה בימינו כתיב בלע המות לנצח[103] ואת רוח הטומאה אעביר[104] וגו' שיהיו כלים ואבודים לגמרי שלא יהיה מהם עלייה לקדושה.

Now, when the time of the Messianic end arrives, speedily in our days, it is written, "He will swallow up death forever," and "I will remove the spirit of impurity," etc.: they will be utterly consumed and lost, so that there will be no ascent from them to holiness.

> When the redemption comes in its time, death and the spirit of impurity will simply be swallowed up and removed; the kelipos will vanish, with nothing raised from them to holiness.

משא"כ ע"י תשובתן של ישראל בימי הגלות דאתכפייא סט"א [סטרא אחרא] ואתהפכא חשוכא לנהורא נעשו מהם בחי' לבושין כנ"ל.

That is not so through the teshuvah (return) of Israel in the days of exile, when the sitra achra (the other side) is subdued and darkness is turned into light: from them is made the level of garments, as mentioned above.

> But when Israel do teshuvah during the exile, the other side is subdued and its darkness transformed, and it becomes garments for holiness.

ולכן אמר מהר דהיינו שיהיה בבחי' אחישנה ואזי יכול להיות מזה את הלבוש ואת הסוס משא"כ כשיהיה בעתה תאבד לגמרי:

That is why he said "Hurry," meaning that it should be in the manner of "I will hasten it," for then the garment and the horse can come from this; whereas when it is "in its time," it will be utterly lost.

> That is why the verse says "Hurry": in the way of "I will hasten it," the kelipah becomes garment and horse; "in its time," it will simply be lost.

SECTION 8 · ¶31–33

Purim, Yom Kippur and the wine

31 והנה פורים ויוה"כ [ויום הכפורים] הוא בחינה אחת (יום כפורים פירושו כמו פורים).[105, 106] ונקרא פורים על שם הפור כי התנשאות המן שהפיל פור הוא הגורל[107] שרצה לדמות לאותו הגורל שביוה"כ [שביום הכפורים] כו'.[108]

Now, Purim and Yom Kippur are a single level. (Yom Kippurim means "like Purim.") It is called Purim after the pur, because the self-exaltation of Haman, who cast "pur, that is, the lot," was that he wanted to imitate that lot which is on Yom Kippur, etc.

> Purim and Yom Kippur are the same level, and Yom Kippurim is read as yom ki-Purim, "a day like Purim"; the reading comes from the Tikkunei Zohar, which says that Purim is named after Yom HaKippurim, a day that will one day be turned from affliction to delight. Haman's pur, his lot, was an attempt in his arrogance to imitate the lots of Yom Kippur.

שכמו שיוה"כ [שיום הכפורים] הוא בחי' תשובה עלאה לפני ה' תטהרו כך בפורים זכו ישראל לתשובה עלאה על ידי דברי הצומות וזעקתם[109] במסירת נפש ממש ע"י קדוש השם

For just as Yom Kippur is the level of the higher teshuvah (return), "before Havayah you shall be purified," so on Purim Israel merited the higher teshuvah through "the matters of the fasts and their cry," with actual self-sacrifice (mesirus nefesh), through sanctifying the Name;

> Yom Kippur is the higher teshuvah, "before Havayah you shall be purified." On Purim, Israel reached that same teshuvah through their fasts and their cry, with real self-sacrifice, ready to give their lives to sanctify G-d's Name.

שהרי המן לא ביקש אלא לאבד את היהודים ואם היו כופרים ח"ו [חס ושלום] לא היה עושה להם כלום.

for Haman sought only to destroy the Jews, and had they renounced [their faith], G-d forbid, he would not have done anything to them.

> It was true self-sacrifice, because Haman sought only to destroy the Jews as Jews: had they renounced their faith, he would not have harmed them.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שבימי אחשורוש[110] קבלו את התורה ברצון ועי"ז היה נשיאת נפשם למקור חוצבם הגבה למעלה בבחי' עלה במחשבה ותשובה קדמה לעולם.[111, 112]

And as our Sages, of blessed memory, said, in the days of Achashverosh they accepted the Torah willingly; and through this their souls were lifted up to the source from which they were hewn, very high above, in the level of "arose in thought" and "teshuvah preceded the world."

> The Talmud says that in the days of Achashverosh, Israel accepted the Torah anew, this time willingly. This lifted their souls to their source, the level that "arose in thought" and that "preceded the world."

32 והנה גלוי בחי' זו בנפש ביום הכפורים אין בו אכילה ושתיה אבל בפורים שהוא בזמן הגלות הוא ע"י שתיית היין דוקא שהוא בחי' יין המשכר דהיינו בטול הדעת והשגה כו' כמ"ש במ"א:

Now, as for the revelation of this level in the soul: on Yom Kippur there is no eating or drinking; but on Purim, which is in the time of exile, it comes specifically through drinking wine, which is the level of "intoxicating wine," that is, the nullification of Daas (knowledge) and comprehension, etc., as is explained elsewhere.

> On Yom Kippur this level is revealed by holding back from food and drink. On Purim, in exile, it comes through drinking wine, "intoxicating wine" that sets aside ordinary knowledge and understanding.

33 וזהו חייב אינש לבסומי בפוריא[113] בבחי' יין המשכר עד דלא ידע בין ארור המן לברוך מרדכי.

And this is [the meaning of] "A person is obligated to become intoxicated on Purim," with the level of "intoxicating wine," "until he does not know [the difference] between 'cursed is Haman' and 'blessed is Mordechai.'"

> This explains the obligation to drink on Purim "until he does not know." The drinking is meant to reach the level of "intoxicating wine," beyond the mind's distinctions.

כי ארור המן הוא הקליפה המכסה ומסתיר שם י"ה בחי' הלא תעשה. וברוך מרדכי הוא המשכת מצות עשה בחי' ו"ה.

For "cursed is Haman" is the kelipah (the husk) that covers and conceals the Name Yah, the level of the negative commandments; and "blessed is Mordechai" is the drawing down of the positive commandments, the level of vav-hei.

> "Cursed is Haman" is the kelipah that hides the Name Yah, the realm of the negative commandments; "blessed is Mordechai" is the light drawn down through the positive commandments, the vav-hei.

וע"י בחי' יין המשכר הוא בחי' בטול ההשגה כו' ובחי' תשובה עלאה עולה למעלה מבחי' י"ה ומבחי' ו"ה.

And through the level of "intoxicating wine," which is the level of the nullification of comprehension, etc., and the level of the higher teshuvah (return), one rises above the level of yud-hei and above the level of vav-hei.

> The setting aside of understanding, like the higher teshuvah, rises above both yud-hei and vav-hei, above both kinds of commandments, and there the difference between "cursed is Haman" and "blessed is Mordechai" no longer registers. Or HaTorah on Vayetzei calls this the revelation of Keser, the level above the drawing down that comes through the positive and negative commandments.

ובפורים מתגלה בחינה זו בכל נפש[114] בכלל והארה מבחי' זו מתגלה קצת בכל יום בפרט בק"ש [בקריאת שמע] במסירת נפש באחד ובואהבת לכל חד לפוש"ד [לפום שיעורא דיליה]:

On Purim this level is revealed in every soul in general; and a glimmer of this level is revealed a little every day, in particular in the Shema, with self-sacrifice (mesirus nefesh) at "One" and at "And you shall love," for each one according to his own measure.

> On Purim this level is revealed in every soul. Every day a glimmer of it appears in the Shema, when a person is ready to give his soul at "One" and at "And you shall love," each according to his own measure.

IN ONE'S AVODAH

Love and awe of G-d should grow from self-nullification, from contemplating that all created beings are as nothing before Him, and not from natural feeling alone, which becomes yesh. Accepting G-d's kingship in the Shema should be real enough that every moment of the day without that awe is felt as a lapse, so that "pardon us, our King, for we have transgressed" is said sincerely. Torah should be learned lishmah, drawing G-d's oneness into it. And each day, in the Shema, at "One" and at "And you shall love," a person can touch, according to his own measure, the self-sacrifice that Purim reveals.

QUESTIONS FOR DISCUSSION

1. Why is a love of G-d aroused through one's natural emotions alone called yesh, and how does it "separate the Name"?
2. How can a person who has done nothing wrong rightly say "for we have transgressed" after reciting the Shema?
3. What distinguishes the high hand from the great hand and the strong hand, and why must the war against Amalek come from there?
4. Why does the kelipah become a garment for holiness through teshuvah in exile, but is simply destroyed at a redemption "in its time"?
5. How does drinking "until he does not know" express the higher teshuvah, and how is Purim related to Yom Kippur?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **חייב אינש**

According to the note, the Mitteler Rebbe's transcript (hanachah) of this maamar is printed in the Siddur at 281a.

KEHOT'S NOTE

משנת תקס"ד. הנחת כ"ק אדמו"ר האמצעי בסידור רפא, א. באוה"ת שה"ש כרך ב ע' תסג ובסה"מ תרל"ד ע' פא מציין למאמר זה: "מוגה מרבינו הגי' נ"ע זי"ע". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת מג"א (הוצאת תש"נ) ע' חצר מצויין "לתו"א ד"ה לבסומי בפוריא דרוש הראשון". לד"ה זה ראה בסה"מ תרל"ג ח"א ע' קסח וראה גם סה"מ תרנ"ו ע' תלח וע' תרלג.

2 **חייב אינש לבסומי בפוריא**

Rava rules that a person is obligated to become intoxicated on Purim until he cannot tell "cursed is Haman" from "blessed is Mordechai." The maamar opens with this law and explains it at its close ([33]).

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

אָמַר רָבָא: מֵינַיְיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲייֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מְתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה ז, ב. בש"ס שלנו הגירסא מיחייב, אבל במאור הקטן על הרי"ף, שער הכוונות בסופו, של"ה פ' תצוה ובכל דרושי דא"ח שראיתי הל' הוא חייב איניש וכן הוא ג"כ באו"ח (הובא בבי"י סי' תרצה), שו"ע או"ח סתרצ"ה ס"ב, סי' יעב"ץ ועוד (הערת כ"ק אדמו"ר בספר המאמרים תש"ח ע' קז).

3 **חייב אינש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי**

The Shulchan Aruch codifies the law in these very words, chayav inish, the wording the maamar uses, where our Talmud text reads michayav.

Shulchan Arukh, Orach Chayim 695:2 שולחן ערוך, אורח חיים תרצ"ה:ב'

חייב אינש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי: הגה וי"א דאי"צ להשתכר כל כך אלא שישתה יותר מלימודו (כל בו) ויישן ומתוך שישן אינו יודע בין ארור המן לברוך מרדכי (מהרי"ל) ואחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים ואין להתענות בפורים מלבד תענית חלום וע' לעיל סי' תקס"ח וסי' תק"ע. יש נהגו ללכוש בגדי שבת ויום טוב בפורים וכן נכון (מהרי"ל) ונוהגים לעשות סעודת פורים לאחר מנחה וערבית יתפלל בלילה ומתפללים מנחה תחלה בעוד היום גדול ורוב הסעודה צריך להיות ביום (מנהגים) ולא כמו שנוהגין ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

4 **כי יד על כס י"ה**

After the victory over Amalek, Moshe builds an altar and says, "For a hand is over the throne (kes) of Yah: Havayah will have war with Amalek from generation to generation." Plainly, a hand raised upon G-d's throne is an oath sworn by His kingship; the maamar reads al as "above": the "hand" is a level higher than kes and Yah ([21]–[27]). (context: Steinsaltz Tanakh)

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר׃

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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

KEHOT'S NOTE

שמות יז, טז.

5 **שאין השם שלם**

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

KEHOT'S NOTE

תנחומא ס"פ תצא. רש"י שמות יז, טז.

6 **שאין השם שלם ואין הכסא שלם**

The Midrash teaches that as long as Amalek's seed is in the world, the Name is not whole and the throne is not whole; when it is gone, both are whole. The maamar explains what this incompleteness is.

Midrash Tanchuma, Ki Teitzei 11:1 מדרש תנחומא, כי תצא י"א:א'

... אֲבָל זַרְעוֹ מִן הָעוֹלָם, לֹא יִכָּנֵף עוֹד מוֹרֶיךָ (ישעיה ל, כ). רַבִּי לֵוִי בְּשֵׁם רַבִּי אַחָא בְּרַבִּי חֲנִינָא אוֹמֵר, כָּל זְמַן שֶׁזַּרְעוֹ שֶׁל עֲמָלֵק בָּעוֹלָם, לֹא הַשֵּׁם שָׁלֵם, וְלֹא הַכִּסֵּא שָׁלֵם. אֲבָל זַרְעוֹ שֶׁל עֲמָלֵק, הַשֵּׁם שָׁלֵם וְהַכִּסֵּא שָׁלֵם. מַה טַּעַם. הָאוֹיֵב תַּמּוּ חֳרָבוֹת לָנֶצַח וְגוֹ' (תהלים ט, ז). מַה כְּתִיב אַחֲרָיו, וַה' לְעוֹלָם יֵשֵׁב כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ (שם פסוק ח), הֲרֵי הַשֵּׁם שָׁלֵם וְהַכִּסֵּא שָׁלֵם. אָמֵן וְכֵן יְהִי רָצוֹן.

(Deut. 25:19:) "And it shall come to pass when the L-rd your G-d grants you rest [... you shall blot out the remembrance of Amalek]." R. Azariah and R. Judah bar Simon said in the name of R. Judah bar Il'ay, "Israel was given three commandments on their entrance to the land: 3:14; PR 12:13; Sanh. 20b (bar.) To appoint a king over themselves, as written (in Deut. 17:15), 'You shall surely place a king over your-

self.' To build the Temple, as written (in Exod. 25:8), 'And make Me a ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

7 **שאין השם שלם ואין הכסא שלם**

Rashi explains why the verse says kes rather than kisei, and Yah rather than the full Name: G-d swore that His Name and His throne are not whole until Amalek's name is wiped out entirely.

Rashi on Exodus 17:16 רש"י על שמות י"ז:ט"ז

... נִשְׁבַּע הַקָּבָ"ה שֶׁאֵין שְׁמוֹ שָׁלֵם וְאֵין כִּסְאוֹ שָׁלֵם עַד שֶׁיִּמָּחֶה שְׁמוֹ שֶׁל עֲמָלֵק כְּלוֹ, וּכְשֶׁיִּמָּחֶה שְׁמוֹ יִהְיֶה הַשֵּׁם וְהַכִּסֵּא שָׁלֵם, שֶׁנֶּאֱמַר "כִּי יָד עַל כֵּס יָהּ" (שמות י"ז), "כִּי כֵס יָהּ" (תהלים ט'), זֶהוּ עֲמָלֵק שֶׁכָּתוּב בּוֹ "וְעֶבְרָתוֹ שְׁמָרָה נֶצַח" (עמוס א'), "וְעָרִים נָתַשְׁתָּ אָבַד זִכְרָם הֵמָּה" (תהלים שם), מַהוּ אוֹמֵר אַחֲרָיו? "וַה' לְעוֹלָם יֵשֵׁב" — הֲרֵי הַשֵּׁם שָׁלֵם, "כּוֹנַן לַמִּשְׁפָּט כִּסְאוֹ" — הֲרֵי כִּסְאוֹ שָׁלֵם:

וי"א AND HE SAID — i. e. Moses said. כי יד על כס יה BECAUSE THE HAND IS UPON THE THRONE OF JAH — the hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is the force of כס — why does it not say as usual כסא? And the Divine Name, also, is divided into half (יה is only the half of the Tetragrammaton)! The Holy One, blessed be ...

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

8 **ראשית גוים עמלק**

Bilaam, seeing Amalek, prophesies: "Amalek is the first of the nations, and his end shall be unto destruction": plainly, Amalek was the first nation to make war on Israel, and it will end in oblivion. The Alter Rebbe reads 'first' and 'end' as two levels within Amalek. (context: Steinsaltz Tanakh)

Numbers 24:20 במדבר כ"ד:כ'

וַיַּרְא אֶת־עֲמָלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ עֲדֵי אֹבֵד:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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KEHOT'S NOTE

במדבר כד, כ. ראה באוה"ת פ' בלק ע' א'נג ע"פ.

9 **שיש בבחי' עמלק בחי' ראשית ובחינת אחרית**

The note points to this discourse for the two levels within Amalek, its 'first' and its 'end.'

KEHOT'S NOTE

ראה ד"ה זכור את אשר עשה לך עמלק תר"פ ע' רעח וע' רפו. ד"ה והיה כאשר ירים משה תש"ל.

10 **זלעו"ז עשה האלקים**

Koheles advises enjoying the good day and reflecting on the bad one, for "G-d has made one opposite the other,"

the good and the bad alike. The maamar takes the words as the principle that the realm of evil mirrors the realm of holiness, level for level. (context: Steinsaltz Tanakh)

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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11 **אני ראשון ואני אחרון**

The words here quote Isaiah 45:6; the passage is shown below.

Isaiah 45:6 ישעיהו מ"ה:ו'

לְמַעַן יֵדְעוּ מִמִּזְרַח־שֶׁמֶשׁ וּמִמַּעֲרָבָהּ כִּי־אֶפֶס בִּלְעָדָי אֲנִי ה' וְאֵין עוֹד:

That they may know from the rising of the sun, and from the west, that there is none beside Me; I am the L-RD; and there is none else;

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KEHOT'S NOTE

ישע' מה, ו.

12 **אני ראשון ואני אחרון**

G-d, the King and Redeemer of Israel, says, "I am first and I am last, and besides Me there is no G-d." The Alter Rebbe reads 'first' as the light that encompasses all worlds and 'last' as the light that fills them. (Kehot: Isaiah 45:6)

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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13 **ומתחת זרועות עולם**

In Moshe's blessing of Israel: "The G-d of old is a dwelling place, and beneath are the everlasting arms (zero'os olam)": G-d bears everything up from below. Olam means both "eternity" and "world," and the maamar reads "the arms of the world": the light that fills all worlds reaches even below the earth. (context: Steinsaltz Tanakh)

Deuteronomy 33:27 דברים ל"ג:כ"ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כז.

14 **לפני המאמר כתוב על גיליון ת"א מחסיד**

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

KEHOT'S NOTE

> Israel": plainly, G-d sees no wrongdoing in His people. The maamar hears the name Amalek in amal and reads it as the root of the evil traits. (context: Steinsaltz Tanakh)

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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KEHOT'S NOTE

במדבר כג, כא. בענין עמל — ראה סה"מ תרל"ג ע' קסט. תרס"ט ע' ריב. עת"ר ע' קצה.

PARAGRAPH 4

19 **כי חלק ה' עמו**

> In the song of Ha'azinu, Moshe says that when G-d divided the nations He kept Israel as His own: "For Havayah's portion is His people; Yaakov is the lot of His inheritance." The verse uses the Name Havayah, and the maamar reads it as Havayah being present in every Jewish soul.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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KEHOT'S NOTE

דברים לב, ט.

20 **אברהם אוהבי**

> G-d calls Israel "the seed of Avraham, who loved Me." The maamar identifies Avraham with Chesed, the love of G-d that his descendants inherit.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי׃

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

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KEHOT'S NOTE

ישע' מא, ח.

21 **לך ה' הגדולה**

> David's blessing before the assembly, "Yours, Havayah, is the greatness and the might and the beauty and the victory and the splendor," lists the emotive attributes; the maamar takes them as the six of the vav.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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מה שיש להבין בענינים הנזכרים בזה התורה ובפרט הפ' כי חלק ה' עמו.

PARAGRAPH 2

15 **רשע ורע לו**

> Moshe asks why there is "a righteous man who has good and a righteous man who has evil, a wicked man who has good and a wicked man who has evil," that is, why the righteous may suffer and the wicked prosper; the Talmud explains the last as the completely wicked. The Alter Rebbe reads "evil" here as the person's own evil.

Berakhot 7a:25–26 ברכות ז' א:כ"ה-כ"ו

... רִבּוֹנוֹ שֶׁל עוֹלָם! מִפָּנֵי מָה יֵשׁ צַדִּיק וְטוֹב לוֹ, וְיֵשׁ צַדִּיק וְרַע לוֹ, יֵשׁ רָשָׁע וְטוֹב לוֹ, וְיֵשׁ רָשָׁע וְרַע לוֹ? אָמַר לוֹ: מֹשֶׁה, צַדִּיק וְטוֹב לוֹ — צַדִּיק בֶּן צַדִּיק. צַדִּיק וְרַע לוֹ — צַדִּיק בֶּן רָשָׁע. רָשָׁע וְטוֹב לוֹ — רָשָׁע בֶּן צַדִּיק. רָשָׁע וְרַע לוֹ — רָשָׁע בֶּן רָשָׁע. אָמַר מָר: צַדִּיק וְטוֹב לוֹ — צַדִּיק בֶּן צַדִּיק, צַדִּיק וְרַע לוֹ — צַדִּיק בֶּן רָשָׁע. אִינִי? וְהָא כְּתִיב: "פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים", וּכְתִיב: "וּבָנִים לֹא יוּמְתוּ עַל אָבוֹת", וְרָמֵינַן קְרָאֵי אַהֲדָדֵי,

"Show me now Thy ways" (ibid. 5:13). Moses said before Him, "L-rd of the Universe, why is there a righteous man enjoying prosperity and a righteous man afflicted with adversity ? Why is there a wicked man enjoying prosperity and a wicked man afflicted with adversity?" He answered him, "Moses, the righteous man who enjoys prosperity is the son of a righteous father ; the righteous man who is afflicted with adversity is the son of a wicked father ; the wicked man who enjoys prosperity is the son of ...

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16 **מלשון רע לשמים ורע לבריות**

> The Talmud explains "Woe to the wicked man who is evil" (Isaiah 3:11) as one who is evil toward Heaven and evil toward people. The maamar uses this to define the "evil" of "a wicked man who has evil."

Kiddushin 40a:9 קידושין מ' א:ט'

כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: "אוֹי לְרָשָׁע רָע כִּי גְמוּל יָדָיו יֵעָשֶׂה לוֹ". וְכִי יֵשׁ רָשָׁע רַע וְיֵשׁ שֶׁאֵינוֹ רַע? אֶלָּא: רַע לַשָּׁמַיִם וְרַע לַבְּרִיּוֹת - הוּא רָשָׁע רַע, רַע לַשָּׁמַיִם וְאֵינוֹ רַע לַבְּרִיּוֹת - זֶהוּ רָשָׁע שֶׁאֵינוֹ רַע.

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KEHOT'S NOTE

קידושין מ, א.

PARAGRAPH 3

17 **שו"ה וסבוב — נאמר**

> This manuscript adds the words "He has not beheld in Yaakov" before "nor has He seen amal in Israel," quoting the first half of the verse as well.

KEHOT'S NOTE

בבוך 1824 נוסף: לא הביט ביעקב: ולא.

18 **ולא ראה עמל בישראל**

> Bilaam, sent to curse Israel, blesses them instead: "He has not beheld iniquity in Yaakov, nor has He seen amal in

PARAGRAPH 5

22 **פחד יצחק**

Yaakov tells Lavan that but for "the G-d of my father, the G-d of Avraham and the Fear of Yitzchak," he would have been sent away empty-handed. The maamar takes "the Fear of Yitzchak" as Gevurah, the attribute of awe.

Genesis 31:42 בראשית ל״א:מ״ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ׃

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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23 In the Song at the Sea, Moshe and Israel sing that "terror and dread will fall upon" the nations who hear of the Exodus. The maamar applies the words to the awe that falls on a person who contemplates G-d's greatness.

Exodus 15:16 שמות ט״ו:ט״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

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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24 **כי נשגב שמו לבדו ורק הודו על ארץ ושמים**

The psalm closes its call to all creation to praise G-d: "For His Name alone is exalted; His splendor is upon the earth and the heavens." The maamar adds "only" (rak): G-d Himself is exalted above all, and only His radiance reaches the worlds.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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PARAGRAPH 6

25 **וכל העם רואים את הקולות . . וירא העם וינעו**

The words here quote Exodus 20:18; the passage is shown below.

Exodus 20:18 שמות כ׳:י״ח

וַיַּעֲמֹד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹקִים׃

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

26 At the Giving of the Torah, "all the people saw the sounds and the flames ... and the people saw, and they trembled and stood at a distance." The maamar brings it as an example of awe that pushes a person back. (Kehot: Exodus 20:18)

Exodus 20:15 שמות כ׳:ט״ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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27 **מי הוא אשר ערב לבו לגשת**

G-d promises that Israel's ruler will come from its own midst and that He will bring him near, for "who is this who would dare his heart to approach Me?" unless G-d draws him close. The maamar uses the words for the person who, in awe, feels unworthy to come near. (context: Steinsaltz Tanakh)

Jeremiah 30:21 ירמיהו ל׳:כ״א

וְהָיָה אַדִּירוֹ מִמֶּנּוּ וּמֹשְׁלוֹ מִקִּרְבּוֹ יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלָי כִּי מִי הוּא־זֶה עָרַב אֶת־לִבּוֹ לָגֶשֶׁת אֵלַי נְאֻם־ה׳

And their prince shall be of themselves, And their ruler shall proceed from the midst of them; And I will cause him to draw near, and he shall approach unto Me; For who is he that hath pledged his heart To approach unto Me? saith the L-RD.

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28 **ואימתך לא תבעתני**

Iyov asks G-d to take His hand from him, "and let Your dread not terrify me" (the verse has al). The maamar quotes it with lo and reads it as a promise: awe will not drive a person away completely.

Job 13:21 איוב י״ג:כ״א

כַּפְּךָ מֵעָלַי הַרְחַק וְאֵמָתְךָ אַל־תְּבַעֲתַנִּי׃

Withdraw Thy hand far from me; And let not Thy terror make me afraid.

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KEHOT'S NOTE

איוב יג, כא. וכן הוא בלקו״ת קרח נד, א. אבל בפסוק: "אל".

PARAGRAPH 7

29 **ליעקב אשר פדה את אברהם**

"Therefore so says Havayah to the house of Yaakov, who redeemed Avraham": plainly, either G-d is the one who redeemed Avraham, or it was Yaakov's family that carried Avraham's legacy forward. The maamar, like Tanya, reads

it as Yaakov redeeming Avraham: Yaakov's compassion revives Avraham's love. (context: Steinsaltz Tanakh)

Isaiah 29:22 ישעיהו כ״ט:כ״ב

לָכֵן כֹּה־אָמַר ה׳ אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ׃

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

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KEHOT'S NOTE

ישעי׳ כט, כב. (בקרא לבית יעקב. אבל כן מובא גם בתניא פל״ב וראה בהערות ותיקונים שם).

30 **מרחוק ה׳ נראה לי**

The Congregation of Israel says, "From afar Havayah appeared to me," that is, long ago, and G-d answers, "with an everlasting love I have loved you." The maamar reads "from afar" as G-d revealing Himself precisely through the compassion a person feels over his distance from Him. (context: Steinsaltz Tanakh) (Kehot: Jeremiah 31:2)

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמי׳ לא, ב.

31 The middle bar of the Tabernacle's walls ran through the boards "from end to end." The maamar applies the image to Yaakov's attribute, which joins the lowest end to the highest.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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PARAGRAPH 8

32 **והנה ג׳ מדות**

A passage of this maamar, from these words on, is quoted in Yahel Or, the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

קטע מכאן ביהל אור ע׳ תקפג.

33 **ולא ירע לבבך**

Moshe commands lending to the poor even as the seventh year approaches: "and your heart shall not be grieved when you give to him." The maamar brings it to show that charity must be given gladly. (context: Steinsaltz Tanakh)

Deuteronomy 15:10 דברים ט״ו:י׳

נָתוֹן תִּתֵּן לוֹ וְלֹא־יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ כִּי בִּגְלַל הַדָּבָר הַזֶּה יְבָרֶכְךָ ה׳ אֱלֹקֶיךָ בְּכָל־מַעֲשֶׂךָ וּבְכֹל מִשְׁלַח יָדֶךָ׃

Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the L-RD thy G-d will bless thee in all thy work, and in all that thou puttest thy hand unto.

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KEHOT'S NOTE

דברים טו, י׳.

34 **תחת אשר לא עבדת בשמחה**

The rebuke comes "because you did not serve Havayah your G-d with joy and with gladness of heart." The maamar applies it to the service of prayer.

Deuteronomy 28:47 דברים כ״ח:מ״ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה׳ אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

35 **כמארז״ל וכן לדבר הלכה**

The Talmud teaches that the Shechinah rests not amid sadness but amid the joy of a mitzvah, "and so too for a matter of halachah." The maamar applies it to Torah study.

Shabbat 30b:5 שבת ל׳ ב:ה׳

"וְשִׂמַּחְתִּי אֲנִי אֶת הַשִּׂמְחָה" — שִׂמְחָה שֶׁל מִצְוָה. "וּלְשִׂמְחָה מַה זֹּה עוֹשָׂה" — זוֹ שִׂמְחָה שֶׁאֵינָהּ שֶׁל מִצְוָה. לְלַמֶּדְךָ שֶׁאֵין שְׁכִינָה שׁוֹרָה לֹא מִתּוֹךְ עַצְבוּת וְלֹא מִתּוֹךְ עַצְלוּת וְלֹא מִתּוֹךְ שְׂחוֹק וְלֹא מִתּוֹךְ קַלּוּת רֹאשׁ וְלֹא מִתּוֹךְ שִׂיחָה וְלֹא מִתּוֹךְ דְּבָרִים בְּטֵלִים, אֶלָּא מִתּוֹךְ דְּבַר שִׂמְחָה שֶׁל מִצְוָה, שֶׁנֶּאֱמַר: "וְעַתָּה קְחוּ לִי מְנַגֵּן וְהָיָה כְּנַגֵּן הַמְנַגֵּן וַתְּהִי עָלָיו יַד ה׳". אָמַר רַב יְהוּדָה: וְכֵן לִדְבַר הֲלָכָה. אָמַר רָבָא: וְכֵן לַחֲלוֹם טוֹב.

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

KEHOT'S NOTE

שבת ל, ב.

PARAGRAPH 9

36 **מימינו אש דת למו**

Moshe, before blessing the tribes, describes the Giving of the Torah: "from His right hand, a fiery law for them." The written text has one word, eshdas, read as two, eish das, "fire of law"; the maamar takes each word as a line: right (kindness), fire (awe) and law (Torah).

Deuteronomy 33:2 דברים ל״ג:ב׳

וַיֹּאמַר ה׳ מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

PARAGRAPH 10

37 שום תשים עליך מלך

The commandment to appoint a king: "You shall surely set a king over you." The maamar reads it as setting G-d's kingship over oneself, as if He stood before one's eyes.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

38 מלא כל הארץ הלזו הגשמית הוא כבודו

In Yeshayahu's vision the seraphim call to one another, "Holy, holy, holy ... the fullness of all the earth is His glory." The maamar stresses that this is said of the physical earth, where G-d is near.

Isaiah 6:3 ישעיהו ו':ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא 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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39 ופחד אלהים לנגד עיניו

The psalm says of the wicked, "there is no fear of G-d before his eyes." The maamar borrows the words for the one who has fixed awe in his heart.

Psalms 36:2 תהילים ל"ו:ב

נְאֻם־פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין־פַּחַד אֱלֹקִים לְנֶגֶד עֵינָיו:

Transgression speaketh to the wicked, methinks— There is no fear of G-d before his eyes.

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PARAGRAPH 11

40 ואהבת

Right after "Hear, O Israel ... Havayah is One" comes "And you shall love Havayah your G-d." The maamar notes that love follows the acceptance of His kingship.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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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41 והיה אם שמע

The second paragraph of the Shema opens "And it shall be, if you will hearken." Its warnings express awe, which follows the love of the first paragraph.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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42 השמרו לכם

In the Shema's second paragraph: "Take heed for yourselves, lest your heart be led astray." The maamar brings it as the awe that comes after love.

Deuteronomy 11:16 דברים י"א:ט"ז

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹקִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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PARAGRAPH 12

43 אברהם הוליד את יצחק

The Torah opens Yitzchak's story: "These are the generations of Yitzchak, son of Avraham: Avraham begot Yitzchak." The maamar reads the seeming repetition as teaching that awe (Yitzchak) is born of love (Avraham).

Genesis 25:19 בראשית כ"ה:י"ט

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק:

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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KEHOT'S NOTE

בראשית כה, יט.

PARAGRAPH 13

44 ארי דאשא דאכיל קורבנין

The Zohar tells that while Israel offered sacrifices in wholeness, the form of a lion came down and was seen on the altar consuming the offerings. The maamar reads the lion and its fire as Chesed and Gevurah.

Zohar I, 6b זח"א ו, ב

Zohar II, 278a זח"ב רעח, א

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

Rabbi Akiva says: What caused you to be demeaned in matters of Torah? It is because you exalted yourself through them.). ...

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45 **אריה דאשא דאכיל קורבנין**

On the offerings: a lion of fire came down to consume the offerings, burning the limbs and fats, and Israel's sins were atoned.

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ':ער"ח-מ"א:רפ"ה

46 **פני אריה אל הימין**

In Yechezkel's vision of the Chariot, the creatures had "the face of a lion on the right." The maamar identifies the lion with the right side, Chesed.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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47 **והחיות רצוא ושוב**

"And the Chayos were running and returning, like the appearance of lightning." The maamar compares the Levites' song to this running upward and returning.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָש�ُוב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 14

48 **שאותיות אמת הם א' בראש האותיות**

Reish Lakish explains emes, G-d's seal: alef at the head of the letters, mem in the middle, tav at the end, alluding to "I am first and I am last." The maamar sees in this the middle line that reaches from end to end.

Bereshit Rabbah 81:2 בראשית רבה פ"א:ב'

... רבינו בשם ר' ראובן אמר: אמת מהו? אמת, אמר ריש לקיש: אל"ף בראשן של אותיות, מ"ם באמצע, ת"ו בסוף, ועל שם (ישעיה מד): אני ראשון ואני אחרון וגו'. אמר לו: ולמה לא השיבות אותן כשם שהשיבות אותי? אמר ליה: עשו לי בימה גדולה והושיבו אותי עליה למעלה הימנה, וטפת רוחי עלי, ונתעלמו ממני דברי תורה, וקרא עליו המקרא הזה (משלי ל): אם נבלת בהתנשא. אמר רבי אבא בר כהנא: אם חשבת בלבך דבר מצוה לעשות ולא עשית, נוח לך ליתן זמם על פיך ולא לפסוק. אמר רבי יודן: מה ...

"G-d said to Jacob: Arise, ascend to Beit El." "If you were demeaned, it is due to arrogance [behitnaseh]; if you conspired [zamota], put hand to mouth" (Proverbs 30:32). Ben Azzai and Rabbi Akiva, Ben Azzai says: If you demean yourself for matters of Torah, ultimately, you will be exalted [lehitnaseh] through them. If [others] conspired to slander you, place hand to mouth; one knows, two do not know.

49 **ובחי' דעת הוא קו הממוצע**

This passage of the maamar is quoted in Or HaTorah on Shemos.

KEHOT'S NOTE

מובא באוה"ת שמות כרך ח ע' ג'נג.

50 **ות' בסופן**

Quoting this passage, Or HaTorah adds in parentheses a reference to the Midrash on Vayishlach (Bereishis Rabbah, chapter 81), which ties the letters of emes to "I am first and I am last, and besides Me there is no G-d."

KEHOT'S NOTE

באוה"ת שמות כרך ח ע' ג'נג מוסיף ע"ז במוסגר: "(ע' במדרש וישלח פי' פ"א שזהו ע"ש אני ראשון ואני אחרון ומבלעדי אין אלקים)".

51 **מבריח מן הקצה אל הקצה**

The Tabernacle's middle bar ran through the boards "from end to end." The maamar applies it to emes and to Yaakov's attribute.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרֵחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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52 **תתן אמת ליעקב**

Michah closes his prophecy: "You will grant truth to Yaakov, kindness to Avraham," as G-d swore to the forefathers; plainly, emes there is G-d's faithfulness to His promise. The maamar takes it as showing that truth, the middle line, is Yaakov's attribute. (context: Steinsaltz Tanakh)

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ. ראה לעיל לו, ג.

53 **מימינו אש דת למו**

"From His right hand, a fiery law for them (lamo)." Here the maamar explains its last two words: das, the Torah as the middle line, and lamo, plainly "for them," read as "to Him."

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came

from the myriads holy, At His right hand was a fiery law unto them.

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PARAGRAPH 15

54 **והנה כל הוי' מדות**

The note points to Or HaTorah on Terumah for the six attributes as the vav of the Name.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' תקיד ואילך. וראה גם סה"מ תרל"ג ח"א ע' קנד.

55 **וצורת הה' הוא ג' קוין**

This abridgment of the discourse "See, G-d has given you the Shabbos" explains that the world to come was created with the yud and this world with the hei, and for the shape of the hei it refers to the discourse "Chayav Inish Levasumei BePuraya," this maamar.

KEHOT'S NOTE

בלקו"ת שמות ח, ג. אוה"ת תרומה ע' א'תקיד. אוה"ת ענינים ע' קטז.

56 **שני קוין מחוברים . . מחשבה דיבור**

Or HaTorah on Va'eschanan, quoted in the note, comments that the two lines are joined precisely because thought is clothed in speech and speech is impossible without thought; nevertheless speech comes into being not from thought but from the breath of the heart, the five organs of articulation of the mouth and the soul itself.

KEHOT'S NOTE

באוה"ת פ' ואתחנן ע' קמה מציין ע"ז "היינו מחוברין דוקא שהמחשבה מתלבשת בהדיבור וא"א לדיבור מבלי מחשבה כו' אבל עכ"ז אין הדיבור מתהווה מן המחשבה כ"א מהבל הלב והי' מוצאות הפה ומהנפש עצמה ע' באג"ה ד"ה ויעש דוד" עכ"ל. וראה גם אוה"ת פ' ויחי שפ, ב. סידור עם דא"ח רפב, א. המשך באתי לגני השי"ת פ"ח.

57 **אף עשיתיו**

"Everyone called by My Name, for My glory I created him, I formed him, I even made him." The maamar links "made" to action, the third line of the hei.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

58 **וכמ"ש במ"א**

The opening maamar of Likkutei Torah on Balak reads "I created him, I formed him, I even made him" as thought, speech and action, and explains that action is introduced with "even" because it is a thing apart, unlike speech, which shapes the very letters of thought.

KEHOT'S NOTE

לקו"ת ר"פ בלק.

59 **שצריך להמשיך בחי' הוי"ו לבחי' ההי"א**

Or HaTorah on Chayei Sarah refers to this passage, on drawing the vav into the hei.

KEHOT'S NOTE

באוה"ת חיי שרה שפ, א מציין לכאן.

PARAGRAPH 16

60 **אלף פלא**

The note points here for the idea that alef, rearranged, is pele (wonder).

KEHOT'S NOTE

ראה אוה"ת דרושים לסוכות ע' א'תשנז.

61 **ויצא כברק חצו**

Zechariah foresees G-d fighting for Israel: "And Havayah will appear over them, and His arrow shall go forth like lightning." The maamar applies the image of lightning to the yud, the first flash from which creation begins.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

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

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KEHOT'S NOTE

זכרי' ט, יד.

62 **במחשבה אחת ברא את העולם**

The Zohar says that when it arose in G-d's thought to create His world, all the worlds arose in one thought, and with that thought they were all created. The maamar uses this to say that all levels of creation are one thought.

Zohar II, 20a זח"ב כ, א

KEHOT'S NOTE

זח"ב כ, א.

63 **נקודה בהיכלא**

A chassid's gloss on a copy of Torah Ohr remarks that the letters yud-hei can be found here in the words "a point in the palace," and refers to the discourse "Chayav Inish" in the Siddur.

KEHOT'S NOTE

על גיליון תו"א מחסיד נרשם: אותיות וי"ה נזכר מעבר לגוף, ואותיות י"ה תמצא בכאן בתיבות נקודה בהיכלא, ועיין בסידור בד"ה חייב אינש כו', עי' . . .

PARAGRAPH 17

64 **ישים אליו לבו רוחו ונשמתו**

Elihu argues that G-d needs no pretext against man: "If He sets His heart upon him, [if] He gathers to Himself his spirit and his soul," all flesh would perish. The maamar

reads the words the other way: a person sets his heart, his spirit and his soul to G-d. (context: Steinsaltz Tanakh)

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 18

65 אין אדם עובר עבירה

Reish Lakish teaches that a person does not sin unless a spirit of folly has entered him. The maamar identifies this folly with Amalek, which hides self-nullification.

Sotah 3a:4–5 סוטה ג' א:ד'-ה'

רֵישׁ לָקִישׁ אָמַר: אֵין אָדָם עוֹבֵר עֲבֵירָה אֶלָּא אִם כֵּן נִכְנַס בּוֹ רוּחַ שְׁטוּת, שֶׁנֶּאֱמַר: "אִישׁ אִישׁ כִּי תִשְׁטֶה אִשְׁתּוֹ", "תִּשְׁטֶה" כְּתִיב. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: מִפְּנֵי מָה הָאֱמִינָה תּוֹרָה עַד אֶחָד בְּסוֹטָה — שֶׁרַגְלַיִם לַדָּבָר, שֶׁהֲרֵי קִינֵּא לָהּ, וְנִסְתְּרָה, וְעַד אֶחָד מְעִידָהּ שֶׁהִיא טְמֵאָה.

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Zohar I, 121a זח"א קכא, א

KEHOT'S NOTE

סוטה ג, א. זח"א קכא, א.

66 אין אדם עובר עבירה

The Midrash HaNe'elam teaches in the same vein that a person commits sins only if he is a golem and not a man: one who does not look to his holy soul but acts like an animal that neither notices nor knows.

Zohar, Chayei Sara 8:37–39 ספר הזהר, חיי שרה ח':ל"ז-ל"ט

67 איזהו חכם הרואה את הנולד מאין כו'

Alexander of Macedon asks the elders of the Negev, "Who is called wise?", and they answer: one who sees what is born, plainly, one who foresees what will come of things. The Alter Rebbe reads it as seeing how things are born from nothing.

Tamid 32a:7 תמיד ל"ב א:ז

אָמַר לָהֶם: אֵידֵין מִתְקְרֵי חַכִּים? אֲמַרוּ לֵיהּ: אֵיזֶהוּ חָכָם - הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקְרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר - הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקְרֵי עָשִׁיר? אֲמַרוּ לֵיהּ: אֵיזֶהוּ עָשִׁיר - הַשָּׂמֵחַ בְּחֶלְקוֹ.

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Tanya, Likkutei Amarim 43:3 תניא, חלק ראשון; ליקוטי אמרים מ"ג:ג'

אַךְ הַיִּרְאָה עִילָּאָה, יֵרֵא בֹּשֶׁת וְיִרְאָה פְּנִימִית, שֶׁהִיא נִמְשָׁכֶת מִפְּנִימִית הָאֱלֹהוּת שֶׁבְּתוֹךְ הָעוֹלָמוֹת, עָלֶיהָ אָמְרוּ: "אִם אֵין חָכְמָה אֵין יִרְאָה", דְּחָכְמָה, הִיא כ"ח - "וְהַחָכְמָה מֵאַיִן תִּמָּצֵא", "אֵיזֶהוּ חָכָם הָרוֹאֶה אֶת הַנּוֹלָד", פֵּירוּשׁ, שֶׁרוֹאֶה כָּל דָּבָר אֵיךְ נוֹלָד וְנִתְהַוֶּה מֵאַיִן לְיֵשׁ, בִּדְבַר ה' וְרוּחַ פִּיו יִתְבָּרַךְ, כְּמוֹ שֶׁכָּתוּב: "וּבְרוּחַ פִּיו כָּל צְבָאָם".

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KEHOT'S NOTE

תמיד לב, א. תניא פמ"ג.

PARAGRAPH 19

68 שאין השם שלם

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

KEHOT'S NOTE

תנחומא ס"פ תצא. רש"י ס"פ בשלח.

69 שאין השם שלם

As long as Amalek's seed is in the world, the Name is not whole and the throne is not whole. The maamar now explains both: the separated Name and the throne missing its alef.

Midrash Tanchuma, Ki Teitzei 11:1 מדרש תנחומא, כי תצא י"א:א'

... אָבַד זַרְעוֹ מִן הָעוֹלָם, לֹא יִכָּנֵף עוֹד מוֹרֶיךָ (ישעיה ל, כ). רַבִּי לֵוִי בְּשֵׁם רַבִּי אַחָא בְּרַבִּי חֲנִינָא אוֹמֵר, כָּל זְמַן שֶׁזַּרְעוֹ שֶׁל עֲמָלֵק בָּעוֹלָם, לֹא הַשֵּׁם שָׁלֵם, וְלֹא הַכִּסֵּא שָׁלֵם. אָבַד זַרְעוֹ שֶׁל עֲמָלֵק, הַשֵּׁם שָׁלֵם וְהַכִּסֵּא שָׁלֵם. מַה טַּעַם. הָאוֹיֵב תַּמּוּ חֳרָבוֹת לָנֶצַח וְגוֹ' (תהלים ט, ז). מַה כְּתִיב אַחֲרָיו, וַה' לְעוֹלָם יֵשֵׁב כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ (שם פסוק ח), הֲרֵי הַשֵּׁם שָׁלֵם וְהַכִּסֵּא שָׁלֵם. אָמֵן וְכֵן יְהִי רָצוֹן.

(Deut. 25:19:) "And it shall come to pass when the L-rd your G-d grants you rest [... you shall blot out the remembrance of Amalek]." R. Azariah and R. Judah bar Simon said in the name of R. Judah bar Il'ay, "Israel was given three commandments on their entrance to the land: 3:14; PR 12:13; Sanh. 20b (bar.) To appoint a king over themselves, as written (in Deut. 17:15), 'You shall surely place a king over yourself.' To build the Temple, as written (in Exod. 25:8), 'And make Me a ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

70 שאין השם שלם

Rashi explains the verse's kes and Yah as a sign that G-d's Name and throne are not whole until Amalek is wiped out.

Rashi on Exodus 17:16 רש"י על שמות י"ז:ט"ז

... נִשְׁבַּע הַקָּבָ"ה שֶׁאֵין שְׁמוֹ שָׁלֵם וְאֵין כִּסְאוֹ שָׁלֵם עַד שֶׁיִּמָּחֶה שְׁמוֹ שֶׁל עֲמָלֵק כֻּלּוֹ, וּכְשֶׁיִּמָּחֶה שְׁמוֹ יִהְיֶה הַשֵּׁם שָׁלֵם וְהַכִּסֵּא שָׁלֵם, שֶׁנֶּאֱמַר "הָאוֹיֵב תַּמּוּ חֳרָבוֹת לָנֶצַח" (תהלים ט), וְזֶהוּ עֲמָלֵק שֶׁכָּתוּב בּוֹ "וְעֶבְרָתוֹ שָׁמְרָה נֶצַח" (עמוס א'), "וְעָרִים נָתַשְׁתָּ אָבַד זִכְרָם הֵמָּה" (תהלים שם), מַהוּ אוֹמֵר אַחֲרָיו? "וַה' לְעוֹלָם יֵשֵׁב" — הֲרֵי הַשֵּׁם שָׁלֵם, "כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ" — הֲרֵי כִּסְאוֹ שָׁלֵם:

AND HE SAID — i. e. Moses said. ויאמר כי יד על כס יה BECAUSE THE HAND IS UPON THE THRONE OF JAH — the hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is the force of כס — why does it not say as usual כסא? And the Divine Name, also, is divided into half (יה is only the half of the Tetragrammaton)! The Holy One, blessed be ...

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

PARAGRAPH 20

71 ומי כעמך ישראל

David, answering G-d's promise, prays: "And who is like Your people Israel, one nation on earth," plainly a nation unique on earth. The maamar reads "one ... on earth" as Israel drawing G-d's oneness down to earth. (context: Steinsaltz Tanakh)

I Chronicles 17:21 דברי הימים א י״ז:כ״א

וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלַךְ הָאֱלֹקִים לִפְדּוֹת לוֹ עָם לָשׂוּם לְךָ שֵׁם גְּדֻלּוֹת וְנֹרָאוֹת לְגָרֶשׁ מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם׃

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה״א יז, כא.

72 האומר אין לי אלא תורה

The Talmud discusses one who says he has only Torah, concluding that he does not have even Torah. The maamar sees in such learning the level of Amalek.

Yevamot 109b:4–5 יבמות ק״ט ב:ד׳-ה׳

עֲרָבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 21

73 כי יד על כס יה

"For a hand is over the throne of Yah: Havayah will have war with Amalek." Plainly the hand is raised in an oath upon G-d's throne; the maamar reads the "hand" as a level above kes and Yah, from which the war against Amalek comes. (context: Steinsaltz Tanakh)

Exodus 17:16 שמות י״ז:ט״ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה׳ בַּעֲמָלֵק מִדֹּר דֹּר׃

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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PARAGRAPH 22

74 וירא ישראל את היד הגדולה

At the sea, "Israel saw the great hand that Havayah had performed against Egypt." The maamar notes the definite article and reads the great hand as love.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

75 ולכל היד החזקה

The Torah's last verse praises Moshe "for all the strong hand." The maamar notes the definite article and reads the strong hand as awe.

Deuteronomy 34:12 דברים ל״ד:י״ב

וּלְכֹל הַיָּד הַחֲזָקָה וּלְכֹל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל־יִשְׂרָאֵל׃

and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

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KEHOT'S NOTE

דברים לד, יב.

PARAGRAPH 23

76 ולכן אומרים . . סלח לנו

Likkutei Torah on Beha'aloscha explains why the blessing "Forgive us ... for we have sinned" was set after the Shema, where one accepts the yoke of Heaven and the command "And you shall love": pesha'im are rebellions, and what leads to transgression and rebellion is casting off the yoke of Heaven, because the King is not seen with eyes of flesh like a human king.

KEHOT'S NOTE

נתבאר בלקו״ת פ׳ בהעלותך ל, ב ובכ״מ. וראה גם ספה״מ תער״ב ח״ג ע׳ א׳שמג.

77 כי חטאנו

Likkutei Torah for Rosh Hashanah asks why the blessing says "for (ki) we have sinned," as though the sin were a reason for forgiveness, rather than "for that which we have sinned," and explains: because we sinned and so failed to draw down the Infinite Light through the mitzvos and the Torah, we ask for forgiveness from the supernal will that is above the chain of descent, which can fill every lack.

KEHOT'S NOTE

ולא אשר חטאנו נתבאר בלקו״ת ר״ה נד, ב.

78 **פשעים אלו המרדים**

In defining the terms of the High Priest's confession, the Talmud says: avonos are deliberate sins, "pesha'im are rebellions," and chata'im are unwitting sins. The maamar builds on the definition of pesha as rebellion.

Yoma 36b:6 יומא ל"ו ב:ו

פְּשָׁעִים אֵלּוּ הַמַּרְדִּים, וְכֵן הוּא אוֹמֵר: "מֶלֶךְ מוֹאָב פָּשַׁע בִּי", וְאוֹמֵר: "אָז תִּפְשַׁע לִבְנָה בָּעַת הַהִיא". "לְכָל חַטֹּאתָם" אֵלּוּ הַשְׁגָגוֹת, וְכֵן הוּא אוֹמֵר: "נֶפֶשׁ כִּי תֶחֱטָא בִשְׁגָגָה". וּמַאַחַר שֶׁהַתְּוָדָה עַל הַזְּדוֹנוֹת וְעַל הַמַּרְדִּים חוֹזֵר וּמִתְוַדֶּה עַל הַשְּׁגָגוֹת?!

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

KEHOT'S NOTE

יומא לו, ב.

PARAGRAPH 24

79 **חף אנכי בלא פשע**

Elihu quotes Iyov's claim, "I am pure, without transgression; I am innocent, and I have no iniquity." The maamar uses the words for one who, before the Shema, feels innocent.

Job 33:9 איוב ל"ג:ט

זַךְ אֲנִי בְּלִי־פָשַׁע חַף אָנֹכִי וְלֹא עָוֹן לִי׃

'I am clean, without transgression, I am innocent, neither is there iniquity in me;

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80 **שום תשים עליך מלך**

"You shall surely set a king over you." The maamar applies it to accepting G-d's kingship in the Shema, "truly over you."

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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PARAGRAPH 25

81 **ובני ישראל יוצאים ביד רמה**

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

KEHOT'S NOTE

בשלח יד, ח.

82 **ובני ישראל יוצאים ביד רמה**

As Pharaoh pursued them, "the children of Israel were going out with a high hand": plainly, openly and boldly, not as fugitives. The maamar notes the absence of the definite article and reads "going out" as leaving every limit. (context: Steinsaltz Tanakh)

Exodus 14:8 שמות י"ד:ח

וַיְחַזֵּק ה' אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֹצְאִים בְּיָד רָמָה׃

And the L-RD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.

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83 **אליך ה' נפשי אשא**

David's psalm opens, "To You, Havayah, I lift up my soul." The maamar reads it as the lifting up of the soul beyond every vessel and limit, the higher teshuvah.

Psalms 25:1 תהילים כ"ה:א

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא׃

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

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84 **תשובה קדמה . . ישראל עלו במחשבה**

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

KEHOT'S NOTE

ב"ר בתחלתו.

85 **תשובה קדמה לעולם**

The Midrash lists what preceded the creation of the world, and Rabbi Ahava son of Rabbi Zeira adds teshuvah. The maamar takes this as the higher teshuvah, the high hand.

Bereshit Rabbah 1:4 בראשית רבה א:ד

... "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגו'" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך מאז"". ר' הונא ור' ירמיה בשם רבי ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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86 **הרוח תשוב אל האלהים אשר נתנה**

Koheles describes death: the dust returns to the earth as it was, "and the spirit returns to G-d who gave it." The maamar applies the words to teshuvah with self-sacrifice, by

which the soul returns to its source; tashuv, "returns," is the root of teshuvah.

Ecclesiastes 12:7 קהלת י״ב:ז׳

וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

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

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PARAGRAPH 26

87 והנה ישראל עלו במחשבה

The Midrash lists Israel among the things that "arose in thought" before the world was created. The maamar concludes that the souls of Israel are above the thought of creation.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו' שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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88 בנשמותיהם של צדיקים נמלך

This manuscript reads nimlach benishmos shel tzaddikim, with the verb first; the meaning is the same.

KEHOT'S NOTE

רות רבה ב, ג. בכורך 1824: נמלך בנשמות של צדיקים.

89 בנשמותיהם של צדיקים נמלך

On the verse "with the King in His work they dwelt there," the Midrash says these are the souls of the righteous, with whom the Holy One, blessed be He, took counsel and created His world.

Ruth Rabbah 2:3 רות רבה ב׳:ג׳

... וַיֹּאמֶר ה' אֶל מֹשֶׁה כְּתָב לְךָ אֶת הַדְּבָרִים הָאֵלֶּה כִּי עַל פִּי הַדְּבָרִים הָאֵלֶּה וגו'. הֵמָּה הַיּוֹצְרִים, עַל שֵׁם (בראשית ב, יט): וַיִּצֶר ה' אֱלֹקִים. דָּבָר אַחֵר, הֵמָּה הַיּוֹצְרִים, אֵלּוּ נַפְשׁוֹתֵיהֶם שֶׁל צַדִּיקִים, שֶׁבָּהֶם נִמְלַךְ הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹאת אֶת עוֹלָמוֹ. יוֹשְׁבֵי נְטָעִים, עַל שֵׁם (בראשית ב, ח): וַיִּטַּע ה' אֱלֹקִים. וּגְדֵרָה, עַל שֵׁם שֶׁנֶּאֱמַר (ירמיה ה, כב): אֲשֶׁר

שַׂמְתִּי חוֹל גְּבוּל לַיָּם. עִם הַמֶּלֶךְ בִּמְלַאכְתּוֹ, עִם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא יָשְׁבוּ שָׁם נִשְׁמָתָן שֶׁל צַדִּיקִים שֶׁבָּהֶם נִמְלַךְ וּבָרָא ...

Rabbi Menaḥem bar Avin interpreted the verse as referring to Moses. "And Yokim" (I Chronicles 4:22) - on the basis of: "Rise [kuma] L-rd, and let Your enemies be scattered" (Numbers 10:35). "And the people of Kozeva" (I Chronicles 4:22) - as he rendered the word of the Holy One blessed be He like falsehoods [kazav], as it is stated: "Why, L-rd, is Your wrath enflamed at Your people?" (Exodus 32:11). "Yoash" (I Chronicles 4:22) - as he despaired [nitya'ash] of living," as it is stated: "And if not, please ...

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PARAGRAPH 27

90 כי ביה ה' צור עולמים

Yeshayahu's song: "Trust in Havayah forever, for in Yah, Havayah, is an everlasting Rock (tzur olamim)." The Talmud (Menachos 29b) reads it as the two worlds G-d created, one with the hei and one with the yud, so that tzur is read "formed": with Yah He formed the worlds. The maamar places the high hand above Yah, the root of creation. (context: Steinsaltz Tanakh)

Isaiah 26:4 ישעיהו כ״ו:ד׳

בִּטְחוּ בָה' עֲדֵי־עַד כִּי בְיָהּ ה' צוּר עוֹלָמִים׃

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

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91 מלחמה לה' בעמלק

"For a hand is over the throne of Yah: Havayah will have war with Amalek." The maamar explains that this war comes from the "hand," the level above kes and Yah.

Exodus 17:16 שמות י״ז:ט״ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר׃

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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PARAGRAPH 28

92 משרש נחש . . יצא צפע

Yeshayahu warns Philistia not to rejoice that the rod that struck it is broken, "for from the root of the snake a viper shall come forth," a successor more dangerous still. The maamar reads the snake as Amalek and the viper as Haman. (context: Steinsaltz Tanakh)

Isaiah 14:29 ישעיהו י״ד:כ״ט

אַל־תִּשְׂמְחִי פְלֶשֶׁת כֻּלֵּךְ כִּי נִשְׁבַּר שֵׁבֶט מַכֵּךְ כִּי־מִשֹּׁרֶשׁ נָחָשׁ יֵצֵא צֶפַע וּפִרְיוֹ שָׂרָף מְעוֹפֵף׃

Rejoice not, O Philistia, all of thee, Because the rod that smote thee is broken: For out of the serpent's root shall come forth a basilisk, And his fruit shall be a flying serpent.

97 **שמי עם י״ה שס״ה**

The Zohar teaches that all the commandments depend on the Name: “My Name” with yud-hei is 365, the negative commandments, and “My remembrance” with vav-hei is 248, the positive commandments.

Zohar I, 24a זח״א כד, א

Zohar III, 278b זח״ג רעח, ב

KEHOT'S NOTE

זח״א כד, א. רנג, א. זח״ג רעח, ב. ת״ז בהקדמה.

98 **שמי עם י״ה שס״ה כו׳ ששמירת מצות לא תעשה**

The same teaching, in the same words, in the addenda printed at the end of the Zohar’s first volume: “My Name” with yud-hei is 365, the negative commandments.

Zohar, Addenda, Volume I 6:58–62 ספר הזהר, תוספות, כרך א ו׳:נ״ח-ס״ב

99 **אמרו רז״ל . . אלא זיו והארה בעלמא**

Quoting this passage, Or HaTorah explains: although a prohibition only restrains a person from the evil that covers and conceals the revelation of the Infinite Light, while a positive commandment, actively doing good, truly draws down the revelation of the light, the power of the prohibitions is nevertheless greater, because it removes the covering that hides the essential light.

KEHOT'S NOTE

מובא באוה״ת שה״ש כרך ב ע׳ תסג ומוסיף: פי׳ דאף שהל״ת הוא רק ענין מניעה מלעשות הדבר הרע המכסה ומסתיר על גילוי אוא״ס ב״ה, משא״כ מ״ע שהוא קום ועשה טוב הוא ממש המשכת גילוי האור, מ״מ גדול כח המל״ת יותר, משום שהוא הסרת הכיסוי המסתיר על עיקר האור. ע״ש.

PARAGRAPH 29

100 **שו״ה שהוא — ולכן**

This manuscript reads lachach (“therefore”) for velachen (“and therefore”); the meaning is the same.

KEHOT'S NOTE

בבוך 1824: ולכך.

PARAGRAPH 30

101 **מהר קח את הלבוש ואת הסוס**

The king commands Haman, “Hurry, take the garment and the horse ... and do so for Mordechai.” The maamar reads “Hurry” as the way of “I will hasten it.”

Esther 6:10 אסתר ו׳:י״

וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן מַהֵר קַח אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה־כֵן לְמָרְדֳּכַי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אַל־תַּפֵּל דָּבָר מִכֹּל אֲשֶׁר דִּבַּרְתָּ׃

Then the king said to Haman: ‘Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king’s gate; let nothing fail of all that thou hast spoken.’

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KEHOT'S NOTE

אסתר ו, י׳.

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KEHOT'S NOTE

ישע׳ י״ד, כט.

93 **משרש . . עמלק יצא . . המן**

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

KEHOT'S NOTE

ראה מס׳ סופרים פי״ג ה״ו.

94 **המן שהוא הוא בחי׳ עמלק**

Masechet Soferim quotes the Targum’s genealogy of Haman, which traces him back generation by generation to Amalek. The maamar calls Haman the viper born of Amalek’s root.

Tractate Soferim 13:6 מסכת סופרים י״ג:ו׳

אמר רבי יוסי בר אבין בכתבן צריך שיהא איש בראש דפא ואת בסופה בששה שיטין עשרת בסוף דפא שחיץ תגין שמנוהון כהדין סקוטראק נטרי׳ כדי שיפלו ולא תהא להם תקומה. (אסתר ג׳:א׳) אחר הדברים האלה גידל המלך אחשורוש את המן בן המדתא תירגם רב יוסף בתר פתגמיא האלין רבי מלכא אחשורוש ית המן המדתא אגגי בר ביזא בר אפליטוס בר דיוס בר דיזוז בר פרוס בר נידן בר בעלקן בר אנטמירוס בר הורם בר הודורס בר שגר בר נגר בר פרמשתא בר ויזתא בר עמלק בר לחינתיה דאליפז בוכריה דעשו ...

R. Jose b. Abin said: When they are written down, the word ’ish, the last word of Esth. 9, 6. must be at the top of the column and each we’eth at the end [of the lines, a total] of eleven lines, on the right and we’eth on the left, the next nine lines having the name on the right and we’eth on the left, while the eleventh line has the name Wayezatha on the right and ‘asereth (ten) on the left. and ‘asereth at the end of the column. ...

Talmud Bavli, Vilna 1883 ed. (Public Domain) • The Minor Tractates of the Talmud, trans. A. Cohen, London: Soncino Press, 1965 (CC-BY)

95 **ויקח המן את הלבוש ואת הסוס**

Haman, forced by the king, dressed Mordechai in the royal garment and led him on the royal horse. The maamar reads this as the subdued kelipah becoming a garment for holiness.

Esther 6:11 אסתר ו׳:י״א

וַיִּקַּח הָמָן אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס וַיַּלְבֵּשׁ אֶת־מָרְדֳּכָי וַיַּרְכִּיבֵהוּ בִּרְחוֹב הָעִיר וַיִּקְרָא לְפָנָיו כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ׃

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: ‘Thus shall it be done unto the man whom the king delighteth to honour.’

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KEHOT'S NOTE

אסתר ו, י״א.

96 **שו״ה ואת הסוס — הנה אמרו רז״ל**

A passage of this maamar, from here on, is quoted in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

קטע מכאן מובא באוה״ת שה״ש כרך ב ע׳ תסג.

נהרות קולם דא תרין זמנין דמיחדין ישראל לקב"ה וסלקין ליה ביה קלא ערב ובקר וצהרים דאינון ימינא ושמאלא בתרוייהו סליקין קלא דאיהו עמודא דאמצעיתי

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KEHOT'S NOTE

ת"ז תי' כא (נז, ב). וראה באוה"ת מג"א ע' ב'שיז.

102 זכו אחישנה לא זכו בעתה

> Rabbi Alexandri, in the name of Rabbi Yehoshua ben Levi, resolves "in its time" and "I will hasten it" (Isaiah 60:22): if they merit, I will hasten it; if not, in its time.

Sanhedrin 98a:12–13 סנהדרין צ"ח א:י"ב-י"ג

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי רָמֵי, כְּתִיב "בְּעִתָּהּ" וּכְתִיב "אֲחִישֶׁנָּה". זָכוּ - אֲחִישֶׁנָּה, לֹא זָכוּ - בְּעִתָּהּ. אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי רָמֵי, כְּתִיב: "וַאֲרוּ עִם עֲנָנֵי שְׁמַיָּא כְּבַר אֱנָשׁ אָתֵה", וּכְתִיב: "עָנִי וְרֹכֵב עַל חֲמוֹר". זָכוּ - עִם עֲנָנֵי שְׁמַיָּא, לֹא זָכוּ - עָנִי וְרוֹכֵב עַל חֲמוֹר.

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Zohar I, 117b זח"א קיז, ב

KEHOT'S NOTE

סנהדרין צח, א. זח"א קיז, ב.

103 בלע המות לנצח

> "He will swallow up death forever." The maamar brings it for the end of days, when evil will simply be destroyed.

Isaiah 25:8 ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישעי' כה, ח.

104 ואת רוח הטומאה אעביר

> "And I will remove the spirit of impurity from the land." Like the previous verse, it describes the kelipah being removed rather than transformed.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריי יג, ב.

PARAGRAPH 31

105 יום כפורים פירושו כמו פורים

> The note points to Or HaTorah on Megillas Esther for reading Yom Kippurim as "like Purim."

Tikkunei Zohar, Tikkun 21 · 47a:4–5 תקו"ז תיקון כא

ועוד חל"ם אתקרי באימא עלאה יום הכפורים דאיהו עשור וביה יהא מוחי"ל וסולח חובין דעמיה. וחירי"ק אתמר באימא תתאה. וביה חור"ק עליו שניו על סמא"ל דאשתעביד בבנוי דשכינתי בגלותא. די"א נשאו

106 יום כפורים פירושו כמו פורים

> In tikkun 21, the Tikkunei Zohar says that Purim is named for Yom HaKippurim, a day that will in the future be turned from affliction to delight. The maamar's parenthesis reads Kippurim as "like Purim."

Tikkunei Zohar 57b:6–8 תקוני הזהר נ"ז ב:ו'-ח'

ואיהי יום הכפורים. וכד אתקשטת קדמיה בלבושין שפירין דאינון לבושי כפרה: אתקריאת ציץ דיליה. מצנפת דיליה. אבנט דיליה. איהי כלילא מארבע בגדי לבן מסטרא דימינא ומארבע בגדי זהב מסטרא דשמאלא. בההוא זמנא דאתקשטת באלין לבושין דכפרה. אתמר בה ותלבש אסתר מלכות. ובהון אזלת לפני לפנים ההי"ד ותעמוד בחצר בית המלך הפנימית. ובהון נשאה חן בעיניו.

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107 הפיל פור הוא הגורל

> In Nisan, as Haman plotted to destroy the Jews, "he cast pur, that is, the lot," before him to choose the day, and it fell on Adar. The maamar sees in Haman's lot an arrogant attempt to imitate the lots of Yom Kippur, and in it the name Purim. (context: Steinsaltz Tanakh)

Esther 3:7 אסתר ג':ז'

בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִיסָן בִּשְׁנַת שְׁתֵּים עֶשְׂרֵה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ הִפִּיל פּוּר הוּא הַגּוֹרָל לִפְנֵי הָמָן מִיּוֹם לְיוֹם וּמֵחֹדֶשׁ לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר:

In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

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108 פורים ויוהכ"פ הוא בחינה אחת

> Yahel Or, quoted in the note, ties the two days together through "turning": "as on Yom Kippur, 'and He turned,' etc., so on Purim, 'You turned,' etc., and the main revelation is in the future, 'then I will turn.'"

KEHOT'S NOTE

ראה ביהל אור ע' קיד "כמו ביוהכ"פ ויהפוך כו' כן בפורים הפכת כו' ועיקר הגילוי לע"ל אז אהפוך". וראה לעיל צד, ב "שנתהפך לב אחשורוש" ע"ש.

109 דברי הצומות וזעקתם

> The Megillah speaks of "the matters of the fasts and their cry," which Israel took upon themselves. The maamar sees in them the self-sacrifice of Purim.

Esther 9:31 אסתר ט':ל"א

לְקַיֵּם אֶת־יְמֵי הַפֻּרִים הָאֵלֶּה בִּזְמַנֵּיהֶם כַּאֲשֶׁר קִיַּם עֲלֵיהֶם מָרְדֳּכַי הַיְהוּדִי וְאֶסְתֵּר הַמַּלְכָּה וְכַאֲשֶׁר קִיְּמוּ עַל־נַפְשָׁם וְעַל־זַרְעָם דִּבְרֵי הַצּוֹמוֹת וְזַעֲקָתָם:

to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their seed, the matters of the fastings and their cry.

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110 **שבימי אחשורוש**

The Talmud says the Torah was accepted at Sinai under compulsion, and Rava answers that the generation accepted it anew in the days of Achashverosh, as it says, "they fulfilled and accepted."

Shabbat 88a שבת פ"ח א

Shevuot 39a שבועות ל"ט א

KEHOT'S NOTE

שבת פח, א. שבועות לט, א.

111 **(יום . . פורים)**

The parenthesis "(Yom Kippurim means 'like Purim')" is found also in this manuscript, which was written in 5569 (1808–09).

KEHOT'S NOTE

המוסגר נמצא גם בכוך 1824 שנכתב בשנת תקס"ט.

112 **לפני ה' תטהרו**

Of Yom Kippur: "for on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified." The maamar reads "before Havayah" as the higher teshuvah.

Leviticus 16:30 ויקרא ט"ז:ל

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 33

113 **חייב אינש לבסומי בפוריא**

Rava's ruling, "a person is obligated to become intoxicated on Purim until he does not know between 'cursed is Haman' and 'blessed is Mordechai,'" which the maamar now explains as the level above both kinds of commandments.

Megillah 7b:7–8 מגילה ז' ב:ז-ח

אָמַר רָבָא: מְחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרְיָא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיקוּם: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיקוּם: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מִתְרַחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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114 **ובחי' תשובה . . בכל נפש**

Or HaTorah explains: this is above the drawing down that comes through the positive and negative commandments, and it is the revelation of Keser.

KEHOT'S NOTE

דהיינו למעלה מהמשכה שע"י עשה ול"ת, וזהו התגלות הכתר. — אוה"ת פ' ויצא (כרך ה) תתנד, א.

ובבואה לפני המלך אמר עם הספר וגו׳

"And when she came before the king, he said with the book"

All the ascents and delights of the souls, even the rest of the seventh millennium, are only G-d's "Name," His Malchus; the will of Israel, rising through teshuvah and the mitzvos, comes "before the King" and above that level, to G-d Himself. That ascent from below calls forth a sifting in the supernal thought, the "book," which casts evil out, as Haman's scheme returned upon his own head.

THE MAAMAR IN BRIEF

The maamar explains Esther 9:25: when Esther came before the king, he ordered with a written decree (sefer) that Haman's scheme return upon his own head. The six thousand years of this world are descents for the sake of ascents: for souls, through the levels of Gan Eden, each step through the river of fire that erases the former level; for bodies, in the days of Mashiach and the Resurrection; and finally the seventh millennium, a rest beyond all ascents. Yet "do not read shamos (desolations) but shemos (names)": all of this is only G-d's Name, His Malchus. The souls' delight, which comes through their comprehension, is the reward of "tomorrow"; the mitzvos of "today" are His will, which is above comprehension, so one hour of teshuvah and good deeds is better than all the World to Come. When Knesses Yisrael, the inner point of the heart, rises before the King, a sifting follows in the supernal "book" of thought: evil, raised where it cannot stand, is thrown out, as Haman was raised before his fall. So too in each person: the G-dly soul rises first through Torah and mitzvos, and then the animal soul can be refined.

OUTLINE

1 **Six thousand years of rise and fall** ¶1–4

Descent is for the sake of ascent: the souls rise through the levels of Gan Eden, passing through the river of fire and the "pillar" between worlds; the bodies rise in the days of Mashiach and the Resurrection; the seventh millennium is the final rest.

2 Not desolations but names ¶5

"Do not read shamos but shemos": even that final rest, and all the souls' delight in the radiance of the Shechinah, belong only to G-d's Name, His Malchus, while no thought grasps G-d Himself.

3 Delight and will ¶6–8

Delight is the reward of "tomorrow"; the mitzvos of "today" are the Supernal Will, the 620 pillars of light. The will in the depth of the heart rises until it wants G-d alone, which is why one hour of teshuvah and good deeds surpasses the whole World to Come.

4 Before the King ¶9

Esther's coming before the king is the ascent of Knesses Yisrael above the level of "King" to G-d Himself; then "he said with the book."

5 Sifting in thought ¶10–12

All service is birur, done through the bittul of Chochmah, koach mah, which lifts things out of the separateness that kingship needs. Sifting happens in thought, the "book"; Israel's arousal from below calls forth a sifting in the supernal thought that pushes evil out.

6 Raised up to be cast out ¶13–16

Evil is expelled by being raised to a level where it cannot stand, while below it lies like dregs in wine; so Haman was raised before his fall. But this can happen only after Knesses Yisrael has itself risen.

7 Within each person ¶17

The animal soul can be refined only after the G-dly soul is refined and lifted through Torah and mitzvos, the Supernal Will that binds the soul "in the bundle of life" and raises it to the level of gulgalta.

KEY CONCEPTS

Shamos and shemos (desolations and names) / שַׁמּות שֵׁמות

The Sages' reading of Psalms 46:9. The "desolation" of the seventh millennium, the rest that crowns all ascents, is still only G-d's "names": His Malchus, how He is known to the worlds, not His essence.

Will and delight רצון ותענוג

Will is the outer side of delight, for one wants what gives pleasure. The souls' delight in the World to Come comes through their comprehension; the mitzvos are the Supernal Will itself, which is above comprehension, like the skull above the brain.

Knesses Yisrael, the inner point of the heart כנסת ישראל / נקודת פנימיות הלב

The will in the depth of the heart, which can rise until it desires nothing but G-d. Esther coming before the king is its ascent above the level of "King."

Sifting (birur) בירור

Separating good from evil, the purpose of a person's service in this world. It is done through the bittul of Chochmah, and it happens in thought, as a person accepts the good and pushes away the bad.

Sefer, the supernal thought ספר / מחשבה עליונה

Thought is called "sefer," a book, because it is made of combinations of letters. When Israel rises, evil is lifted into the supernal thought, where it cannot stand, and is "blotted out of the book of life."

The river of fire נהר די נור

The river in which a soul immerses between one level of Gan Eden and the next; it makes the soul forget its former level so that it can be absorbed in the higher one.

Gulgalta (the skull) גולגלתא

The skull that covers the brain: an image for the Supernal Will, which is above intellect and comprehension and encompasses them.

SECTION 1 · ¶1–4

Six thousand years of rise and fall

1 ובבואה לפני המלך[1,2] אמר עם הספר וגו׳. הנה ארז״ל [אמרו רבותינו זכרונם לברכה] שית אלפי שנין[3] הוי עלמא וחד חרוב[4] שהוא בבחי׳ מנוחה שאין בו עליות וירידות

"And when she came before the king, he said with the book (sefer)," etc. Now, our Sages, of blessed memory, said: "The world exists for six thousand years, and for one [thousand] it is desolate," which is in the aspect of rest (menuchah), in which there are no ascents and descents;

> The maamar opens with Esther 9:25, the Megillah's summary of how Haman's plot was overturned: when Esther came before the king, he ordered in writing that Haman's evil scheme return upon his own head. It then brings the Sages' teaching that the world as we know it lasts six thousand years and lies "desolate" for the seventh thousand, which the Alter Rebbe calls a state of rest, with no more ascents and descents.

כי כל ימות עוה״ז שית אלפי שנין הן בבחינת ירידות ועליות הן בנשמות הן בגופות שכמה פעמים היו ישראל בשלוה ואח״כ ירדו כו׳.

for all the days of this world, six thousand years, are in the aspect of descents and ascents, both in souls and in bodies; for many times Israel were at peace, and afterwards they descended, etc.

> The six thousand years of this world are a time of rises and falls, for souls and for bodies alike. Jewish history shows it: many times Israel lived in tranquility and afterwards fell from it.

2 והנה ירידה צורך עליי׳ [עלייה] היא ועלייה זו בכללה נחלקת לשתים שהן ארבע. דהיינו שתים לנפשות שהן ג״ע [גן עדן] התחתון והעליון. ושתים לגופות שהם ימות המשיח ותחיית המתים.

Now, descent is for the sake of ascent. And this ascent, as a whole, divides into two which are four: that is, two for the souls, which are the lower and the upper Gan Eden, and two for the bodies, which are the days of Mashiach and the Resurrection of the Dead.

> A principle: every descent exists for the sake of the ascent that follows it. The ascents fall into two pairs: for the souls, the lower Gan Eden and the upper Gan Eden; and for the bodies, the days of Mashiach and the Resurrection of the Dead.

ועל עליות הללו נאמר ילכו מחיל אל חיל[5] שיש כמה מיני מדרגות שונות בעליות הנפשות.[6,7]

And of these ascents it is said, "They go from strength to strength," for there are many kinds of different levels in the ascents of the souls.

> Psalms 84:8, "They go from strength to strength," describes these ascents, because the souls rise through many different levels, not just one. In Likkutei Torah, Bamidbar, the Alter Rebbe explains that although the books mention only two levels of Gan Eden, lower and upper, there are in truth many, one above the other without end, alluded to in this verse.

3 וכמה מיני היכלות בית הנשים ובית הנשים שני[8] ג״ע [גן עדן] תחתון וג״ע [וגן עדן] עליון. ויש נהר די נור המפסיק[9] בין עליות

And [there are] many kinds of chambers (heichalos): "the house of the women" and "the second house of the women" — the lower Gan Eden and the upper Gan Eden. And there is a river of fire (nehar di-nur) that separates between ascents;

In Esther 2, the maidens brought to the king stayed in "the house of the women," and after going to the king they moved to "the second house of the women." The Alter Rebbe reads these as the lower and upper Gan Eden, chambers through which the souls ascend, and says that between one ascent and the next flows the "river of fire" of Daniel 7:10.

כי בעליות הנשמה מבחינה זו לבחינה ומדרגה אחרת למעלה הימנה טובלת בנהר די נור שהוא בחי׳ המבטל ומשכח מעלתו הראשונה להחשיבה כלא וכאין בכדי שתהא בבחי׳ בטול והתכללות בעלייה אחרת שלמעלה הימנה.[10]

for in the ascents of the soul from this level to another level and rung above it, it immerses in the river of fire, which is the aspect that nullifies [it] and makes [it] forget its former standing, so as to regard it as nothing and as naught, in order that it be in a state of self-nullification (bittul) and inclusion in another ascent, which is above it.

Before rising to a higher level, the soul immerses in the river of fire, which makes it forget its former level and count it as nothing; only by letting go of what it attained can it be nullified and absorbed into the level above. In Torah Ohr, Miketz, the Alter Rebbe explains that even a perfectly righteous person must immerse in the river of fire to forget this world before entering Gan Eden, and again each time he goes "from strength to strength," to forget even what he grasped there.

4 וכמ״ש ובזה הנערה באה אל המלך[11] ובזה הוא העמוד[12] שבין עולם לעולם שבו ועל ידו נכללות הנשמות להיות בבחי׳ בטול[13] כי זה השער לה׳[14] כו׳.

As it is written, "And with this the maiden came to the king." And "with this" is the pillar between one world and another, in which and through which the souls are included, so as to be in a state of self-nullification (bittul); for "this is the gate to Havayah," etc.

Esther 2:13 says that "with this" the maiden came to the king. The Alter Rebbe reads "this" as the pillar between one world and the next, through which the souls rise and are absorbed in a state of bittul, and links it to Psalms 118:20, "This is the gate to Havayah." Torah Ohr explains below that this pillar, between the lower and the upper Gan Eden, is bittul, since no ascent can come without bittul first.

וכן עד״ז בעליות הגופות לימות המשיח ותחה״מ [ותחיית המתים]. אבל וחד חרוב הוא אלף השביעי שבו תכלית השלימות של כל העליות עד שאין עוד עלייה למעלה הימנו

And so too, in the same way, with the ascents of the bodies, to the days of Mashiach and the Resurrection of the Dead. But "and one [thousand] desolate" is the seventh millennium, in which is the ultimate perfection of all the ascents, to the point that there is no further ascent above it;

> The bodies ascend in the same way, in the days of Mashiach and at the Resurrection. The seventh millennium, by contrast, is the culmination of all ascents, with no ascent beyond it.

שהוא סוף וקץ לכל המדרגותוהעליות שאפשר להיות לפי מזג ותכונת השמיטה ההיא שית אלפי שנין וחד חרוב

for it is the end and limit of all the levels and ascents that can be, according to the temperament and nature of that shemitah [cycle]: "six thousand years, and one [thousand] desolate."

> Each cosmic cycle of six thousand years and one desolate is called a shemitah, and each has its own nature and measure; its seventh millennium is the furthest ascent that this nature allows.

ובכל שמיטה ושמיטה לפי מה שהיא כך הוא עליית אלף הז׳ שבה שהיא תכלית השלימות של כל העליות ונק׳ בחי׳ מנוחה שהיא בחי׳ עלייה שאין למעלה הימנה עוד עלייה וזהו וחד חרוב שהוא בבחינת מנוחה:

And in each and every shemitah, according to what it is, so is the ascent of its seventh millennium, which is the ultimate perfection of all the ascents, and it is called the level of rest (menuchah), which is the level of an ascent above which there is no further ascent. And this is "and one [thousand] desolate," which is in the aspect of rest.

> So every shemitah reaches its own culmination in its seventh millennium. That final ascent, beyond which there is none, is called "rest," and this is the meaning of "one [thousand] desolate."

SECTION 2 · ¶5

Not desolations but names

5 והנה כתיב לכו חזו מפעלות אלקים[15] אשר שם שמות בארץ ואמרז״ל אל תקרא שַׁמות אלא שֵׁמות.[16]

Now, it is written, "Go, behold the works of G-d, Who has set shamos (desolations) on the earth," and our Sages, of blessed memory, said: "Do not read shamos, but shemos (names)."

> Psalms 46:9 speaks of the works of G-d, "Who has set shamos (desolations) on the earth." The Sages read it as shemos, "names," to teach that a name has an effect.

והענין כי הנה בחי׳ שַמות הוא ענין חד חרוב דהיינו בחינת מנוחה סוף ותכלית כל העליות

The explanation is that the level of shamos (desolations) is the matter of "one [thousand] desolate," that is, the level of rest, the end and culmination of all the ascents.

> The Alter Rebbe identifies the "desolations" with "one [thousand] desolate," the rest that is the end and peak of all ascents.

ואעפ"כ כל זה הוא רק בחי׳ שֵמות[17] שאין זה אלא מבחי׳ שמו מדת מלכותו ית׳ כמאמר יחיד חי העולמים מלך כו׳.

And even so, all this is only the level of shemos (names), for this is only from the level of His Name, the attribute of His Malchus (sovereignty), may He be blessed, as in the saying: "Unique, Life of the worlds, King," etc.

> Yet even this peak is only shemos, "names." A name is not the essence of the one who bears it; it is how he is called and known. So too, all of this comes only from G-d's Name, His attribute of Malchus, His sovereignty over the worlds, as the words of Baruch She'amar in the morning prayers, "Unique, Life of the worlds, King," express.

כלומר שהוא יחיד ומיוחד לבדו כמו קודם שנברא העולם שאינו בגדר עלמין כלל

That is to say, He is unique and singular, alone, as [He was] before the world was created, for He is not within the bounds of worlds at all.

> G-d in Himself is unique and alone, just as before creation; worlds are not a category that applies to Him at all.

ומה שהוא חי העולמים הנה החיות המתפשט בעולמות אינו אלא מבחי׳ מלך

And as for His being "Life of the worlds," the life-force that spreads through the worlds is only on the level of "King."

> That He is also "Life of the worlds" is explained: the life-force that spreads into the worlds comes only from the level of "King."

ומלכותך מלכות כל עולמים[18] כתיב שכל העליות וכל העולמות עד רום המעלות בכל שמיטה ושמיטה וכמה שמיטין ויובלות כו׳ הן הם רק בחי׳ מלכותו ית׳ שמתענגים ונהנין מזיו השכינה[19] ובעונג זה יש כמה מדרגות ועליות עד רום המעלות

And it is written, "Your kingship is a kingship of all worlds": for all the ascents and all the worlds, up to the very highest of levels, in each and every shemitah, and many shemitos and jubilees, etc., are only the level of His Malchus, may He be blessed, in that they delight in and enjoy the radiance of the Shechinah (Divine Presence); and in this delight there are many levels and ascents, up to the very highest of levels.

> As Psalms 145:13 says, "Your kingship is a kingship of all worlds": all worlds and ascents, in every cosmic cycle and through many cycles and jubilees, are only His Malchus, the souls' delight in the radiance of the Shechinah, the reward of the righteous in the World to Come. That delight has many levels, rising very high.

וכל זה הוא רק התפשטות זיו כבוד מלכותו ית׳ אבל בו ית׳ בכבודו ובעצמו לית מחשבה תפיסא ביה כלל:

And all this is only the spreading forth of the radiance of the glory of His Malchus, may He be blessed. But as for Him, may He be blessed, in His own glory and essence, no thought can grasp Him at all.

> Yet all of it is only the radiance of His sovereignty spreading forth; G-d Himself, in His own essence, no thought can grasp at all. Later in Torah Ohr (Megillas Esther, on why the Megillah has no Name of G-d) the Alter Rebbe explains that a Name, the revelation within the chain of descent, is only a drop next to the sea of the Infinite Light's essence, and refers back to this maamar.

SECTION 3 · ¶6–8

Delight and will

6 והנה בחי׳ ענג זה בכללו הוא בחי׳ למחר לקבל שכרם ובהיום לעשותם[20,21] הוא בחי׳ התפשטות הרצון שהרצון הוא חיצוניות עונג כנודע[22] בחוש שכל דבר שיש בו תענוג לזה נוטה הרצון.

Now, this aspect of delight, as a whole, is the aspect of "tomorrow, to receive their reward"; and in "today, to do them" is the aspect of the spreading forth of the will. For will is the outer dimension (chitzoniyus) of delight, as is known from experience: whatever holds delight, toward that the will inclines.

> The Sages read "today, to do them" (Deuteronomy 7:11) as "today to do them, and tomorrow to receive their reward." The souls' delight just described is the "tomorrow," the reward; the "today," the doing of the mitzvos, is a spreading forth of G-d's will. Will is the outer side of delight, as experience shows: a person always wants what gives him pleasure.

והיינו התפשטות רצונו וחכמתו יתׄ בתרי״ג מצות דאורייתא וזׄ דרבנן[23] שהם תר״ך עמודי אור[24] הנמשכים מעונג העליון.

That is, the spreading forth of His will and wisdom, may He be blessed, in the 613 mitzvos of the Torah and the seven of the Rabbis, which are the 620 pillars of light that are drawn from the supernal delight.

> G-d's will and wisdom spread into the 613 mitzvos of the Torah and the seven rabbinic mitzvos. Together they number 620, the "pillars of light" that come down from the supernal delight; 620 is the numerical value of Keser, the "crown."

וכל מצות צריכות כוונת הלב[25] שהוא נקודת פנימיות הרצון שבלב לדבקה בו יתׄ על ידי מצותיו כמאמר אשר קדשנו במצותיו.

And all mitzvos require the intention of the heart, which is the point of the inner dimension (pnimiyus) of the will that is in the heart: to cleave to Him, may He be blessed, through His mitzvos, as in the words: "Who has sanctified us with His mitzvos."

> Mitzvos require the heart's intention, the inner point of will in the heart, whose aim is to cleave to G-d through His mitzvos. The words of the blessing over a mitzvah, "Who has sanctified us with His mitzvos," express this bond.

7 והנה כמו שיש בעונג עילוי אחר עילוי עד רום המעלות כך ברצון נקודה פנימית הלב עומקא דלבא הנקרא בשם כנסת ישראל כמ״ש במ״א יש ג״כ עילוי אחר עילוי

Now, just as in delight there is elevation after elevation, up to the very highest of levels, so in the will — the inner point of the heart, the depth of the heart (umka d'liba), which is called by the name Knesses Yisrael (the Congregation of Israel), as is explained elsewhere — there is also elevation after elevation,

> Just as the souls' delight rises level upon level, so does the will. The will meant here is the inner point of the heart, the "depth of the heart," which is called Knesses Yisrael, the Congregation of Israel.

עד שיהיה גלוי הרצון הנמשך למטה בנפש בעומקא דלבא בבחי' מאד מאד עד רום המעלות להיות בבחי' מי לי בשמים ועמך לא חפצתי בארץ כלה שארי ולבבי.[26,27]

until the revelation of the will that is drawn down below into the soul, in the depth of the heart, is in the state of me'od me'od ("very, very [much]"), up to the very highest of levels, so as to be in the state of "Whom have I in heaven? And with You I desire nothing on earth. My flesh and my heart pine away."

> The will drawn down into the soul can grow until it is me'od me'od, "very, very much," up to the very highest levels. It reaches the Psalmist's cry: "Whom have I in heaven? And with You I desire nothing on earth; my flesh and my heart pine away" (Psalms 73:25-26).

8 ובארץ הוא בחי' שמות בארץ[28] שלא יהיה חפץ זה בתערובות עם עמך רק אליו לבדו יתי כלתה נפשי ולבבי.

"On earth" is the level of "names on the earth": that this desire should not be mixed [with anything] "with You," but only for Him alone, may He be blessed: "my soul and my heart pine away."

> "On earth" in that verse is read as the "names on the earth" of Psalms 46:9, the realm of Malchus and its delights. "With You I desire nothing on earth" means that the soul's desire has nothing else mixed in with it alongside G-d; it is for Him alone, until "my soul and my heart pine away."

וזהו יפה שעה אחת[29] בתשובה ומעשים טובים בעוה"ז מכל חיי עולם הבא[30]

And this is [the meaning of] "Better one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come."

> This explains the Mishnah in Avos: "Better one hour of teshuvah and good deeds in this world than all the life of the World to Come."

שכל חיי העולם הבא שהם עליות עד אין קץ בבחי' עונג עליון להתענג בהוי"ה וליהנות מזיו השכינה שהיא בחי' מלך בלבד מבחינת שמות בארץ

For all the life of the World to Come, being ascents without end in the level of supernal delight, to delight in Havayah and to enjoy the radiance of the Shechinah (Divine Presence), which is the level of "King" alone, is from the level of "names on the earth";

> All the life of the World to Come consists of endless ascents in supernal delight and the enjoyment of the radiance of the Shechinah. The Shechinah is only the level of "King," the "names on the earth."

אבל תשובה ומעשים טובים שעיקר התשובה הוא בנקודת פנימיות הלב מעומקא דלבא מפנימיות הלב היא מלובשת במעשים טובים שהם תרי״ג מצות דאורייתא וז׳ דרבנן שהן הן גלוי רצון העליון ב״ה הוא העולה למעלה מעלה מבחי׳ העונג

but teshuvah and good deeds — for the essence of teshuvah is in the point of the inner dimension (pnimiyus) of the heart, from the depth of the heart, from the inner dimension of the heart, [and] it is clothed in good deeds, which are the 613 mitzvos of the Torah and the seven of the Rabbis, which are themselves the revelation of the Supernal Will, blessed be He — it is this that rises higher and higher above the level of delight.

> Teshuvah, by contrast, comes from the inner point and depth of the heart, and it is clothed in good deeds, the 613 Torah mitzvos and the seven rabbinic ones. These are the revelation of the Supernal Will itself, and so they reach above delight.

כי העונג הבא לנשמות הוא ע״י התלבשות בהשגת הנשמה שתהא הנשמה מתענגת לפי השגתה

For the delight that comes to the souls is through being clothed in the soul's comprehension, so that the soul delights according to its comprehension;

> Delight comes to a soul only clothed in its comprehension, so each soul delights according to what it grasps.

אבל הרצון הוא למעלה מההשגה שהוא בבחי׳ גולגלתא דחפיא על מוחא וכמ״ש במ״א על פסוק אשת חיל עטרת בעלה.[31,32]

but the will is above comprehension, for it is in the level of the gulgalta (skull) that covers over the brain, as is explained elsewhere on the verse "A woman of valor is the crown of her husband."

> Will, though, is above comprehension, like the gulgalta, the skull that covers the brain: in the Kabbalah's image of the divine "head," will is the skull that surrounds the intellect. The Alter Rebbe refers to his explanation of "A woman of valor is the crown of her husband" (Proverbs 12:4), for which the Kehot note points to Iggeres HaKodesh 29.

SECTION 4 · ¶9

Before the King

9 וזהו ובבואה לפני המלך[33] היא עליית כנסת ישראל לפני בחי׳ המלך ולמעלה הימנו בהתעלות הרצון לדבקה בו ית׳ בכבודו ובעצמו למעלה מעלה מבחי׳ שמו ומלכותו. ואזי אמר עם הספר ישוב מחשבתו וגו׳:

And this is [the meaning of] "And when she came before the king": it is the ascent of Knesses Yisrael (the Congregation of Israel) before the level of "the King," and above it, through the elevation of the will to cleave to Him, may He be blessed, in His own glory and essence, far above the level of His Name and His Malchus (sovereignty). And then "he said with the book (sefer): his scheme shall return," etc.

> Now the verse is read: "when she came before (lifnei) the king" is the ascent of Knesses Yisrael, the inner will of Israel, to the level of "King" and above it, reading "before" as reaching what precedes and stands above the King, as the will rises to cleave to G-d Himself, beyond His Name and His Malchus. Then "he said with the book (sefer)": the evil scheme returned upon its author's head.

SECTION 5 · ¶10–12

Sifting in thought

10 וביאור הענין כי הנה כל עבודת האדם בעוה״ז הוא לברר הטוב מהרע ויש בירור אחר בירור[34] עד רום המעלות.

The explanation of the matter: all of a person's service in this world is to sift out the good from the evil, and there is sifting (birur) after sifting, up to the very highest of levels.

> The maamar now explains how this ascent overturns evil. A person's whole service in this world is birur, sifting the good out of the evil, and there are ever higher siftings.

הבירור הוא ע״י חכמה כח מ״ה [מה] שהוא בחי׳ הביטול ליבטל וליכלל אליו ית׳ והוא לפני המלך

The sifting is through Chochmah (wisdom), koach mah (the potential of "what"), which is the level of self-nullification (bittul): to be nullified and included in Him, may He be blessed. And this is "before the king,"

> Sifting is done through Chochmah, whose letters (חכמה) can be read koach mah, "the potential of 'what'": the bittul of one who regards himself as nothing and is absorbed in G-d. That is "before the king."

כי בחי' מלך הוא בבחי' העולם לשון העלם והסתר פנים להיות כמה צמצומים רבים ועצומים שיהיה בחי' עם לשון עוממות דברים זרים ונפרדים כו'.

for the level of "king" is in the level of olam (world), a term related to he'elem (concealment) and the hiding of the Face, there being many contractions (tzimtzumim), numerous and mighty, so that there be the level of am (people), a term related to omemus (dimness): things foreign and separate, etc.

> The level of "King" belongs to olam, "world," a word related to he'elem, concealment: G-d's Face is hidden through many great contractions, so that there can be am, a "people," related to omemus, dimness, meaning beings that feel foreign and separate.

כי אין מלך בלא עם[35] ובחי' חכמה הוא כח מ"ה [מה] דהיינו להעלות מעלמא דפרודא לקשר ולייחד אליו יתי' בבחי' בטול אליו לבדו.

For there is no king without a people. And the level of Chochmah is koach mah: that is, to raise [things] up from the world of separation (alma d'peruda), to bind and unite [them] with Him, may He be blessed, in a state of bittul to Him alone.

> "There is no king without a people": kingship needs subjects who feel separate. Chochmah, koach mah, lifts things out of the "world of separation" and binds them to G-d in bittul to Him alone.

11 והנה הבירור הוא במחשבה כמו שנראה בחוש בגשמיות שכאשר יפול לאדם איזה ענין הוא חושב ומהרהר בו

Now, sifting is in thought, as is seen plainly in physical matters: when some matter comes to a person, he thinks and reflects on it;

> Sifting takes place in thought, as anyone can observe: when a matter comes up, a person thinks it over.

ואת הטוב יקבל ונקלט במוחו ומחשבתו להיות גומר כך בדעתו שיקום הדבר ויהיה כך בפועל ממש ואת הרע דוחה לחוץ ובחי' מחשבה הוא נקרא ספר בחי' צירופי אותיות.

and the good he accepts, and it is absorbed in his mind and his thought, to the point that he concludes thus in his mind that the thing shall come about and be so in actual deed; and the evil he pushes outside. And the level of thought is called sefer (book), the level of combinations of letters.

> He accepts the good in it and absorbs it into his mind until he resolves that it will actually happen, while the bad he pushes away. Thought is called sefer, "book," because it is made of combinations of letters; this is the "book" of the verse.

12 והנה באתערותא דלתתא בבואה לפני המלך בבחי׳ חכמה ובבחי׳ בירור כנ״ל. אזי אתעדל״ע [אתערותא דלעילא] להיות אמר עם הספר שיהיה בירור בחי׳ חכמה במחשבה העליונה בחי׳ ספר צירופי אותיות

Now, through an arousal from below — "when she came before the king" in the level of Chochmah (wisdom) and in the level of sifting, as mentioned above — then [comes] an arousal from above, so that there be "he said with the book": that there be a sifting of the level of Chochmah in the supernal thought, the level of sefer (book), combinations of letters,

> When the arousal from below takes place, "when she came before the king," Knesses Yisrael's ascent through Chochmah and sifting, an arousal from above follows: "he said with the book." The sifting then takes place in the supernal thought, the "book" of letter-combinations above.

שידחה הרע לחוץ ופסולת וסיגים שלוחי הדין והקטרוג המעכבים ומונעים את האדם בעבודת ה׳ מבית ומבחוץ בגשמיות ורוחניות וישוב מחשבתו הרעה על ראשו.[36]

so that it push the evil outside, and the waste and dross — the agents of judgment and of accusation that hinder and hold back a person in the service of G-d, from within and from without, in physical and in spiritual matters — and "his evil scheme shall return upon his own head."

> That supernal sifting pushes the evil outward: the waste and dross, the agents of judgment and accusation that hinder a person in serving G-d, from within and from without, in physical and in spiritual matters. Then "his evil scheme returns upon his own head," as happened to Haman.

SECTION 6 · ¶13–16

Raised up to be cast out

13 ובירורם הוא ע״י העלאתם לבחי׳ מחשבה העליונה דייקא שעלייה זו גורמת להם הירידה והדחיה לחוץ

And their sifting is through raising them specifically to the level of supernal thought; for this ascent brings upon them the descent and the expulsion outside.

> These hindering forces are sifted precisely by being raised to the level of supernal thought: the very ascent brings about their descent and expulsion.

כי הנה בהיותם למטה אין תופסין מקום כלל שממית בידים תתפש[37] וגו׳. והם כמשל השמרים שהם ביין.

For when they are below, they take up no place at all: "The spider can be grasped with the hands," etc. And they are as in the analogy of the dregs that are in wine.

> Down below they take up no place at all, like the spider of Proverbs 30:28 that can be caught by hand; the verse goes on to say, "yet it is in the king's palaces." They are like the dregs in wine.

14 וכמ"ש ויגר מזה[38] אך שמריה ימצו וגו' שהם הם בחי' שמרים שכשהם למטה כך יפה להם.

As it is written, "He pours out from this; but its dregs they shall drain," etc.: for it is they who are the level of dregs: when they are below, it is well for them so.

> Psalms 75:9 speaks of a cup in G-d's hand from which He pours, whose dregs all the wicked of the earth will drain. The forces of evil are those dregs, and lying at the bottom suits them.

וזו היא הסיבה שכל הרשעים מגביהים את עצמם קודם מפלתם וכמו שהיה בהמן שגדלו ונשאו על כל השרים וגו'.

And this is the reason that all the wicked raise themselves up before their downfall, as it was with Haman, "whom [the king] promoted and advanced above all the officials," etc.

> This is why the wicked lift themselves up before their fall, as the Megillah tells of Haman, whom the king promoted and raised above all the officials.

15 וכמ"ש לפני שבר גאון. והיינו דכתיב אם תגביה כנשר[39] וגו' משם אורידך נאום ה' משם דייקא

As it is written, "Pride goes before a fall." And this is what is written: "Though you soar as high as the eagle," etc., "from there I will bring you down, says Havayah" — "from there," specifically:

> Proverbs 16:18, "Pride goes before a fall," and Obadiah 1:4, "Though you soar as high as the eagle… from there I will bring you down, says Havayah," make the same point. The Alter Rebbe stresses "from there": the height itself is the cause of the fall.

שהגבהתם ועלייתם למעלה היא הגורמת השפלתם ומפלתם[40] לפי שלא יוכלו לעמוד במקום גבוה ומדרגה העליונה בחי' ספר לפיכך ימחו מספר חיים[41] כתיב.

for their being raised high and their ascent above is what causes their abasement and their downfall, since they cannot stand in a high place and in the supernal level, the level of sefer (book). Therefore it is written, "Let them be blotted out of the book of life."

> Their rise causes their downfall because they cannot exist in a high place, the level of sefer, the supernal "book." Therefore Psalms 69:29 says, "Let them be blotted out of the book of life": it is from the book that they are erased.

משא״כ כשהם למטה אין תופסין מקום כלל כמשל צואה כשהיא בבית הכסא ובאשפה שם מקומה הראוי לה משא״כ כשמכניסין אותה לבית דוחין אותה לחוץ.

Whereas when they are below, they take up no place at all — as in the analogy of excrement: when it is in the privy and on the dunghill, that is its proper place; whereas when it is brought into a house, it is pushed outside.

> Below, however, they take up no space, like excrement, which in the privy or on the dunghill is in its proper place. Only when it is brought into a house is it thrown out.

16 והנה התעלותם לבחי׳ ספר ומחשבה עליונה הוא אחרי התעלות כנס״י [כנסת ישראל] שהוא בחי׳ נקודת פנימיות הלב לבחי׳ ומדרגת לפני המלך

Now, their being raised to the level of sefer (book) and supernal thought comes after the elevation of Knesses Yisrael (the Congregation of Israel), which is the level of the point of the inner dimension (pnimiyus) of the heart, to the level and rung of "before the king";

> The forces of evil can be raised to the supernal "book" only after Knesses Yisrael, the inner point of the heart, has itself risen to the level of "before the king."

משא״כ כשהיא למטה וצריכה היא בעצמה להתברר עדיין אי אפשר להיות בירור אחר במדרגת השמרים.

whereas when it is below and itself needs to be sifted, there cannot yet be another sifting, on the level of the dregs.

> While that inner point is still below and itself needs sifting, no further sifting of the dregs can take place.

SECTION 7 · ¶17

Within each person

17 וככה הוא ממש בנפש הבהמית[42] שבכל אדם בפרטות אי אפשר להתברר דהיינו להפריד הרע שבה מהטוב ולהפך הטוב שבה מחשוכא לאורה כו׳ לסטרא דקדושה אם לא שתתברר תחלה נפש האלהית ותתעלה למעלה מעלה

And so it is exactly with the animal soul in each person individually: it cannot be sifted — that is, to separate the evil in it from the good, and to transform the good in it from darkness to light, etc., to the side of holiness — unless the G-dly soul is first sifted and elevated higher and higher,

> The same holds within each individual: the animal soul cannot be sifted, its evil separated from its good and its good turned from darkness to light, to the side of holiness, unless the G-dly soul is first sifted and lifted higher.

ע״י בירור לבושין דקדושה שהם מחשבה דבור ומעשה המתבררים ע״י עסק התורה ומצותיה שהם התפשטות והשתלשלות רצון העליון ב״ה.

through the sifting of the garments of holiness, which are thought, speech and action, which are sifted through occupation with the Torah and its mitzvos, which are the spreading forth and step-by-step descent (hishtalshelus) of the Supernal Will, blessed be He.

> The G-dly soul rises through the refining of its holy garments, thought, speech and action, and these are refined through Torah study and mitzvos, which are the Supernal Will drawn down.

וזהו והיתה נפש אדני צרורה[43] בצרור החיים את ה׳ וגו׳ הוא רצון העליון המלביש הנפש ומעלה אותה למעלה מעלה לבחינת גלגלתא כנ״ל. וכמ״ש במ״א ע״פ שאו את ראש[44] כל עדת בני ישראל וגו׳ לגלגלתם[45] וגו׳:

And this is [the meaning of] "The soul of my lord shall be bound up in the bundle of life with Havayah," etc.: this is the Supernal Will, which clothes the soul and raises it higher and higher, to the level of gulgalta, as mentioned above. And as is explained elsewhere on the verse "Lift up the head of all the congregation of the Children of Israel," etc., "by their skulls (legulgelosam)," etc.

> Avigail's blessing to David, "the soul of my lord shall be bound up in the bundle of life with Havayah" (I Samuel 25:29), alludes to this: the Supernal Will clothes the soul and lifts it to the level of gulgalta, the "skull" above intellect. In Torah Ohr, Mishpatim, the Alter Rebbe explains "bound up" (tzerurah) as a stone bound in a sling and so hurled upward: the soul rises through the garments of Torah and mitzvos. The Alter Rebbe also refers to his explanation of "Lift up the head… by their skulls" (Numbers 1:2), which the Kehot note suggests is Likkutei Torah, Bamidbar 1a.

IN ONE'S AVODAH

Not to aim at spiritual delight or reward, even that of Gan Eden, but to want G-d Himself from the depth of the heart, as in "with You I desire nothing on earth," and to express that will in teshuvah and in the mitzvos, which are His will. A person's own ascent comes first: the G-dly soul is refined through Torah and mitzvos in thought, speech and action, and then the animal soul, and the hindrances from within and without, can be sifted out and fall away.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that even the seventh millennium, the rest beyond all ascents, is only "shemos," G-d's names?
2. How does the difference between will and delight explain why one hour of teshuvah and good deeds in this world is better than all the life of the World to Come?
3. Why must the soul forget its former level in the river of fire before it can be included in a higher one?
4. Why does raising evil to a high place bring about its downfall, and how do the dregs of the cup and Haman illustrate this?
5. Why can the animal soul be refined only after the G-dly soul has first been refined and lifted?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ובבואה לפני המלך**

The note records another version of this maamar: the transcript written down by the Mitteler Rebbe, printed among the Alter Rebbe's maamarim of 5565, with an explanation of it printed in the same volume.

KEHOT'S NOTE

הנחת אדה"א בספה"מ תקס"ה ע' שצח, וביאור נדפס שם ע' תה. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. אוה"ת מג"א ע' קפח. מאמר אדה"א נ"ך ע' תסה מיוסד על מאמר זה. בלקו"ת בהעלותך לג, ד מציין לד"ה זה בענין שבחי' הרצון יש בו התלבשות התענוג.

2 **ובבואה לפני המלך**

Mordechai's letter sums up the end of Haman's plot: "when she came before the king" (Esther; or, "when it came," the plot), he ordered by a written decree (sefer) that the evil scheme Haman had devised against the Jews return upon his own head. The maamar reads "she" as Knesses Yisrael and sefer as the supernal thought; the whole maamar explains this verse. (context: Steinsaltz Tanakh)

Esther 9:25 אסתר ט׳:כ״ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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KEHOT'S NOTE

אסתר ט, כה.

3 **שית אלפי שנין הוי עלמא וחד חרוב**

Rav Ketina says that the world exists for six thousand years and is desolate for one [thousand]; a baraisa there compares this to the Sabbatical year. The Kehot note also gives Avodah Zarah 9a, where a baraisa likewise speaks of the world's six thousand years.

Rosh Hashanah 31a:8–9 ראש השנה ל״א א:ח׳-ט׳

וְקָמִיפַּלְגִי בְּדְרַב קַטִינָא, דְּאָמַר רַב קַטִינָא: שִׁיתָּא אַלְפֵי שְׁנֵי הָווֹ עָלְמָא וְחַד חָרוּב, שֶׁנֶּאֱמַר: ״וְנִשְׂגַּב ה׳ לְבַדּוֹ בַּיּוֹם הַהוּא״. אָמַר אַבָּיֵי: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: ״יְחַיֵּינוּ מִיּוֹמָיִם״. בְּמוֹסְפֵי דְּשַׁבְּתָא מָה הָיוּ אוֹמְרִים? אָמַר רַב עָנָן בַּר רָבָא אָמַר רַב: ״הַזִּיו לָךְ״.

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Sanhedrin 97a:12 סנהדרין צ״ז א:י״ב

אָמַר רַב קַטִינָא: שֵׁית אַלְפֵי שְׁנֵי הָוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: ״וְנִשְׂגַּב ה׳ לְבַדּוֹ בַּיּוֹם הַהוּא״. אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: ״יְחַיֵּינוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יְקִימֵנוּ וְנִחְיֶה לְפָנָיו״.

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Avodah Zarah 9a עבודה זרה ט׳ א

KEHOT'S NOTE

ר״ה לא, א. סנהדרין צז, א. ע״ז ט, א. ראה לעיל עו, א ובמ״מ לשם.

4 **וחד חרוב**

In these two manuscript volumes the words "פי׳ חד חרוב" ("explanation of 'one desolate'") are added after "וחד חרוב."

KEHOT'S NOTE

בכוב תניא-ברוק ובכוב 2065 נוסף אח״כ: פי׳ חד חרוב. בד״ה אלו דברים תרנ״א ע׳ קצד הקשה: "הלא אלף השביעי הוא יום שכולו שבת ואיך אומרים עליו וחד חרוב, והענין שהכוונה שיהי׳ חרוב מהלבושים דק״נ". ע״ש. בלקו״ת במדבר ד, ג מציין לכאן.

PARAGRAPH 2

5 **ילכו מחיל אל חיל**

The psalm describes pilgrims who go "from strength to strength" on their way to appear before G-d in Zion. The maamar applies it to the souls' ascents from level to level.

Psalms 84:8 תהילים פ״ד:ח׳

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן׃

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ח. ראה לקו״ת פ׳ ואתחנן ט, א.

6 **שו״ה ואח״כ — והנה ירידה צורך עליי׳ היא**

The note sends the reader to the Mitteler Rebbe's maamar beginning "Al Tatzar" for the principle that descent is for the sake of ascent.

KEHOT'S NOTE

ראה ד״ה אל תצר במאמרי אדה״א דברים ע׳ סד ואילך.

7 **הגם שלא נזכר בספרים**

The note is on the words "although it is not mentioned in the books," which the text printed here does not have.

KEHOT'S NOTE

וכ״ה בלקו״ת במדבר יח, א: אלא שהספרים לא דברו מהם.

PARAGRAPH 3

8 **בית הנשים שני**

Each maiden went to the king in the evening and in the morning returned to "the second house of the women." The maamar reads the first and second house as the lower and upper Gan Eden.

Esther 2:14 אסתר ב׳:י״ד

בָּעֶרֶב הִיא בָאָה וּבַבֹּקֶר הִיא שָׁבָה אֶל־בֵּית הַנָּשִׁים שֵׁנִי אֶל־יַד שַׁעַשְׁגַּז סְרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילַגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חָפֵץ בָּהּ הַמֶּלֶךְ וְנִקְרְאָה בְשֵׁם׃

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

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9 **ויש נהר די נור המפסיק**

There the Alter Rebbe explains that even a perfectly righteous person entering Gan Eden must immerse in the river of fire to remove the memory of this world, and must immerse again in another river of fire when he goes "from strength to strength," to forget even what he grasped in the lower and upper Gan Eden.

KEHOT'S NOTE

נסמן לעיל לא, א.

10 In Daniel's vision a river of fire streams forth from before the divine throne. The maamar takes it as the river in which a soul immerses between one level of ascent and the next.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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PARAGRAPH 4

11 **ובזה הנערה באה אל המלך**

In the Megillah, "with this the maiden came to the king": whatever she asked for was given her to take from the house of the women to the king's palace. The Alter Rebbe reads "this" as the pillar through which souls pass from one world to the next.

Esther 2:13 אסתר ב׳:י״ג

וּבְזֶה הַנַּעֲרָה בָּאָה אֶל־הַמֶּלֶךְ אֵת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לָבוֹא עִמָּהּ מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ׃

when then the maiden came unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

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KEHOT'S NOTE

אסתר ב, יג.

12 **ובזה הוא העמוד**

There, at the start of the maamar on "And with this the maiden came," "with this" is the pillar between the lower and the upper Gan Eden, in which and through which the souls rise from one to the other.

KEHOT'S NOTE

ראה להלן ק, ב.

13 **נכללות הנשמות להיות בבחי׳ ביטול**

The note points there for the souls' being included in a state of bittul as they ascend.

KEHOT'S NOTE

ראה תו״ח פ׳ חיי שרה ד״ה והאיש משתאה ס״י.

14 **זה השער להי׳**

At the Temple gates the psalmist gives thanks: "This is the gate to Havayah; the righteous shall enter through it." The word "this" links the verse to "with this the maiden came," the passage of the souls upward. (context: Steinsaltz Tanakh)

Psalms 118:20 תהילים קי״ח:כ׳

זֶה־הַשַּׁעַר לַה׳ צַדִּיקִים יָבֹאוּ בוֹ׃

This is the gate of the L-RD; The righteous shall enter into it.

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PARAGRAPH 5

15 **לכו חזו מפעלות אלקים**

The psalm calls on all to behold the works of G-d, "Who has set shamos (desolations) on the earth": plainly, the ruin He brought upon Israel's enemies. The maamar builds on the Sages' reading of the word as shemos, "names." In the verse the Name is Havayah; the text here has Elokim. (context: Steinsaltz Tanakh)

Psalms 46:9 תהילים מ״ו:ט׳

לְכוּ־חֲזוּ מִפְעֲלוֹת ה׳ אֲשֶׁר־שָׂם שַׁמּוֹת בָּאָרֶץ׃

Come, behold the works of the L-RD, Who hath made desolations in the earth.

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KEHOT'S NOTE

תהלים מו, ט.

16 **א״ת שמות אלא שמות**

The Gemara learns from this verse that a name has an effect: "Do not read shamos but shemos." The Alter Rebbe uses the reading to show that the "desolation" of the seventh millennium is still only G-d's "names." The Kehot note also cites the Zohar, vol. II, 4a.

Berakhot 7b:10–11 ברכות ז׳ ב:י׳-י״א

מְנָא לַן דִּשְׁמָא גָּרִים? אָמַר רַבִּי אֶלִיעֶזֶר, דְּאָמַר קְרָא: "לְכוּ חֲזוּ מִפְעֲלוֹת ה׳ אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ", אַל תִּקְרֵי "שַׁמּוֹת" אֶלָּא "שֵׁמוֹת". וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: קָשָׁה תַּרְבּוּת רָעָה בְּתוֹךְ בֵּיתוֹ שֶׁל אָדָם יוֹתֵר מִמִּלְחָמֶת גּוֹג וּמָגוֹג. שֶׁנֶּאֱמַר: "מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ", וּכְתִיב בָּתְרֵיהּ: "ה׳ מָה רַבּוּ צָרָי רַבִּים קָמִים עָלָי", וְאִילּוּ גַּבֵּי מִלְחֶמֶת גּוֹג וּמָגוֹג, כְּתִיב: "לָמָּה רָגְשׁוּ גּוֹיִם וּלְאֻמִּים יֶהְגּוּ רִיק". וְאִילּוּ "מָה רַבּוּ צָרָי" לָא כְּתִיב.

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made shammot ['desolations'] in the earth" (Ps. xlvi. 9). Read not shammot but shemot "names." R. Johanan also said in the name of R. Simeon b. Johai : More painful is filial impiety in a

man's house than the wars of Gog and Magog; as it is said, "A Psalm of David, when he fled from Absalom his son" (ibid. ...

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Zohar II, 4a זח״ב ד, א

KEHOT'S NOTE

ברכות ז, ב. זח״ב ד, א. לקמן ק, ב. ובלקו״ת ויקרא ג, ג. ובדרך מצותיך קפח, א מציינים לכאן.

17 **רק בחיי שמות**

The note sends the reader to Or HaTorah on Devarim on this point, that all the ascents are only "names."

KEHOT'S NOTE

ע׳ באוה״ת פ׳ דברים ע׳ ל.

18 **ומלכותך מלכות כל עולמים**

"Your kingship is a kingship of all worlds, and Your dominion is in every generation." Olamim means both "eternities" and "worlds": plainly, G-d's kingship is eternal; the maamar reads it to say that all worlds, however high, belong to G-d's Malchus. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

19 **ונהנין מזיו השכינה**

The Gemara teaches that in the World to Come there is no eating or drinking; the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah. The maamar places all of this within G-d's Malchus.

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: ״וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ״.

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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PARAGRAPH 6

20 **היום לעשותם**

The verse speaks of the commandments "which I command you today, to do them." The maamar ties this "today," the doing, to the spreading forth of G-d's will.

Deuteronomy 7:11 דברים ז׳:י״א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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21 **למחר לקבל שכרם ובהיום לעשותם**

Rabbi Yehoshua ben Levi reads "which I command you today, to do them": today to do them, and tomorrow to receive their reward. The maamar calls the souls' delight, the reward, "tomorrow," and the doing of the mitzvos, the spreading forth of the will, "today."

Eruvin 22a:5–6 עירובין כ״ב א:ה׳-ו׳

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם״, ״הַיּוֹם לַעֲשׂוֹתָם״ — וְלֹא לְמָחָר לַעֲשׂוֹתָם, ״הַיּוֹם לַעֲשׂוֹתָם״ — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב ״אֲרֻכָּה מִמִּדָּה וּרְחָבָה מִמְּעִילָה״? ״אֲרֻכָּה מִמִּדָּה״ — שֶׁמַּאֲרֶכֶת יָמִים לְצַדִּיקִים. ״וּרְחָבָה מִמְּעִילָה״ — שֶׁמַּרְחֶבֶת לָהֶם גֵּיהִנָּם.

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22 **שהרצון הוא חיצוניות עונג כנודע**

According to the note, the difference between will and delight is explained there at length.

KEHOT'S NOTE

ההפרש בין רצון לעונג נתבאר בארוכה במאמרי אדה״א נ״ך ע׳ תפ, ונעתק בסה״מ תרס״ו ע׳ סג ואילך עם הוספות.

23 **בתרי״ג מצות דאורייתא וז׳ דרבנן**

At 10b the Alter Rebbe explains that the 613 Torah mitzvos and the seven rabbinic ones are 620 pillars of light, the numerical value of Keser.

KEHOT'S NOTE

פרדס שער ח׳ פ״ג. וראה לעיל י׳, ב. יא, ג. יט, ד. ובכ״מ.

24 **תר״ך עמודי אור**

The Pardes records the tradition that the Sefirah of Keser holds 620 pillars of light, as the numerical value of כתר. The maamar identifies them with the 613 mitzvos of the Torah and the seven of the Rabbis.

Pardes Rimmonim 8:5–6 פרדס רמונים ח׳:ה׳-ו׳

... ונ״ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך 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 וג׳ 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 Rimonim (Public Domain)

25 **מצות צריכות כוונת הלב**

The Gemara concludes from the Mishnah's "if he directed his heart" that mitzvos require intention. The Kehot note also cites the Zohar, vol. III, 306b.

Berakhot 13a:22–25 ברכות י״ג א:כ״ב-כ״ה

גְּמָ׳ שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּונָה. מַאי ״אִם כִּוֵּון לִבּוֹ״ — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנַן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say …

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KEHOT'S NOTE

ברכות יג, א. זח״ג שו, ב.

PARAGRAPH 7

26 **מי לי בשמים . . כלה שארי ולבבי**

The words here quote Psalms 73:25; the passage is shown below.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי 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. כו.

27 **מי לי בשמים ועמך לא חפצתי בארץ כלה שארי ולבבי**

Asaf declares that he has no one in heaven and desires nothing on earth but G-d, though his flesh and heart fail. The maamar takes this as the highest elevation of the will, wanting G-d alone, and reads "with You I desire nothing" as a desire with nothing else mixed in alongside Him. (context: Steinsaltz Tanakh)

Psalms 73:25–26 תהילים ע״ג:כ״ה-כ״ו

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃ כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth. My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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PARAGRAPH 8

28 **שמות בארץ**

"Who has set shamos on the earth," read as shemos, "names": the maamar uses "on the earth" to place all the delights of the World to Come among G-d's "names."

Psalms 46:9 תהילים מ״ו:ט׳

לְכוּ־חֲזוּ מִפְעֲלוֹת ה׳ אֲשֶׁר־שָׂם שַׁמּוֹת בָּאָרֶץ׃

Come, behold the works of the L-RD, Who hath made desolations in the earth.

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29 **יפה שעה אחת**

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

KEHOT'S NOTE

אבות ד, יז.

30 **יפה שעה אחת בתשובה ומעשים טובים בעוה״ז מכל חיי עולם הבא**

The Mishnah teaches that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come, and one hour of the World to Come's tranquility is better than all the life of this world. The maamar explains the first half by the superiority of will over delight.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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31 **וכמ״ש במ״א על פסוק אשת חיל עטרת בעלה**

Epistle 29 opens with "A woman of valor is the crown of her husband" and asks why the halachos are called the Torah's "crown." It explains that the Supernal Will, the outer dimension and "back" of the supernal delight, is called the Supreme Crown (Keser Elyon), in which are 620 pillars of light, and that the soul can enjoy the hidden light only through a garment.

KEHOT'S NOTE

ראה אגה״ק סי׳ כט.

32 **אשת חיל עטרת בעלה**

"A woman of valor is the crown of her husband." The maamar refers to its explanation elsewhere, where the crown stands for the Supernal Will, above intellect.

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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PARAGRAPH 9

33 **ובבואה לפני המלך**

The verse's first words, "when she came before the king," are now read as the ascent of Knesses Yisrael beyond the level of "King"; its continuation, "his scheme shall return," follows from that ascent.

Esther 9:25 אסתר ט׳:כ״ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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PARAGRAPH 10

34 **בירור אחר בירור**

According to the note, the idea of one sifting after another is explained there.

KEHOT'S NOTE

נתבאר באוה״ת מגי״א ע׳ קפח ואילך.

35 **אין מלך בלא עם**

At 5a "there is no king without a people" explains the Name Elokim as lordship: through gevuros and contractions the light is hidden so that created beings can exist as separate "somethings," in order that afterwards the "something" be nullified into "nothing." This level is also called the Shechinah, for through it G-d dwells within created beings.

KEHOT'S NOTE

נסמן לעיל ה, א. נג, ד.

PARAGRAPH 12

36 **וישוב מחשבתו הרעה על ראשו**

The king's written decree turned Haman's plot back on his own head. The maamar reads the "book" as the supernal thought, in which evil is sifted out and returns upon itself.

Esther 9:25 אסתר ט׳:כ״ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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PARAGRAPH 13

37 **שממית בידים תתפש**

Among four small creatures that are exceedingly wise, Agur names the shemamis (the spider, or the gecko): "it can be grasped with the hands, yet it is in the king's palaces." The maamar cites it for these forces when they are below: small, taking up no place at all. (context: Steinsaltz Tanakh)

Proverbs 30:28 משלי ל׳:כ״ח

שְׁמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃

The spider thou canst take with the hands, Yet is she in kings'palaces.

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KEHOT'S NOTE

משלי ל, כח.

PARAGRAPH 14

38 **ויגר מזה**

The psalm describes a cup in G-d's hand: He pours from it, and its dregs all the wicked of the earth will drain. The maamar compares the forces that hinder holiness to those dregs, which belong at the bottom.

Psalms 75:9 תהילים ע״ה:ט׳

כִּי כוֹס בְּיַד־יְהוָה וְיַיִן חָמַר מָלֵא מָסֶךְ וַיַּגֵּר מִזֶּה אַךְ־שְׁמָרֶיהָ יִמְצוּ יִשְׁתּוּ כֹּל רִשְׁעֵי־אָרֶץ׃

For in the hand of the L-RD there is a cup, with foaming wine, full of mixture, And He poureth out of the same; Surely the dregs thereof, all the wicked of the earth shall drain them, and drink them.

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KEHOT'S NOTE

תהלים עה, ט.

PARAGRAPH 15

39 **אם תגביה כנשר**

In Ovadyah's prophecy to Edom: though it nest as high as the eagle and set its nest among the stars, "from there I will bring you down, says Havayah." The Alter Rebbe stresses "from there": the height itself brings the fall.

Obadiah 1:4 עובדיה א׳:ד׳

אִם־תַּגְבִּיהַ כַּנָּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה׃

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

עובדי׳ א, ד.

40 **לפני שבר גאון . . השפלתם ומפלתם כו׳**

"Pride goes before a fall, and a haughty spirit before stumbling." The maamar uses it to show that the rise of the wicked comes before their downfall.

Proverbs 16:18 משלי ט״ז:י״ח

לִפְנֵי־שֶׁבֶר גָּאוֹן וְלִפְנֵי כִשָּׁלוֹן גֹּבַהּ רוּחַ׃

Pride goeth before destruction, And a haughty spirit before a fall.

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KEHOT'S NOTE

משלי טז, יח. קטע זה מובא במילואים ליהל אור ע׳ תרמ.

41 **ימחו מספר חיים**

David prays against those who persecute him: "Let them be blotted out of the book of life, and not be written with the righteous." The maamar links "the book" (sefer) to the supernal thought: it is on reaching it that they are erased. (Kehot: Psalms 69:25)

Psalms 69:29 תהילים ס״ט:כ״ט

יִמָּחוּ מִסֵּפֶר חַיִּים וְעִם צַדִּיקִים אַל־יִכָּתֵבוּ׃

Let them be blotted out of the book of the living, And not be written with the righteous.

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KEHOT'S NOTE

תהלים סט, כה.

PARAGRAPH 17

42 **וככה הוא ממש בנפש הבהמית . . א״א להתברר ־. אם לא שתתברר תחלה נה״א**

According to the note, this passage, that the animal soul cannot be refined unless the G-dly soul is refined first, is quoted there.

KEHOT'S NOTE

מובא באוה״ת פ׳ בשלח ע׳ תנג ע״ש.

43 **והיתה נפש אדוני צרורה**

Avigail blesses David: though a man pursues him, "the soul of my lord shall be bound up in the bundle of life with Havayah your G-d," while the souls of his enemies are slung away as from a sling. The maamar reads it as the Supernal Will that clothes the soul and raises it to the level of gulgalta. (context: Steinsaltz Tanakh)

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לְרָדְפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה׳ אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

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

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KEHOT'S NOTE

שמואל-א כה, כט. ראה לעיל עו, א.

44 **וכמ״ש במ״א ע״פ שאו את ראש**

The note says this is perhaps the place meant.

KEHOT'S NOTE

אולי הכוונה ללקו״ת פ׳ במדבר א, א ואילך.

45 **שאו את ראש כל עדת בני ישראל וגו׳ לגלגלתם**

G-d commands Moshe to "lift up the head" of all the congregation of Israel, counting them "by their skulls (legulgelosam)." The maamar alludes to an explanation of this verse elsewhere that links the skull (gulgalta) to the Supernal Will above intellect.

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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וקבל היהודים את אשר החלו לעשות

"And the Jews Accepted What They Had Begun to Do"

What Israel began at Sinai, drawing the Infinite Light into the vessels of Torah and mitzvos, they completed in Haman's days, when a year of self-sacrifice brought them to the self-nullification of acknowledgment and a complete acceptance of the Torah.

THE MAAMAR IN BRIEF

Esther 9:23 says the Jews "accepted what they had begun to do": a beginning at Sinai, completed under Haman. First the Alter Rebbe asks what the Giving of the Torah added, if Avraham already kept the Torah. Avraham's love was a self-nullification born of contemplating that all the worlds are only G-d's "Name"; the soul can hold such love only as "running and returning," and Avraham's lofty soul-root is not everyone's. The 613 commandments give every Jew that running and returning: they are the King's limbs, vessels for the Infinite Light. Light shows only through a vessel, as fire needs a wick, and in its root the vessel is higher than the light; hence "we will do and we will hear." Haman's "royal garment" and "horse" become Torah and mitzvos drawn down through self-nullification, which lifts a person beyond the sitra achra and transforms it. Sinai only began this drawing down. In Haman's days Jews who could have saved themselves by abandoning their faith stood ready to die for a whole year, and through that self-sacrifice, an acknowledgment of G-d beyond understanding, they accepted the Torah completely.

OUTLINE

1 **Begun at Sinai, completed under Haman** ¶1

The verse's "had begun" and "accepted", and the question: what did the Giving of the Torah add, if Avraham kept the Torah before it was given?

2 **Avraham's running and returning** ¶2–3

Avraham's love was a self-nullification born of contemplating that the worlds, even sovev, are only G-d's "Name"; the soul can hold it only as running and returning, until the Time to Come.

3 **The commandments as vessels** ¶4–8

The 248 and 365 commandments give everyone running and returning; they are the King's limbs, vessels for the Infinite Light, and light shows only through a vessel, whose root is higher.

4 **Avraham and the Torah** ¶9

Avraham kept the Torah as a vessel for its light, but the mitzvos themselves, from a higher root, were given only at Sinai.

5 **The garment and the horse** ¶10–12

The royal garment is Torah and mitzvos; the horse that draws it down is self-nullification, which first lifts a person beyond the reach of the sitra achra.

6 **Casting down and transforming** ¶13–15

Drawn down, self-nullification transforms the attributes, as the "mother" cleans her son; it brings salvation, the garment given through Michael, and the righteous proclaimed "holy."

7 **Complete acceptance through self-sacrifice** ¶16

Sinai began the drawing down gradually; in Haman's days a year of self-sacrifice, the self-nullification of acknowledgment, made the acceptance complete.

KEY CONCEPTS

running and returning (ratzo vashov) רצוא ושוב

The soul's surge toward G-d and its return. It was Avraham's "going and journeying"; through the commandments it is open to all, running in the positive commandments and returning in the negative ones.

self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d. Here it is the "horse" that draws the light into the mitzvos, lifts a person beyond the sitra achra, and transforms it.

vessel and light כלי ואור

Light shows only through a vessel, as fire only through a wick. The mitzvos done in deed are the vessels, and in their root the vessels are higher than the light.

ever Mah אבר מ"ה

A play on Avraham's name: its letters spell ever Mah (אבר מ"ה), "a limb of Mah," a vessel for Chochmah, which is called koach mah, "the power of what"; it made his soul a chariot for the Torah's light.

acknowledgment (hodayah) הודאה

Unlike blessing, which is revelation, acknowledgment is directed at the Infinite Light itself, beyond all grasp. The name Yehudim comes from it, and it is utter self-nullification.

self-sacrifice (mesirus nefesh) מסירות נפש

Giving oneself over entirely to G-d. In Haman's days it was a whole year's readiness to die rather than abandon the faith, and it brought the complete acceptance of the Torah.

SECTION 1 · ¶1

Begun at Sinai, completed under Haman

1 וקבל היהודים[1] את אשר החלו לעשות. פי׳ החלו במתן תורה שאמרו נעשה ונשמע[2] ואז היתה עדיין נקרא׳ [נקראת] בשם התחלה.[3]

"And the Jews accepted what they had begun to do." The meaning is: "they had begun" at the Giving of the Torah, when they said "we will do and we will hear," and at that time it was still called by the name "beginning."

> The maamar opens with Esther 9:23, "the Jews accepted what they had begun to do." The Alter Rebbe reads "had begun" as pointing back to Sinai: when Israel said "we will do and we will hear," they began to accept the Torah, but that acceptance was still only a beginning.

אבל בימי המן וקבל היהודים וגו׳. קבלה גמורה.[4] ולהבין זה צריך להבין ענין מתן תורה שניתנה לישראל.

But in the days of Haman, "the Jews accepted," etc.: a complete acceptance. To understand this, one must understand the matter of the Giving of the Torah, that it was given to Israel.

> In the days of Haman, by contrast, the verse says "the Jews accepted": this was a complete acceptance. Later in Megillas Esther (98a), the discourse "Chayav inish" reads the verse the same way, with the Sages: at Sinai the mountain was held over Israel like a barrel, and they accepted the Torah again in the days of Achashverosh. To see what was completed then, one must first understand what the Giving of the Torah itself was.

והלא אברהם אבינו ע״ה [עליו השלום] קיים את כל התורה[5] עד שלא ניתנה[6] ומה זו מעלת נתינתה:[7]

Yet did not Avraham our father, peace be upon him, fulfill the entire Torah before it was given? So what is the advantage of its being given?

> The question behind this: as the Mishnah at the end of Kiddushin says, Avraham kept the entire Torah before it was given. If the Torah could be kept without being given, what did its giving at Sinai add? The Alter Rebbe asks the same question in Torah Ohr, Yisro (67d, the discourse "Vechol ha'am"), and answers there that the 248 commandments are the 248 limbs of the King, each mitzvah drawing down one of G-d's Names.

SECTION 2 • ¶2-3

Avraham's running and returning

2 אך הנה מעלת אברהם אבינו ע"ה [עליו השלום] שהיה הלוך ונסוע.[8,9] דהיינו שהיה בבחי' רצוא ושוב[10] בשביל שהיתה מדתו מדת האהבה בבחינת בטול אליו יתי כי אברהם אבר מ"ה [שם מ"ה][11] כו'.

However, the distinction of Avraham our father, peace be upon him, was that he was "going and journeying"; that is, he was in the mode of "running and returning," because his attribute was the attribute of love, in a state of self-nullification (bittul) toward Him, may He be blessed, for Avraham [is] ever Mah ("a limb of Mah"), etc.

> The answer begins with Avraham. Genesis 12:9 says he went "going and journeying," which the Alter Rebbe identifies with "running and returning" (Ezekiel 1:14), the soul surging toward G-d and returning, born of his attribute of love in self-nullification. The letters of his name hint at it: אברהם spells ever Mah (אבר מ"ה), "a limb of Mah," and in Torah Ohr, Megillas Esther (90a), the Alter Rebbe explains that Avraham, whose attribute was Chesed, is a limb and vessel for Chochmah, which is called koach mah, "the power of what."

ובטול זה הוא ע"י ההתבוננות[12] כמ"ש יהללו את שם[13] ה' כו' בחינת שם בלבד שאינו מערך עצמותו ומהותו כו'.

And this self-nullification comes through contemplation, as it is written, "Let them praise the Name of Havayah," etc.: the level of a name alone, which is not in the category of His essence and being, etc.

> This self-nullification comes from contemplation. Psalm 148 calls on creation to "praise the Name of Havayah": what creation relates to is only His "Name," which bears no comparison to His essence and being. The Tzemach Tzedek (Or HaTorah) identifies this with the contemplation described in Torah Ohr, Vayishlach ("Vayikach min haba beyado"): not the love born of reflecting that G-d is "your life," but the love that comes when one sets one's heart on "I, Havayah, have not changed," until the soul longs to be nullified and included in the One.

כי הוא דהיינו עצמותו ומהותו יתי צוה ונבראו[14] שלא שייך עליו יתי לומר שברא את העולמות כנ"ל.

For "He" — that is, His essence and being, may He be blessed — "commanded, and they were created"; for it does not apply to Him, may He be blessed, to say that He created the worlds, as mentioned above.

> The next words come from Psalms 148:5, "for He commanded, and they were created." The Alter Rebbe reads "He" as G-d's very essence: of the essence one cannot even say that it "created" the worlds.

כי לשון ברא[15] משמע שיש כח הפועל בנפעל[16] ולא שייך זה אלא בשמותיו יתּ׳ כמ״ש בראשית ברא אלהים[17] הוא שמותיו של[18] הקב״ה.

For the term "created" (bara) implies that the power of the maker is in the thing made, and this applies only to His Names, may He be blessed, as it is written, "In the beginning Elokim created": that is, the Names of the Holy One, blessed be He.

> To say that something was "created" implies that the creator's power is present in what it made. That applies only to G-d's Names, which is why the Torah says "In the beginning Elokim created": Elokim, a Name, is what creates. In Likkutei Torah, Shir HaShirim (14c), the Alter Rebbe draws the same line: "You created" would mean that His essence is drawn into the act, while the worlds come only from a glimmer that does not touch it, "as though He commanded, and they were created" of themselves.

אבל עצמותו ומהותו כביכול הוא רק כאלו צוה ונבראו ממילא שאין להם ערך ויחוס כלל אליו יתּ׳

But [as for] His essence and being, as it were, it is only as though "He commanded, and they were created" of themselves, for they have no comparison or relation to Him, may He be blessed, at all.

> Relative to His essence, the worlds come about as though merely at His word, of themselves, since they bear no comparison or relation to Him at all.

כי נשגב שמו לבדו.[19] פי׳ אפילו בחינת נשגב. דהיינו בחי׳ סובב כל עלמין אינו אלא בחינת שמו לבדו.

For "exalted is His Name alone." The meaning is: even the level of "exalted," that is, the level of the light that encompasses all worlds (sovev kol almin), is only the level of "His Name alone."

> Psalms 148:13 says "exalted is His Name alone." The Alter Rebbe reads it: even what is "exalted," the light that encompasses all worlds (sovev kol almin), which is beyond the worlds, is still only His "Name" compared with His essence. In Torah Ohr, Mishpatim (79b), he explains that "exalted" means far removed from the emanated worlds, so that only a radiance from His Name gives life to earth and heaven.

3 ואי לזאת תתבטל אליו יתּ׳ הנפש בבחי׳ בטול באור א״ס ב״ה ממש שאין כח בנפש להכיל את אור האהבה זו כי אם בבחי׳ רצוא ושוב[20] וזו היתה מעלת ומדרגת אברהם הלוך ונסוע.

Accordingly, the soul becomes nullified to Him, may He be blessed, in a state of self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He, itself; for the soul has no power to contain the light of this love except in the mode of "running and returning." And this was the distinction and rank of Avraham: "going and journeying."

> Contemplating this, the soul is nullified in the Infinite Light itself. But no soul can hold such love steadily, so it comes as "running and returning," a surge toward G-d and a return. This was Avraham's rank: "going and journeying."

אך לעתיד לבא כתיב כי עין בעין יראו[21] לפי שאז נאמר בבכי יבאו

But of the Time to Come it is written, "for eye to eye they shall see," because at that time it is said, "with weeping they shall come."

> In the Time to Come, the era of the final redemption, it will be otherwise: "eye to eye they shall see" (Isaiah 52:8), seeing G-dliness openly. And of that time Jeremiah says, "with weeping they shall come" (Jeremiah 31:9).

שהבכיה היא מחמת קבלת השמחה הגדולה[22] ורוב התענוג המתגלה למעלה מעלה מאשר תוכל הנפש שאת[23] שלכן הוא בוכה ומוריד דמעות לפי שאין מעצור בבחי' כלי וגבול כנודע:

For the weeping comes from receiving the great joy and the abundance of delight that is revealed, far, far beyond what the soul can bear; and therefore one weeps and sheds tears, because there is no restraint in the form of a vessel and limit, as is known.

> The weeping will come from receiving joy and delight revealed far beyond what the soul can bear; since no vessel or limit holds it back, it overflows as tears. In Torah Ohr, Vayishlach (26a), the Alter Rebbe explains that when the vessel below is too small to hold a great joy, the joy gathers in the mind and pushes out tears.

SECTION 3 · ¶4–8

The commandments as vessels

4 והנה מעלת אברהם היתה גדולה מאד מצד שרש נשמתו[24] ולא כל האדם זוכה לזה. לכך נתנה התורה רמ"ח מ"ע [מצות עשה] ושס"ה לא תעשה שהן הן בחי' רצוא ושוב[25].

Now, Avraham's distinction was very great by virtue of the root of his soul, and not every person merits this. Therefore the Torah was given: 248 positive commandments and 365 negative commandments, which are the very level of "running and returning."

> Avraham reached this through the lofty root of his soul, which not everyone has; the Tzemach Tzedek (Or HaTorah) explains how lofty: even Adam's root is from supernal Chochmah, while Avraham's is from Keser. That is why the Torah was given with its 248 positive and 365 negative commandments: they are themselves "running and returning," open to every person.

רצוא במצות עשה. ושוב במצות לא תעשה. כי המצות הן כלים לאור א"ס ב"ה המלובש בהם.

"Running" is in the positive commandments, and "returning" in the negative commandments. For the mitzvos are vessels for the Infinite Light (Or Ein Sof), blessed be He, which is enclothed in them.

> The positive commandments are the "running," and the negative commandments the "returning." Both are vessels in which the Infinite Light is enclothed.

5 וכמו שכתוב וירד ה׳ על הר סיני.[26] כי רמ״ח פקודים הם רמ״ח אברים דמלכא.[27]

As it is written, "Havayah descended upon Mount Sinai." For the 248 commandments are the 248 limbs of the King.

> At Sinai "Havayah descended upon Mount Sinai" (Exodus 19:20): G-dliness came down into the commandments. The Tikkunei Zohar speaks of the 248 commandments as the 248 "limbs of the King."

כמו האבר שהוא כלי שבו מלובש החיות מן המוח כך המצות הם כלים ואברים להחיות הנמשך מן החכמה דאורייתא מחכמה נפקת שבה מלובש אור א״ס ב״ה ממש וע״י זה יהיה גילוי אור א״ס ב״ה ממש בנפש האדם.

Just as a limb is a vessel in which the life-force from the brain is enclothed, so the mitzvos are vessels and limbs for the life-force drawn from Chochmah (wisdom), for "the Torah comes forth from Chochmah," in which the Infinite Light (Or Ein Sof), blessed be He, itself is enclothed; and through this there will be a revelation of the Infinite Light, blessed be He, itself in the soul of man.

> A limb is a vessel for the life-force that flows from the brain; so the mitzvos are vessels and limbs for the life-force drawn from Chochmah. The Torah comes from Chochmah, and in it the Infinite Light itself is enclothed, so through the mitzvos the Infinite Light itself is revealed in a person's soul.

6 וזהו ענין נעשה ונשמע.[28] נעשה היא בחי׳ כלי בעשיית המצות בפועל ממש. ונשמע מלשון וישמע שאול[29] לשון אסיפה שיתאסף ויתקבץ לתוכן המשכות מאור א״ס ב״ה.

And this is the meaning of "we will do and we will hear." "We will do" is the level of a vessel, in the doing of the mitzvos in actual deed. And "we will hear" (nishma) is from the expression "and Shaul assembled (vayeshama)," a term of gathering: that there be gathered and collected into them drawings-down from the Infinite Light (Or Ein Sof), blessed be He.

> This is why Israel said "we will do and we will hear" (Exodus 24:7). "We will do" is the vessel: the actual doing of the mitzvos. "We will hear" (nishma) is read like "Shaul assembled (vayeshama) the people" (I Samuel 15:4), a term of gathering: through the deeds, flows of the Infinite Light are gathered into the mitzvos.

כי המשכת אור א"ס ב"ה בתורה ומצות תלוי במעשה המצות וקיומן בפועל ממש כי אין אור בלי כלי כנודע מענין יסוד האש ע"ד משל שהוא הגבה למעלה מכל הדי' יסודות תחת גלגל הירח

For the drawing down of the Infinite Light, blessed be He, into Torah and mitzvos depends on the doing of the mitzvos and their fulfillment in actual deed, since there is no light without a vessel, as is known from the matter of the element of fire, by way of analogy, which is the highest of all the four elements beneath the sphere of the moon.

> The Infinite Light is drawn into Torah and mitzvos only through actually doing them, because light cannot appear without a vessel. The element of fire illustrates this: of the four elements held to lie beneath the sphere of the moon (earth, water, air and fire), fire is the highest.

ואעפ"כ [ואף על פי כן] אינו מאיר בלילה לפי שהאור הבא ממנו אינו מאיר אלא א"כ[30] יש דבר למטה שנאחז בו ודולק כמו פתילה ועצי' [ועצים]

And nevertheless it does not shine at night, because the light that comes from it does not shine unless there is something below that it takes hold of and burns, such as a wick and wood.

> Yet elemental fire does not light up the night, for its light shines only when it takes hold of something below, such as a wick or wood. Maimonides (Guide for the Perplexed II:30), to which the Kehot note points, likewise says that elemental fire is not luminous but only transparent. The next discourse in Torah Ohr (97b) applies the rule: no light shines or is drawn down unless it has a vessel to take hold of, so love is revealed in the soul only through Torah and mitzvos.

ואחר שכלו ונשרפו העצי' [העצים] והפתילה מסתלק והיה כלא היה ואינו עולה בשם אור כלל.

And after the wood and the wick are consumed and burned up, it departs and is as though it had never been, and does not merit the name "light" at all.

> When the wood and the wick are consumed, the flame vanishes as if it had never been and is not called light at all. In the same way the divine light shows only where it has a vessel.

וזהו ולא עם הארץ חסיד.[34, 33, 32, 31] חסיד הוא בעל מדות האהבה והיא היא בחי' אור (כי ב' פעמים אור[35] בגימטריא ואהבת)[36, 37]

And this is [the meaning of] "nor is an unlearned person a chasid." A chasid is one who possesses the emotive attributes (middos) of love, and this is the very level of light (for twice or, "light," equals ve'ahavta, "and you shall love," in numerical value).

> Hence the Mishnah, "nor is an unlearned person a chasid" (Avos 2:5). A chasid is one whose attribute is love, and love is a "light": ve'ahavta (ואהבת, "and you shall love") equals 414, twice or (אור, "light"), which is 207. The equation comes from the Arizal's intentions for the Shema (Pri Etz Chaim, Gate of the Shema 23).

ואי אפשר להיות גילוי אור האהבה כי אם שיהיה בחי' כלי למטה שיתפעל בו. ובחינת כלי זו הוא ע"י תורה ומצות. משא"כ עם הארץ.

And there cannot be a revelation of the light of love unless there is the level of a vessel below that is affected by it. And this level of a vessel comes through Torah and mitzvos; which is not so with an unlearned person.

> The light of love cannot be revealed unless there is a vessel below in which it takes effect, and that vessel is made through Torah and mitzvos. An unlearned person lacks it, so the light of love cannot be revealed in him.

וגם עיקר הגורם להמשכ' אוא"ס [אור אין סוף] ב"ה שיהי' [שיהיה] מתלבש בתורה ומצות ולהיות אנת חכים[38] ולא וכו'. הוא הוא עיקר התורה ועשיית המצות עצמן שבחי' הכלי קדמה לאור בשרשו ומקור חוצבו.

Moreover, the main cause of drawing down the Infinite Light, blessed be He, so that it be enclothed in Torah and mitzvos, and so that there be [the level of] "You are wise, but not," etc., is, first and foremost, the Torah and the doing of the mitzvos themselves; for the level of the vessel precedes the light in its root and the source from which it is hewn.

> Further, what chiefly draws the Infinite Light into Torah and mitzvos, together with "You are wise, but not [with a knowable wisdom]," a phrase of the Tikkunei Zohar for G-d's wisdom beyond any wisdom we know, is the Torah and the doing of the mitzvos themselves. The reason: in their root, vessels precede light, as the next paragraph explains.

7 וכמ"ש במ"א על פסוק ואלה המלכים אשר מלכו בארץ אדום לפני מלך מלך[39] וגו'.

As is explained elsewhere on the verse, "And these are the kings who reigned in the land of Edom before any king reigned," etc.

> That the vessel is higher in its root is explained elsewhere on the verse in Genesis (36:31), "these are the kings who reigned in the land of Edom before any king reigned [over the children of Israel]." In Kabbalah these kings are the world of Tohu, whose vessels shattered, and which is higher in its root than the ordered world of Tikkun that came after it.

וכנודע ששרש וחיות המאכל שמדומם צומח חי הוא הגבה למעלה מחיות ונפש החיונית של האדם שלכן המאכל מחיה את האדם ומשיב את נפשו כו'.

And as is known, the root and life-force of food, from the inanimate, the vegetative and the animal, is higher than the life-force and vital soul of man; which is why food gives life to a person and restores his soul, etc.

> Food shows the same pattern. The root and life-force of food, whether mineral, plant or animal, is higher than a person's own vital soul; that is why food can revive a person and "restore his soul." The next discourse in Torah Ohr ties the two together: the sparks of Tohu's shattered vessels are higher than the world of Tikkun, so a person is nourished by what is below him, which fell lower because it comes from higher, like a stone that falls farther the higher the wall.

8 ולכן עיקר המשכת אור א"ס ב"ה תלוי בבחי' כלי שע"י מעשה המצות וקיומן בפועל ממש שעושין בחי' כלי מזה נמשך האור ומתלבש בהם.

Therefore the main drawing down of the Infinite Light (Or Ein Sof), blessed be He, depends on the level of a vessel: for through the doing of the mitzvos and their fulfillment in actual deed one makes the level of a vessel, and from this the light is drawn down and enclothed in them.

> The main drawing down of the Infinite Light therefore depends on the vessel: by actually doing the mitzvos one makes the vessel, and through it the light is drawn down and enclothed in them.

וזהו ג"כ ענין ולא עם הארץ חסיד[40] שאי אפשר להיות המשכת אור האהבה מלמעלה כי אם ע"י כלים שהם התורה ומצות.

And this is also the meaning of "nor is an unlearned person a chasid": there cannot be a drawing down of the light of love from above except through vessels, which are the Torah and the mitzvos.

> This is also the meaning of "nor is an unlearned person a chasid": the light of love comes from above only through vessels, which are the Torah and the mitzvos.

SECTION 4 • ¶9

Avraham and the Torah

9 ובזה יובן שלפעמים מצינו שנחשב מעלת אברהם גדולה שקיים את כל התורה. וכמ"ש וישמר משמרתי[41] וגו'. ולפעמים מצינו שנחשב לו לגרעון שלא זכה לתורה.

With this one can understand why we sometimes find that Avraham's distinction is reckoned great in that he fulfilled the entire Torah, as it is written, "and he kept My charge," etc.; and sometimes we find that it is reckoned to him as a deficiency that he did not merit the Torah.

> This resolves a seeming contradiction. Sometimes Avraham is praised for keeping the whole Torah, as in "he kept My charge" (Genesis 26:5); sometimes it is counted as a lack that he did not merit the Torah.

דשניהם אמת כי מצד שרש נשמתו היה הגבה למעלה עד שהיתה נשמתו מרכבה ובחי' כלי לאור התורה ואור א"ס ב"ה הנמשך ומתלבש בתורה.

For both are true: by virtue of the root of his soul he was exceedingly high, to the point that his soul was a chariot (merkavah) and the level of a vessel for the light of the Torah and for the Infinite Light (Or Ein Sof), blessed be He, which is drawn down and enclothed in the Torah.

> Both are true. By his soul's root he was so lofty that his soul was a "chariot" (merkavah), wholly given over to G-d's will, and a vessel for the light of the Torah and the Infinite Light enclothed in it.

כי אברהם אבר מ"ה [שם מ"ה] אבר וכלי. אבל כל המצות עצמן שהם מדרגות עליונות יותר מלפני מלך וגו' עדיין לא ניתנו בימי אברהם:

For Avraham [is] ever Mah: a limb and a vessel. But all the mitzvos themselves, which are more exalted levels, from "before any king reigned," etc., had not yet been given in the days of Avraham.

> His name says as much: Avraham is ever Mah, "a limb" and a vessel. But the mitzvos themselves come from still more exalted levels, from "before any king reigned" (the higher root of the vessels, paragraph 7), and they were not yet given in his days; they were given only at Sinai.

SECTION 5 • ¶10–12

The garment and the horse

10 אך על ענין המשכה זו נאמר יביאו לבוש מלכות.[42] וסוס אשר רכב עליו המלך והלבישו את האיש[43] וגו'.

But concerning this drawing down it is said, "Let them bring a royal garment" and "a horse that the king has ridden upon," "and let them clothe the man," etc.

> The maamar now turns to Haman's advice to the king (Esther 6:8–9): bring royal apparel and a horse the king has ridden, and clothe the man. These words describe the drawing down of the Infinite Light just explained. The first discourse of Megillas Esther in Torah Ohr, "Yaviu levush malchus," opens with this verse and reads the horse the same way, as "When You ride upon Your horses" at the Giving of the Torah.

והענין כי הנה לבוש מלכות היינו בחי' תורה ומצות כמ"ש עוטה אור כשלמה[44] ואין אור אלא תורה דאורייתא מחכמה נפקת

The explanation: the royal garment is the level of Torah and mitzvos, as it is written, "He wraps Himself in light as in a robe," and "light" means nothing other than Torah; for the Torah comes forth from Chochmah (wisdom).

> The "royal garment" is Torah and mitzvos. Psalms 104:2 says G-d "wraps Himself in light as in a robe," and "light" means Torah, which comes forth from Chochmah.

והוא בחינת לבוש לאור א"ס ב"ה המתלבש בתוכה אנת הוא חכים[45] וכו' והמצות נקראין לבושין שבהם מלובש חסד דרועא ימינא[46] כו'

And it is the level of a garment for the Infinite Light (Or Ein Sof), blessed be He, which is enclothed within it: "You are wise," etc. And the mitzvos are called garments, in which is enclothed "Chesed (kindness), the right arm," etc.

> The Torah is a garment for the Infinite Light enclothed within it, "You are wise" (see paragraph 6), the Tikkunei Zohar's words for a wisdom beyond any wisdom we can know. The mitzvos too are called garments, and in them is enclothed "Chesed, the right arm": the Sefiros, which the Tikkunei Zohar pictures as the limbs of a body.

והמשכת בחי' לבוש זה שיהיה התלבשות אור א"ס ב"ה בתורה ומצות במעשה המצות וקיומן בפועל ממש הוא ע"י בחי' סוס וכמ"ש גבי מתן תורה כי תרכב על סוסיך[47] מרכבותיך ישועה.

And the drawing down of this level of garment, so that there be an enclothing of the Infinite Light, blessed be He, in Torah and mitzvos, in the doing of the mitzvos and their fulfillment in actual deed, is through the level of the horse; as it is written concerning the Giving of the Torah, "When You ride upon Your horses, Your chariots are salvation."

> This garment, the enclothing of the Infinite Light in Torah and in mitzvos actually done, is drawn down through "the horse." Habakkuk's prayer, which speaks of the Giving of the Torah and is read as the haftarah of the second day of Shavuos, says, "When You ride upon Your horses, Your chariots are salvation."

11 וביאור ענין זה כי הנה סוס הוא[48] בגימטריא ב"פ [בי פעמים] ג"ס והיינו בחי' כי גאה גאה[49] דהיינו להיות ע"י זה בבחינת בטול אליו יתי'

The explanation of this matter: sus (סוס, "horse") equals in numerical value twice gimmel-samech (63), and this is the level of "for He is exalted, exalted"; that is, that through this one be in a state of self-nullification (bittul) toward Him, may He be blessed.

> Why a horse? The word sus (ס-ו-ס) adds up to 126 (60+6+60), twice 63, written here gimmel-samech (ג"ס, 3+60); the doubling matches the doubled word of the Song at the Sea, "for He is exalted, exalted" (Exodus 15:1), and through it a person comes to self-nullification before G-d. The supplements to Torah Ohr on Megillas Esther explain the two 63s as the horse's two movements, one rising to loftiness and exaltation and the other descending below: the two directions of the next paragraphs.

כי מצות צריכות כוונה דהיינו רעותא דלבא אם ישים אליו לבו[50] כו' שאין אור א"ס ב"ה שורה אלא במי שבטל אליו כו':

For mitzvos require intention, that is, the desire of the heart: "if he sets his heart to Him," etc. For the Infinite Light (Or Ein Sof), blessed be He, rests only upon one who is nullified to Him, etc.

> Self-nullification is needed because mitzvos require intention, the "desire of the heart." The words of Job 34:14, "if he sets his heart to Him," are read here of a person setting his heart on G-d, for the Infinite Light rests only on one who is nullified before Him.

12 והנה ענין הסוס הוא שמוליך הסוס לרוכבו למקום שאין יכול להגיע לשם מצד עצמו.[51] ויש בזה ב' בחינות שמעלהו הרים גדולים ומורידו בקעות גדולות

Now, the matter of the horse is that the horse carries its rider to a place he cannot reach on his own. And there are two aspects to this: it brings him up great mountains and brings him down into great valleys.

> A horse carries its rider where he could not go on his own, up great mountains and down into great valleys. At the end of Vayeshev, Torah Ohr explains the same image: the horse is nullified to its rider, yet with a rider it runs where he could not go, as the animal soul, ridden by the G-dly soul, rises with great force because its root is higher.

כך הנה יש בבחי' בטול זה ב' בחינות ממטה למעלה למקום שאין יניקה ואחיזה לסטרא אחרא עלמא דחירות גיאה על גיותניא[52] שלא ניתן להם שפע וחיות אם תגביה כנשר[53] וגו'.

So too, in this level of self-nullification (bittul) there are two aspects. From below to above: to a place where the sitra achra (the other side) has no nurture and no hold, the world of freedom, "exalted over the haughty," where no abundance and life-force is given to them; "though you soar like the eagle," etc.

> Self-nullification likewise has two directions, and the first is upward: it lifts a person to a place where the sitra achra has no nurture or hold, called "the world of freedom," where G-d is "exalted over the haughty" (an Aramaic phrase echoing the doubled "exalted" of paragraph 11) and they receive no flow of life. Obadiah's words "though you soar like the eagle" (Obadiah 1:4) go on, "from there I will bring you down": the haughty cannot hold on at that height.

SECTION 6 · ¶13–15

Casting down and transforming

13 וזהו שכתוב סוס ורוכבו רמה בים.[54] רמה לשון רוממות ולשון השלכה[55] ושניהם אמת כי מחמת רוממות נעשה בחי' השלכה כו'

And this is what is written, "The horse and its rider He cast (ramah) into the sea." Ramah is a term of loftiness and a term of casting, and both are true: because of the loftiness, the level of casting comes about, etc.

> This is why Exodus 15:1 says, "the horse and its rider He cast (ramah) into the sea." Ramah can mean "exalted" and also "cast," and both are true here: the very exaltation of self-nullification casts down what opposes it. Or HaTorah, quoted in the Kehot note, supports the second sense from Psalms 78:9, "archers casting (romei) the bow," as Rashi and Metzudas David explain the word.

וממעלה למטה להיות נמשך גילוי בחי' בטול זה למטה דאתהפכא סטרא אחרא ואתכפייא כו' כי א"א להיות התהפכות המדות ע"י המדות דקדושה עצמן מאחר שהם זה לעומת זה.[56]

And from above to below: that the revelation of this level of self-nullification (bittul) be drawn down below, so that the sitra achra (the other side) is transformed and subdued, etc. For a transformation of the emotive attributes (middos) cannot come about through the holy emotive attributes themselves, since they are "one opposite the other."

> The second direction is from above to below: the revelation of self-nullification is drawn down so that the sitra achra is transformed and subdued. The holy emotive attributes alone cannot transform their unholy counterparts, for the two stand "one opposite the other," equal and opposed.

14 וכמאמר לא כאברהם שיצא ממנו ישמעאל[57,58] אלא עד יערה עליו רוח ממרום[59] בחי' בטול באור א"ס ב"ה.

And as in the saying, "Not like Avraham, from whom Yishmael issued"; rather, "until a spirit from on high is poured out upon him": the level of self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He.

> The Sifrei contrasts Avraham and Yitzchak, from whom came Yishmael and Eisav, with Yaakov, all of whose children were upright. Here it shows that a holy attribute, such as Avraham's love, does not by itself transform its opposite; that needs "a spirit from on high poured out" (Isaiah 32:15), self-nullification in the Infinite Light.

וזהו מרומז בדברי רז"ל [רבותינו זכרונם לברכה] תבא אמו ותקנח את בנה[60,61] כו' וכמ"ש אם רחץ[62] ה' אל תקרא אם אלא אם[63] כו'

And this is alluded to in the words of our Sages, of blessed memory, "Let his mother come and wipe her son clean," etc.; and as it is written, "If G-d washes": do not read im ("if") but em ("mother"), etc.

> The Sages' parable for the red heifer hints at this: when a maidservant's son soiled the king's palace, "let his mother come and clean up" (Bamidbar Rabbah 19:8), as the cow atones for the calf. So too Isaiah 4:4, "If G-d washes away the filth of the daughters of Zion," where Pri Etz Chaim reads im ("if") as em ("mother").

אם הבנים[64] היינו אם ומקור המדות היא בחי' התבוננות באור א"ס ב"ה ממש בבחי' בטול ושם מתהפכין כל המדות מהפך להפך

"The mother of the children," that is, the mother and source of the emotive attributes (middos), is the level of contemplation of the Infinite Light, blessed be He, itself, in a state of self-nullification; and there all the attributes are transformed from one extreme to its opposite.

> The "mother of the children" (Psalms 113:9) is the mother and source of the emotive attributes: contemplation of the Infinite Light itself, with self-nullification. There every attribute can be turned into its opposite.

לפי שהיא בחי' מקיף כמו ע"ד משל מחשבה שמקפת וסובלת ב' דברים הפכיים ואין שם שליטת בחי' זה לעומת זה:[65]

For it is the level of the encompassing (makif), like thought, by way of analogy, which encompasses and bears two opposite things; and there the level of "one opposite the other" has no dominion.

> This is because such contemplation is an encompassing level (makif), above the attributes. Thought illustrates it: the mind can hold two opposite ideas at once, so at that level the rule of "one opposite the other" has no force.

15 וזהו כי תרכב על סוסיך מרכבותיך ישועה.[66] שנמשך בחינת ישועה להושיע משופטי נפשו[67] ולאהפכא כו'.

And this is [the meaning of] "When You ride upon Your horses, Your chariots are salvation": that the level of salvation is drawn down, "to save from those who judge his soul," and to transform, etc.

> Hence "when You ride upon Your horses, Your chariots are salvation" (Habakkuk 3:8): through the horse of self-nullification, salvation is drawn down, "to save from those who judge his soul" (Psalms 109:31), and to transform.

ועי"ז נותנין הלבוש והסוס על יד איש משרי המלך הפרתמים[68] הוא מיכאל כהנא רבא ענף החסד שהוא המלביש את הנשמה בג"ע [בגן עדן] כו'.

Through this, the garment and the horse are given "into the hand of one of the king's noble princes": this is Michael, the High Priest, a branch of Chesed (kindness), who clothes the soul in Gan Eden, etc.

> Through this the garment and the horse are given "into the hand of one of the king's noble princes" (Esther 6:9). The maamar identifies him as the angel Michael, "the High Priest" (the Talmud, Chagigah 12b, speaks of him offering on the heavenly altar), a branch of Chesed, who clothes the soul in Gan Eden.

וקרא לפניו ככה יעשה וגו'. יובן ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] עתידים צדיקים[69] שיאמרו לפניהם קדוש כו'. כי הנה קדוש הוא ענין המשכת קודש העליון בויי"ו המורה על המשכה.

"And proclaim before him, 'Thus shall be done,'" etc. This will be understood in light of the saying of our Sages, of blessed memory, "The righteous are destined to have 'holy' said before them," etc. For kadosh ("holy") is the drawing down of the supernal kodesh ("holiness") by means of the [letter] vav, which indicates drawing down.

> The herald's call, "Thus shall be done to the man whom the king wishes to honor" (Esther 6:9, 6:11), alludes to the Sages' saying that in the future "holy" will be said before the righteous, as it is said before the Holy One (Bava Basra 75b). Kadosh (holy) is kodesh, supernal holiness, with an added vav, the letter that signifies drawing down.

ולעתיד לבא תהיינה כל המשכות ממטה למעלה שעיקר הגלוי יהיה למטה. ומלאכי מעלה יקבלו הארה ממטה כו'.

And in the Time to Come all the drawings-forth will be from below to above, for the main revelation will be below, and the angels on high will receive illumination from below, etc.

> In the Time to Come all drawing down will be from below upward: the main revelation will be below, and the angels on high will receive light from below. In Torah Ohr, Toldos (18b), the Alter Rebbe explains why: the Torah was not given to the angels, who have no evil inclination to refine, so the revelation drawn down through refining this world reaches only those below; therefore the angels will say "holy" before the righteous.

SECTION 7 · ¶16

Complete acceptance through self-sacrifice

16 והנה המשכת אור א"ס ב"ה בבחי' הנ"ל החלו במ"ת [במתן תורה] שאז היתה התחלת ההמשכה וכענין מעט מעט אגרשנו.[70]

Now, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in the manner mentioned above, they began at the Giving of the Torah, for then was the beginning of the drawing down, like the matter of "little by little I will drive them out."

> This drawing down of the Infinite Light began at the Giving of the Torah. It was only a beginning, gradual, like the words "little by little I will drive them out" (Exodus 23:30).

אבל בימי המן וקבל היהודים[71] קבלה גמורה בבת אחת כי יהודים נק' על שם בחי' הודיה. כי יש ברכה והודיה. ברכה היא בחי' גלוי מעולם ועד עולם.

But in the days of Haman, "the Jews accepted": a complete acceptance, all at once. For Yehudim ("Jews") are so called after the level of hodayah (acknowledgment). For there is blessing and acknowledgment: blessing is the level of revelation, "from world to world."

> In Haman's days the Jews accepted it completely, all at once. The name Yehudim (Jews) comes from hodayah, "acknowledgment." There is blessing and there is acknowledgment: blessing is revelation, a drawing down "from world to world," in Chassidus from the hidden world into the revealed one.

אבל הודאה אינו בחינת גלוי לפי שהיא בחינת הודאה באור א"ס ב"ה עצמו אשר אי אפשר לבא לידי גלוי ואינו נתפס בשום מחשבה רק בבחי' הודאה

But acknowledgment is not the level of revelation, since it is the level of acknowledging the Infinite Light, blessed be He, itself, which cannot come to revelation and is not grasped by any thought except by way of acknowledgment.

> Acknowledgment is different: it is directed at the Infinite Light itself, which can never come into revelation or be grasped by any thought; it can only be acknowledged.

והיא בחי' בטול ממש וזכו אז ישראל למדרגת הבטול הגדול ע"י מסירת הנפש על קדוש השם

And this is the level of utter self-nullification (bittul). And at that time Israel merited the rank of the great self-nullification through self-sacrifice (mesirus nefesh) for the sanctification of G-d's Name.

> This acknowledgment is utter self-nullification. In Haman's time Israel reached this great self-nullification through self-sacrifice (mesirus nefesh) for the sanctification of G-d's Name.

שהרי אם רצו להמיר דתם לא היה המן עושה להם כלום שלא גזר אלא על היהודים אלא שהם מסרו עצמן למות כל השנה[72] כולה ולא עלה להם מחשבת חוץ ח"ו [חס ושלום][73]

For had they wished to change their faith, Haman would have done nothing to them, since he decreed only against the Jews; but they gave themselves over to death the entire year, and no thought of [going] outside, G-d forbid, arose in them.

> Their self-sacrifice was real: Haman's decree was only against Jews, so anyone who abandoned his faith would have been spared; yet for the whole year (the decree was issued in Nisan for the thirteenth of Adar) they were ready to die, and the thought of leaving their faith never arose in them. The supplements to Torah Ohr on Megillas Esther (120d) describe it the same way: for almost a year, every day and hour, they stood ready to be killed rather than transgress the faith, a self-sacrifice above reason and understanding.

וע"י בחינת מסירת נפש זכו לבחי' קבלה גמורה שנכנס ונמשך להם בחי' אוא"ס [אור אין סוף] ב"ה ממש:

And through the level of self-sacrifice they merited the level of complete acceptance, so that the level of the Infinite Light, blessed be He, itself entered and was drawn down into them.

> Through this self-sacrifice they reached complete acceptance: the Infinite Light itself entered them, completing what began at Sinai.

IN ONE'S AVODAH

Love and understanding of G-d are not enough to hold G-dliness; it is drawn into the soul through the vessel of mitzvos actually done, with the heart's intention and with self-nullification. And the fullest acceptance of the Torah comes not from what one grasps but from acknowledging G-d beyond understanding, as the Jews of Haman's days did, who for a whole year would not even think of abandoning their faith.

QUESTIONS FOR DISCUSSION

1. If Avraham kept the whole Torah, what did the Giving of the Torah add, according to the maamar?
2. Why can light not shine without a vessel, and how does the example of fire make the point?
3. How does the horse, which carries its rider up mountains and down into valleys, illustrate the two directions of self-nullification?
4. Why can the holy emotive attributes not transform their opposites by themselves, and what can?
5. What is the difference between blessing and acknowledgment, and why did the self-sacrifice of Haman's time bring a complete acceptance rather than a beginning?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וקבל היהודים**

The note lists other versions of this discourse: the Mitteler Rebbe's transcript of it in Sefer HaMaamarim 5566, and, in the same volume, a second explanation of the Purim discourse.

KEHOT'S NOTE

הנחת אדה"א בסה"מ תקס"ו ע' קכ. וביאור שני לדרוש פורים שם ע' קנב. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת מג"א ע' קעא המאמר עם הגהות וקיצורים. עוד קיצורים שם ע' קעח. לד"ה וקבל שבתו"א שם ע' קעט. קפה. ראה פלח הרמון שמות ע' שצה. ראה המשך מצה זו תר"מ פרק כו ע' קעב.

2 **נעשה ונשמע**

When Moshe read the Book of the Covenant to them, the people answered, "All that Havayah has spoken we will do and we will hear," in the plain sense "we will obey." Here it marks the beginning of the acceptance.

Exodus 24:7 שמות כ"ד:ז

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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3 **נקראת בשם התחלה**

There the question is put sharply: "How can it be that at the Giving of the Torah, when at every utterance their souls flew out, it should be only a beginning?"

KEHOT'S NOTE

בסה"מ תקס"ו ע' קכ שואל "איך יתכן שבשעת מ"ת שעל כל דיבור ודיבור פרחה נשמתן וכו' לא תהי' רק התחלה". ובד"ה וקבל היהודים תרפ"ז ע' קי (ובסה"מ תשי"א ע' קפ) "דלכאורה הוא דבר נפלא דבמ"ת היו ישראל בתכלית העילוי דגאולה והיו במעמד ומצב משובח ביותר בענין החירות והחופש, וראו כמה אותות ומופתים ביציאת מצרים, ובפרט בקריעת ים סוף". ע"ש. ובאוה"ת מג"א ע' בישמח הקשה איזה שייכות יש לפורים עם מ"ת.

4 **וקבל היהודים . . החלו במ"ת . . וקבל . . קבלה גמורה**

After the Purim miracle the Megillah records that "the Jews accepted what they had begun to do, and what Mordechai had written to them": in the plain sense, they took it upon themselves to keep celebrating these days as they had begun to that year. The Alter Rebbe reads "what they had begun" as the acceptance of the Torah begun at Sinai, and "accepted" as its completion in Haman's days (context: Steinsaltz Tanakh).

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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Shabbat 88a:5 שבת פ"ח א:ה'

"וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר", אָמַר רַב אַבְדִּימִי בַּר חָמָא בַּר חַסָּא: מְלַמֵּד שֶׁכָּפָה הַקָּדוֹשׁ בָּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוּטָב, וְאִם לָאו — שָׁם תְּהֵא קְבוּרַתְכֶם. אָמַר רַב אַחָא בַּר יַעֲקֹב: מִכָּאן מוֹדָעָא רַבָּה לְאוֹרָיְיתָא. אָמַר רָבָא: אַף עַל פִּי כֵן הֲדוּר קַבָּלוּהָ בִּימֵי אֲחַשְׁוֵרוֹשׁ, דִּכְתִיב: "קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים" — קִיְּימוּ מַה שֶּׁקִּיבְּלוּ כְּבָר.

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

KEHOT'S NOTE

אסתר ט, כג. שבת פח, א. וראה להלן צח, א.

5 **אאע"ה קיים את כל התורה**

Or HaTorah points to the discourse "Vechol HaAm" in Torah Ohr (67d): "There he raised this question, and the answer too is along the lines of what is written here; and elsewhere he answered in another way."

KEHOT'S NOTE

משנה סוף קידושין. באוה"ת כאן ע' קעא מציין לד"ה וכל העם לעיל סז, ד "שם הקשה קושיא זו וגם התירוץ הוא ע"ד מה שכתוב כאן ובמ"א תירץ באופן אחר".

6 **קיים את כל התורה עד שלא ניתנה**

The Mishnah's closing words: Avraham our father performed the entire Torah before it was given, as it says, "because Avraham listened to My voice and kept My charge." The maamar's question starts from this.

Mishnah Kiddushin 4:14 משנה קידושין ד':י"ד

... וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ עָלָיו הַשָּׁלוֹם, (בראשית כד) וְאַבְרָהָם זָקֵן, וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כֻּלָּהּ עַד שֶׁלֹּא נִתְּנָה, שֶׁנֶּאֱמַר, (שם כו) עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to ...

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7 **ומה זו מעלת נתינתה**

There too the Alter Rebbe asks what changed when the Torah was given in physical form, since Avraham had kept it in spirit, and answers as here: Avraham was "going and

journeying toward the south," in running and returning, until he became a chariot for that level.

KEHOT'S NOTE

ראה לעיל עג, סע"ג. ובאוה"ת מג"א ע' קעב שמציין למאמר הנ"ל.

כו', אך כאשר האהבה באה מאשר ישית אל לבו . . בחי' זו הב' ע"ז נתכוין כאן" [בתו"א].

PARAGRAPH 2

8 **מעלת אברהם אבינו ע"ה שהיה הלוך ונסוע**

In Yitro the Alter Rebbe explains that Avraham was "going and journeying toward the south": going from level to level until he reached "the south," the attribute of supernal love, until he became a chariot for that love and it was revealed in his very soul.

KEHOT'S NOTE

ראה לעיל סו, ד ואילך. עג, ד. בסה"מ תרכ"ז (הוצאת תש"ס) ע' קסא מציין לכאן.

9 **הלוך ונסוע**

The Torah tells how Avram, newly come to Canaan, "journeyed, going and journeying toward the south," moving on by stages toward the Negev. The Alter Rebbe reads Avraham's continual journeying as the soul's running and returning.

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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10 In Ezekiel's vision of the Chariot, the living creatures (Chayos) "ran and returned, like the appearance of a flash," darting to and fro. Chassidus uses the phrase for the soul's surge toward G-d and its return.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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11 **אברהם אבר מ"ה**

Or HaTorah points to Torah Ohr 90a, where Avraham is "the level of a limb and vessel for the enclothing of Chochmah, mah, for Chochmah itself is what is enclothed within the emotive attributes."

KEHOT'S NOTE

באוה"ת מג"א ע' קעב מציין ללעיל צ, א, שהוא בחי' אבר וכלי להתלבשות בחי' חכ' מ"ה שהחכמה עצמה היא המלובשת בתוך המדות, עכ"ל.

12 **ובטול זה הוא ע"י ההתבוננות**

The Tzemach Tzedek explains that this contemplation is the one explained in Torah Ohr, Vayishlach: "when the love comes from contemplating that He is your life, etc.; but when the love comes from one's setting his heart . . . this second level is what is intended here."

KEHOT'S NOTE

ראה באוה"ת כאן ע' קפה מבאר הצ"צ שהתבוננות זו הוא המבואר לעיל בפ' וישלח בד"ה ויקח מן הבא בידו "כשהאהבה באה מהתבוננות כי הוא חייך

13 **יהללו את שם ה'**

The psalmist calls on all creation: "Let them praise the Name of Havayah, for exalted is His Name alone; His glory is over earth and heaven." Creation praises His "Name," not His essence.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

14 **צוה ונבראו**

Of the heavens and their hosts the psalmist says, "Let them praise the Name of Havayah, for He commanded, and they were created": they praise Him for their very existence. The Alter Rebbe reads "He" as G-d's essence, for which creation is only as though at His word.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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15 **כי לשון ברא**

There, on the prayer's words "You were before the world was created," the Alter Rebbe prefers "was created" (nivra) to the older "You created" (barasa), as in the verse "He commanded, and they were created": "You created" would mean that His essence is drawn into the act, as a person's self is drawn into what he thinks, whereas the worlds come only from a glimmer and radiance that does not touch His essence, as though "He commanded, and they were created" of themselves.

KEHOT'S NOTE

ראה לקו"ת בשה"ש יד, ג בד"ה קול דודי ההפרש בין בראת לנברא. ראה באוה"ת כאן ע' קעב.

16 **כח הפועל בנפעל**

There the Alter Rebbe writes that the source of all the worlds' life is only a glimmer from G-d, called the Infinite Light, like the light of the sun, which brings about no change; and what the books call "the power of the maker in the thing made" applies below, in Asiyah, which is called "made" (pa'ul).

KEHOT'S NOTE

בלקו"ת שלח מז, א: ומ"ש בספרים כח הפועל בנפעל. וראה במ"מ לשם. ראה לעיל מא, ד. סד, א. סו, ג. ראה אוה"ת מג"א ע' קעט.

17 **בראשית ברא אלהים**

"In the beginning Elokim created the heavens and the earth." The verb "created" goes with the Name Elokim,

since only G-d's Names are present in what they create.

Genesis 1:1 בראשית א:א

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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18 **הוא שמותיו של הקדב"ה**

Or HaTorah adds a gloss (hagahah) at these words.

KEHOT'S NOTE

באוה"ת מג"א ע' קעב יש הג"ה.

19 **כי נשגב שמו לבדו**

There the Alter Rebbe explains "His Name alone": His Name is not in the category of bringing into being and giving life at all; "exalted" means far removed from the emanated worlds, and only a radiance from His Name gives life to earth and heaven, while Israel are "a people near to Him," drawn close to Him Himself.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג. וראה לעיל עט, ב.

PARAGRAPH 3

20 Kehot's note points to Ezekiel 1:14 for these words.

Ezekiel 1:14 יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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21 **כי עין בעין יראו**

Isaiah describes Zion's watchmen singing together at the redemption, "for eye to eye they shall see Havayah's return to Zion": they will see it with their own eyes. The Alter Rebbe brings it for the open revelation of the Time to Come.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע' נב, ח.

22 **שהבכיה היא מחמת קבלת השמחה הגדולה**

There, on "and they wept" at Yaakov and Eisav's meeting, the Alter Rebbe explains that weeping comes from joy or from bitterness: when there is a vessel below to receive the joy, it spreads and brings new intellect (mochin), but when the vessel is too small to hold it, the joy gathers in the mind and pushes out tears.

KEHOT'S NOTE

ראה לעיל כו, א.

23 **בבכי יבואו . . מאשר תוכל הנפש שאת**

G-d promises through Jeremiah to bring the exiles home from the north: "With weeping they shall come, and with supplications I will lead them"; they come back in tears of joy and of longing. The Alter Rebbe explains the weeping as joy beyond what the soul can bear (context: Steinsaltz Tanakh).

Jeremiah 31:9 ירמיהו ל"א:ט'

בִּבְכִי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם אֽוֹלִיכֵם אֶל־נַחֲלֵי מַיִם בְּדֶרֶךְ יָשָׁר לֹא יִכָּשְׁלוּ בָהּ כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא׃

They shall come with weeping, And with supplications will I lead them; I will cause them to walk by rivers of waters, In a straight way wherein they shall not stumble; For I am become a father to Israel, And Ephraim is My first-born.

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KEHOT'S NOTE

ירמי' לא, ט. וראה אוה"ת פ' ויגש כרך ב שנא, ב, ביאור ע"ז.

PARAGRAPH 4

24 **מעלת אברהם . . מצד שרש נשמתו**

The Tzemach Tzedek writes: "This is the meaning of Avraham's distinction being very great by virtue of the root of his soul: even Adam's root is from supernal Chochmah, and Avraham's root is from Keser."

KEHOT'S NOTE

ראה באוה"ת כאן ע' קעג "שזהו הפי' שמעלת אברהם היתה גדולה מאד מצד שרש נשמתו היינו אפילו אדה"ר שרשו מחכ"ע ואברהם שרשו מהכתר".

25 Kehot's note points to Ezekiel 1:14 for these words.

Ezekiel 1:14 יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 5

26 **וירד ה' על הר סיני**

At the Giving of the Torah, "Havayah descended upon Mount Sinai, to the top of the mountain," and called Moshe up to Him. The Alter Rebbe reads the descent as G-dliness entering the commandments, the King's limbs.

Exodus 19:20 שמות י"ט:כ'

וַיֵּרֶד ה' עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה׃

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, כ.

27 **רמ"ח פקודים הם רמ"ח אברים דמלכא**

Tikkun 30 speaks of the 248 commandments as the commandment of G-d "in each and every limb of the King." From this the Alter Rebbe teaches that the mitzvos are vessels for the King's life-force, as limbs are for the life from the brain.

Tikkunei Zohar, Tikkun 30 · 74a:5 תקו"ז תיקון ל

אַדְהָכִי הָא קָלָא סָלִיק וּמִתְפּוֹצֵץ בְּרוּמֵי רְקִיעִין, וַהֲוָה אָמַר, מַשְׁרְיָין קַדִּישָׁאן דְּמָתִיבְתָּא דִּרְקִיעָא דִּלְעֵילָּא וְתַתָּא, אִזְדָּרְזוּ וְאִתְעַקְּרוּ לְקַדְמוּת מַטְרוֹנִיתָא, דְּקָא אַתְיָא לְמֵיעָאל קֶדֶם מַלְכָּא, בְּכַמָּה קִשׁוּטִין דְּפִקּוּדִין דַּעֲשֵׂה, קוּמוּ מַשְׁרְיָין לְקַדְמוּתָהּ, אַדְהָכִי הָא קָלָא תִּנְיָנָא הֲוָה מִתְעָרָא לְגַבֵּי מָארֵי מַפְתְּחָן, הָא שְׁכִינְתָּא קָא אַתְיָא לְמֵיעָאל לְהֵיכָלָא דִּילָהּ, אדנ"י שְׂפָתַי תִּפְתָּח.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז תי' ל.

PARAGRAPH 6

28 **נעשה ונשמע**

The people's answer at Sinai: "All that Havayah has spoken we will do and we will hear." Here "we will do" is the vessel and "we will hear" the gathering of light into it.

Exodus 24:7 שמות כ"ד:ז

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע:

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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29 **וישמע שאול**

Before the war with Amalek, "Shaul summoned (vayeshama) the people and counted them in Telaim." The verb, from the root "hear," here means "summoned" or "gathered," and the Alter Rebbe reads nishma, "we will hear," the same way: a gathering in.

I Samuel 15:4 שמואל א ט"ו:ד

וַיִּשְׁמַע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת אֲלָפִים אֶת־אִישׁ יְהוּדָה:

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

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KEHOT'S NOTE

שמואל-א טו, ד.

30 **שהאור הבא ממנו אינו מאיר אלא א"כ**

The next discourse explains that ve'ahavta equals twice or, and that no light shines or is drawn down unless it has a vessel to take hold of, so love is revealed in the soul only through Torah and mitzvos; hence Israel put "we will do" before "we will hear," and "there was no more vessel, and the oil stopped" (II Kings 4:6).

KEHOT'S NOTE

ראה מו"נ ח"ב פ"ל. וראה בהנסמן לקמן צז, ב.

31 **ולא עם הארץ חסיד**

Kehot's note points to Zohar III, 33b for these words.

Zohar III, 33b זח"ג לג,

KEHOT'S NOTE

אבות ב, ה. זח"ג לג, ב. רכב, ב.

32 **ולא עם הארץ חסיד**

Hillel's saying: "A boor does not fear sin, nor is an unlearned person a chasid." The Alter Rebbe explains that love, the chasid's attribute, is a light that needs the vessel of Torah and mitzvos.

Pirkei Avot 2:5 משנה אבות ב':ה

הוּא הָיָה אוֹמֵר, אֵין בּוּר יָרֵא חֵטְא, וְלֹא עַם הָאָרֶץ חָסִיד, וְלֹא הַבַּיְשָׁן לָמֵד, וְלֹא הַקַּפְדָּן מְלַמֵּד, וְלֹא כָל הַמַּרְבֶּה בְסְחוֹרָה מַחְכִּים. וּבְמָקוֹם שֶׁאֵין אֲנָשִׁים, הִשְׁתַּדֵּל לִהְיוֹת אִישׁ:

He used to say: A brute is not sin-fearing, nor is an ignorant person pious; nor can a timid person learn, nor can an impatient person teach; nor will someone who engages too much in business become wise. In a place where there are no men, strive to be a man.

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33 **ולא עם הארץ חסיד**

The Zohar (Tzav) says that a Torah scholar must have Chesed, and with the yud of Chochmah he is a chasid (חסד with י); one without wisdom is not a chasid, which is why it was taught, "nor is an unlearned person a chasid."

Zohar, Tzav 20:145–22:156 ספר הזהר, צו כ':קמ"ה-כ"ב:קנ"ו

and had it not been for the misfortune of the sons of Aaron, there would have been no day when G-d was more pleased with Israel from the time they left Egypt. And the death of the sons of Aaron was deserved for many reasons. One was that they offered incense at the wrong time-at a time when oil and incense were not together (i.e. not when the lamp was lit, v. Ex. 30, 7). Another was that they thrust themselves forward in the place of their father. A third …

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

34 **ולא עם הארץ חסיד**

The Zohar (Pinchas) explains that the Torah was given from the right side of the Holy One, blessed be He, which is Chesed, so one who occupies himself with Torah is called a chasid; hence "nor is an unlearned person a chasid."

Zohar, Pinchas 30:170–32:178 ספר הזהר, פנחס ל':קי"ע-ל"ב:קע"ח

35 **ב' פעמים אור בגימט' ואהבת**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

שער הכוונות כוונת ק"ש. פע"ח שער הק"ש פכ"ג וכ"ה.

36 **ב' פעמים אור בגימטריא ואהבת**

On the intentions of the Shema: when saying ve'ahavta one intends to draw down two lights to the Keser of Nukva, and they equal ve'ahavta in numerical value.

Pri Etz Chaim, Gate of the Recitation of the Shema 23:6 פרי עץ חיים, שער הקריאת שמע כ"ג:ו'

כשתאמר ואהבת, תכוין להוריד ב' אורות לכתר דנוקבא כמבואר אצלינו, שהכתר שלה הם ב' אורות לבד, והם גימטריא ואהבת. כי מכאן מתחיל כתר דנוקבא, וז"ש ואהבת את, כי את היא נוקבא. ואהבתך את השכינה תלוי בה, בהשפעך אליה את הכתר שלה. ואני שמעתי למהר"ם מינץ ששמע ממורי זלה"ה, שיכוין להוריד אליה ב' מוחין, כי אין לה רק ב'. אך הדעת נוטה למה שכתבתי אני, כי אין מלת אור שייך אלא בכתר, כי ג' פעמים אור הם כתר דדוכרא. ודנוקבא הם ב' לבד:

Pri Etz Chaim (Public Domain)

37 **אור בגימטריא ואהבת**

Again on ve'ahavta: "intend the two times or (light), as explained above."

Pri Etz Chaim, Gate of the Recitation of the Shema 25:3 פרי עץ חיים, שער הקריאת שמע כ"ה:ג'

... אמנם עתה, אין להם ההארה מהם, כי עדיין לא נתפשטו למטה במקומן, לכן צריך לכפול ג' תיבין ה' אלקיכם אמת, להוריד ההארה ההיא של נה"י דאמא לנה"י דז"א אשר אנחנו בהם, בסוד פרשת ציצית, כדי שיושלמו כל רמ"ח איברים של דכורא. אמנם בואהבת, תכוין לב"פ אור כמבואר לעיל, והם לרחל. וזהו ואהבת את, כי רחל נקרא את, כמבואר בזוהר. עוד תכוין, בעטרא דחסד כנ"ל, וז"ס ואהבת, שהוא אהבת חסד. וכבר הודעתיך בסוד הציצית, וגם למעלה במלת אחד, כי עטרא דחו"ג נקרא אהו"ה, לכן תכוין בר"ת והיו הדברים האלה אשר, ...

Pri Etz Chaim (Public Domain)

38 **אנת חכים**

From the prayer of Eliyahu in the Tikkunei Zohar (Patach Eliyahu): "You are wise, but not with a knowable wisdom; You understand, but not with a knowable understanding." The maamar uses it for G-d's own wisdom, beyond any wisdom we can know, drawn into the Torah and mitzvos.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 7

39 **ואלה המלכים אשר מלכו בארץ אדום לפני מלך מלך**

The Torah lists "the kings who reigned in the land of Edom before any king reigned over the children of Israel": Edom had kings long before Israel did. In Kabbalah these kings, each of whom "reigned and died," are the world of Tohu, whose vessels shattered; the maamar recalls the discourse on this verse for the point that the vessel is higher than the light in its root.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מָלַךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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PARAGRAPH 8

40 **ולא עם הארץ חסיד**

"Nor is an unlearned person a chasid": the chasid's love is a light that can be drawn down only into the vessels of Torah and mitzvos, which the unlearned person lacks.

Pirkei Avot 2:5 משנה אבות ב':ה'

הוּא הָיָה אוֹמֵר, אֵין בּוּר יָרֵא חֵטְא, וְלֹא עַם הָאָרֶץ חָסִיד, וְלֹא הַבַּיְשָׁן לָמֵד, וְלֹא הַקַּפְדָּן מְלַמֵּד, וְלֹא כָל הַמַּרְבֶּה בִסְחוֹרָה מַחְכִּים. וּבְמָקוֹם שֶׁאֵין אֲנָשִׁים, הִשְׁתַּדֵּל לִהְיוֹת אִישׁ׃

He used to say: A brute is not sin-fearing, nor is an ignorant person pious; nor can a timid person learn, nor can an impatient person teach; nor will someone who engages too much in business become wise. In a place where there are no men, strive to be a man.

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PARAGRAPH 9

41 **וישמר משמרתי**

G-d tells Yitzchak that the blessing comes "because Avraham listened to My voice and kept My charge, My commandments, My statutes and My teachings." It is the proof that Avraham kept the Torah before it was given.

Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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KEHOT'S NOTE

בראשית כו, ה.

PARAGRAPH 10

42 **יביאו לבוש מלכות**

Haman, sure that the king means to honor him, advises: "Let them bring royal apparel that the king has worn, and a horse that the king has ridden." The Alter Rebbe reads

the garment as Torah and mitzvos and the horse as self-nullification.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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KEHOT'S NOTE

אסתר ו, ח.

43 **והלבישו את האיש**

Haman goes on: "And let the apparel and the horse be given into the hand of one of the king's noble princes, and let them clothe the man whom the king wishes to honor"; in the end it is Mordechai who is honored so. The maamar takes up this verse again in paragraph 15.

Esther 6:9 אסתר ו׳:ט׳

וְנָתוֹן הַלְּבוּשׁ וְהַסּוּס עַל־יַד־אִישׁ מִשָּׂרֵי הַמֶּלֶךְ הַפַּרְתְּמִים וְהִלְבִּישׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וְהִרְכִּיבֻהוּ עַל־הַסּוּס בִּרְחוֹב הָעִיר וְקָרְאוּ לְפָנָיו כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ׃

and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honour, and cause him to ride on horseback through the street of the city, and proclaim before him: Thus shall it be done to the man whom the king delighteth to honour.'

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44 **עוטה אור כשלמה**

The psalmist praises G-d, "wrapping Himself in light as in a robe, spreading out the heavens like a curtain"; the words can also be read of His wrapping the world in light. The maamar takes the first sense: light, which is Torah, is G-d's garment (context: Steinsaltz Tanakh).

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

45 **אנת הוא חכים**

From the prayer of Eliyahu in the Tikkunei Zohar (Patach Eliyahu): "You are wise, but not with a knowable wisdom." Here it names the Infinite Light that is enclothed within the Torah, which comes forth from Chochmah.

Tikkunei Zohar 17b:3–4 תקוני הזהר י״ז ב:ג׳-ד׳

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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46 **חסד דרועא ימינא**

The same prayer pictures the Sefiros as the limbs of a body, "Chesed, the right arm; Gevurah, the left arm; Tiferes, the torso," and speaks of the garments G-d made for them. The maamar says that Chesed, the right arm, is enclothed in the mitzvos.

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע״פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו.

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47 **כי תרכב על סוסיך**

In his prayer the prophet asks whether G-d's anger was against the rivers and the sea, and answers that He rode out to save: "When You ride upon Your horses, Your chariots are salvation." The Alter Rebbe reads the horses as the self-nullification through which the light is drawn down, and returns to the verse in paragraph 15 (context: Steinsaltz Tanakh).

Habakkuk 3:8 חבקוק ג׳:ח׳

הֲבַנְּהָרִים חָרָה ה׳ אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

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?

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KEHOT'S NOTE

חבקוק ג, ח.

PARAGRAPH 11

48 **סוס הוא בגימט׳ ב״פ ג״ס**

Or HaTorah on Vayera gives an explanation of this gematria.

KEHOT'S NOTE

ראה אוה״ת פ׳ וירא צה, ב ביאור ע״ז.

49 **כי גאה גאה**

Moshe and Israel sing at the Sea: "I will sing to Havayah, for He is exalted, exalted; the horse and its rider He cast into the sea." The doubled verb, plainly "He is highly exalted," matches the horse's number, twice 63.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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50 **אם ישים אליו לבו**

Elihu defends G-d's justice to Job: were G-d to set His mind upon man, "He would gather to Himself his spirit and his breath," and all flesh would perish. The maamar applies the opening words to a person setting his heart on G-d, and goes on to the self-nullification on which alone the Infinite Light rests (context: Steinsaltz Tanakh).

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

PARAGRAPH 12

51 **ענין הסוס . . לשם מצד עצמו**

Or HaTorah notes: "In Torah Ohr, end of Vayeshev, he explained this level as the animal soul, that is, that it was taken from the Name Ban, and the root of Ban is from Sag; and elsewhere he explained it as the letters of prayer and the letters of Torah."

KEHOT'S NOTE

עיין באוה"ת מגלת אסתר ע' קעו שמציין "ובתורה אור ס"פ וישב פי' בחי' זו על נפש הבהמית היינו שנלקחה משם ב"ן ושורש ב"ן הוא מס"ג ובמקום אחר פי' זה על אותיות התפלה ואותיות התורה" ע"ש.

52 **גיאה על גיותניא**

The note points to Or HaTorah on Vayera for this phrase, the same place it cites for the horse's gematria in paragraph 11.

KEHOT'S NOTE

ראה אוה"ת פי' וירא (כרך א) צה, ב.

53 **אם תגביה כנשר**

G-d tells proud Edom, secure in its strongholds among the cliffs: "Though you soar like the eagle and set your nest among the stars, from there I will bring you down." Here it shows that at the height of self-nullification the sitra achra finds no hold.

Obadiah 1:4 עובדיה א':ד'

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה׃

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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PARAGRAPH 13

54 **סוס ורוכבו רמה בים**

From the Song at the Sea: "The horse and its rider He cast into the sea," plainly of Pharaoh's horsemen hurled into the water. The Alter Rebbe reads ramah as both loftiness and casting down: the loftiness of self-nullification casts down the opposing force.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

55 **רמה . . ולשון השלכה**

Or HaTorah cites Psalms 78:9, "archers casting (romei) the bow," where Rashi and Metzudas David explain the word as a term of casting.

KEHOT'S NOTE

באוה"ת שם ע' קעו: (וכמ"ש בתלים (סי' עה, ט) נושקי רומי קשת פירש"י והמצ"ד לשון השלכה).

56 **זה לעומת זה**

Koheles advises enjoying the good day and reflecting on the bad, for "G-d has made the one opposite the other." Chassidus reads the verse of holiness and its counterpart set opposite each other; here it explains why the holy attributes cannot by themselves transform their opposites.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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PARAGRAPH 14

57 **לא כאברהם שיצא ממנו ישמעאל**

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

KEHOT'S NOTE

ספרי דברים לב, ט.

58 **לא כאברהם שיצא ממנו ישמעאל**

On "For Havayah's portion is His people, Yaakov" (Deuteronomy 32:9): from Avraham came Yishmael and from Yitzchak came Eisav, while all of Yaakov's sons were

upright. The maamar cites it to show that Avraham's holy attribute did not by itself prevent its opposite.

Sifrei Devarim 312:1–2 ספרי דברים שי"ב:א'-ב'

... צְאוּ מִתּוֹךְ שֶׁלִּי, אֵי אֶפְשִׁי שֶׁתִּהְיוּ בְתוֹכָהּ, תְּנוּ לִי חֶלְקִי שֶׁאֵהֵא מַכִּירוֹ. כָּךְ כְּשֶׁבָּא אַבְרָהָם אָבִינוּ לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, יִשְׁמָעֵאל וְכָל בְּנֵי קְטוּרָה. בָּא יִצְחָק לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, עֵשָׂו וְכָל אַלּוּפֵי אֱדוֹם. חָזְרוּ לִהְיוֹת רָעִים יוֹתֵר מִן הָרִאשׁוֹנִים. וּכְשֶׁבָּא יַעֲקֹב לֹא יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, אֶלָּא נוֹלְדוּ כָּל בָּנָיו כְּשֵׁרִים, כָּעִנְיָן שֶׁנֶּאֱמַר (בראשית כה כז): "וְיַעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהָלִים". מֵהֵיכָן הַמָּקוֹם מַכִּיר אֶת חֶלְקוֹ? מִיַּעֲקֹב, שֶׁנֶּאֱמַר: כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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59 עד יערה עליו רוח ממרום

Isaiah foretells that the land will lie waste "until a spirit from on high is poured out upon us, and the wilderness becomes a fruitful field." The maamar says "upon him" and reads the spirit from on high as self-nullification in the Infinite Light.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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60 תבא אמו ותקנח את בנה

Kehot's note points to Bamidbar Rabbah 19:4 for these words.

Bamidbar Rabbah 19:4 במדבר רבה י"ט:ד'

KEHOT'S NOTE

במד"ר יט, ד.

61 תבא אמו ותקנח את בנה

Why is the red heifer female? Like a maidservant's son who soiled the king's palace: the king said, "Let his mother come and clean up the filth"; so let the cow come and atone for the deed of the calf. The maamar reads the "mother" as the source that cleanses and transforms the attributes (Kehot: Bamidbar Rabbah 19:4).

Bamidbar Rabbah 19:8 במדבר רבה י"ט:ח'

62 אם רחץ ה' א"ת אם אלא אם

Isaiah foretells the cleansing of Jerusalem: "When (im) the L-rd washes away the filth of the daughters of Zion," the picture of a parent washing a small child; the verse has the Name Ado-nai, which the maamar writes ה'. Read as em, "mother," the word says that the "mother," the source of the attributes, washes them clean (context: Steinsaltz Tanakh).

Isaiah 4:4 ישעיהו ד':ד'

אִם רָחַץ אֲדֹנָי אֶת צֹאַת בְּנוֹת־צִיּוֹן וְאֶת־דְּמֵי יְרוּשָׁלַם יָדִיחַ מִקִּרְבָּהּ בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בָּעֵר׃

when the L-rd shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of destruction.

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KEHOT'S NOTE

ישעי' ד, ד. פרע"ח שער השבת שי"ח פי"ג. ראה באוה"ת נ"ך כרך א ע' קז בפי' אם.

63 אל תקרא אם אלא אם

In the intentions for washing one's feet in hot water on the eve of Shabbos, one says this verse and intends in the word im, "do not read im but em," for that flame comes from the side of Imma, the Mother.

Pri Etz Chaim, Gate of the Sabbath 3 פרי עץ חיים, שער השבת ג'

64 אם הבנים

The psalmist praises G-d, who raises the lowly: "He settles the childless woman in her home as a joyful mother of children." The maamar uses the phrase for the "mother" and source of the emotive attributes, contemplation.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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65 זה לעומת זה

Koheles: "G-d has made the one opposite the other." At the encompassing level of contemplation, the maamar says, this opposition of holiness and its counterpart has no dominion.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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PARAGRAPH 15

66 כי תרכב על סוסיך מרכבותיך ישועה

Habakkuk's prayer: "When You ride upon Your horses, Your chariots are salvation." Here the "salvation" is the transformation drawn down through self-nullification.

Habakkuk 3:8 חבקוק ג':ח'

הֲבִנְהָרִים חָרָה ה' אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

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?

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67 **להושיע משופטי נפשו**

David's psalm ends in trust that G-d "stands at the right hand of the needy, to save him from those who judge his soul," his accusers. The maamar uses it for the salvation drawn down through self-nullification.

Psalms 109:31 תהילים ק״ט:ל״א

כִּי־יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ׃

Because He standeth at the right hand of the needy, To save him from them that judge his soul.

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68 **הלבוש והסוס על יד איש משרי המלך הפרתמים**

"Let the apparel and the horse be given into the hand of one of the king's noble princes." The Alter Rebbe identifies this prince as the angel Michael.

Esther 6:9 אסתר ו׳:ט׳

וְנָתוֹן הַלְּבוּשׁ וְהַסּוּס עַל־יַד־אִישׁ מִשָּׂרֵי הַמֶּלֶךְ הַפַּרְתְּמִים וְהִלְבִּישׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וְהִרְכִּיבֻהוּ עַל־הַסּוּס בִּרְחוֹב הָעִיר וְקָרְאוּ לְפָנָיו כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ׃

and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honour, and cause him to ride on horseback through the street of the city, and proclaim before him: Thus shall it be done to the man whom the king delighteth to honour.'

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69 **עתידים צדיקים**

Rabbi Elazar: in the future "holy" will be said before the righteous as it is said before the Holy One, as it says, "whoever remains in Zion and is left in Jerusalem, 'holy' will be said of him." The maamar explains it through the revelation that will be below.

Bava Batra 75b בבא בתרא ע״ה ב

KEHOT'S NOTE

ב״ב עה, ב. נסמן לעיל יח, ב.

PARAGRAPH 16

70 **מעט מעט אגרשנו**

G-d promises Israel to drive out the nations of Canaan gradually: "Little by little I will drive them out before you, until you increase and inherit the land." The maamar uses it for the gradual drawing down that began at Sinai.

Exodus 23:30 שמות כ״ג:ל׳

מְעַט מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ אֶת־הָאָרֶץ׃

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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KEHOT'S NOTE

שמות כג, ל.

71 **וקבל היהודים**

The verse with which the maamar opens: what began at Sinai was completed when "the Jews accepted" in Haman's days.

Esther 9:23 אסתר ט׳:כ״ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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72 **אלא שהם מסרו עצמן למות כל השנה**

One of the places the note lists for how the Jews of Haman's time gave themselves over to death the whole year.

KEHOT'S NOTE

ראה ד״ה וקבל היהודים תרפ״ז. תשי״א. ראה גם לקמן קכ, ד. שערי אורה צ, ב. סה״מ עטר״ת ע׳ שו. תרפ״א ע׳ קצא. תש״ח ע׳ 118. ת״ש ע׳ 9. ועוד. — ספר השיחות תשמ״ט כרך א ע׳ 327 הערה 13.

73 **מחשבת חוץ ח״ו**

The footnote observes that the expression "G-d forbid" about something undesirable is not usual in Chassidic discourses, perhaps because they rely on the Torah's opening with beis, the initial of berachah (blessing), through which the undesirable is also negated; yet on this point, that no thought of leaving arose in them, every discourse that mentions it adds "G-d forbid."

KEHOT'S NOTE

"להעיר שהדיוק בלשון "ח״ו" (בנוגע לענין בלתי רצוי) אינו רגיל (כ״כ בדרושי חסידות [וי״ל הטעם — כיון שסומכים על התחלת התורה באות בי״ת, ר״ת ברכה (ראה לקו״ש חט״ו בתחלתו, ושנ״נ). שע״ז נעשית גם שלילת הענינים הבלתי רצויים כו׳] ואעפ״כ, בענין זה — שלא עלה להם מחשבת חוץ — ממשיכים ח״ו, מדגישים הענין ד"ח״ו" בכל המאמרים שבהם נזכר ענין זה" — ספר השיחות תשמ״ט ע׳ 327 הערה 14.

ביאור על הנ"ל

An Explanation of the Above

The mitzvos done in actual deed make vessels whose root, in the World of Tohu, is higher than the light, so they reach beyond what Avraham drew down; this work, begun at Sinai, was completed on Purim, when self-sacrifice, a will above intellect, made the Jews one, and so "accepted" is written in the singular.

THE MAAMAR IN BRIEF

This maamar explains the one before it, on "And the Jews accepted what they had begun to do." Avraham kept the Torah before it was given by drawing down the encompassing light through ratzo vashov, yet not receiving the Torah at Sinai is counted a lack in him. The answer lies in "we will do and we will hear": the mitzvos are vessels, the 248 limbs of the King, and light is drawn down only where it has a vessel, as fire shines only on a wick. Moreover, the vessels come from the World of Tohu and are rooted higher than the lights, and physical mitzvos, done with things that fell in the shattering, reach that root, as Avraham could not. The "horse" of the Giving of the Torah is Binah, the Name Sag: it lifts Z'eir Anpin and Nukva above their level on Shabbos, and descends even into the realm of the kelipos to refine the attributes, as the intellect can contemplate even what it hates. Sinai only began this work. Under Haman's decree, self-sacrifice, a will above intellect, made the Jews one, so "accepted" is singular, and the kesiv keeps that oneness hidden in every Jew.

OUTLINE

1 **Avraham and the encompassing light** ¶1–2

Avraham drew down the light that encompasses all worlds through ratzo vashov; why not receiving the Torah is still a lack in him will be explained through "we will do and we will hear."

2 **Light needs a vessel** ¶3–8

The mitzvos are vessels, the 248 limbs of Z'eir Anpin; like fire that shines only on a wick, light is drawn only into vessels, so love needs Torah and mitzvos and "we will do" comes first.

3 **The vessels' higher root** ¶9–10

The vessels come from Tohu and its fallen sparks, higher than the lights of Tikkun; physical mitzvos reach that root, which Avraham's service could not.

4 **The horse: Binah ascending and descending** ¶11–19

The "horse," twice Sag, is Binah: it lifts Z'eir Anpin and Nukva on Shabbos to where the kelipos have no hold, and descends to refine the attributes, as intellect can contemplate even what it hates; the mother bird, the Omer and Purim's robe and horse show the same pattern.

5 **Begun at Sinai, completed on Purim** ¶20–22

Sinai only began the refining of the vessels; under Haman's decree self-sacrifice completed it, and the singular vekibel, like "Israel encamped," shows the people as one.

6 **One will above intellect** ¶23–27

Comprehension divides people into levels, but the heart's desire of self-sacrifice is one in all; the kesiv vekibel keeps that hidden oneness in every Jew, while the keri vekiblu reflects each one's own vessels.

KEY CONCEPTS

Lights and vessels אורות וכלים

Divine light is revealed only where a vessel holds it; the mitzvos done in deed are the vessels, and without them the light withdraws to its source, like fire without a wick.

Running and returning (ratzo vashov) רצוא ושוב

The surge toward G-d and the return, the way the soul receives light from above the chain of worlds; Avraham drew down the light of the mitzvos in this way.

Tohu and Tikkun תהו ותקון

The World of Tohu had great lights in vessels that shattered; its fallen sparks are rooted higher than the lights of Tikkun, so the vessels made from them through the mitzvos draw down more light.

The horse (Sag, Binah) סוס

Sus equals twice Sag (63); it is Binah, which carries Z'eir Anpin and Nukva above their level on Shabbos and descends into the realm of the kelipos to refine and transform the attributes.

The heart's desire רעותא דלבא

A simple will above comprehension, shown in the self-sacrifice under Haman's decree; at this level all Jews are equal, as one.

Keri and kesiv קרי וכתיב

The read and written forms of a word; in "The Jews established and accepted" the written singular is the hidden self-sacrifice in every Jew, the read plural the revealed, divided receiving.

SECTION 1 · ¶1–2

Avraham and the encompassing light

1 ביאור על הנ"ל

An explanation of the above.

This maamar explains the one before it in Torah Ohr, on the verse "And the Jews accepted what they had begun to do." It takes up that maamar's themes in turn, Avraham's keeping of the Torah, "we will do and we will hear" and the "horse," and then adds why "accepted" is in the singular.

2 הנה ענין קיים אברהם אבינו ע"ה [עליו השלום] כל התורה[1] עד שלא ניתנה[2] היינו שהמשיך אור מבחי' סוכ"ע שזהו קוטב ויסוד העיקר שבכל התורה ומצות שהוא להמשיך גלוי האור הסוכ"ע. וכמבואר בדוכתי טובא. (עמ"ש בפסוק וזאת המצוה[3,4] בפר' [בפרשת] ואתחנן ובפסוק את שבתותי תשמרו)

Now, the matter of Avraham our father, peace be upon him, having fulfilled the whole Torah before it was given means that he drew down light from the level of the light that encompasses all worlds (sovev kol almin), which is the pivot and the principal foundation in the whole of the Torah and mitzvos: to draw down the revelation of the light that encompasses all worlds, as is explained in many places. (See what is written on the verse "And this is the mitzvah," in Parshas Va'eschanan, and on the verse "You shall keep My Shabbosos.")

The Sages teach that Avraham kept the whole Torah before it was given at Sinai. The Alter Rebbe explains what this means: Avraham drew down light from the light that encompasses all worlds, the light too great to enter the worlds, and drawing down that light is the axis of all the Torah and its mitzvos. In Likkutei Torah, Va'eschanan ("And this is the mitzvah"), one of the places the parenthesis names, he explains that through the mitzvos this encompassing light, the "holy" level set apart from the worlds, is drawn down to be revealed within the light that fills them.

ולכך היה עבודתו בבחי' הלוך ונסוע[5] שהוא רצוא ושוב[6].[7]

And therefore his service was in the mode of "going on and journeying," which is "running and returning" (ratzo vashov).

The verse says Avraham went "going on and journeying," moving on from stage to stage, and the Alter Rebbe reads this as ratzo vashov, the "running and returning" of the living creatures in Ezekiel's vision: a surge toward G-d and then a return.

כי ההמשכה מבחי' זו שלמעלה מההשתלשלות א"א שיהיה נמשך כ"א בדרך רצוא ושוב.

For the drawing down from this level, which is above the chain of descending worlds (hishtalshelus), cannot possibly be drawn down except by way of ratzo vashov.

Light from above the chain of descending worlds cannot be received steadily; it comes only in surges, reaching out and drawing back.

ולכן גם עבודת האהבה דאברהם שנמשך מבחי' התבוננות דסוכ"ע היה ע"ד רצוא ושוב שאין כח בנפש להכיל את אור האהבה זו כי אם בבחי' רצוא ושוב (ועמ"ש ע"פ טוב לחסות[8,9] ויש התבוננות שהיא כו' והלב קטן מהכיל כו' ע"ש).

And therefore Avraham's service of love too, which was drawn from contemplation of the light that encompasses all worlds, was in the manner of ratzo vashov, for the soul has no power to contain the light of this love except in the mode of ratzo vashov. (And see what is written on the verse "It is better to take refuge," [that] there is a contemplation that is, etc., and the heart is too small to contain [it], etc.; see there.)

> Avraham's love of G-d, which came from contemplating the encompassing light, worked the same way: the soul cannot hold so intense a love steadily, and can only rush toward it and return. In Likkutei Torah, Shemini Atzeres, on "It is better to take refuge in Havayah," the Alter Rebbe explains that there is a contemplation the mind can grasp but the heart is too small to hold: were it to enter the heart, the soul would expire in longing, so it stays above, encompassing.

אך להבין מה שלפעמים נחשב לו לגרעון מה שלא זכה לתורה ומצות שניתן בסיני. זה יובן בביאור ענין פי' נעשה ונשמע.[10,11]

But to understand why it is sometimes counted as a deficiency in him that he did not merit the Torah and mitzvos that were given at Sinai: this will be understood through explaining the meaning of "We will do and we will hear."

> Yet sometimes it is counted as a lack in Avraham that he did not receive the Torah and mitzvos given at Sinai. To explain this, the maamar turns to the words Israel said at Sinai, "we will do and we will hear," and to their order. The Tzemach Tzedek's Or HaTorah, quoted in the Kehot note, sums up the two answers that follow: light is revealed only where a vessel receives it, as fire takes hold only on something, and the root of the vessels is higher than the light.

והוא כי נעשה פי' הכלים ע"ד רמ"ח פקודין אינון רמ"ח אברין דמלכא שהן בחי' כלים לגלוי אוא"ס [אור אין סוף] ב"ה[12] כמו שהאבר הוא כלי לחיות הנמשך מן הנפש.[13]

It is this: "we will do" means the vessels, in the manner of "the 248 commandments are the 248 limbs of the King," which are the level of vessels for the revelation of the Infinite Light (Or Ein Sof), blessed be He, just as a limb is a vessel for the life-force drawn from the soul.

> The words "we will do" stand for the vessels. Each of the 248 positive commandments is called a "limb of the King": just as a limb is the vessel through which the soul's life-force acts, each mitzvah is a vessel through which the Infinite Light is revealed. In Likkutei Torah, Bechukosai, the Alter Rebbe makes the same point with wine, which cannot be held without a vessel, and with a flame, which withdraws when there is no wick.

SECTION 2 • ¶3–8

Light needs a vessel

3 ופי' נשמע הוא האור שנמשך לתוך הכלי ע"י קיום מצוה זו.

And "we will hear" means the light that is drawn into the vessel through the fulfillment of this mitzvah.

> The words "we will hear" mean the light that fills the vessel when a mitzvah is done.

ומה שהקדימו נעשה לנשמע[14] היינו לפי שהמצות שהם הכלים הם הגורמים שיבואו האורות ויומשכו ויתפשטו בהכלים ואם לא הכלים לא היו האורות נמשכים כלל.

And the fact that they put "we will do" before "we will hear" is because the mitzvos, which are the vessels, are what cause the lights to come and to be drawn down and spread into the vessels; and were it not for the vessels, the lights would not be drawn down at all.

> The Sages praise Israel for saying "we will do" before "we will hear," and the maamar explains that order: the mitzvos come first because they are the vessels, and without vessels the lights would not be drawn down at all. The doing makes room for the hearing.

ויובן זה ע"פ שני דרכים. האי ע"פ מ"ש כי הוי' אלקיך אש אוכלה הוא.[15]

This can be understood in two ways. The first is according to what is written, "For Havayah your G-d is a consuming fire."

> The first of two explanations rests on Moshe's words "For Havayah your G-d is a consuming fire." The analogy of fire that follows shows how light depends on a vessel.

כי הנה יש ד' יסודות ארמ"ע ויסוד האש הוא למעלה מרוח מים עפר כי הוא תחת גלגל [אש רוח מים עפר] הירח. ויש חקירה בין החוקרים במהותו.[16]

For behold, there are four elements, fire, air, water and earth, and the element of fire is above air, water and earth, for it is [directly] beneath the sphere of the moon. And there is a debate among the philosophers concerning its nature.

> The science of the time held that there are four elements and that elemental fire is the highest of them, lying just below the sphere of the moon. Philosophers disagreed about what that elemental fire actually is.

4 והנה הקושיא מפני מה יש חשך בלילה. והתירוץ הוא שאור ואש הנאחז בפתילה ועצים זהו הארה והשפעה מיסוד האש.

Now, the question is: why is there darkness at night? And the answer is that the light and fire that takes hold in a wick and in wood is a glimmer and an outflow from the element of fire.

> If elemental fire, a kind of light, is always present above, why is the night dark? The answer is that the flame we see on a wick or on wood is only a glimmer and outflow from the element of fire.

אבל יסוד האש עצמו הוא המקור של האור והאש אינו כלל ע"ד מהות האש שבפתילה ורק אש שבפתילה הוא הארה והמשכה ממנו.

But the element of fire itself is the source of the light and the fire, and it is not at all like the nature of the fire in the wick; only the fire in the wick is a glimmer and a drawing-forth from it.

> Elemental fire itself, the source of all light and fire, is nothing like the flame on a wick. The wick's flame is only a ray drawn from it.

5 ולכן מיסוד האש עצמו אינו נמשך כלל אור והארה כ"א אחר שנמשך האש בפתילה אז הוא מאיר.

Therefore no light or glimmer at all is drawn down from the element of fire itself; only after the fire is drawn into the wick does it shine.

> So elemental fire gives no light below by itself; only when fire is drawn into a wick does it shine. That is why the night can be dark although elemental fire is always there.

אמנם אנו רואים מי הוא הגורם שימשך האש ממקורו האש היסודי זהו הפתילה והעצים

Now, we see what it is that causes the fire to be drawn from its source, the elemental fire: it is the wick and the wood,

> What draws the fire down from its elemental source is the wick and the wood; they are the cause of the light below.

שהן הכלים שבהן נאחז האור ואז נמשך ומאיר ומתגלה למטה משא"כ בהעדר הפתילה מסתלק האש למקורו האש היסודי מהגילוי אל ההעלם ונעשה חשך למטה.

which are the vessels in which the light takes hold, and then it is drawn down and shines and is revealed below; whereas in the absence of the wick, the fire withdraws to its source, the elemental fire, from revelation into concealment, and it becomes dark below.

> The wick and the wood are vessels in which the light takes hold, and so it shines and is revealed below. Take away the wick, and the fire returns to its source, from revelation into concealment, and below it becomes dark.

6 והנמשל יובן למעלה שיש אור וכלי בע"ס [בעשר ספירות].[17] האור הוא גילוי והמשכה מהמאציל העליון ב"ה והכלי הוא בחי' ע"ס [עשר ספירות] חו"ב [חכמה ובינה] חג"ת [חסד גבורה תפארת] כו' שהן בחי' כלים שבהן נמשך ונאחז האור מאין סוף ברוך הוא.

The parallel [of the analogy] will be understood on high: there is light and vessel in the Ten Sefiros. The light is a revelation and drawing-forth from the Supernal Emanator, blessed be He, and the vessel is the level of the Ten Sefiros, Chochmah and Binah, Chesed, Gevurah and Tiferes, etc., which are the level of vessels in which the light from the Infinite One (Ein Sof), blessed be He, is drawn and takes hold.

> Now the analogy is applied above. The Ten Sefiros have lights and vessels: the light is a revelation from G-d, the Supernal Emanator, and the vessels are the Sefiros themselves, Chochmah, Binah, Chesed and the rest, in which the light from the Infinite One is held.

והנה מעשה המצות שנקר' [שנקרא / שנקראת / שנקראות] רמ"ח אברין זהו היותן בחי' כלים דעשר ספירות כנודע וע"כ על ידי קיום המעשה שהוא עשיית רבוי הכלים היינו טפ"ט [ט' פעמים ט'] עולה פ"א.[18]

Now, the deed of the mitzvos, which are called "248 limbs": this is because they are the level of vessels of the Ten Sefiros, as is known. Therefore, through the fulfillment of the deed, which is the making of a multitude of vessels, that is: nine times nine comes to eighty-one,

> The practical mitzvos are called the "248 limbs" because they are vessels of the Ten Sefiros. Doing them multiplies the vessels, and the maamar begins to count them: nine times nine makes eighty-one.

7 ובכל אחד יש ראש תוך סוף עולה רמ"ג וה"ח [וה' חסדים] המגדילין

and in each one there are head, middle and end, which comes to 243, and the five Chasadim that bring [them] to growth.

> Each of the eighty-one has head, middle and end, which makes 243; with the five Chasadim that bring growth, the total is 248, the number of the positive commandments and of the limbs.

נמצא זהו בחי' רבוי הכלים שכל ספירה כלולה מט' ומג' בחי' ראש תוך סוף וגם הגדלתן ע"י ה"ח [ה' חסדים] והוא תקון והגדלת אברים וכלים דז"א כמ"ש בכהאריז"ל [בכתבי האריז"ל] בדרוש עבור יניקה מוחין.

It follows that this is the multiplicity of vessels: that each Sefirah is comprised of nine, and of three aspects, head, middle and end, and also their growth through the five Chasadim. And this is the rectification and growth of the limbs and vessels of Z'eir Anpin (the emotive attributes), as is written in the writings of the Arizal, in the discourse on gestation (ibbur), nursing (yenikah) and the intellect (mochin).

> So the many vessels are each Sefirah comprised of nine, each with its head, middle and end, and the five Chasadim make them grow. All this is the rectification and growth of the limbs and vessels of Z'eir Anpin, which the Arizal (Rabbi Yitzchak Luria, the master of Kabbalah) describes in his discourses on the stages by which Z'eir Anpin grows: gestation, nursing and the intellect (mochin).

8 וזהו פי' נעשה והיינו שע"י הצדקה וג"ח [וגמילות חסדים] מתקנים ועושים בחי' חסד דרועא ימינא[19] דז"א כו'. וכן בכל המצות מתקנים בחי' כלי פ'.

And this is the meaning of "we will do": that through charity and acts of kindness we rectify and make the level of Chesed (kindness), "the right arm" of Z'eir Anpin (the emotive attributes), etc. And so too with all the mitzvos: we rectify the level of such-and-such a vessel.

> The words "we will do" mean that each mitzvah builds a particular vessel above. Charity and acts of kindness rectify Chesed, called "the right arm" of Z'eir Anpin, and every other mitzvah likewise rectifies its own vessel.

וע"ז דוקא ונשמע שיומשכו האורות בכלים והיינו תוספת אור וגלוי מא"ס ב"ה מחמת רבוי הכלים שבהן יומשך ויתאחז האור. משא"כ בהעדר הכלי מסתלק האור למקורו ושרשו במאציל העליון ב"ה.

And through this specifically [comes] "and we will hear": that the lights will be drawn into the vessels, that is, an addition of light and revelation from the Infinite One (Ein Sof), blessed be He, because of the multitude of vessels in which the light will be drawn and take hold. Whereas in the absence of the vessel, the light withdraws to its source and root in the Supernal Emanator, blessed be He.

> Then comes "we will hear": lights are drawn into those vessels, and the more vessels there are, the more light and revelation from the Infinite One. Without a vessel the light withdraws to its source in G-d, the Emanator.

וזהו כי הוי' אלקיך אש אוכלה הוא[20] כמשל האש שבהעדר הפתילה מסתלק האש לשרשו (ועמ"ש ע"פ הזהר[21] בפרי' [בפרשת] בלק ע"פ שחורה אני[22] כו').

And this is [the meaning of] "For Havayah your G-d is a consuming fire," like the analogy of fire, which in the absence of the wick withdraws to its root. (And see what is written on the Zohar in Parshas Balak, on the verse "I am black," etc.)

> This is why G-d is called "a consuming fire": like fire that withdraws to its root when there is no wick, divine light that finds no vessel returns to its source. The parenthesis refers to an explanation of the verse "I am black" in connection with the Zohar in Parshas Balak.

ולכן אמרז"ל [אמרו רבותינו זכרונם לברכה] ולא עם הארץ חסיד.[23] פי' כי חסיד היינו בחי' מדת האהבה שנק' חסד.

Therefore our Sages, of blessed memory, said, "Nor is an unlearned person (am ha'aretz) pious (chasid)." The meaning is that chasid is the level of the attribute of love, which is called Chesed.

> The Mishnah says that an unlearned person cannot be pious (chasid). A chasid is one whose attribute is love, Chesed, and the maamar goes on to explain why such love needs Torah.

והנה ואהבת הוא[24] בגימטריא ב"פ [בי פעמים] אור. וכל אור אינו מאיר ונמשך כ"א כשיש לו כלי[25] במה שיתאחז דוקא

Now, ve'ahavta ("and you shall love") is numerically twice or ("light"). And no light shines or is drawn down except specifically when it has a vessel in which to take hold;

> Ve'ahavta ("and you shall love") has the numerical value 414, twice or ("light," 207): love is a light, as the previous maamar also said. And light shines only when it has a vessel to hold it; the Rebbe Rashab, quoted in the Kehot note, gives the reason: by nature light rises to be absorbed in its source, and only a vessel draws it down.

לכן להיות בחי' אורות האהבה מתגלים בנפש הוא דוקא ע"י כלים שהן הן התורה ומצות וממילא מובן דעם הארץ שאינו בתורה ומצות א"א לו כלל להיות נמשך בו אור האהבה.

therefore, the lights of love come to be revealed in the soul specifically through vessels, which are none other than the Torah and mitzvos. And it follows of itself that an unlearned person, who is not [engaged] in Torah and mitzvos, cannot possibly have the light of love drawn into him.

> The lights of love are revealed in a soul only through vessels, which are the Torah and mitzvos. So one who is not engaged in Torah and mitzvos has no vessel, and the light of love cannot be drawn into him.

וזהו שהקדימו נעשה לנשמע[26] וזהו שכתוב (מלכים ב' סי' ד') אין עוד כלי ויעמוד השמן.[27] ואילו היו עוד כלים היה עוד רבוי המשכת האורות כו' והוא מטעם הנ"ל.

And this is why they put "we will do" before "we will hear." And this is what is written (II Kings, chapter 4), "There is not another vessel; and the oil stopped." Had there been more vessels, there would have been still more drawing down of the lights, etc., and this is for the reason mentioned above.

> That is why "we will do" comes first. Elisha's miracle shows it: the widow's oil flowed as long as there were vessels, and when there was not another vessel the oil stopped; more vessels would have meant more oil, just as more vessels draw more light.

והדרך השני בפי' שהקדימו נעשה לנשמע ולא עם הארץ חסיד הוא מפני שהכלים שרשם גבוהים מן האורות[28] ולכך הוא שבהם ועל ידם נמשך ומתגלה האור.[29]

And the second way of explaining why they put "we will do" before "we will hear," and "nor is an unlearned person pious," is that the root of the vessels is higher than the lights; and that is why it is in them and through them that the light is drawn down and revealed.

> The second explanation is that the vessels have a higher root than the lights. That is why the light is drawn down and revealed precisely in them and through them. Earlier in this parsha (Torah Ohr, Megillas Esther, 92c) the Alter Rebbe explains that a vessel is formed when the encompassing light strikes the inner light, so the bounding vessel itself comes from the encompassing light.

SECTION 3 • ¶9–10

The vessels' higher root

9 והוא כנודע מענין שבירת הכלים דתהו ורפ"ח נצוצין שהם גבוהים יותר מעולם התקון.

This is as is known from the matter of the shattering of the vessels of Tohu, and the 288 sparks, which are higher than the World of Tikkun.

> The vessels' higher root is explained by the shattering of the vessels of Tohu (chaos): its vessels broke, and 288 sparks from them fell, sparks that are higher than the World of Tikkun (rectification) that came after.

ולכן האדם ניזון ומקבל חיות מדצ"ח [מדומם צומח חי] אף שהם למטה ממנו במדרגי' [במדרגה / במדרגת] אלא משום ששרשם מעולם התהו ולכן נפלו למטה יותר עד"מ אבן הנופלת מן החומה[30] שכל שתפול מן הגובה ביותר אזי תפול למטה בריחוק יותר.

And therefore man is nourished by and receives life-force from the inanimate, vegetative and animal, although they are beneath him in rank; but [this is] because their root is from the World of Tohu, and therefore they fell lower, by way of analogy, [like] a stone that falls from a wall: the greater the height from which it falls, the farther down it falls.

> That is why a person is nourished by the inanimate, plants and animals, though they rank below him: their root is in Tohu, and because it is so high they fell lower, like a stone falling from a wall: the higher it falls from, the farther down it lands. Likkutei Torah, Re'eh, uses the same image: for G-dliness to reach even the place of the kelipos, it must come from a very high place, the 288 sparks of Tohu.

10 והנה כל המצות מעשיות נעשים הכל בדברים שנפלו בשבה"כ [בשבירת הכלים] כמו תרומות ומעשרות בצומח כו'. קרבנות בחי כו'. וגם התפלה והתלמוד תורה הרי הדיבור הוא גשמי וגם נלקח מחיות שאכל וניזון כו'.

Now, all the practical mitzvos are all done with things that fell in the shattering of the vessels: such as terumos and tithes, with plants, etc.; sacrifices, with animals, etc. And also prayer and the study of Torah: speech is physical, and it is also taken from the life-force of what one ate and was nourished by, etc.

> Every practical mitzvah is done with things that fell in the shattering of the vessels: terumah and tithes with produce, sacrifices with animals. Even prayer and Torah study use speech, which is physical and is sustained by the food a person has eaten.

לכן כ"ז [כל זה] הוא תקון הכלים שנשברו ורפ"ח נצוצין הנ"ל להיות נכלל ברמ"ח אברין דמלכא שהוא בחי' ז"א שהוא מעולם התקון ועי"ז נמשך האורות בז"א כו'

Therefore all this is the rectification of the vessels that shattered and of the 288 sparks mentioned above, so that they are included in the 248 limbs of the King, which is the level of Z'eir Anpin (the emotive attributes), which is from the World of Tikkun; and through this the lights are drawn into Z'eir Anpin, etc.

> So all the mitzvos repair the shattered vessels and the 288 sparks, raising them into the 248 limbs of the King, Z'eir Anpin, which belongs to the World of Tikkun. Through this the lights are drawn into Z'eir Anpin.

והאורות הם מעולם התקון וא"כ שרש הכלים שהן מעולם התהו הרי הם גבוהים בשרשם מהאור רק שירדו להיות כלים

And the lights are from the World of Tikkun. If so, the root of the vessels, which are from the World of Tohu: they are higher in their root than the light; only, they descended to become vessels.

> The lights belong to the World of Tikkun, but the vessels come from Tohu, so in their root the vessels are higher than the light. They only descended in order to serve as vessels.

לכן מ"מ בהם ועל ידם דוקא נמשך האור וכמו שהמאכל מחיה את האדם כו' מצד שבשרשו הוא נלקח ממקום גבוה יותר. (ועמ"ש ע"פ ראשי המטות[31,32] ג"כ מזה וע"פ כי ביום הזה יכפר)[33]

Therefore, nevertheless, it is specifically in them and through them that the light is drawn down; just as food gives life to a person, etc., because in its root it is taken from a higher place. (And see what is written about this too on the verse "The heads of the tribes," and on the verse "For on this day He will atone.")

> That is why the light is drawn down precisely in and through the vessels, just as food sustains a person because its root comes from a higher place than his own life. The parenthesis points to Likkutei Torah, Matos ("the heads of the tribes"), where the Alter Rebbe explains that food revives a person because the inanimate, plants and animals fell in the shattering from a place higher than man's own life-force, and that the power to speak and act comes from the strength of food.

והנה אברהם שקיים כל התורה היינו שהמשיך האור הנמשך ע"י המצות המשיך זה ע"י עבודתו ברצוא ושוב כו'

Now, Avraham, who fulfilled the whole Torah, that is, who drew down the light that is drawn down through the mitzvos, drew it down through his service in "running and returning" (ratzo vashov), etc.;

> Avraham drew down the light that the mitzvos draw down, but he did it through his inner service of ratzo vashov.

אך הכלים הנעשים ע"י עשיית המצות בפועל ממש זה ודאי לא היה יכול לקיים כיון שעדיין לא ניתנה תורה כלל במעשה כו'

but the vessels that are made through doing the mitzvos in actual deed, this he certainly could not fulfill, since the Torah had not yet been given at all in deed, etc.

> What Avraham could not do was make the vessels that come only from doing the mitzvos in actual deed, since the Torah had not yet been given as something to be done.

וכיון שבשרש התקון הכלים גבוה יותר ע"י קיום התומ"צ [התורה ומצות] בפו"מ [בפועל ממש] זהו גבוה יותר ממה שקיים אברהם כו' (ועמ"ש בד"ה משה ידבר):[34,35]

And since in [its] root the rectification of the vessels is higher, through the fulfillment of the Torah and mitzvos in actual deed, this is higher than what Avraham fulfilled, etc. (And see what is written in the discourse beginning "Moshe would speak.")

> Since in its root the rectification of the vessels is higher, the fulfillment of Torah and mitzvos in actual deed reaches higher than what Avraham achieved. This answers why not receiving the Torah at Sinai counts as a lack in him. In Torah Ohr, Yisro ("Moshe would speak"), the Alter Rebbe asks the same question and answers that through the deed of the mitzvos, the "limbs of the King," the Infinite Light is clothed in Chochmah and Chesed until it is one with them.

SECTION 4 · ¶11–19

The horse: Binah ascending and descending

11 והנה על ענין המשכה זו נאמר במתן תורה כי תרכב על סוסיך[36] כו'. סוס בגימטריא ב"פ [בי פעמים] ס"ג [שם ס"ג].

Now, concerning this drawing down it is said of the Giving of the Torah, "When You ride upon Your horses," etc. Sus ("horse") is numerically twice the Name Sag (63).

> This drawing down through the deed is what Habakkuk's prayer, read as a description of Sinai, says of the Giving of the Torah: "When You ride upon Your horses, Your chariots are salvation." The word sus (horse), samech-vav-samech, equals 60 + 6 + 60 = 126, twice 63, the value of the Name Sag, one of the spellings-out of the Name Havayah.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גבי סוס שרוחו גסה עליו.[37] והוא בי' בחינות מלמטה למעלה ומלמעלה למטה. ופירוש מלמטה למעלה הוא כענין עליית העולמות בשבת[38]

And as our Sages, of blessed memory, said of the horse, that its spirit is proud within it. And this has two aspects: from below to above, and from above to below. And the meaning of "from below to above" is like the ascent of the worlds on Shabbos.

> The Sages say a horse is proud-spirited, and a horse carries its rider where he could not go by himself. This "horse" has two aspects, from below to above and from above to below. "From below to above" is like the ascent of the worlds on Shabbos.

כי הנה בחול הוא ירידת כלים דזו"נ [דזעיר אנפין ונוקבא] דאצילות בזו"נ [בזעיר אנפין ונוקבא] דבי"ע כדי ללקט ניצוצים ולברר בירורים כל ששת ימי המעשה.

For behold, on weekdays there is a descent of the vessels of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of the World of Atzilus (Emanation) into Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah, in order to gather sparks and carry out refinements throughout the six days of work.

> On weekdays the vessels of Z'eir Anpin and Nukva of Atzilus descend into the corresponding levels of the lower worlds, Beriah, Yetzirah and Asiyah. There, through the six working days, they gather sparks and refine what needs refining.

12 וע"י בשבת הוא עליית זו"נ [זעיר אנפין ונוקבא] שעליה זו היא ע"י בירור נצוצים הנ"ל ששרשם גבוה מזי"א שהוא בחי' שם מ"ה [שם מ"ה]

And through this, on Shabbos there is the ascent of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus). This ascent is through the refinement of the sparks mentioned above, whose root is higher than Z'eir Anpin, which is the level of the Name Mah (45);

> The weekday work leads to the Shabbos ascent of Z'eir Anpin and Nukva. The ascent comes from refining the sparks, whose root is higher than Z'eir Anpin, the level of the Name Mah (45).

כי הם נפלו בשבירה מז"ת [מז' תחתונות] דס"ג [דשם ס"ג][39] ונפלו בשם ב"ן [שם ב"ן] וכשמתבררים עולים לשרשם בס"ג [בשם ס"ג] שהוא למעלה משם מ"ה [שם מ"ה]

for they fell in the shattering from the seven lower [Sefiros] of Sag (63), and they fell into the Name Ban (52); and when they are refined they rise to their root in Sag, which is above the Name Mah.

> The sparks fell in the shattering from the seven lower Sefiros of Sag (63) into the Name Ban (52). Once refined they return to their root in Sag, which is above Mah.

ולכן לע"ל [לעתיד לבוא] כשיושלם כל הבירורים תהיה המל' שהיא שם ב"ן [שם ב"ן] עטרת בעלה[40] שם מ"ה [שם מ"ה] ע"י שתעלה בבחינת ס"ג [שם ס"ג].

And therefore in the Time to Come, when all the refinements are completed, Malchus (sovereignty), which is the Name Ban, will be "the crown of her husband," the Name Mah, by rising to the level of Sag.

> So in the Time to Come, when all the refinements are complete, Malchus (the Name Ban) will be "the crown of her husband," above Z'eir Anpin (the Name Mah), because she will rise to the level of Sag.

13 וזהו לע"ל [לעתיד לבוא] ליום שכולו שבת.[41] ואמנם מעין זה יש בכל שבת שע"י בירור ניצוצים הנ"ל דשם ב"ן [שם ב"ן] בששת ימי המעשה נעשה עלייה גדולה בשבת לבחי' ס"ג [שם ס"ג].

And this is [what will be] in the Time to Come, "the day that is entirely Shabbos." Yet something of this is present every Shabbos: through the refinement of the sparks of the Name Ban mentioned above during the six days of work, a great ascent takes place on Shabbos to the level of Sag.

> The Time to Come is called "the day that is entirely Shabbos." A foretaste of it comes every Shabbos, when the sparks of Ban refined during the six days rise to the level of Sag.

והוא כענין העלייה להיות גילוי אורות דתהו שהיו גדולים מאורות דתקון כו'

And this is like the ascent [that brings about] a revelation of the lights of Tohu, which were greater than the lights of Tikkun, etc.

> That ascent brings a revelation of the lights of Tohu, which were greater than the lights of Tikkun.

(דאף שמבואר לעיל שבתקון נעשה רבוי האורות ע"י רבוי הכלים היינו רבוי דוקא אבל מהות עצם האור היה בתהו גדול יותר שלכך לא הכילום הכלים מגודל תוקף גדולת האור כו')

(For although it was explained above that in Tikkun there came to be a multiplicity of lights through the multiplicity of vessels, that is multiplicity specifically; but the very essence of the light was greater in Tohu, which is why the vessels could not contain them, because of the great strength of the greatness of the light, etc.)

> This does not contradict what was said above, that Tikkun has more lights because it has more vessels: Tikkun has more of them, but in its essence the light of Tohu was greater. It was so intense that its vessels could not contain it.

וזהו בחי' הסוס שמוליך למעלה האדם זו"נ [זעיר אנפין ונוקבא] מלמטה למעלה למקום שלא יוכלו לעלות בעצמן היינו למעלה משם מ"ה [שם מ"ה] דז"א.

And this is the level of the horse, which carries the man, Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), upward from below to above, to a place to which they could not rise by themselves, namely above the Name Mah of Z'eir Anpin.

> This is the "horse": it carries its rider, "the man," Z'eir Anpin and Nukva, up to a place they could not reach by themselves, above Z'eir Anpin's Name Mah. Z'eir Anpin is fittingly called "man": the Name Mah and the word adam (man) both equal 45.

והוא בס"ג [בשם ס"ג] דבינה. ולכן נק' בינה בזוהר עלמא דחירות ונק' יובלא עלאה וקראתם דרור[42] מפני שהוא בחי' גבוה מאד שאין לחיצונים יניקה שם כלל

And that is in Sag of Binah. Therefore Binah (understanding) is called in the Zohar "the world of freedom," and it is called "the supernal Jubilee" [and] "You shall proclaim liberty," because it is a very high level, where the external forces have no nurture at all

> That place is Sag of Binah. So the Zohar calls Binah "the world of freedom" and "the supernal Jubilee," as in "proclaim liberty," because it is so high that the external forces, the kelipos, cannot draw any nurture from it.

(שיניקתן רק מזו"נ [מזעיר אנפין ונוקבא] שהם ז' מדות שהיה בהן שבה"כ [שבירת הכלים] משא"כ בג"ר [בג' ראשונות] כו'. ומש"ל [ומה שכתוב לעיל] שבס"ג [שבשם ס"ג] היה השבירה היינו בז"ת [בז' תחתונות] שהם המדות שרש זו"נ [זעיר אנפין ונוקבא] כו'. משא"כ בבינה שהיא ג"ר [ג' ראשונות] כו')

(for their nurture is only from Z'eir Anpin and Nukva, which are the seven emotive attributes (middos) in which the shattering of the vessels took place, which is not so in the first three [Sefiros], etc. And what was written above, that the shattering was in Sag, means in the seven lower [Sefiros], which are the attributes, the root of Z'eir Anpin and Nukva, etc., which is not so in Binah, which is [among] the first three, etc.)

> The external forces draw only from Z'eir Anpin and Nukva, the seven emotive attributes in which the shattering took place, and not from the first three Sefiros. When it was said above that the shattering was in Sag, it meant only the seven lower Sefiros of Sag, the root of Z'eir Anpin and Nukva, not Binah, which is among the first three.

וענין מלמעלה למטה היינו שזה גופא להיות בירור והתהפכות המדות הוא ע"י המשכה מבינה שהוא בחי' ס"ג [שם ס"ג].

And the meaning of "from above to below" is that this very thing, the refinement and transformation of the attributes, is through a drawing down from Binah, which is the level of Sag.

> The other direction, from above to below, means that the refining and transforming of the attributes itself comes through a drawing down from Binah, the level of Sag.

וכמו ספירת העומר שהוא בירור ז' מדות[43] דנה"ב [דנפש הבהמית] הוא דוקא ע"י שממשיכים מקיפים דאימא[44] שע"ז נאמר וספרתם לכם ממחרת השבת[45] כו'. שהבינה נק' מחרת השבת כמ"ש במ"א.

Like the Counting of the Omer, which is the refinement of the seven attributes of the animal soul: it is specifically through drawing down the encompassing [lights] of Imma, of which it is said, "And you shall count for yourselves from the morrow of the Shabbos," etc.; for Binah is called "the morrow of the Shabbos," as is explained elsewhere.

> So in the Counting of the Omer the seven attributes of the animal soul are refined by drawing down the encompassing lights of Imma (Binah). The Omer is counted "from the morrow of the Shabbos," and that "morrow of the Shabbos" is Binah. Likkutei Torah, Masei, refers back to this maamar: the encompassing lights of Imma are drawn down to shield the attributes, so that the external forces cannot draw on them.

14 וזהו ענין תבא אמו[46] דוקא ותקנח כו'. וכן יוה"כ [יום הכפורים] מחילת עונות נושא עון ע"י תבא אמו כו'

And this is the meaning of "Let his mother come," specifically, "and clean up," etc. And likewise Yom Kippur, the forgiveness of sins, "bearing iniquity," is through "let his mother come," etc.

> Binah's cleansing role is alluded to in the parable Rashi brings for the red heifer: when a maidservant's son soiled the king's palace, they said, "Let his mother come and clean up." So too the atonement of Yom Kippur, G-d "bearing iniquity," comes through the "mother," Binah, called Imma.

גם כמ"ש בע"ח [בעץ חיים] שער החשמל פ"א כפי כניסת הכלים דתבונה מבפנים כן בחי' האור שלה מלובש מבחוץ[47] כו'.

Also, as is written in Etz Chaim, the Gate of the Chashmal, chapter 1: according to the entry of the vessels of Tevunah within, so the level of her light is clothed outside, etc.

> The Arizal's Etz Chaim, in the Gate of the Chashmal, chapter 1, says the same: as the vessels of Tevunah (the lower aspect of Binah) enter Z'eir Anpin within, so her light is worn outside it as a garment. Etz Chaim calls that garment her "skin" ('or, with an ayin), a word that sounds like "light" (or, with an alef), and names it the chashmal, a word taken from Ezekiel's vision.

15 וע"ש שכל זה התקון הוא כדי לדחות החיצונים מזו"נ [מזעיר אנפין ונוקבא] שהוא דוקא ע"י המשכת אור הבינה מבפנים ומבחוץ כו'

And see there that this whole rectification is in order to push the external forces away from Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), which is specifically through drawing down the light of Binah (understanding) within and without, etc.

> Etz Chaim explains there that this whole arrangement exists to push the external forces away from Z'eir Anpin and Nukva. It is done precisely by drawing the light of Binah into them from within and around them from without.

והוא ענין לבוש החשמל[48] דבינה שמלביש לזו"נ [לזעיר אנפין ונוקבא] בשביל שלא יינקו מהן החיצונים הרי כל זה על ידי הבינה.

And this is the garment of the chashmal of Binah, which clothes Z'eir Anpin and Nukva so that the external forces should not draw nurture from them. Thus all this is through Binah.

> This is the garment of the chashmal of Binah, which clothes Z'eir Anpin and Nukva so that the external forces cannot draw nurture from them. So the protection comes entirely through Binah.

16 ומזה יובן ענין סוס שמלמעלה למטה היינו שנמשך אפי' [אפילו] למטה במקום הקליפות לברר ולהפך המדות לפי שהוא דוקא יכול לדחות החיצונים כו'

From this the matter of the "horse" from above to below will be understood: that it is drawn down even below, into the place of the kelipos (husks), to refine and transform the emotive attributes (middos), because it specifically is able to push away the external forces, etc.;

> This explains the "horse" from above to below: Binah's light is drawn down even into the realm of the kelipos to refine and transform the emotive attributes. Only it can do this, because only it can push the external forces away.

משא"כ המדות עצמן אין להם כח לירד כ"כ [כל כך] כי מהם יוכלו החיצונים לינק אם לא ע"י סוס שהוא המשכה דבינה המוליכן כ"כ [כל כך] למטה.

whereas the attributes themselves have no power to descend so far, for the external forces could draw nurture from them, unless [it is] through the "horse," which is the drawing down of Binah (understanding) that carries them so far below.

> The attributes themselves cannot descend so far, for the external forces would draw nurture from them. They can go so low only when the "horse," Binah's drawing down, carries them.

ויובן זה עד"מ שאנו רואים ההפרש בין השכל למדות שהשכל יש בכחו לסבול דבר שהוא שונאו בתכלי' [בתכלית] ולהיות מעיין ומתבונן בו כמו שמתבונן בדבר האהוב אצלו. ויוכל לציירו בדמיון מחשבתו אע"פ [אף על פי] שישנא אותו בתכלית.

This will be understood by way of analogy, for we see the difference between the intellect and the attributes: the intellect has it in its power to bear a thing that one utterly hates, and to examine and contemplate it just as one contemplates a thing one loves. And one can picture it in the imagination of one's thought even though one hates it utterly.

> An analogy from the human mind: the intellect can bear to think about something it utterly hates, examining it as closely as something it loves. It can picture it in the imagination while hating it completely.

17 והנה ההתבוננות באיזו דבר הוא המשכה מהשכל והתבונה לאותו הדבר שהשכל מקיף אותו הדבר ואותו הדבר מוקף בשכלו ומחשבתו

Now, contemplation of something is a drawing forth from the intellect and understanding to that thing, in that the intellect encompasses that thing and that thing is encompassed in one's intellect and thought.

> To contemplate something is for the intellect to reach out to it and encompass it, so that the thing is held within one's intellect.

וא"כ כשחושב ומתבונן בדבר השנאוי הרי אותו הדבר ג"כ מוקף בשכלו וא"כ נמשך הכלי להיות מקיף לדבר ההוא.

If so, when one thinks about and contemplates a hated thing, that thing too is encompassed in one's intellect; and so the vessel is drawn out to encompass that thing.

> When one thinks about something hated, that too is held within one's intellect and thought; the mind, as a vessel, stretches out to surround it.

נמצא השכל והמחשבה יכולים לירד כ"כ [כל כך] למטה אף גם בדבר שרחוק מאד ממנו עד ששונא אותו ועכ"ז [ועם כל זה] יקיפנו במחשבתו ויתבונן בו. משא"כ בהמדות שאין מדת האהבה יכולה להתפשט בדבר שהוא שונאו.

It follows that the intellect and thought can descend so far down, even into a thing that is very far from oneself, to the point that one hates it, and nevertheless one will encompass it in one's thought and contemplate it. This is not so with the emotive attributes (middos): the attribute of love cannot extend into a thing that one hates.

> So intellect and thought can reach far down, even to something one hates, and still encompass it. Love cannot: the attribute of love cannot extend into something one hates.

18 וזהו לפי שהמדות הם המשכה בבחי' פנימיות אבל השכל הוא מקיף לכך יכול לירד גם למטה.

This is because the emotive attributes (middos) are a drawing forth in the mode of inwardness, but the intellect is encompassing; therefore it can descend even below.

> The reason is that the emotive attributes enter into what they relate to, while the intellect surrounds its object from outside. Because it encompasses rather than enters, the intellect can go down even below.

וכך יובן למעלה דדוקא מבחי' בינה יוכל לימשך גם למטה אפילו במקום הקליפות שהרי הקב"ה יודע גם מעשה הרשעים ומתבונן בהם כמו במעשה הצדיקים משא"כ מדת האהבה לא תתפשט ותומשך במקום הרשע כו'.

And so it will be understood on high: that specifically from the level of Binah (understanding) can [light] be drawn even below, even into the place of the kelipos (husks). For the Holy One, blessed be He, knows the deeds of the wicked too and contemplates them as [He does] the deeds of the righteous; whereas the attribute of love will not extend and be drawn into the place of the wicked, etc.

> So it is above: only from Binah can light reach even into the place of the kelipos. G-d knows and considers the deeds of the wicked as He does those of the righteous, but the attribute of love does not extend into the place of the wicked.

(ויובן זה עוד ע"פ מ"ש בענין חטא עה"ד דכתיב הן האדם[49] היה כאחד ממנו לדעת טוב ורע [עץ הדעת] וע"י ידיעה זו שידע את עה"ד טוב ורע שהן היכלות דנוגה נתפתה ונמשך אחריהן

(This will be understood further according to what is written concerning the sin of the Tree of Knowledge, as it is written, "Behold, the man has become like one of us, knowing good and evil." Through this knowledge, in that he knew the Tree of Knowledge of good and evil, which are the chambers of nogah, he was enticed and drawn after them.

> The parenthesis brings the sin of the Tree of Knowledge. After it G-d said, "Behold, the man has become like one of us, knowing good and evil": because Adam knew the Tree of Knowledge of good and evil, which are the chambers of nogah (the realm where good and evil are mixed), he was enticed and drawn after them.

וזהו מפני שידיעתו הוא בחי' פנימי כי הדעת מקור הששי [הששה] מדות ע"כ ע"י ידיעה וקירוב זה שנתקרב להן נמשך אחריהן כו'.

And this is because his knowledge is inward, for Daas (knowledge) is the source of the six attributes; therefore, through this knowing and closeness, in that he came close to them, he was drawn after them, etc.

> His knowing was inward, since Daas is the source of the six emotive attributes, and so knowing evil brought him close to it and drew him after it.

משא"כ בחי' דעה עליונה שהיא בחינת מקיף על הדבר ע"כ הגם שדע' [שדעת] זו יודעת הרע היטב לא נמשך מזה יניקה כו' וז"ש [וזהו שכתוב] הן האדם היה כאחד ממנו לדעת כו' הוא בכ"ף הדמיון שידיעתו הוא בבחי' פנימית והתפעלות משא"כ דעה העליונה כו' וע"ש)

This is not so with the level of supernal knowledge, which encompasses the thing; therefore, although this knowledge knows evil well, no nurture is drawn from it, etc. And this is [the meaning of] what is written, "Behold, the man has become like one of us, knowing," etc.: it is with the kaf of comparison, for his knowledge is in the mode of inwardness and emotional arousal, which is not so with supernal knowledge, etc. See there.)

> Supernal knowledge surrounds what it knows, so it can know evil well without giving it any nurture. That is why the verse says "like one of us," with the kaf of comparison: Adam's knowledge was only like it, for it was inward and stirred his emotions, unlike supernal knowledge.

והנה ע"י ירידת והמשכת בחי' סוס מלמעלה למטה לירד ולברר המדות ואתהפכא חשוכא לנהורא בששת ימי המעשה והוא ענין מחשבה טובה[50] הקב"ה מצרפה למעשה

Now, through the descent and drawing down of the level of the "horse" from above to below, to descend and refine the attributes, and [so] darkness is turned into light during the six days of work, and this is the idea of "A good thought, the Holy One, blessed be He, joins to the deed";

> Through the descent of the "horse" from above to below, the attributes are refined during the six working days, and darkness is turned into light. This weekday refining is likened to the Sages' teaching that G-d joins a good thought to the deed.

ע"י"ז לפי ערך נעשה אח"כ העליה מלמטה למעלה בשבת כו'.

through this, correspondingly, the ascent from below to above then takes place on Shabbos, etc.

> Through the weekday refining, and in proportion to it, the ascent from below to above then takes place on Shabbos.

19 וז"ש [וזהו שכתוב] והאם רובצת על האפרוחים[51] כו' שלח תשלח את האם[52] כו'. פי' והאם רובצת זהו הירידה מלמעלה למטה אם רחץ[53] כו' א"ת [אל תקרי] אם אלא אם

And this is [the meaning of] what is written, "And the mother is sitting upon the fledglings," etc., "You shall surely send away the mother," etc. The meaning: "and the mother is sitting" is the descent from above to below, [as in] "If [the L-rd] washes," etc.: do not read im ("if") but em ("mother").

> The mitzvah of sending away the mother bird shows the same pattern. "The mother is sitting upon the fledglings" is the descent from above to below; as in the verse "If the L-rd washes away the filth of the daughters of Zion," where im ("if") is read em ("mother"), the mother is Binah, who cleanses.

ועי"ז העלייה מלמטה למעלה [למעלה / למעלת] שלח תשלח את האם כו'. ועי"ז אח"כ ואת הבנים תקח לך הן תומ"צ [תורה ומצות] להיות הגילוי למטה כמו למעלה.

And through this [comes] the ascent from below to above: "You shall surely send away the mother," etc. And through this, afterwards, "and the children you may take for yourself": these are the Torah and mitzvos, so that the revelation be below as above.

> Then comes the ascent from below to above, "You shall surely send away the mother." After that, "and the children you may take for yourself": these are the Torah and mitzvos, so that the revelation is below as it is above.

ולכן נאמר במ"ת [במתן תורה] כי תרכב על סוסיך[54] שהמצות נתלבשו בדברים גשמיים שמק"נ [שמקליפת נוגה] כמש"ל [כמה שכתוב לעיל] ובהם צ"ל הבירור. ולכן זהו ע"י סוס המוליך מלמעלה למטה ועי"ז אח"כ העלייה מלמטה למעלה

Therefore it is said of the Giving of the Torah, "When You ride upon Your horses": for the mitzvos are clothed in physical things that are from kelipas nogah, as written above, and it is in them that the refinement must take place. Therefore this is through the "horse" that carries from above to below, and through this, afterwards, [comes] the ascent from below to above.

> That is why the verse of horses is said of the Giving of the Torah: the mitzvos are clothed in physical things from kelipas nogah, the husk that holds both good and evil, and these must be refined. So the "horse" must first carry the light from above to below, and only then comes the ascent from below to above.

(ועד"ז היא ספה"ע [ספירת העומר] קודם חג השבועות מ"ת [מתן תורה] שהוא בירור בכדי שע"י יוכל להיות המשכת אלקות בדברים גשמיים כמ"ש במ"א וספרתם לכם[55, 56] כו'. ובירור נה"ב [נפש הבהמית] ע"י מקיפים דאימא כנ"ל. וזהו ענין והאם רובצת כו'.

(And in the same way, the Counting of the Omer before the festival of Shavuos, the Giving of the Torah, is a refinement, so that through it there can be a drawing down of G-dliness into physical things, as is explained elsewhere on "And you shall count for yourselves," etc. And the refinement of the animal soul is through the encompassing [lights] of Imma, as mentioned above. And this is the meaning of "And the mother is sitting," etc.

> Likewise the Counting of the Omer before Shavuos, the festival of the Giving of the Torah, is a refinement, so that G-dliness can be drawn into physical things. The animal soul is refined through the encompassing lights of Imma, and this is "the mother is sitting" upon the fledglings. In Likkutei Torah, Bamidbar ("And you shall count for yourselves"), the Alter Rebbe explains that the forty-nine days draw the gates of Binah down even to the barley offering, food for animals, so that the animal soul too will long to be absorbed in G-d.

ועמ"ש ע"פ מקושש עצים[58, 57] בענין ועל יובל ישלח שרשיו[59] שיש בחי' יובל בחולים ויש במלאפו"ם והוא ג"כ בחי' מלמעלה למטה ומלמטה למעלה. והיינו ג"כ ב' בחינות הנ"ל שבבינה כי בינה נק' יובלא דרור[61, 60] כו').

And see what is written on the verse of the one "gathering wood," concerning "and it sends out its roots by the stream (yuval)," that there is the level of yovel with a cholam, and there is [yuval] with a melupum, and this too is the level of from above to below and from below to above. And these too are the two aspects mentioned above that are in Binah (understanding), for Binah is called "the Jubilee of liberty," etc.)

> The parenthesis points to the maamar on the man "gathering wood" on Shabbos (Likkutei Torah, Sh'lach), which reads "and by the stream (yuval) it sends out its roots" with two vowels, both meaning to carry or lead: yuval, with a melupum, is G-d being drawn down to us through the Torah and mitzvos, and yovel, with a cholam, is His leading us upward to be absorbed in Him. Both are in Binah, which is called "the Jubilee (yovel) of liberty," the fiftieth year.

וכן בפורים נאמר לבוש מלכות כו' וסוס אשר רכב[62] כו' לבוש מלכות היינו הלבושים הנעשים ממעשי המצות שהן מבירורי נוגה כנ"ל והוא ע"י וסוס אשר רכב כו'

And so too on Purim it is said, "royal apparel," etc., "and the horse that [the king] rode," etc. "Royal apparel" is the garments made from the deeds of the mitzvos, which are from the refinements of nogah, as mentioned above; and this is through "and the horse that [the king] rode," etc.

> Purim has the same pair: Haman told the king to bring "royal apparel" and "the horse that the king rode." The royal apparel is the garments made from doing the mitzvos, which come from refining nogah, and they come about through the horse the king rode, Binah's drawing down.

(גם אשר לבש בו המלך הוא כענין החשמל דבינה המלביש לזו"נ [לזעיר אנפין ונוקבא] מצדדיהן והנה למטה נעשה מנעל תחת רגליהן וכעין זה הוא בחי' וסוס כו'.

(Also, "which the king has worn" is like the chashmal of Binah, which clothes Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) from their sides; and below it becomes a shoe beneath their feet. And something like this is the level of "and the horse," etc.

> The garment "which the king has worn" is like the chashmal of Binah, which clothes Z'eir Anpin and Nukva from their sides; below, it becomes a shoe under their feet. The "horse" is something like this as well.

ועמ"ש במ"א ההפרש בין סוס לכרוב שהן ב' מיני אותיות מסוכ"ע וממכ"ע [וממלא כל עלמין] ויובן עם הנ"ל דסוס אותיות והמשכות דבינה להקיף גם על דבר השנאוי. והוא בחי' אותיות והמשכות דמקיפים בחינת סוכ"ע. וכרוב אותיות דממכ"ע [דממלא כל עלמין] המשכת המדות כו'.

And see what is written elsewhere on the difference between a horse and a cherub, which are two kinds of letters, from the light that encompasses all worlds (sovev kol almin) and from the light that fills all worlds (memalei kol almin). And it will be understood with what was said above: the "horse" is the letters and drawings-forth of Binah, to encompass even a hated thing; and this is the level of the letters and drawings-forth of the encompassing [lights], the level of the light that encompasses all worlds. And the "cherub" is the letters of the light that fills all worlds, the drawing forth of the attributes, etc.

> Elsewhere a horse and a cherub are explained as two kinds of letters, from the encompassing light and from the light that fills the worlds. The "horse" is the letters and drawings-forth of Binah, which can encompass even a hated thing, so they belong to the encompassing light; the "cherub" is the letters of the light that fills the worlds, the drawing forth of the attributes.

גם להבין עוד איך הבירור דוקא ע"י בחי' וסוס אשר רכב יובן עם מ"ש ע"פ את קרבני[63] איך הטעם שהתשובה אינה מועלת רק בעוה"ז משום דדוקא בעוה"ז מאיר ומתגלה בחי' סוכ"ע

Also, to understand further how the refinement is specifically through the level of "and the horse that [the king] rode," it will be understood with what is written on the verse "My offering," on why teshuvah (return) is effective only in this world: because specifically in this world the level of the light that encompasses all worlds shines and is revealed,

> The maamar on "My offering" explains why teshuvah is effective only in this world: only here does the level of the light that encompasses all worlds shine and become revealed.

שבו ועל ידו דוקא כח הבירור להיות אתהפכא כו' והמשכה וגילוי זה מבחי' סוכ"ע ע"י בחי' וסוס כו' וע' עוד מ"ש ע"פ לסוסתי[64,65] מענין אותיות דוכרן ונוקבן ולכן בבינה הוא שם הוי"ה בניקוד אלהים שהוא נגד ב' בחי' הנ"ל):

in which and through which specifically is the power of refinement, so that there be transformation, etc.; and this drawing down and revelation from the level of the light that encompasses all worlds is through the level of "and the horse," etc. And see further what is written on the verse "To My mare," concerning masculine and feminine letters; and therefore in Binah there is the Name Havayah with the vowels of Elokim, which corresponds to the two aspects mentioned above.)

> Only through that encompassing level is there the power to refine and transform, and its revelation comes through the "horse." In Torah Ohr, Beshalach ("To My mare"), letters are called horses because they carry the intellect farther than it could go alone: "feminine" letters raise from below and "masculine" letters draw the encompassing light down. So Binah has the Name Havayah with the vowels of Elokim, corresponding to these two aspects.

SECTION 5 • ¶20–22

Begun at Sinai, completed on Purim

20 וזהו ענין וקבל היהודים את אשר החלו לעשות[66] כי במ"ת [במתן תורה] רק החלו לעשות. דכבר מבואר למעלה בענין נעשה ונשמע[67] שהעיקר הוא ע"י נעשה שהיא בחי' תקון ובירור הכלים ועי"ז אח"כ ונשמע גילוי האור כו'.

And this is the meaning of "And the Jews accepted what they had begun to do": for at the Giving of the Torah they only began to do. For it was already explained above, concerning "we will do and we will hear," that the main thing is through "we will do," which is the level of the rectification and refinement of the vessels, and through this, afterwards, [comes] "and we will hear," the revelation of the light, etc.

> Now the maamar's verse, "And the Jews accepted what they had begun to do," can be explained: at Sinai they only began. As explained above, the main thing is "we will do," the rectifying and refining of the vessels, and through it comes "we will hear," the revelation of the light.

21 ובמ"ת [ובמתן תורה] היה רק התחלת תקון הכלים והמשכת האור כענין מעט מעט אגרשנו.[68] וכמו שאנו רואים שלא היו שלימות עדיין בישראל וכל ימי השופטים עליות וירידות וגם אח"כ.

And at the Giving of the Torah there was only the beginning of the rectification of the vessels and of the drawing down of the light, as in "Little by little I will drive them out." As we see, there was not yet completeness in Israel, and all the days of the Judges were ascents and descents, and afterwards too.

> At Sinai there was only the beginning of rectifying the vessels and drawing down the light, a gradual start, like the conquest of the land, which was to be "little by little." Israel was not yet complete: the days of the Judges, and later times too, were ascents and descents.

אבל בימי המן וקבל היהודים[69] קבלה גמורה ע"י הבטול הגדול ע"י מסירת נפש נזדככו הכלים בתכלית עד שנמשך האור לתוכן להיות וקבל כו'

But in the days of Haman, "and the Jews accepted," a complete acceptance: through the great self-nullification (bittul), through self-sacrifice (mesirus nefesh), the vessels were utterly refined, until the light was drawn into them, so that it would be "and [the Jews] accepted," etc.

> In Haman's time came a complete acceptance: through the great self-nullification of self-sacrifice the vessels were wholly refined, and the light was drawn into them.

ולכן נאמר[70] וקבל לשון יחיד. כי הנה במ"ת [במתן תורה] נאמר ויחן שם ישראל[71] לשון יחיד כאלו הם כולם כאיש אחד.

Therefore vekibel ("accepted") is said in the singular. For at the Giving of the Torah it is said, "And Israel encamped there," in the singular, as though they were all like one man.

> This is why vekibel ("accepted") is singular. At Sinai too the verse says "Israel encamped" in the singular, as if all of them were one man.

22 וע"ז זכו למתן תורה כמאמר ברכנו אבינו כולנו כאחד באור פניך שהוא אור קבלת התורה כמו שמפרש כי באור פניך נתת לנו תורת חיים.

And through this they merited the Giving of the Torah, as in the words, "Bless us, our Father, all of us as one, with the light of Your countenance," which is the light of receiving the Torah, as it explains, "for with the light of Your countenance You gave us a Torah of life."

> Their unity earned them the Torah, as in the prayer "Bless us, our Father, all of us as one, with the light of Your countenance," which continues, "for with the light of Your countenance You gave us a Torah of life." The light of the countenance is the light of receiving the Torah.

שגילוי זה הוא כשכולנו כאחד דוקא כי אין התלבשות וגילוי אור א"ס ב"ה שהוא אחד האמת אלא במקום האחדות וההתכללות

For this revelation is specifically when all of us are as one, for there is no enclothing and revelation of the Infinite Light (Or Ein Sof), blessed be He, who is the true One, except in a place of oneness and inter-inclusion;

> That light comes only when "all of us are as one." The Infinite Light, the true One, clothes itself and is revealed only where there is oneness and inter-inclusion.

ולכן בפורים שאז היה הגמר שקבלו מה שהחלו במ"ת [במתן תורה] לכך נאמר וקבל לשון יחיד כאלו הם[72] איש אחד. אך איך יהיה בחי' זו.

and therefore on Purim, when the completion took place, that they accepted what they had begun at the Giving of the Torah, it is therefore said vekibel, in the singular, as though they were one man. But how can this level come about?

> On Purim the acceptance begun at Sinai was completed, so the verse again uses the singular, as if they were one man. The maamar now asks how such oneness can come about.

SECTION 6 • ¶23–27

One will above intellect

23 והענין דהנה ענין התחלקות המדרגות זהו רק מהחכמה למטה[73] כמ"ש נודע בשערים בעלה[74] לכל חד לפום מה דמשער בלביה[75] דהיינו כל אחד לפי השגתו.

The explanation is that the division of levels is only from Chochmah (wisdom) downward, as it is written, "Her husband is known in the gates (she'arim)": "to each one according to what he measures (meshaer) in his heart," that is, each one according to his comprehension.

> Division into levels begins only below Chochmah. The Zohar reads "Her husband is known in the gates (she'arim)" as "to each one according to what he measures (meshaer) in his heart": each knows G-d according to his own comprehension. The Rebbe Rashab, quoted in the Kehot note, explains that Chochmah divides only when it comes into comprehension, which is a sense of being something, while Chochmah in itself is self-nullification.

והיינו במדות שנמשכים ונולדים מהשכל א"כ כשאין דעותיהם שוות גם המדות אינם שוות.

And this is in the emotive attributes (middos), which are drawn and born from the intellect: if so, when their minds are not alike, the attributes too are not alike.

> The emotive attributes are born from the intellect, so when people's minds differ, their feelings differ too.

24 וכמו תלמידי שמאי והלל שנתרבו הדעות וההתחלקות זה פוסל וזה מכשיר מחמת שינוי הדעות

Like the disciples of Shammai and Hillel, among whom opinions and divisions multiplied, one disqualifying and the other declaring fit, because of the difference of opinions.

> The disciples of Shammai and Hillel illustrate this: as they multiplied, so did differing views, one declaring unfit what the other declared fit.

אף ששמאי והלל לא נחלקו רק בג' דברים אבל תלמידיהם נחלקו הרבה זה תופס השכל ששמע מרבו כך וזה כך. ועד"ז בהעבודה מצד השכל המושג נמשך התחלקות המדרגות.

Although Shammai and Hillel disagreed in only three matters, their disciples disagreed a great deal: one grasped the reasoning he had heard from his teacher this way, and the other that way. And in the same way in divine service: from the side of the comprehended intellect, a division of levels comes about.

> Shammai and Hillel themselves disagreed in only three matters, but each of their disciples grasped his teacher's reasoning in his own way, and so disputes multiplied. So too in divine service: when it comes from comprehension, people divide into levels.

אבל בחי' רעותא דלבא שהוא הרצון שלמעלה מהשגת השכל לגמרי והיינו ענין המס"נ [המסירות נפש] שהיה בימי הגזירה דהמן שנתדבקו בו ית' בבחינת רצון פשוט שלמעלה מהשכל והשגה

But the level of the heart's desire (re'usa deliba), which is the will that is entirely above intellectual comprehension, namely the self-sacrifice (mesirus nefesh) in the days of Haman's decree, when they cleaved to Him, may He be blessed, with a simple will that is above intellect and comprehension:

> But the heart's desire (re'usa deliba) is a will entirely above comprehension. That was the self-sacrifice of the Jews in the days of Haman's decree, when they cleaved to G-d with a simple will above intellect.

הנה בבחי' זו כולם משתווים בו יחד כאלו אינו אלא רצון אחד מכולם יחד כאיש אחד (ועמ"ש ע"פ מים רבים כו' פרשה תולדות)[76] כי בלמעלה מהחכמה אין שייך שום התחלקות כלל.

at this level all are equal together in it, as though there were only one will of them all together, as one man (and see what is written on the verse "Many waters," etc., in Parshas Toldos), for above Chochmah (wisdom) no division whatsoever applies.

> At that level all are equal, as though there were a single will in all of them, like one person, for above Chochmah there can be no division at all. In Torah Ohr, Toldos, to which the parenthesis points, the Alter Rebbe explains that the love above intellect, present in every soul, holds all the attributes together without division, while attributes born of intellect divide, since each insight gives rise to its own feeling.

ולכן נאמר וקבל לשון יחיד.

Therefore vekibel is said in the singular.

> That is why vekibel, "accepted," is in the singular: at this level the Jews were one.

והיינו שע"י בחי' בטול זה ורעותא דלבא הוא שזכו לגלוי אור א"ס ב"ה דכתיב בו כי לא יראני האדם[77] שאינו נתפס בשום שכל אלא רק ברעותא דלבא.[78]

That is, it is through this level of self-nullification (bittul) and the heart's desire that they merited the revelation of the Infinite Light (Or Ein Sof), blessed be He, of which it is written, "For man shall not see Me," for it is not grasped by any intellect, but only by the heart's desire.

> Through this self-nullification and heart's desire they merited the revelation of the Infinite Light. Of that light it is written, "For man shall not see Me": no intellect can grasp it, only the heart's desire.

25 וזהו וקבל היהודים דוקא שבחי' הודאה היא לבחי' שלמעלה מהשכל שאינו נתפס בשכל רק ע"י הודאה כו'.

And this is [why it says] specifically "and the Jews (Yehudim) accepted": for acknowledgment (hoda'ah) relates to the level that is above intellect, which is not grasped by intellect, only through acknowledgment, etc.

> The Jews (Yehudim) are named for Yehudah, whom Leah named saying, "This time I will thank (odeh) Havayah," so their very name holds hoda'ah, acknowledgment; that is why the verse says "the Jews accepted." Acknowledgment relates to what is above intellect: what cannot be grasped can only be acknowledged.

וכמאמר לך טוב להודות ולשמך נאה לזמר כי הזמר היא התפעלות המדות מחמת ההשגה כענין בעלי השיר יוצאין בשיר.[79]

And as in the words, "To You it is good to give thanks (lehodos), and to Your Name it is fitting to sing": for song is the arousal of the emotive attributes (middos) because of comprehension, as in "the masters of song go out with song."

> As the closing blessing of Hallel says, "To You it is good to give thanks, and to Your Name it is fitting to sing." Song is emotion stirred by comprehension; the Mishnah's words about animals that wear a shir (a collar), "they go out with a shir," are read here as song, the feelings going out in singing.

וזה שייך לשמך בחי' שם והארה אבל לך טוב להודות כי לית מחשבה תפיסא ביה כלל כנ"ל.

And this belongs to "Your Name," the level of a name and a glimmer; but "to You it is good to give thanks," for no thought can grasp Him at all, as mentioned above.

> Song suits "Your Name," a name and a glimmer that can be grasped. But to G-d Himself, "to You," only thanks and acknowledgment are fitting, for no thought can grasp Him at all.

26 והנה אח"ככתיב קימו וקבלו היהודים[80] ושם יש קרי וכתיב הכתיב וקבל והקרי וקבלו. כי הנה בשעת הגזרה שהיה המס"נ [המסירות נפש] בגלוי היה וקבל לשון יחיד.

Now, afterwards it is written, "The Jews established and accepted," and there, there is a keri and a kesiv: the kesiv (written form) is vekibel and the keri (read form) is vekiblu. For at the time of the decree, when the self-sacrifice (mesirus nefesh) was revealed, it was vekibel, in the singular.

> Later the Megillah says "The Jews established and accepted," and there the written and read forms differ: written vekibel (singular), read vekiblu (plural). At the time of the decree, when self-sacrifice was out in the open, it was singular.

אבל אח"כ כשעבר הזמן ולא היה המס"נ [המסירות נפש] בגלוי נאמר הקרי וקבלו שמקבל כל אחד לפי השגתו ולפי הכלים שמכין כך הוא ממשיך ולפי ערך זכוך הכלים כו'.

But afterwards, when the time had passed and the self-sacrifice was not revealed, the keri vekiblu is said: each one receives according to his comprehension, and according to the vessels he prepares, so he draws down, and in proportion to the refinement of the vessels, etc.

> Afterwards, when self-sacrifice was no longer revealed, the plural applies: each person receives according to his own comprehension, and draws down light according to the vessels he prepares and how refined they are.

27 ומ"מ הכתיב וקבל. שהרי מ"מ בכל א' יש מס"נ [מסירות נפש] ורעותא דלבא בכח עכ"פ [על כל פנים] רק שהוא בהעלם אשר מצד בחי' זו אין שום התחלקות מדרגות כלל.

Nevertheless, the kesiv is vekibel. For nevertheless, in each one there is self-sacrifice (mesirus nefesh) and the heart's desire, in potential at any rate, only that it is hidden; and from the side of this level there is no division of levels at all.

> Yet the written form stays singular, because every Jew still has self-sacrifice and the heart's desire, at least in potential, only hidden. At that level there is no division of levels at all.

וזהו ענין קרי וכתיב[81] כי הקרי שקורין זהו הגלוי בקול ודבור. והכתיב הוא אע"פ [אף על פי] שאינו בגלוי מ"מ ישנו בו בכח עכ"פ [על כל פנים] ובבחי' זו נאמר קימו וקבל היהודים עליהם ועל זרעם[82] כו':

And this is the meaning of keri and kesiv: the keri, which is read, is the revealed, in voice and speech; and the kesiv is [what], although it is not revealed, is nevertheless present in him in potential at any rate. And of this level it is said, "The Jews established and accepted (vekibel) upon themselves and upon their descendants," etc.

> The keri, the read form, is what is revealed in voice and speech; the kesiv, the written form, is what is present in potential though not revealed. Of that hidden level the verse says "The Jews established and accepted (vekibel) upon themselves and upon their descendants," in the singular. The Alter Rebbe explains keri and kesiv the same way in Iggeres HaKodesh 19: the read form follows the understanding revealed to us, while the written form is above understanding.

IN ONE'S AVODAH

The maamar draws two lessons. Love of G-d and divine light can settle in a person only through the vessels of Torah and mitzvos done in actual deed, which is why "we will do" comes before "we will hear." And the self-sacrifice and heart's desire that made the Jews one under Haman's decree remain in every Jew, at least in potential, a will above intellect in which all are equal.

QUESTIONS FOR DISCUSSION

1. If Avraham kept the whole Torah before it was given, why is it a lack in him that he did not receive it at Sinai?
2. What does the analogy of elemental fire and the wick show about light and vessels, and what is the second reason the vessels come first?
3. Why can the intellect contemplate something it hates while love cannot reach it, and how does this explain Binah's descent into the realm of the kelipos?
4. How do the keri and kesiv of "The Jews established and accepted" describe two stages in the people's acceptance of the Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 **קיים אברהם אבינו ע"ה כל התורה**

Rav says that Avraham our father kept the whole Torah, learning it from "because Avraham listened to My voice and kept … My commandments, My statutes and My teachings." The maamar explains what it meant for him to keep it before it was given.

Yoma 28b:9–10 יומא כ"ח ב:ט'-י'

אָמַר רַב: קַיֵּים אַבְרָהָם אָבִינוּ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וְגוֹ'". אֲמַר לֵיהּ רַב שִׁימִי בַּר חִייָא לְרַב: וְאֵימָא שָׁבַע מִצְוֹת? הָא אִיכָּא נָמֵי מִילָה! וְאֵימָא שָׁבַע מִצְוֹת וּמִילָה! אֲמַר לֵיהּ: אִם כֵּן "מִצְוֹתַי וְתוֹרוֹתָי" לְמָה לִי? אָמַר (רב), וְאִיתֵּימָא רַב אָשֵׁי: קַיֵּים אַבְרָהָם אָבִינוּ אֲפִילּוּ עֵירוּבֵי תַּבְשִׁילִין, שֶׁנֶּאֱמַר: "תּוֹרוֹתָי", אַחַת תּוֹרָה שֶׁבִּכְתָב וְאַחַת תּוֹרָה שֶׁבְּעַל פֶּה.

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

2 **כל התורה עד שלא ניתנה**

The Mishnah: "We find that Avraham our father did the whole Torah before it was given." The maamar asks how this differs from receiving the Torah at Sinai.

Mishnah Kiddushin 4:14 משנה קידושין ד':י"ד

… וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ עָלָיו הַשָּׁלוֹם, (בראשית כד) וְאַבְרָהָם זָקֵן, וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כֻּלָּהּ עַד שֶׁלֹּא נִתְּנָה, שֶׁנֶּאֱמַר, (שם כו) עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי:

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to …

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3 **עמ"ש בפסוק וזאת המצוה**

The maamar there on "And this is the mitzvah" explains that through the mitzvos the light that encompasses all worlds, the "holy" level set apart from them, is drawn down to be revealed within the light that fills all worlds; this is the meaning of saying "for the sake of the unification of the Holy One, blessed be He" before a mitzvah, and of its blessing.

KEHOT'S NOTE

לקו"ת ואתחנן ט, א ואילך.

4 Moshe tells Israel, "And this is the mitzvah, the statutes and the ordinances, which Havayah your G-d commanded to teach you, to do in the land." The text refers to its maamar on this verse in Likkutei Torah, Va'eschanan, where the mitzvos draw the encompassing light down into the worlds.

Deuteronomy 6:1 דברים ו':א'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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5 **הלוך ונסוע**

After reaching Canaan, "Avram journeyed, going on and journeying toward the south": he kept moving on, stage after stage. The Alter Rebbe reads Avraham's constant going and journeying as ratzo vashov.

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה:

And Abram journeyed, going on still toward the South.

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6 In Ezekiel's vision of the Chariot, "the living creatures ran and returned, like the appearance of a flash." Chassidus takes this as the pattern of a soul that surges toward G-d and returns.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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7 **רצוא ושוב**

In the Idra Zuta (Haazinu) the Zohar says of the supernal Head, which no wisdom can grasp: "Of this it is said, 'Flee to your place,' and 'the living creatures ran and returned.'" Likkutei Torah, quoted in the Kehot note, links it to this maamar's point that the soul can hold such love only in ratzo vashov.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א':כ"ט-ד':ל"ז

8 **ע"פ טוב לחסות**

The maamar on "It is better to take refuge in Havayah than to trust in man" explains that there is a contemplation within the grasp of the mind that the heart is too small to contain: were it to reach the heart, the soul would expire in longing.

KEHOT'S NOTE

לקו"ת שמע"צ צ, ד.

9 **טוב לחסות**

"It is better to take refuge in Havayah than to trust in man." The text refers to its maamar on this verse (Likkutei Torah, Shemini Atzeres), which speaks of a contemplation the heart is too small to contain.

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם:

It is better to take refuge in the L-RD Than to trust in man.

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10 **ענין פי' נעשה ונשמע . . ויובן זה ע"פ שני דרכים**

As the note quotes it, Or HaTorah sums up what is explained here: light is revealed only where there is a vessel to receive it, as fire takes hold only where it has something to hold, and the root of the vessels is higher than the light.

KEHOT'S NOTE

ומובא באוה"ת פי' תצוה ע' א'תקצג שכאן נתבאר "כי גילוי האור תלוי דוקא כשיש כלי לקבל האור וכמשל האש שאינו נאחז אא"כ יש לו כלי במה להתאחז כו', ועוד דשרש הכלים יותר גבוהים מהאור והזיו". וראה גם באוה"ת בראשית כרך ה תתקסט, א ומציין שמכאן "יובן בתוס' ביאור ענין זה שהכלים עצמן מסייעין להיות המשכת האורות" ע"ש.

11 **נעשה ונשמע**

After Moshe read them the Book of the Covenant, the people said, "All that Havayah has spoken we will do and we will hear." The maamar reads "we will do" as the vessels and "we will hear" as the light drawn into them.

Exodus 24:7 שמות כ"ד:ז'

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע:

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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12 **שהן בחי' כלים לגלוי אוא"ס ב"ה**

There the mitzvos are vessels for the Infinite Light, like wine that cannot be held without a vessel, a flame that withdraws without a wick, or sight and hearing that leave a damaged eye or ear.

KEHOT'S NOTE

ראה לקו"ת בחקותי מז, ב.

13 **שו"ה זו — כי אם בבחי' רצוא ושוב**

There the red heifer is explained as ratzo vashov: burning it to ash is the ratzo, and the "living water" put on the ash is the shov.

KEHOT'S NOTE

"והיינו כמ"ש בזח"ג (האזינו דרפ"ח ע"ב) ועל האי אקרי כו' והחיות רצוא ושוב" — לקו"ת חקת נו, ב.

PARAGRAPH 3

14 **שהקדימו נעשה לנשמע**

The Talmud says that when Israel put "we will do" before "we will hear," angels crowned each of them with two crowns, and a heavenly voice asked who had revealed to them the angels' secret. The maamar explains why the doing must come first.

Shabbat 88a:8 שבת פ"ח א:ח'

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" ל"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבָּנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בָּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פֵּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" ל"נִשְׁמָע".

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15 **כי הוי' אלקיך אש אוכלה הוא**

Moshe warns Israel against making any image: "For Havayah your G-d is a consuming fire, a zealous G-d." The maamar draws on the image of fire, which shines only when it has something to take hold of.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד. ראה ביאוה"ז לצ"צ כרך ב ע' תתרמז.

16 **ויש חקירה בין החוקרים במהותו**

As the note quotes them, these discourses cite Rambam that spiritual elemental fire is nothing but a very fine, dark light, and not even hot air, and the philosophers that it is not actual fire but a fine air.

KEHOT'S NOTE

במאמרי אדה"א ויקרא ח"ב ע' תע בשם הרמב"ם [מו"נ ח"ב פי"ל] "דיסוד האש הרוחני אינו אלא אור דק מאד וחשוך גם לא אויר חם". וראה בהנסמן לשם. ובע' תנ כ' "כי הפילוסופים אומרים כי יסוד האש אינו אש ממש רק אויר דק שאי אפשר עליו לומר שהוא אש ממש". וראה במים רבים תרלי"ו פרק קו בשם ספרי המחקר שאש היסודי אינו אויר אשר יחי' בו האדם. וראה בספר הערכים-חב"ד כרך ב ערך אויר. באוה"ת חקת ע' תתז מציין לכאן.

PARAGRAPH 6

17 **שיש אור וכלי בע"ס**

The note sends the reader to Or HaTorah for the lights and vessels of the Ten Sefiros.

KEHOT'S NOTE

ראה אוה"ת דברים כרך ז ע' ב'רלג.

18 **וע"כ ע"י קיום המעשה . . רבוי הכלים**

The note points to this discourse of the Tzemach Tzedek for how the actual deed of the mitzvos makes many

vessels.

KEHOT'S NOTE

ראה דרך מצותיך ד"ה לרוקע קסו, א. אוה"ת פ' תצוה ע' א'תקצה. ד"ה זכור תרנ"ד ע' רא.

PARAGRAPH 8

19 **חסד דרועא ימינא**

In Eliyahu's prayer (Patach Eliyahu) the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the torso." The maamar uses it to show that each mitzvah builds its own limb, a vessel, of Z'eir Anpin.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

20 **כי הוי' אלקיך אש אוכלה הוא**

"For Havayah your G-d is a consuming fire." Here the maamar applies it: divine light without a vessel withdraws to its source, as fire without a wick returns to its root.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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21 **ועמ"ש ע"פ הזהר בפ' בלק**

The note locates the text's reference, an explanation on the Zohar in Parshas Balak on "I am black," in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ראה ביאוה"ז לאדה"א קן, ב.

22 **שחורה אני**

The beloved says, "I am black but comely, O daughters of Jerusalem." The text refers to its explanation of this verse in connection with the Zohar in Parshas Balak.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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23 **ולא עם הארץ חסיד**

Hillel used to say: "A boor does not fear sin, nor is an unlearned person pious." The maamar explains that piety, the attribute of love, needs the vessels of Torah and mitzvos.

Pirkei Avot 2:5 משנה אבות ב':ה'

הוּא הָיָה אוֹמֵר, אֵין בּוּר יָרֵא חֵטְא, וְלֹא עַם הָאָרֶץ חָסִיד, וְלֹא הַבַּיְשָׁן לָמֵד, וְלֹא הַקַּפְדָּן מְלַמֵּד, וְלֹא כָל הַמַּרְבֶּה בִסְחוֹרָה מַחְכִּים. וּבְמָקוֹם שֶׁאֵין אֲנָשִׁים, הִשְׁתַּדֵּל לִהְיוֹת אִישׁ:

He used to say: A brute is not sin-fearing, nor is an ignorant person pious; nor can a timid person learn, nor can an impatient person teach; nor will someone who engages too much in business become wise. In a place where there are no men, strive to be a man.

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24 **ואהבת הוא בגימט' ב"פ אור**

The previous maamar gives the same gematria: a chasid has the attribute of love, which is light, for ve'ahavta equals twice or, and that light needs a vessel below, the Torah and mitzvos, which an unlearned person lacks.

KEHOT'S NOTE

נסמן לעיל צו, ג.

25 **וכל אור אינו מאיר ונמשך כ"א כשיש לו כלי**

As the note quotes it: light by its nature rises upward to be absorbed in its source, and for the light to be drawn down there must be a vessel.

KEHOT'S NOTE

מובא בד"ה א"ר אבהו תער"ב (בסה"מ תער"ב-עו) ע' ז "והיינו מפני שהאור טבעו לעלות למעלה ולהכלל במקורו, ובכדי שיהי' המשכת האור זהו ע"י הכלי דוקא", ע"ש.

26 **שהקדימו נעשה לנשמע**

The Talmud praises Israel for putting "we will do" before "we will hear." The maamar gives two reasons for that order: the vessels draw the light, and the vessels are rooted higher than the light.

Shabbat 88a:8 שבת פ"ח א:ח'

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבְנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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27 **אין עוד כלי ויעמוד השמן**

When the widow's vessels were full, her son told her, "There is not another vessel," and the oil stopped. The maamar sees here that the flow of light matches the number of vessels.

II Kings 4:6 מלכים ב ד':ו'

וַיְהִי כְּמִלֹּאת הַכֵּלִים וַתֹּאמֶר אֶל־בְּנָהּ הַגִּישָׁה אֵלַי עוֹד כֶּלִי וַיֹּאמֶר אֵלֶיהָ אֵין עוֹד כֶּלִי וַיַּעֲמֹד הַשָּׁמֶן:

And it came to pass, when the vessels were full, that she said unto her son: 'Bring me yet a vessel.' And he said unto her: 'There is not a vessel more.' And the oil stayed.

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28 **שהכלים שרשם גבוהים מן האורות . . שרש הכלים שהן מעולם התהו הרי הם גבוהים בשרשם מהאור**

the passage shares nothing with the note

KEHOT'S NOTE

ראה גם לעיל צד סע"ג שהכלי נעשה מהכאת או"מ באו"פ. מובא באוה"ת ענינים ע' קנז. וראה דרך מצותיך קסה, ב ואילך בארוכה. אוה"ת ליוהכ"פ ע' ב'קלח.

29 Kehot's note points to Zohar, Balak 1:1–47:507 for these words.

Zohar, Balak 1:1–47:507 ספר הזהר, בלק א:א-מ"ז:תקי"ז

PARAGRAPH 9

30 **עד"מ אבן הנופלת מן החומה**

There the same analogy is used: the highest stone of a falling wall falls farthest, so for G-dliness to descend even to the place of the kelipos it must come from a very high place, from the 288 sparks of the World of Tohu, since Sag is higher than Mah.

KEHOT'S NOTE

ראה לקו"ת ראה כא, ג ובמ"מ לשם.

PARAGRAPH 10

31 **ע"פ ראשי המטות**

There the Alter Rebbe asks how food from the inanimate, plants and animals can give life to man, who is higher, and answers that in their root they are higher: they fell in the shattering of the vessels from very high levels, like the top stone of a falling wall that falls farthest.

KEHOT'S NOTE

לקו"ת ר"פ מטות פא, ב.

32 **ראשי המטות**

"And Moshe spoke to the heads of the tribes of the Children of Israel." The text refers to its maamar on this verse at the beginning of Parshas Matos for more on this subject.

Numbers 30:2 במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה יְ

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

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33 **כי ביום הזה יכפר**

"For on this day He will atone for you, to purify you from all your sins." The text refers to its explanation of this verse for more on this subject.

Leviticus 16:30 ויקרא ט"ז:ל

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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34 **בד"ה משה ידבר**

The discourse on "Moshe would speak, and G-d would answer him with a voice" asks what the Giving of the Torah added, since Avraham kept the whole Torah before it was given.

KEHOT'S NOTE

לעיל סז, ד.

35 **משה ידבר**

At Sinai, "Moshe would speak, and G-d would answer him with a voice." The text refers to its discourse beginning with these words.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

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

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PARAGRAPH 11

36 **כי תרכב על סוסיך**

In his prayer Habakkuk describes G-d going forth to save His people: "When You ride upon Your horses, Your chariots are salvation." The chapter is read as a description of the revelation at Sinai (it is the haftarah of the second day of Shavuos), so the maamar says it of the Giving of the Torah and reads the "horse" as Sag.

Habakkuk 3:8 חבקוק ג':ח

הֲבַנְּהָרִים חָרָה יְ אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

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?

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37 **וכמארז"ל גבי סוס שרוחו גסה עליו**

Among six things said of the horse: it loves war, and its spirit is proud (rucho gasah). The maamar cites it for the horse's lofty spirit and goes on to the two directions in which the "horse" carries its rider.

Pesachim 113b פסחים קי"ג

KEHOT'S NOTE

פסחים קיג, ב.

38 **כענין עליית העולמות בשבת**

There two ascents are distinguished: the ascent of the worlds on Shabbos, in which the inner part of the lower

world rises and clothes the outer part of the higher, coming through love; and the raising of the lower like an embryo within Imma, a complete self-nullification that draws down new mochin, as at the Exodus.

KEHOT'S NOTE

ראה לקו"ת שה"ש מו, ב. הנחת הר"פ ע' פג. אוה"ת שה"ש ח"ב ע' תלו. המשך מצה זו תר"מ פרק כה.

PARAGRAPH 12

39 **בשבירה מז"ת דס"ג**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת ראה לא, ד.

40 **עטרת בעלה**

"A woman of valor is the crown of her husband." The maamar applies it to Malchus, which in the Time to Come will rise above Z'eir Anpin by reaching the level of Sag.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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PARAGRAPH 13

41 **ליום שכולו שבת**

On Shabbos the Levites sang "A psalm, a song for the Shabbos day," a song for the Time to Come, "for the day that is entirely Shabbos and rest for eternal life." The maamar sees every Shabbos as a foretaste of it.

Mishnah Tamid 7:4 משנה תמיד ז':ד'

... בַּשַּׁבָּת הָיוּ אוֹמְרִים (שם צג), ה' מָלָךְ גֵּאוּת לָבֵשׁ וְגוֹ'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לֶעָתִיד לָבֹא, לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים׃

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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42 **וקראתם דרור**

Of the Jubilee year: "And you shall proclaim liberty throughout the land." Binah is the "supernal Jubilee," a freedom where the external forces have no hold.

Leviticus 25:10 ויקרא כ"ה:י'

וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה לָכֶם וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ׃

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

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43 **וכמו ספירת העומר שהוא בירור ז' מדות**

The note says this passage is quoted in Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך ב ע' תקכה.

44 **שממשיכים מקיפים דאימא**

The passage refers to this maamar: to keep the external forces from drawing on the attributes, encompassing lights of Imma are drawn down to guard them, as in "the mother is sitting upon the fledglings" and "let the mother come and clean." It adds that elsewhere the six extremities of Abba are said to be clothed in those of Imma, guarding the attributes.

KEHOT'S NOTE

ראה לקו"ת מסעי צ, ב שבמ"א נתבאר שמתלבשי' ו"ק דאבא בו"ק דאימא ובזה נשמרים המדות מיניקת החיצונים, ע"ש.

45 **וספרתם לכם ממחרת השבת**

"And you shall count for yourselves from the morrow of the Shabbos ... seven complete weeks." The maamar reads "the morrow of the Shabbos" as Binah, whose encompassing light refines the attributes during the Omer.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT'S NOTE

ויקרא כג, טו.

PARAGRAPH 14

46 **תבא אמו**

Rashi, citing Rabbi Moshe HaDarshan, explains why a red heifer atones for the golden calf: as with a maidservant's son who soiled the king's palace, "let his mother come and clean up the filth." The maamar reads the "mother" as Binah, whose light cleanses.

Rashi on Numbers 19:22 רש"י על במדבר י"ט:כ"ב

47 **כפי כניסת הכלים דתבונה מבפנים כן בחי' האור שלה מלובש מבחוץ**

In the Gate of the Chashmal, chapter 1, the Arizal teaches that as the vessels of Tevunah enter within, so her "skin," the chashmal, is a garment outside, so that the kelipos

cannot take hold of Z'eir Anpin. The maamar cites it to show that this protection comes through Binah.

Sefer Etz Chaim 41:2 עץ חיים מ"א:ב'

נבאר ענין אב"א הנה נתבאר כי החצונים יונקים מן העור הנקרא קלי' נוגה והנה בהיות ז"א בסוד יניקה אז החצונים נאחזין שם מאד יותר מן הצורך מאותן הניצוצין המאירין ועוברין דרך נקבי העור ואחר כך בהיותן בגדלות נמשכו בחי' מוחין דגדלות אלא שהם עדיין בחי' דינין וגבורות קצת אז נמשכו בזו"ן חשמ"ל מבחי' נה"י תבונה הבי' לבד כנודע ואז החיצונית מבחי' הפנים חשמ"ל הנ"ל אינם יכולים לינק כי הם אור גדול ונכהים עיניהם בסוד לא יתיצבו הוללים לנגד עיניך אמנם מן האחוריים דחשמ"ל יכולין לינק לכן המוחין הנמשכים אל הנוקבא ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 15

48 והוא ענין לבוש החשמל

There the Alter Rebbe explains that the true "garment" is the chashmal, and distinguishes the chashmal between Atzilus and the lower worlds, which comes from the outer aspect of Binah and is in nogah, from the higher chashmal that encompasses all.

KEHOT'S NOTE

ראה לקו"ת פ' אחרי כז, ד. ובפ' אמור לו, ג.

PARAGRAPH 18

49 הן האדם היי כאחד ממנו

After the sin G-d said, "Behold, the man has become like one of us, knowing good and evil." The maamar reads the kaf of "like one" as showing that man's knowing is only similar to the supernal, for it is inward.

Genesis 3:22 בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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KEHOT'S NOTE

בראשית ג, כב.

50 מחשבה טובה

The Talmud teaches that the Holy One, blessed be He, joins a good thought to the deed. The maamar uses it for the weekday refining that leads to the Shabbos ascent.

Kiddushin 40a:12–13 קידושין מ' א':י"ב-י"ג

מַחְשָׁבָה טוֹבָה מְצָרְפָהּ לְמַעֲשֶׂה, שֶׁנֶּאֱמַר: "אָז נִדְבְּרוּ יִרְאֵי ה' אִישׁ אֶל רֵעֵהוּ וַיַּקְשֵׁב ה' וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ". מַאי: "וּלְחֹשְׁבֵי שְׁמוֹ"? אָמַר רַב אַסִּי: אֲפִילּוּ חָשַׁב אָדָם לַעֲשׂוֹת מִצְוָה וְנֶאֱנַס וְלֹא עֲשָׂאָהּ – מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ עֲשָׂאָהּ. מַחְשָׁבָה רָעָה אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מְצָרְפָהּ לְמַעֲשֶׂה, שֶׁנֶּאֱמַר: "אָוֶן אִם רָאִיתִי בְלִבִּי לֹא

יִשְׁמַע ה'". וְאֶלָּא מָה אֲנִי מְקַיֵּם: "הִנְנִי מֵבִיא אֶל הָעָם הַזֶּה רָעָה פְּרִי מַחְשְׁבוֹתָם"? מַחְשָׁבָה שֶׁעוֹשָׂה פְּרִי הַקָּדוֹשׁ ...

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

KEHOT'S NOTE

קידושין מ, א.

PARAGRAPH 19

51 והאם רובצת על האפרוחים

If one comes upon a bird's nest "and the mother is sitting upon the fledglings," he must not take the mother with the children. The maamar reads the mother as Binah, sitting over the attributes to protect them.

Deuteronomy 22:6 דברים כ"ב:ו'

כִּי יִקָּרֵא קַן־צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים:

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

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KEHOT'S NOTE

דברים כב, ו.

52 שלח תשלח את האם

"You shall surely send away the mother, and the children you may take for yourself." The maamar reads the sending away as the ascent from below to above, and the children as the Torah and mitzvos revealed below.

Deuteronomy 22:7 דברים כ"ב:ז'

שַׁלֵּחַ תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים:

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

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53 אם רחץ

Isaiah foretells the day "when the L-rd (Ado-nai) has washed away the filth of the daughters of Zion," purifying Jerusalem. The maamar reads im ("when," "if") as em ("mother"): Binah is the mother who cleanses.

Isaiah 4:4 ישעיהו ד':ד'

אִם רָחַץ אֲדֹנָי אֶת צֹאַת בְּנוֹת־צִיּוֹן וְאֶת־דְּמֵי יְרוּשָׁלַם יָדִיחַ מִקִּרְבָּהּ בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בָּעֵר:

when the L-rd shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of destruction.

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54 כי תרכב על סוסיך

"When You ride upon Your horses, Your chariots are salvation." The "horse" carries the light from above to below

into physical things, and then the ascent follows.

Habakkuk 3:8 חבקוק ג':ח'

הֲבַנְּהָרִים חָרָה ה' אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

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?

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55 **כמ"ש במ"א וספרתם לכם**

The maamar on "And you shall count for yourselves from the morrow of the Shabbos" explains that the forty-nine days of the count draw down the fifty gates of Binah, and that the counting brings this revelation down to the barley of the Omer, food for animals, so that the animal soul too will want to be absorbed in G-d and its darkness be turned to light before the revelation of the Torah at Shavuos.

KEHOT'S NOTE

לקו"ת במדבר י, א ואילך.

56 **וספרתם לכם**

"And you shall count for yourselves from the morrow of the Shabbos." The Counting of the Omer refines the animal soul before the Giving of the Torah.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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57 **ועמ"ש ע"פ מקושש עצים**

There "and by the stream (yuval) it sends out its roots" is read with both vowels, each a word for carrying or leading (as in "kings shall bring (yovilu) gifts to You"): yuval with a melupum is G-d being drawn down to us through the Torah and mitzvos, and yovel with a cholam is His leading us upward to be absorbed in Him.

KEHOT'S NOTE

לקו"ת שלח מב, ד.

58 **מקושש עצים**

In the desert a man was found "gathering wood on the Shabbos day." The text refers to its maamar on this passage in Likkutei Torah, Sh'lach.

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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59 **ועל יובל ישלח שרשיו**

Jeremiah says that one who trusts in Havayah is like a tree planted by water, "and by the stream (yuval) it sends out its roots." The maamar on the wood-gatherer reads yuval also as yovel, both words for carrying and leading, and links them to Binah.

Jeremiah 17:8 ירמיהו י"ז:ח'

וְהָיָה כְּעֵץ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי־יָבֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן וּבְשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי׃

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

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60 **בינה נק' יובלא דרור**

Kehot's note points to Zohar III, 108b for these words.

Zohar III, 108b זח"ג קח, ב

KEHOT'S NOTE

ראה זח"ג קח, ב.

61 **בינה נק' יובלא דרור**

On Behar (Zohar III 108b, the place the Kehot note gives) the Zohar calls the supernal Imma the fiftieth year, the Jubilee, "in which 'you shall proclaim liberty.'" The supernal Imma is Binah, so the maamar calls Binah "the Jubilee of liberty."

Zohar, Behar 5:16–22 ספר הזהר, בהר ה':ט"ז-כ"ב

62 **לבוש מלכות כו' וסוס אשר רכב**

Haman advised that the man the king wished to honor be given "royal apparel which the king has worn, and the horse which the king has ridden." The maamar reads the apparel as garments made from the mitzvos and the horse as Binah's drawing down.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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63 **את קרבני**

"My offering, My bread for My fire-offerings …" The text refers to its maamar on this verse for why teshuvah is effective only in this world.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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

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64 **מ"ש ע"פ לסוסתי**

The maamar on "To a mare among Pharaoh's chariots" explains that letters are called horses: the intellect rides and guides them, yet they carry it farther than it could reach alone.

KEHOT'S NOTE

לעיל בפי' יתרו סג, ד.

65 **לסוסתי**

The lover says to his beloved, "To a mare among Pharaoh's chariots I have likened you, my love." The text refers to the Torah Ohr maamar on this verse, on masculine and feminine letters.

Song of Songs 1:9 שיר השירים א:ט

לְסֻסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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PARAGRAPH 20

66 **וקבל היהודים את אשר החלו לעשות**

After the victory, "the Jews accepted what they had begun to do": in the plain sense, they took it upon themselves to keep celebrating Purim as they had begun, as Mordechai wrote to them. The maamar reads it as completing the acceptance of the Torah begun at Sinai.

Esther 9:23 אסתר ט:כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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67 **נעשה ונשמע**

"We will do and we will hear": the vessels first, and through them the light.

Exodus 24:7 שמות כ"ד:ז

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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PARAGRAPH 21

68 **מעט מעט אגרשנו**

G-d promises Israel, "Little by little I will drive them out before you, until you increase and inherit the land." The maamar compares the gradual refining of the vessels after Sinai to this gradual conquest.

Exodus 23:30 שמות כ"ג:ל

מְעַט מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ אֶת־הָאָרֶץ׃

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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69 **וקבל היהודים**

The verb vekibel ("accepted") is singular although its subject is "the Jews." The maamar reads this as the oneness reached through self-sacrifice.

Esther 9:23 אסתר ט:כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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70 **ולכן נאמר . . ולכן נאמר וקבל לשון יחיד**

The note says that a passage from here, continuing on page 98a, is copied into Or HaTorah on Bamidbar.

KEHOT'S NOTE

בדף צח, א קטע מכאן נעתק באוה"ת במדבר ע' כא.

71 **ויחן שם ישראל**

"And Israel encamped there opposite the mountain": the verb is singular, and Rashi comments, "as one man with one heart." The maamar reads it as showing they were all like one man.

Exodus 19:2 שמות י"ט:ב

וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן־שָׁם יִשְׂרָאֵל נֶגֶד הָהָר׃

And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

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KEHOT'S NOTE

שמות יט, ב.

PARAGRAPH 22

72 **כאלו הם כולם כאיש אחד**

As the note says, the Rebbe points out that the unity of the Giving of the Torah was present on Purim as well, since then too it says vekibel, in the singular.

KEHOT'S NOTE

שענין האחדות שהי' במ"ת הי' ג"כ בפורים, שהרי אז הי' "וקבל (לי' יחיד) היהודים עליהם את אשר החלו לעשות" — ראה שיחת י"ב אדר תשל"ט.

PARAGRAPH 23

73 **ענין התחלקות המדרגות זהו רק מהחכמה למטה**

As the note quotes it: when Chochmah comes into comprehension it becomes divided, for comprehension is a

sense of being something, while Chochmah in itself is self-nullification.

KEHOT'S NOTE

בד"ה הנותן שלג תרס"ג (נדפס בסה"מ ליקוט — ב ע' עה) כתב "וזהו כשבחי' החכמה בא לידי השגה אז הוא בבחי' התחלקות, דהשגה הוא בחי' יש, אבל חכמה בעצם הוא ביטול", ע"ש בארוכה.

74 נודע בשערים בעלה

"Her husband is known in the gates, when he sits among the elders of the land." The Zohar reads "her husband" as G-d, known to each by his own measure.

Proverbs 31:23 משלי ל"א:כ"ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

75 לכל חד לפום מה דמשער בליביה

The Zohar explains "known in the gates": G-d is known "to each one according to what he measures in his heart." The maamar uses it to show that comprehension divides people into levels.

Zohar I, 103b זח"א קג,

KEHOT'S NOTE

זח"א קג, ב. ראה לקו"ת מסעי פה, ב.

PARAGRAPH 24

76 ע"פ מים רבים כו' פרשה תולדות

The text names the maamar itself: "Many waters" in Parshas Toldos.

KEHOT'S NOTE

לעיל יב, ד. באוה"ת וירא כרך ד תשלח, ב מציין לכאן.

77 כי לא יראני האדם

G-d told Moshe, "You cannot see My face, for man shall not see Me and live." The maamar applies it to the Infinite Light, which no intellect can grasp, only the heart's desire.

Exodus 33:20 שמות ל"ג:כ׳

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי׃

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

78 Kehot's note points to Genesis 25:19-28:9 for these words.

Genesis 25:19-28:9 בראשית כ"ה:י"ט-כ"ח:ט׳

PARAGRAPH 25

79 בעלי השיר יוצאין בשיר

The Mishnah lists what an animal may wear when it goes out on Shabbos: "all that wear a collar (shir) may go out with a collar and be led by a collar." The maamar reads shir as song, the emotions going out in singing.

Mishnah Shabbat 5:1 משנה שבת ה׳:א׳

בַּמֶּה בְּהֵמָה יוֹצְאָה וּבַמָּה אֵינָהּ יוֹצְאָה. יוֹצֵא הַגָּמָל בְּאַפְסָר, וְנָאקָה בַּחֲטָם, וְלָבְדְקִיס בְּפַרְמְבְּיָא, וְסוּס בְּשֵׁיר, וְכָל בַּעֲלֵי הַשֵּׁיר יוֹצְאִים בַּשֵּׁיר וְנִמְשָׁכִים בַּשֵּׁיר, וּמַזִּין עֲלֵיהֶן וְטוֹבְלִין בְּמְקוֹמָן׃

Wherewith may [a man let] an animal go out? and wherewith may [he] not [let] it go out? The camel [he] may [let] go out with its halter, the she camel with a nose-ring; the Lybian ass with bridle and bit; the horse with its collar; all [animals] that wear a collar may go out therewith, and be led thereby; [in case it, the collar, becomes unclean] it must be rinsed, and dipped in its place [without taking it off.]

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 26

80 קימו וקבלו היהודים

"The Jews established and accepted upon themselves and upon their descendants" to keep the days of Purim. Here the word is written וקבל (singular) and read וקבלו (plural).

Esther 9:27 אסתר ט׳:כ"ז

קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים עֲלֵיהֶם וְעַל־זַרְעָם וְעַל כָּל־הַנִּלְוִים עֲלֵיהֶם וְלֹא יַעֲבוֹר לִהְיוֹת עֹשִׂים אֵת שְׁנֵי הַיָּמִים הָאֵלֶּה כִּכְתָבָם וְכִזְמַנָּם בְּכָל־שָׁנָה וְשָׁנָה׃

the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year;

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PARAGRAPH 27

81 וזהו ענין קרי וכתיב

There the Alter Rebbe explains that the keri follows the understanding revealed to us, while the kesiv is above intellect and understanding: as written, the word has no garment of understanding, and when read aloud it has one.

KEHOT'S NOTE

ראה אגה"ק סי' יט.

82 קימו וקבל היהודים עליהם ועל זרעם

The verse as written, with the singular וקבל: the Jews accepted Purim "upon themselves and upon their descendants." The maamar reads the written singular as the hidden self-sacrifice in every Jew.

Esther 9:27 אסתר ט׳:כ"ז

קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים עֲלֵיהֶם וְעַל־זַרְעָם וְעַל כָּל־הַנִּלְוִים עֲלֵיהֶם וְלֹא יַעֲבוֹר לִהְיוֹת עֹשִׂים אֵת שְׁנֵי הַיָּמִים הָאֵלֶּה כִּכְתָבָם וְכִזְמַנָּם בְּכָל־שָׁנָה וְשָׁנָה׃

the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so

as it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year;

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חייב אינש לבסומי בפוריא עד דלא ידע בין...

A Person Is Obligated to Become Intoxicated on Purim

On Purim the Jews' self-sacrifice, an arousal from below that began with themselves in a time of hiddenness, reached G-d's very Essence, above the chain of descent and above every Name. So Purim completed the acceptance of the Torah begun at Sinai, and its joy goes beyond reason, "until he does not know"; yet that great light stays clothed in nature, which is why work is not forbidden and no Name of G-d appears in the Megillah.

THE MAAMAR IN BRIEF

The maamar asks why the joy of Purim, which goes beyond reason, exceeds that of the holier festivals, and why the acceptance of the Torah at Sinai counts as compelled. It explains the Torah as "the parable of the Primordial One": as a parable is the only way to its lesson, the Torah is the way to grasp G-d's essence, beyond memalei and sovev. Each soul needs as much of the parable as its root requires, which is why learning must be "in hand" in Gan Eden and why one who could study and does not is "cut off." Receiving the Torah requires bittul. At Sinai it was awakened by love from above, the mountain held "like a tub"; under Haman the Jews gave their lives on their own, from a love above reason that reaches G-d's essence. A bittul begun from below draws a higher light, as "the woman's seed first bears a male," so Purim's joy is above Daas. But that light is clothed in nature, like the Purim miracle itself; so work is permitted, Mordechai's ban was not accepted, and the Megillah, whose light is above the Names, mentions none.

OUTLINE

1 **Why Purim's joy is greater, and why Sinai was "compelled"** ¶1

Purim's joy exceeds that of the festivals, which are holier and forbid work; and the Talmud calls the acceptance at Sinai compelled and the acceptance in Achashverosh's days willing. Both questions need explaining.

2 **Questions on the Torah and its study** ¶2–3

What is the Giving of the Torah; why must souls in Gan Eden have their learning "in hand"; and why is one who could study and does not judged as "cut off," when a chapter morning and evening suffices?

3 **The Torah, parable of the Primordial One** ¶4–10

The Primordial One is G-d's essence, beyond memalei and sovev. The Torah, from Chochmah in which the Infinite Light is clothed, is its parable; every level of comprehension is a parable for the one above, without end; the light it reveals is from Atik, the inner dimension of Keser.

4 **The answers on Torah study** ¶11–13

Without the whole parable the lesson cannot be grasped, so learning must be "in hand." The deeper the wisdom, the more parables it needs; each soul needs the measure its root requires, and one who could study more and does not lacks part of his parable.

5 **Sinai: bittul awakened from above** ¶14–15

Revelation requires bittul, "we will do" before "we will hear." Still immature at the Exodus, Israel was brought to it by love revealed from above, the mountain held over them like a tub (like the chuppah before kiddushin); on Purim the self-sacrifice came from themselves.

6 **Yehudi, Mordechai and the pure myrrh** ¶16–18

All Jews are Yehudim for their acknowledgment and bittul, and Mordechai, mor deror, is its source. Musk, made from an animal's blood, illustrates transforming animal desire, and the dispute over eating it parallels two levels of teshuvah.

7 **Haman's arrogance and the Jews' self-sacrifice** ¶19–20

Haman, heir of Amalek, embodies arrogance, the root of all evil traits, and sought to destroy the Jews for their bittul. Every Jew, even the lowest, can give his life rather than be separated from G-d.

8 **Self-sacrifice reaches the Essence** ¶21–23

The Torah gives a reason for love, "He is your life," which concerns only the radiance that gives life to the worlds; self-sacrifice has no reason because it comes from the Essence, which is above that radiance. This bittul is what Purim completed of Sinai.

9 **Why Purim completes Sinai** ¶24

A bittul begun from below draws a higher light than one awakened from above, as "the woman's seed first bears a male"; Mah and Ban, Moshe and Eliyahu, Moshe and Aharon illustrate the difference.

10 **The joy beyond knowing** ¶25–27

Festival joy draws a measured light through the chain of descent and stays within Daas. Purim's joy comes from the Essence, before which cursed and blessed are alike, so it reaches "until he does not know."

11 **Why work is permitted on Purim** ¶28–36

Rest from work is an ascent of levels and belongs to the chain of descent. Purim's light is higher, but in exile it is clothed in nature, like hidden miracles and the holiness of the tallis; Mordechai wanted it revealed like Yom Kippur's, but the people could not accept the ban.

12 No Name in the Megillah

¶37–39

Like the bridegroom who lodges in a tannery for his bride, G-d's love descends into the garment of nature, so no Name appears. The Megillah's light is above the Names, which is why it will not be nullified, and reading it draws that light down.

KEY CONCEPTS

The parable of the Primordial One (mashal hakadmoni) משל הקדמוני

A name for the Torah: as a parable is the only path to the idea it illustrates, the Torah is the path by which the soul grasps G-d's essence, the Primordial One.

The Primordial One of the world (kadmono shel olam) קדמונו של עולם

G-d's being and essence, which is not in the category of worlds at all, above both the light that fills all worlds and the light that encompasses them.

Self-nullification (bittul) ביטול

Setting aside one's own will and sense of self before G-d, as in "we will do" before "we will hear"; only where there is bittul can the Infinite Light be revealed.

Self-sacrifice (mesirus nefesh) מסירות נפש

The readiness to give up life rather than be separated from G-d's unity. It comes from a love above reason and reaches His essence, beyond the light that gives life to the worlds.

Arousal from below and from above אתערותא דלתתא / אתערותא דלעילא

Initiative that begins with the person and draws a response from above, as on Purim, as against initiative from above that awakens a response below, as at Sinai.

Mah and Ban מ"ה וב"ן

Two Names of G-d in Kabbalah: Mah ("what?") stands for true bittul, Ban for descent and a lesser bittul; the maamar uses them for "bearing a male" and "bearing a female."

Clothing (hislabshus) התלבשות

A light revealed not openly but within a garment, as the Purim miracle was clothed in nature; the higher the light, the lower the place in which it is clothed.

SECTION 1 • ¶1

Why Purim's joy is greater, and why Sinai was "compelled"

1 חייב אינש לבסומי בפוריא[1,2] עד דלא ידע בין ארור המן לברוך מרדכי. וצ"ל מפני מה שמחת פורים גדולה הרבה משמחת יום טוב

"A person is obligated to become intoxicated on Purim until he does not know [the difference] between 'Cursed is Haman' and 'Blessed is Mordechai.'" Now we need to understand why the joy of Purim is so much greater than the joy of Yom Tov

> The maamar opens with Rava's ruling in the Talmud that on Purim one must drink until one can no longer tell "Cursed is Haman" from "Blessed is Mordechai." It asks why the joy of Purim should be so much greater than the joy of the Torah's own festivals.

(דחייבי' [דחייבין] בהו בשמחה מדאורייתא ועכ"ז ודאי אין לבסומי כ"כ [כל כך]. וכמ"ש הרמב"ם [הרבי משה בן מימון][3] גבי שמחת יו"ט [יום טוב] לא ימשך ביין[4] כו' שנעשה בהם ניסים לאבותינו כמו בפסח קי"ס [קריעת ים סוף] ובשבועות מ"ת [מתן תורה] כו'.[5]

(for on [the festivals] we are obligated to rejoice by Torah law, and even so one certainly should not become intoxicated to such an extent, as the Rambam writes concerning the joy of Yom Tov, "one should not be drawn after wine," etc.), on which miracles were done for our fathers, such as on Pesach the Splitting of the Sea of Reeds, and on Shavuos the Giving of the Torah, etc.

> On the festivals the Torah itself commands joy, yet the Rambam rules that even then a person must not be drawn after wine; so Purim's unbounded joy needs explaining. The festivals, too, recall great miracles, such as the Splitting of the Sea on Pesach and the Giving of the Torah on Shavuos.

ובמעלה הרי היו"ט [היום טוב] קדושים יותר שאסורים בעשיית מלאכה. משא"כ בפורים דמרדכי גזר ולא קבלו עלייהו.[6]

And in stature, surely the festivals are holier, for on them the doing of work is forbidden, which is not so on Purim, for "Mordechai decreed, but they did not accept it upon themselves."

> A second difficulty: in holiness the festivals rank above Purim, since work is forbidden on them. On Purim work is permitted: Mordechai decreed against it, but, as the Talmud relates, the people did not accept that prohibition upon themselves.

ויובן בהקדים ענין וקבל היהודים[7] את אשר החלו לעשות. דפי' החלו היינו בשעת מתן תורה.

This will be understood by first explaining the matter of "And the Jews accepted what they had begun to do." For the meaning of "they had begun" is [what they began] at the time of the Giving of the Torah.

To answer, the maamar first explains the verse "And the Jews accepted what they had begun to do." "What they had begun" is the Giving of the Torah at Sinai, so that on Purim the Jews completed an acceptance that began there.

וכמאמר רז"ל [רבותינו זכרונם לברכה] ע"פ קימו וקבל היהודים[8] קיימו מה שקבלו כבר[9] כי בשעת מתן תורה כפה עליהם הר כגיגית כו'.

As our Sages, of blessed memory, said on the verse "The Jews confirmed and accepted": "They confirmed what they had already accepted." For at the time of the Giving of the Torah, "He held the mountain over them like a tub," etc.

The Talmud reads "The Jews confirmed and accepted" as "they confirmed what they had already accepted." The background is the Talmud's teaching that at Sinai G-d held the mountain over the people like an overturned tub, so that their first acceptance of the Torah came under pressure.

ומכאן מודעא רבא לאורייתא אלא דהדר וקבלוה בימי אחשורוש כו'. וצ"ל מפני מה נחשב מה שכפה עליהם הר כו' יותר אונס ממעשה דאחשורוש.[10,11]

"And from here [comes] a great protest of duress (moda'a rabba) against the Torah," except that "they accepted it again in the days of Achashverosh," etc. Now we need to understand why His holding the mountain over them, etc., is considered more of a compulsion than the episode of Achashverosh.

Because the Torah was first accepted under such compulsion, the Talmud says this gives "a great protest of duress" (moda'a rabba), a legal ground to claim the commitment did not bind; but in the days of Achashverosh the Jews accepted it again of their own will. The maamar asks why Sinai counts as more of a compulsion than the days of Achashverosh; as the transcript in Sefer HaMaamarim 5571 puts it, those days seem the greater compulsion, since Haman sought to destroy all the Jews.

SECTION 2 • ¶2-3

Questions on the Torah and its study

2 והנה מתחלה צ"ל מהו ענין מתן תורה. וגם מה שארז"ל [שאמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן ותלמודו בידו[12] הלא בג"ע [בגן עדן] מתענגים מגילוי אוא"ס [אור אין סוף] ב"ה. ומה שייך בזה שיהיה דוקא תלמודו בידו שהם הלכות שנתלבשו בענינים גשמיים.

Now first we need to understand what the matter of the Giving of the Torah is. And also what our Sages, of blessed memory, said: "Fortunate is he who comes here with his learning in his hand." Surely in Gan Eden [the souls] delight in the revelation of the Infinite Light (Or Ein Sof), blessed be He. So what bearing does it have on this that one should specifically [come] with his learning in his hand, which consists of laws that have been clothed in physical matters?

> Two further questions: what is the inner meaning of the Giving of the Torah, and why do the Sages praise one who arrives in the World to Come "with his learning in his hand"? In Gan Eden, the spiritual Garden of Eden where souls receive their reward, they already delight in the revelation of G-d's infinite light; so why should it matter there that a person brings the laws of the Torah, which deal with physical things?

3 וגם מ"ש רז"ל [רבותינו זכרונם לברכה][13] שכל מי שאפשר לו לעסוק בתורה ואינו עוסק עליו נאמר כי דבר[14] ה' בזה הכרת תכרת הנפש.

And also what our Sages, of blessed memory, said: that whoever is able to occupy himself with Torah and does not occupy himself, of him it is said, "For he has scorned the word of Havayah ... the soul shall surely be cut off."

> A third question concerns the Sages' teaching that one who is able to study Torah and does not is included in the verse "For he has scorned the word of Havayah ... the soul shall surely be cut off." Being "cut off" (kareis) is among the gravest penalties the Torah names.

וזה תמוה לכאורה דמאחר שמי שא"א[15] לו לעסוק בתורה כ"כ [כל כך] יוצא י"ח [ידי חובתו] בפרק א' שחרית ופרק א' ערבית א"כ למה יהי' [יהיה] האפשר לו לעסוק ואינו עוסק גדול עונו כ"כ [כל כך] לומר עליו הכרת תכרת כו'.

At first glance this is puzzling. Since one who is not able to occupy himself with Torah so much fulfills his obligation with one chapter in the morning and one chapter in the evening, then why should the sin of one who is able to occupy himself and does not occupy himself be so great as to say of him, "shall surely be cut off," etc.?

> The difficulty: the Talmud teaches that one chapter in the morning and one in the evening fulfills the duty of Torah study, and this is enough for one who cannot study more. Why then is the one who has more time but does not use it judged so severely, as one who scorns G-d's word?

אך הענין כי הנה התורה נק' משל הקדמוני כמ"ש כאשר יאמר משל הקדמוני[16] מרשעים יצא רשע.[17]

But the matter is this: the Torah is called "the parable of the Primordial One," as it is written, "As the parable of the Primordial One says: From the wicked comes forth wickedness."

The answer begins here: the Torah is called "the parable of the Primordial One," from David's words to Shaul, "As the parable of the Primordial One says: From the wicked comes forth wickedness." A parable is the means by which a deeper idea is grasped, and the maamar will show that the Torah is such a means for grasping G-d Himself.

SECTION 3 • ¶4–10

The Torah, parable of the Primordial One

4 והוא מ"ש והאלקים אנה לידו.[18,19] וכן שלמה המלך ע"ה [עליו השלום] אמר להבין משל ומליצה[20] כו'. והענין כי פי' הקדמוני היינו קדמונו של עולם[21] שהוא אור א"ס ב"ה עצמו.

And this is what is written, "But G-d caused it to come into his hand." And so too King Shlomo, peace be upon him, said, "To understand a parable and an epigram," etc. And the matter is that the meaning of "the Primordial One" is the Primordial One of the world (kadmono shel olam), which is the Infinite Light (Or Ein Sof), blessed be He, itself.

The proverb "From the wicked comes forth wickedness" is tied to the Torah's verse about an accidental killing, "But G-d caused it to come into his hand," and King Shlomo too speaks of understanding "a parable and an epigram." The maamar now defines its term: "the Primordial One" means kadmono shel olam, the One who precedes the world, the Infinite Light itself.

כי בחי' סובב כל עלמין וממלא כל עלמין זהו מה שנמשך ממנו יתי' הארה להיות חיות להעולמות.

For the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin) is what is drawn forth from Him, may He be blessed, as a radiance, to be life-force (chayus) for the worlds.

The light that "fills all worlds" (memalei) and the light that "encompasses all worlds" (sovev) are not G-d's essence but a radiance drawn from Him to give life to the worlds. The first enters each world according to its capacity; the second is too great to enter and affects the worlds from beyond.

5 ואי"כ בחי' זו היא שייך לעולמות. כי גם בחי' סובב הוא בחי' ששייך לעלמין שהוא מה שמחיה העולמות רק שהוא בחי' אור מקיף. וממכ"ע [וממלא כל עלמין] הוא בחי' אור פנימי.

If so, this level is related to the worlds. For the level of the encompassing light (sovev), too, is a level that relates to the worlds, since it is what gives life to the worlds, only that it is the level of a surrounding light (Or Makif); and the light that fills all worlds (memalei kol almin) is the level of an inner light (Or Pnimi).

> Both of these lights relate to the worlds. Sovev also gives the worlds life, but as a surrounding light (Or Makif) that affects them from outside, while memalei is an inner light (Or Pnimi) that enters them.

אבל מהותו ועצמותו[22] יתי' אינו בגדר עלמין כלל ולא שייך לומר עליו סוכ"ע כו' ולכן נק' קדמונו של עולם.[23]

But His being and essence, may He be blessed, is not within the category of worlds at all, and it is not fitting to say of Him [that He is] sovev kol almin, etc. Therefore He is called the Primordial One of the world.

> G-d's own being and essence, however, is not in the category of worlds at all; it is not even correct to call Him "the One who encompasses all worlds." That is why He is called the Primordial One of the world: He precedes and transcends any relation to it. The Tzemach Tzedek's transcript adds that kedem, "primordial," is not a "beginning," which has a middle and an end, as Chochmah is the "beginning" of the chain of descent; kedem means that He is alone, preceding all.

6 והתורה שנק' משל הקדמוני היינו שהתורה היא משל לבחי' קדמונו של עולם שכמו שע"י המשל יושג הנמשל כך ע"י שתלמודו בידו יזכה לגלוי מבחי' זיו ואור מא"ס ב"ה מה שלמעלה מבחי' סוכ"ע וממכ"ע [וממלא כל עלמין].

And the Torah, which is called "the parable of the Primordial One": that is, the Torah is a parable for the level of the Primordial One of the world. Just as through the parable the thing it illustrates is grasped, so through having his learning in his hand a person will merit a revelation from the level of the radiance and light of the Infinite One (Ein Sof), blessed be He: that which is above the level of sovev kol almin and memalei kol almin,

> Just as a parable is the way to grasp the idea it illustrates, so the Torah is the way to grasp the Primordial One. Through having one's learning "in one's hand," a soul merits a revelation of G-d's radiance from a level above both sovev and memalei.

7 ואינו בגדר עלמין כלל. כי הנה בהשגת התורה יש רבוי מדרגות אין קץ בעילוי אחר עילוי כמו מהות ההשגות שבג"ע [שבגן עדן] התחתון אינן ערוך למהות ההשגה שמשיגים בג"ע [בגן עדן] העליון

and is not within the category of worlds at all. For in the comprehension of Torah there are many levels without end, one ascent above another. For example, the nature of the comprehensions in the lower Gan Eden bears no comparison to the nature of the comprehension that is attained in the higher Gan Eden.

> That higher light is beyond the category of worlds. Torah comprehension itself has endless levels, each beyond the last: what souls grasp in the lower Gan Eden cannot even be compared with what is grasped in the higher Gan Eden, the two realms of the World to Come where souls delight in understanding G-dliness, the higher far above the lower.

ולכן ההשגות שבג"ע [שבגן עדן] התחתון לגבי השגה שבג"ע [שבגן עדן] העליון הוא רק כמו ערך המשל לגבי הנמשל.

Therefore the comprehensions in the lower Gan Eden, relative to the comprehension in the higher Gan Eden, are only like the relation of a parable to the thing it illustrates.

> So the lower comprehension stands to the higher one as a parable stands to the idea it illustrates.

8 ועד"ז יש מדרגות אין קץ וגם למעלה מג"ע [מגן עדן] העליון. וכמ"ש וקדושים בכל יום[24] יהללוך סלה.

In the same way there are levels without end even above the higher Gan Eden, as it is said, "And holy ones praise You every day, selah."

> The ascent goes on without end, even above the higher Gan Eden. The maamar finds this in the words of the Amidah, "holy ones praise You every day, selah"; the versions of this maamar in Sefer HaMaamarim 5571 and Or HaTorah explain the "holy ones" as the souls in Gan Eden, which have no bodies.

וכמ"ש בלקוטי הש"ס [הששה סדרים] להאריז"ל[25] [להאר"י זכרונו לברכה] על מארז"ל [מאמר רבותינו זכרונם לברכה] צדיקים אין להם מנוחה[26] לא בעוה"ז ולא בעוה"ב [בעולם הבא] שנאמר ילכו מחיל אל חיל.[27,28]

And as is written in Likkutei HaShas of the Arizal, of blessed memory, on the saying of our Sages, of blessed memory: "The righteous have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength.'"

> The Arizal's Likkutei HaShas comments on the Talmud's closing teaching that the righteous have no rest in this world or in the World to Come, for "they go from strength to strength." Even in the World to Come the soul keeps rising from one level to the next.

9 וכל השגה לגבי מה שלמעלה ממנה נק' משל. וז"ש [וזהו שכתוב] בשלמה וידבר שלשת אלפים משל.[29] פי' על כל דבר מד"ת [מדברי תורה].[30]

And every comprehension, relative to what is above it, is called a parable. And this is what is written of Shlomo, "And he spoke three thousand parables": that is, on every matter of the words of Torah.

> Every level of comprehension, compared with the level above it, is only a parable. So the Sages read "he spoke three thousand parables" of Shlomo as three thousand parables on every single matter of Torah. The Tzemach Tzedek's transcript adds that a parable has the likeness of the thing it illustrates, only in a coarser form, and so each comprehension is the same matter as the one above it, in a more physical way.

דהיינו שהדבר הזה מושג בג"ע [בגן עדן] התחתון כך ובג"ע [ובגן עדן] העליון דבר זה עצמו הוא בענין רוחני ונעלה יותר עד שבחי' ראשונה הוא רק כמו משל לבד לבחי' זו

That is to say: this matter is grasped in the lower Gan Eden in this way, and in the higher Gan Eden this very matter is in a more spiritual and more exalted form, until the first level is only like a mere parable for this level.

> For example, a matter of Torah is understood one way in the lower Gan Eden, while in the higher Gan Eden the very same matter is grasped in a far more spiritual and exalted form, so that the first understanding is no more than a parable for the second.

והשיג כך שלשת אלפים מדרגות על כל דבר מדברי תורה. ובאמת נאמר יהללוך סלה בלי קץ כו' וזהו ולתבונתו אין מספר.[31,32]

And in this way he grasped three thousand levels in every matter of the words of Torah. And in truth it is said, "they praise You, selah," without end, etc. And this is "And His understanding is beyond number."

> Shlomo grasped three thousand such levels in every matter of Torah. Yet in truth the levels have no end, as "selah" in "they praise You, selah" implies (the Sages teach, Eruvin 54a, that selah means without interruption), and as the verse says of G-d, "His understanding is beyond number."

10 והנה אורייתא מחכמה נפקת[33] והיא מקור ושרש לכל בחי' ההשגות הנ"ל כמ"ש ונהר יוצא מעדן[34] כו'.

Now, "the Torah comes forth from Chochmah (wisdom)," and it is the source and root of all the levels of comprehension mentioned above, as it is written, "And a river goes forth from Eden," etc.

> The Zohar teaches that the Torah "comes forth from Chochmah," G-d's wisdom, and this Chochmah is the source of all the levels of comprehension just described. In Kabbalah, Eden in the verse "a river goes forth from Eden" stands for Chochmah, the source from which everything else flows.

ובחי' ח"ע [חכמה עילאה] עצמה[35] היא בחי' משל לבחי' קדמונו של עולם ממש

And the level of the higher Chochmah (Chochmah Ila'ah) itself is the level of a parable for the very level of the Primordial One of the world.

> Even the higher Chochmah (Chochmah Ila'ah), G-d's own wisdom and the first of the Sefiros, stands to the Primordial One only as a parable stands to the idea it illustrates.

כי הגם שאור א"ס ב"ה מרומם ומתנשא לאין קץ מבחי' חכמה וכל הע"ס [העשר ספירות] שראשיתן היא בחי' חכמה נק' בזהר רזא דשמא קדישא[36] כמו השם שקוראים לאדם שאינו נוגע לעצמותו ומהותו כלל (וכמש"ל [וכמה שכתוב לעיל] פ' תרומה בד"ה מי יתנך) מ"מ אור א"ס ב"ה שורה ומתלבש בחכמה[37] עלאה. כמ"ש הוי"ה בחכמה.

For although the Infinite Light (Or Ein Sof), blessed be He, is exalted and uplifted without end above the level of Chochmah, and all the Ten Sefiros, the first of which is the level of Chochmah, are called in the Zohar "the mystery of the holy Name" (raza dishma kadisha), like the name by which a person is called, which does not touch his essence and being at all (as explained above in Parshas Terumah, in the discourse beginning "Mi yitencha"), nevertheless the Infinite Light, blessed be He, rests and is clothed in the higher Chochmah, as it is written, "Havayah, with Chochmah ..."

> The Infinite Light is infinitely higher than Chochmah, and the Zohar calls all ten Sefiros "the mystery of the holy Name": a name, which does not touch a person's essence at all. Yet the Infinite Light nevertheless rests and is clothed in the higher Chochmah, as the verse "Havayah, with Chochmah [founded the earth]" implies. In Torah Ohr, Shemos (49d), the Alter Rebbe likewise explains that the Names are only a name and radiance of Ein Sof, no more comparable to Him than a person's name to his self.

ולכן התורה דמחכמה נפקת נקראת משל הקדמוני

And therefore the Torah, which comes forth from Chochmah, is called "the parable of the Primordial One."

> That is why the Torah, which issues from Chochmah, in which the Infinite Light is clothed, is called "the parable of the Primordial One."

דכמו המשל אע"פ [אף על פי] שאינו ממהות הנמשל כלל עכ"ז [עם כל זה] הנמשל מלובש בתוך המשל ובו ועל ידו דוקא ישיגו הנמשל. כך החכמה והתורה היא לבוש לאוא"ס [לאור אין סוף] ב"ה. וכמ"ש עטה אור כשלמה.[38]

For just as with a parable: although it is not of the nature of the thing it illustrates at all, nevertheless the thing illustrated is clothed within the parable, and in it and through it specifically one grasps the thing illustrated; so Chochmah and the Torah are a garment for the Infinite Light, blessed be He, as it is written, "He wraps Himself in light as in a garment."

> A parable is not of the same substance as its lesson, yet the lesson is clothed in it and can be grasped only through it. In the same way Chochmah and the Torah are a garment for the Infinite Light, as the psalm says that G-d "wraps Himself in light as in a garment."

לכן ע"י עסק התורה יוכל ליהנות מזיו אור א"ס ב"ה ממש מבחי' קדמונו של עולם.

Therefore, through occupying oneself with Torah, a person can enjoy the radiance of the Infinite Light, blessed be He, itself, from the level of the Primordial One of the world.

> Therefore Torah study lets a person enjoy the radiance of the Infinite Light itself, from the level of the Primordial One of the world.

(והענין כמ"ש באגה"ק [באגרת הקודש] ד"ה אשת חיל עט"ב [עטרת בעלה][39] והנה אור זה הגנוז לצדיקים לעתיד לבוא הנק' בשם נועם ה' וצחצחות להתענג כו'. שהוא הארה מבחי' עתיק שבו הוא בחי' הצחצחות כמבואר בע"ח [בעץ חיים] והוא בחי' פנימי' [פנימיות / פנימית] הכתר.

(The matter is as is written in Iggeres HaKodesh, in the passage beginning "Eishes chayil ateres baalah": "Now, this light that is stored away for the righteous in the Time to Come, which is called by the name 'the pleasantness of Havayah' and 'tzachtzachos' (dazzling radiances), to delight," etc.: that it is a radiance from the level of Atik, in which is the level of the tzachtzachos, as explained in Etz Chaim; and it is the level of the inner dimension (pnimiyus) of Keser (the Crown).

> A long parenthesis grounds this in Iggeres HaKodesh, which speaks of the light stored away for the righteous in the Time to Come, called "the pleasantness of Havayah" and "tzachtzachos" (dazzling radiances). The maamar identifies it as a radiance from Atik, the inner dimension of Keser (the Crown, the level of will and delight above intellect), where Etz Chaim places the tzachtzachos.

דהנה רצון העליון הוא נק' סוכ"ע כמבואר במ"א בענין כל אשר חפץ[40] ה' עשה ורצון העליון נק' כתר. ולכן כתר הוא מלשון כתרו את בנימין[41] דפי' מקיף והיינו סוכ"ע אך זהו הבחי' שבכתר שנק' שורש הנאצלים.

For the Supernal Will is called sovev kol almin (the light that encompasses all worlds), as explained elsewhere on the subject of "Whatever Havayah desired, He did"; and the Supernal Will is called Keser. Therefore Keser is from the expression "they surrounded (kitru) Binyamin," which means encompassing, and that is sovev kol almin. But this is the level within Keser that is called the root of the emanated beings.

> The Supernal Will is called sovev, the light encompassing all worlds, as in "Whatever Havayah desired, He did": His will brings everything into being. It is also called Keser, a word related to "they surrounded (kitru) Binyamin," since a crown encircles; this outer level of Keser is "the root of the emanated beings," the source of the Sefiros of Atzilus.

אמנם בחי' עתיק שהוא פנימי' [פנימיות / פנימית] הכתר הוא למעלה מבחי' זו כי הוא בחי' תחתונה שבא"ס[42] לכן לא שייך לקרותו אפילו שרש לנאצלים.

However, the level of Atik, which is the inner dimension of Keser, is above this level, for it is the lowest level within Ein Sof; therefore it is not fitting to call it even a root for the emanated beings.

> Atik, the inner dimension of Keser, is higher still: it is the lowest level of Ein Sof itself, and so it cannot even be called a root of what is emanated.

וזהו פי' עתיק יומין[43] שנעתק ונבדל מבחי' ימות עולם כמ"ש המתנשא מימות עולם[44] ובחי' זו הוא הנק' קדמונו של עולם[45] שאינו בגדר עלמין שהוא מובדל ומרומם גם מהיות נק' סוכ"ע שזה אינו רק הבחי' השנית שבכתר הנק' שרש הנאצלים דהיינו בחי' סוכ"ע

And this is the meaning of Atik Yomin (the Ancient of Days): that it is removed (ne'etak) and set apart from the level of the days of the world, as it is said, "Who is uplifted from the days of the world." And this level is what is called the Primordial One of the world, which is not within the category of worlds, for it is set apart and exalted even from being called sovev kol almin, for that is only the second level within Keser, which is called the root of the emanated beings, that is, the level of sovev kol almin.

> The name Atik Yomin (the Ancient of Days) is read as ne'etak, "removed," from the "days" of the world, as in the morning blessing Yotzer Or, "Who is uplifted from the days of the world." This is the level called the Primordial One of the world, beyond even sovev, which is only the second, outer level within Keser, the root of the emanated beings. Likkutei Torah, Emor (31d), explains that the "days" are the divine attributes clothed in the worlds to give them life, as in the six days of creation.

וגם נק' ע"י [עתיק יומין] קדמונו של עולם שהוא נמשך ממלי' דא"ק [דאדם קדמון] כו' ואיך זוכים הצדיקים לגילוי אור זה זהו ע"י הלבושים הנעשים מהתורה ומצות כמש"ש [כמה שכתוב שם] באגה"ק [באגרת הקודש].

And Atik Yomin is also called the Primordial One of the world, for it is drawn from the Malchus (sovereignty) of Adam Kadmon, etc. And how do the righteous merit the revelation of this light? This is through the garments that are made from the Torah and mitzvos, as is written there in Iggeres HaKodesh.

> A second reason for the name: Atik Yomin derives from the Malchus of Adam Kadmon (Primordial Man), the level that precedes Atzilus, so that kadmono, "primordial," echoes Kadmon. The righteous merit the revelation of this light through the "garments" made from their Torah and mitzvos, as Iggeres HaKodesh explains.

וזהו שנק' התורה משל הקדמוני. וגם עלזה נאמר ועתיק יומין יתיב[46] לבושיה כתלג חיור. דלבושיה קאי על התורה שנמשלה לשלג שהוא עד"מ קרישת המים כך הוא ענין המשל שמעלים על הנמשל.

And this is why the Torah is called "the parable of the Primordial One." And of this too it is said, "And the Ancient of Days sat; His garment was white as snow." "His garment" refers to the Torah, which is likened to snow: just as snow is, by way of analogy, the congealing of water, so is the matter of the parable, which conceals the thing it illustrates.

> This is why the Torah is called the parable of the Primordial One. Daniel's vision, "the Ancient of Days sat; His garment was white as snow," makes the same point: the garment is the Torah, likened to snow, which is water congealed, just as a parable gives a concealing, solid form to the idea within it.

וכמ"ש פי' לבושיה כתלג בפרשת אחרי ע"פ כי ביום הזה יכפר[47] ע"ש בד"ה הנה חיי כו'. ולכן איתא בזהר ענין ת' עלמין[48] דכסופין דירתין צדיקייא שנק' ארבע מאות שקל כסף[49] עובר לסוחר.[50]

And as is written on the meaning of "His garment as snow" in Parshas Acharei, on the verse "For on this day He shall atone"; see there, in the discourse beginning "Hinei chayei," etc. And therefore the Zohar speaks of the four hundred worlds of yearning (almin dikesufin) that the righteous inherit, which are called "four hundred shekels of silver (kesef), current with the merchant (over lasocher)."

> In Likkutei Torah, Acharei (27d), in the section "Hinei chayei," the Alter Rebbe explains "His garment as snow": snow begins as water, congeals and melts back into water, as a parable begins and ends in the teacher's idea, which the student reaches through it. The Zohar speaks of four hundred "worlds of yearning" (kesufin, a word that sounds like kesef, silver) that the righteous inherit, alluded to in the "four hundred shekels of silver" that Avraham paid for the Cave of Machpelah.

כי סוחר לשון סחור[51] דפי' מקיף לסוכ"ע ועלמין דכסיפין ותענוג עליון דירתין צדיקייא לעתיד לבא הוא מבחי' שלמעלה מבחי' סוכ"ע כנ"ל וזהו עובר לסוחר):

For socher (merchant) is related to sechor (around), which means encompassing, [referring] to sovev kol almin; and the worlds of yearning and the supernal delight that the righteous will inherit in the Time to Come are from the level that is above the level of sovev kol almin, as mentioned above. And this is "over lasocher.")

> The word socher, "merchant," is read as sechor, Aramaic for "around," meaning what encompasses, that is, sovev. Over, which plainly means "current" (money that passes in trade), is read as "passing beyond": the delight of the righteous in the Time to Come is over lasocher, beyond the encompassing light, because it comes from the level above sovev.

SECTION 4 · ¶11–13

The answers on Torah study

11 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן ותלמודו בידו.[52] דכמו בנמשל ומשל. א"א לעמוד על הנמשל אם לא שיבין מתחלה את המשל אז ע"ז יעמוד על הנמשל.

And this is what our Sages, of blessed memory, said: "Fortunate is he who comes here with his learning in his hand." For as with a thing illustrated and its parable: it is impossible to arrive at the thing illustrated unless one first understands the parable; then through this one arrives at the thing illustrated.

> This answers the question about "his learning in his hand." One cannot reach the idea a parable illustrates without first understanding the parable; only through it does one arrive at the idea.

ואם יחסר מלהשיג איזו דברים[53] מהמשל לא יוכל להשיג את הנמשל כלל (מאחר שהנמשל אין אופן להשיגו כ"א ע"י המשל א"כ כשאינו מבין כל המשל בטוב אין דרך לעמוד על הנמשל).

And if he falls short of grasping some things in the parable, he will not be able to grasp the thing illustrated at all (since there is no way to grasp the thing illustrated except through the parable, then when he does not understand the whole parable well, there is no way to arrive at the thing illustrated).

> If one misses parts of the parable, the idea cannot be grasped at all, since the parable is the only path to it.

ועד"ז כיון שהתורה היא היא בחי' המשל שע"י יושג קדמונו של עולם ע"כ צ"ל תלמודו בידו[54] כשבא לכאן

In the same way, since the Torah is itself the level of the parable through which the Primordial One of the world is grasped, therefore one's learning must be in one's hand when one comes here,

> Since the Torah is the parable through which the Primordial One is grasped, the soul must arrive in the World to Come with its learning "in its hand." The transcript in Sefer HaMaamarim 5571 draws this from the wording: "his learning," the whole of it, not one order or one tractate, since the whole parable is needed.

שע"י שמשיג המשל היטיב אז דוקא יוכל לחזות בהנמשל שהוא נועם הוי"ה[55] להשביע בצחצחות[56] נפשו כו'. משא"כ כשאין בידו המשל אין לו דרך להשיג בחי' הנמשל הנ"ל.

for through grasping the parable well, then specifically one can behold the thing illustrated, which is "the pleasantness of Havayah," to "satisfy his soul with tzachtzachos," etc. Whereas when the parable is not in his hand, he has no way to grasp the level of the thing illustrated mentioned above.

> Only by grasping the parable well can the soul behold what it conveys: "the pleasantness of Havayah," the delight with which the righteous "satisfy their souls with tzachtzachos." Without the parable there is no path to that delight.

12 ובזה מתורץ ומובן משארז"ל [מה שאמרו רבותינו זכרונם לברכה] דכל מי שאפשר לו לעסוק בתורה ואינו עוסק עליו נאמר הכרת תכרת כו'.

With this, what our Sages, of blessed memory, said is resolved and understood: that whoever is able to occupy himself with Torah and does not occupy himself, of him it is said, "shall surely be cut off," etc.,

> The same principle now resolves the question of paragraph 3: why one who could study Torah and does not is said to be "cut off."

אע"ג [אף על גב] דמי שא"א לו די לו בפרק א' שחרית ופרק א' ערבית. והענין כמו ע"ד דוגמא בנמשל ומשל שלמטה שבשכל האדם.

even though for one who is not able, one chapter in the morning and one chapter in the evening is enough. The matter is like the example of the thing illustrated and the parable here below, in the intellect of man.

> This holds even though, for one who cannot study more, a chapter in the morning and a chapter in the evening is enough. The explanation is drawn from how parables work in ordinary human thought.

הנה לא כל השכליים הנקי נמשל הם שוים לענין המשלים. שיש שכל ונמשל אשר יכולים לעמוד עליו ע"י משל אחד ופשוט וקל.

Not all the ideas that are called the thing illustrated are equal with regard to parables. There is an idea, a thing illustrated, which one can arrive at through one parable that is simple and easy.

> Not every idea needs the same parables: a simple idea can be reached through one easy parable.

ויש שכל גדול יותר שכדי להשיגו הוא ע"י משלים יותר. וגם המשל הוא נעלה ועמוק יותר

And there is a greater idea, which to grasp requires more parables; and the parable, too, is loftier and deeper

> A greater idea needs more parables to be grasped, and deeper and loftier ones.

(וכמו שידוע מענין משלי שלמה. וכן ברי' [ברבי] מאיר אמרו משמת ר"מ [רבי מאיר] בטלו מושלי משלים.[57] כי מי שחכמתו עמוקה יותר נצרך למשלים יותר כדי לעמוד על ידם על עומק חכמתו.

(as is known from the matter of the parables of Shlomo. And so too of Rabbi Meir they said, "When Rabbi Meir died, the tellers of parables ceased." For one whose wisdom is deeper needs more parables, so that through them [people] may arrive at the depth of his wisdom.

> Shlomo's many parables show this, and so does the Mishnah's statement that "when Rabbi Meir died, the tellers of parables ceased." The deeper a person's wisdom, the more parables are needed to convey it.

וכשאין החכמה עמוקה א"צ [אין צריך / אינו צריך] למשל ויכולים להשיגה בלי משל. ולכן כל שהחכמה עמוקה יותר נצרך יותר לרבוי משלים עד שיעמדו עליה עד שלחכמת שלמה היה צ"ל שלשת אלפים משל.[58] ואצל ר"מ [רבי מאיר] תילתא משלי[59] כו'):

And when the wisdom is not deep, there is no need for a parable, and one can grasp it without a parable. Therefore, the deeper the wisdom is, the more it needs many parables until [people] arrive at it, to the point that Shlomo's wisdom required three thousand parables. And with Rabbi Meir, a third [of his teaching was] parables, etc.)

> A shallow idea needs no parable at all; the deeper it is, the more parables it requires. So Shlomo's wisdom needed three thousand parables, and a third of Rabbi Meir's teaching was parables. Earlier in Torah Ohr (Megillas Esther, 91c) the Alter Rebbe explains the same: Rabbi Meir, the greatest of his generation, taught a third in parables because a deep wisdom can be grasped only through a simple parable.

13 וכך הנה גם למעלה הרי אין כל השגות של הנשמות שוים. ויש בהם מדרגות ומעלות אין קץ

So too above: not all the comprehensions of the souls are equal, and among them there are levels and degrees without end,

> So too above: the comprehensions of the souls in Gan Eden are not equal, and there are endless levels among them.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שכל צדיק נכוה מחופתו של חבירו[60,61] (ולכן מי שדי לו בפרק א' שחרית ופרק א' ערבית שדי לו במשל זה לערך ההשגה של שרש נשמתו).

as our Sages, of blessed memory, said, that each righteous person "is burned by the canopy of his fellow" (and therefore one for whom one chapter in the morning and one chapter in the evening is enough: this parable is enough for him, relative to the comprehension of the root of his soul).

> The Sages say that each righteous person is "burned" by his fellow's canopy in the World to Come, a sign of how different their stations are. Hence one for whom a chapter morning and evening suffices is one whose soul, by its root, needs only that much of a parable to reach its own level of comprehension.

והיינו דוקא כשא"א לו לעסוק כו' שזו הוראה שדי לו בזה.

And this is specifically when he is not able to occupy himself, etc., for this is an indication that this is enough for him.

> That holds only when he truly cannot study more; his circumstances are themselves the sign that this is enough for his soul.

(או דכיון שא"א לו ועוסק כל מה שאפשר לו ישלים לו הקב"ה לבוש ומשל להשיג על ידו מה שצריך להשיג. ואיתא כה"ג [כהאי גוונא] בזוהר פ' אמור דק"א ע"ב[62] קוב"ה [קודשא בריך הוא] אשלים ליה[63] כו' ע"ש)

(Or: since he is not able, and he occupies himself as much as he is able, the Holy One, blessed be He, will complete for him a garment and a parable through which to grasp what he needs to grasp. And something like this is found in the Zohar, Parshas Emor, page 101b: "The Holy One, blessed be He, completes it for him," etc.; see there.)

> Alternatively, when someone who cannot study more does all that he can, G-d Himself completes for him the garment and parable he needs to grasp what he must. The Zohar in Parshas Emor says something similar: "The Holy One, blessed be He, completes it for him."

אבל מי שאפשר לו לעסוק בתורה זהו הוראה שנשמתו מבחי' שיוכל להשיג הרבה למעלה לכן צ"ל המשל ג"כ גדול ורב מאד כשיעור הזמן שאפשר לו לעסוק בתורה שהיא בחי' משל הקדמוני.

But one who is able to occupy himself with Torah: this is an indication that his soul is of a level that can grasp much higher. Therefore the parable, too, must be very great and abundant, in the measure of the time in which he is able to occupy himself with Torah, which is the level of "the parable of the Primordial One."

> But a person's very ability to study more shows that his soul can grasp much higher levels. So his parable, the Torah he must learn, has to be correspondingly great, in proportion to the time he has for it.

וכשאינו עוסק כ"ז [כל זה] שאפשר לו לעסוק הרי הוא מחסר מן המשל הצריך. ולכן עליו נאמר הכרת תכרת כו'.

And when he does not occupy himself for all the time that he is able to occupy himself, he falls short of the parable that is needed. And therefore of him it is said, "shall surely be cut off," etc.

> When such a person does not study for all the time he could, he lacks part of the parable he needs; that is why "shall surely be cut off" is said of him.

דהיינו שמחמת חסרון שחסר בבחי' משל הקדמוני לא יוכל להשיג נועם ה' כו' שהוא הנמשל

That is: because of what he lacks in the level of "the parable of the Primordial One," he will not be able to grasp "the pleasantness of Havayah," etc., which is the thing illustrated

> Being "cut off" here means that, lacking the full parable of the Primordial One, he cannot grasp "the pleasantness of Havayah," the very thing the parable conveys.

(וגם הקב"ה לא ישלים לו לבוש ומשל שחסר כיון שהיה אפשר לו לעסוק ולא עסק ועל זה נאמר כי דבר[64] ה' בזה כו'):[65]

(and the Holy One, blessed be He, will also not complete for him the garment and parable that is lacking, since he was able to occupy himself and did not occupy himself; and of this it is said, "For he has scorned the word of Havayah," etc.).

> Nor will G-d complete the missing garment for him, since he could have studied and did not. This is the meaning of "he has scorned the word of Havayah."

SECTION 5 · ¶14–15

Sinai: bittul awakened from above

14 והנה ישראל זכו למתן תורה[66] על ידי יסורים דגלות מצרים בחומר ובלבנים.[67] והקדימו נעשה לנשמע[68]

Now, Israel merited the Giving of the Torah through the sufferings of the exile of Egypt, "with mortar and with bricks." And they put "we will do" before "we will hear."

> Israel merited the Torah through the suffering of Egypt's "mortar and bricks," as the Talmud teaches that the Torah was given through suffering; and at Sinai they said "we will do" before "we will hear."

כי א"א להיות גילוי והמשכה מאור א"ס ב"ה אלא במקום שיש בחי' בטול דוקא (דלכך אור א"ס ב"ה שורה בחכמה דוקא[69] לפי שהיא בחי' בטול כח מ"ה [מה] כנודע).

For there cannot be a revelation and drawing down of the Infinite Light (Or Ein Sof), blessed be He, except in a place where there is specifically the level of self-nullification (bittul) (which is why the Infinite Light, blessed be He, rests specifically in Chochmah (wisdom): because it is the level of bittul, koach mah ("the power of 'what'"), as is known).

> They put "we will do" first because the Infinite Light can be revealed and drawn down only where there is bittul, self-nullification. That is why it rests specifically in Chochmah, whose letters spell koach mah, "the power of 'what?'", the selfless openness of one who regards himself as nothing. The Tanya (ch. 35, in the gloss) gives, from the Alter Rebbe's teacher, the reason the Infinite Light unites even with Atzilus only by first being clothed in Chochmah: Ein Sof is the true One, alone, with nothing besides Him, and this is the level of Chochmah.

וזהו ענין הקדמת נעשה לנשמע שהוא בחי' הבטול שמבטל רצונו מכל וכל כאלו אין לו רצון בפ"ע [בפני עצמו] רק שירצה כל מה שהוא רצון העליון ב"ה

And this is the matter of putting "we will do" before "we will hear": it is the level of bittul, in which one nullifies his will utterly, as if he had no will of his own, but wills only whatever is the Supernal Will, blessed be He.

> Saying "we will do" before hearing what is commanded is the essence of bittul: setting aside one's own will entirely and wanting only what G-d wants.

וזהו בחי' עבודה ואותו תעבדו.[70] שהעבד אין לו דעה בפ"ע [בפני עצמו] רק את אשר יאמר רבו עושה.

And this is the level of service, "and Him you shall serve": for a servant has no mind of his own, but does whatever his master tells him.

> This is the stance of a servant, as in "and Him you shall serve": a servant has no opinion of his own but does what his master tells him.

ועי"י שהקדימו בחי' נעשה שהוא בטול זה יוכל להיות ונשמע דהיינו לקבל הגלוי והאור מאין סוף ברוך הוא.

And through their putting first the level of "we will do," which is this bittul, there could be "and we will hear," that is, receiving the revelation and the light from the Infinite One (Ein Sof), blessed be He.

> Only by first nullifying themselves in "we will do" could the people reach "we will hear," the receiving of the revelation of the Infinite Light.

(וזהו שקשרו להם שני כתרים כנגד נעשה ונשמע[71] שהן בחינת שני המדרגות הנ"ל שבכתר הבחי' העליונה נק' קדמונו של עולם כנ"ל. והבחינה השנית נקראת סובב כל עלמין וממלא כל עלמין)

(And this is why they tied on them two crowns, corresponding to "we will do" and "we will hear": these are the two levels in Keser (the Crown) mentioned above. The higher level is called the Primordial One of the world, as mentioned above, and the second level is called the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).)

> The Talmud relates that angels tied two crowns on each Jew, one for "we will do" and one for "we will hear." The maamar links them to the two levels in Keser described above: the higher, the Primordial One of the world, and the lower, sovev and memalei.

אך כדי שיבאו לבחי' בטול זה דהקדמת נעשה לנשמע.

But in order for them to come to this level of bittul, of putting "we will do" before "we will hear":

> But how could they reach such a bittul in the first place? The maamar now explains what made it possible.

שהרי ביציאת מצרים היו עדיין בבחי' קטנות (כמש"ל [כמה שכתוב לעיל] בד"ה זכור את אשר עשה לך עמלק כו') ואיך יבאו לבחי' בטול גדול כזה

for at the Exodus from Egypt they were still in a state of smallness (katnus) (as explained above in the discourse beginning "Remember what Amalek did to you," etc.); so how could they come to so great a level of bittul?

> At the Exodus they were still in a state of katnus, "smallness," spiritual immaturity, as an earlier discourse of Torah Ohr, on "Remember what Amalek did to you," explains. How then could they rise to so great a bittul?

הנה לזה היה ענין שכפה עליהם הר כגיגית שהוא בחי' וימינו תחבקני דהיינו התגלות אהבה העליונה מלמעלה על ישראל

For this there was the matter of His holding the mountain over them like a tub, which is the level of "and His right hand embraces me": that is, the revelation of the supernal love from above upon Israel,

> The answer is the mountain held over them "like a tub": it stands for "and His right hand embraces me," a revelation from above of G-d's love enveloping Israel.

כמ"ש אהבתי אתכם אמר[72] ה' (ע' [עיין] בד"ה ועשית בגדי קדש[73] משי"ש [מה שכתוב שם] בפי' אהבתי אתכם כו')

as it is written, "I have loved you, says Havayah" (see in the discourse beginning "And you shall make holy garments" what is written there on the meaning of "I have loved you," etc.).

> This is the love of "I have loved you, says Havayah." In Torah Ohr, Tetzaveh (82b), in the discourse "And you shall make holy garments," the Alter Rebbe explains this verse through "as water reflects a face": love rising from below evokes the supernal love, which brings about the level of Havayah.

שאהבה זו תחבקני לכנס"י [לכנסת ישראל] ומקפת אותו מכל צד אפי' [אפילו] לבחי' אחוריים עד שאינו מניחו לפנות ממנו ומוכרח להיו' [להיות] עומד עמו פב"פ [פנים בפנים].

For this love "embraces" the Community of Israel (Knesses Yisrael) and surrounds it on every side, even on the level of the back (achorayim), until He does not let it turn away from Him, and it is compelled to stand with Him face to face.

> Such love embraces the Community of Israel from every side, even from behind, so that it cannot turn away and must stand facing G-d, face to face.

דהיינו שע"י אהבה עליונה זו נתעורר ג"כ האהבה בנשמות ישראל עד שבאו למעלה ומדרגה שהקדימו נעשה כו'

That is: through this supernal love, love was also aroused in the souls of Israel, until they came to the stature and level of putting "we will do" first, etc.

> This love from above awakened an answering love in the souls of Israel, until they reached the level of saying "we will do" first.

וכמ"ש כמים הפנים לפנים כן לב האדם אל האדם[74] פי' לב האדם העליון הוא מ"ש ועל דמות הכסא[75] דמות כמראה אדם שהוא בחי' רמ"ח מצות עשה דאינון רמ"ח אברים דמלכא.[76]

As it is written, "As water [reflects] face to face, so is the heart of man to man." The meaning is: the heart of the supernal Man; this is what is written, "And upon the likeness of the throne, a likeness like the appearance of a man," which is the level of the 248 positive commandments, which are "the 248 limbs of the King."

> As water reflects a face, the heart of the "Man" above evokes the heart of man below. The Man above is the likeness on the Throne in Ezekiel's vision, made of the 248 positive commandments, called "the 248 limbs of the King." The maamar, like Tanya ch. 46, quotes the verse as el ha'adam, "to man," where the verse itself reads la'adam.

15 ושס"ה לא תעשה הם שס"ה גידים. אל האדם היינו בחי' אדם שבבי"ע כמ"ש ודמות פניהם פני אדם.[77]

And the 365 prohibitions are the 365 sinews. "To man" is the level of man in [the worlds of] Beriah, Yetzirah and Asiyah, as it is written, "And the likeness of their faces was the face of a man."

> The supernal Man is formed of the 248 positive commandments as limbs and the 365 prohibitions as sinews. "To man" is the human form in the lower worlds of Beriah, Yetzirah and Asiyah, as Ezekiel says of the beings of the Chariot, "the likeness of their faces was the face of a man."

הנה הוא כמים הפנים לפנים דהיינו שע"י התגלות אור האהבה מלמעלה בחינת אהבתי אתכם על ידי זה מתעורר גם כן האהבה מלמטה למעלה והוא העלאת כנסת ישראל בכלות הנפש אליו יתי' (וכמ"ש משכני אחריך נרוצה[78] כו').

It is "as water [reflects] face to face": that is, through the revelation of the light of love from above, the level of "I have loved you," through this the love from below upward is also aroused; and that is the ascent of the Community of Israel (Knesses Yisrael) in the expiry of the soul (kelos hanefesh) toward Him, may He be blessed (as it is written, "Draw me, we will run after You," etc.).

> So the verse describes a reflection: the love revealed from above, "I have loved you," awakens in return a love rising from below. This is the Community of Israel's longing for G-d to the point of kelos hanefesh, "the expiry of the soul," a yearning so strong the soul would leave the body to cleave to Him, as in "Draw me, we will run after You."

ולכן נק' כנסת ישראל כלה ע"ש [על שם] כלות הנפש וכמ"ש אחותי כלה מה טבו דדיך מיין[79] כו'.

Therefore the Community of Israel is called a bride (kallah), on account of the expiry (kelos) of the soul, as it is written, "My sister, [my] bride, how much better is your love than wine," etc.

> That is why the Community of Israel is called kallah, "bride," a word read as kelos, the soul's yearning to the point of expiry, as in the Song of Songs, "My sister, [my] bride."

וזהו ענין על כל דבור פרחה נשמתן.[80] שעיי הדבור והגילוי מלמעלה פרחה נשמתן בבחינת בטול לאור א"ס ב"ה.

And this is the matter of "At each utterance their souls flew out": through the utterance and the revelation from above, their souls flew out, in a state of self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He.

> This explains the Sages' teaching that at each of G-d's utterances at Sinai the people's souls flew out: the revelation from above brought them to complete bittul before the Infinite Light.

(ועיין מ"ש כיוצא בזה בפרשת לך לך[81] בפי' מארז"ל [מאמר רבותינו זכרונם לברכה] בשעה שהדבור יוצא מפי הקב"ה חשות.[82] חשות היינו בחי' שתיקה ובטול כו').

(And see what is written along these lines in Parshas Lech Lecha, on the meaning of the saying of our Sages, of blessed memory, "When the utterance goes forth from the mouth of the Holy One, blessed be He, they are silent (chashos)." Chashos is the level of silence and bittul, etc.)

> A parallel appears in the discourse on Parshas Lech Lecha, on the Sages' teaching that the angels of the Chariot are "silent" (chashos) when the utterance goes forth from G-d: their silence is bittul before the revelation.

וזהו ענין שכפה עליהם הר הוא בחינת אהבה עליונה שנק' הר (כמ"ש במ"א בענין אברהם שקראו הר.[83] ובענין אהרן א' ה"ר ן'). כגיגית שהוא בחי' דבר המקיף סחור כל עלמין שעי"ז נתעורר בהם האהבה

And this is the matter of His holding the mountain over them: it is the level of the supernal love, which is called a mountain (as is written elsewhere on the subject of Avraham, who called it a mountain; and on the subject of Aharon: alef, har (mountain), nun). "Like a tub": this is the level of something encompassing, "surrounding all worlds" (sechor kol almin), through which the love was aroused in them

> The mountain held over Israel is the supernal love, which is called a "mountain" (har): Avraham, the embodiment of love, called the Temple site a mountain, and the name Aharon contains the letters of har. The "tub" is something that surrounds on every side, the level that encircles all worlds, and this encompassing love awakened their love.

(ובזה יתורץ מה שאומרים מקדש עמו ישראל על ידי חופה וקדושין.[84] והקשו למה שינו הסדר להקדים חופה לקדושין.[85] אלא כי החופה הוא בחינת מקיף והוא ענין שכפה עליהם הר כגיגית שזה בחינת התגלות המקיף כנ"ל.

(and with this, what we say will be resolved: "Who sanctifies His people Israel through chuppah and kiddushin." And they asked why the order was changed, putting chuppah before kiddushin. Rather, the chuppah is the level of the encompassing (makif), and it is the matter of His holding the mountain over them like a tub, which is the level of the revelation of the encompassing, as mentioned above.

> This also resolves a question on the betrothal blessing, which praises G-d "Who sanctifies His people Israel through chuppah and kiddushin," although in practice the betrothal (kiddushin) comes before the wedding canopy (chuppah). The chuppah stands for the encompassing light, the same as the mountain held over Israel like a tub.

ולכן הוצרך להקדים החופה לקדושין שכדי שיבואו לקבלת התורה שהוא בחינת הקדושין הוא על ידי המשכת המקיף תחלה[86] שעל ידי זה באו לבחינת הבטול להקדים נעשה כו'. ואז יוכל להיות ההמשכה והגילוי בחינת התורה כנ"ל).

Therefore the chuppah had to be put before the kiddushin: for their coming to the receiving of the Torah, which is the level of kiddushin, is through first drawing down the encompassing, through which they came to the level of bittul, putting "we will do" first, etc.; and then there can be the drawing down and revelation, the level of the Torah, as mentioned above).

> The receiving of the Torah corresponds to kiddushin. To reach it, the encompassing light, the chuppah, had to come first and bring them to the bittul of "we will do"; only then could the Torah be drawn down and revealed. The Rebbe notes (Likkutei Sichos, vol. 13) that Midrash Tanchuma and Tosafos put "we will do" before the mountain was held over them; the midrashim differ, and the maamar follows Midrash Tehillim and the Mechilta of Rabbi Shimon bar Yochai.

וזהו פירוש מה שאמרז"ל [שאמרו רבותינו זכרונם לברכה] מכאן מודעא רבא לאורייתא.[87]

And this is the meaning of what our Sages, of blessed memory, said: "From here [comes] a great protest of duress against the Torah."

> This explains the Talmud's statement that the mountain held over Israel gives "a great protest of duress" against the Torah.

דהיינו שהתעוררות זו בלבם לקבלת התורה בבחי' מסירת נפש ובטול עד שהקדימו נעשה לנשמע לא היה זה מצדם בבחירה ורצון אשר מעצמם לבד אלא שעל ידי הגילוי מלמעלה דבחי' אהבתי אתכם על ידי זה דוקא נתעורר בהם הרצון והאהבה כו'.

That is: this arousal in their hearts to receive the Torah in a state of self-sacrifice (mesirus nefesh) and bittul, to the point that they put "we will do" before "we will hear," did not come from their side, by choice and will from themselves alone, but rather through the revelation from above, of the level of "I have loved you": through this specifically the will and the love were aroused in them, etc.

> The arousal of their hearts to accept the Torah with self-sacrifice and bittul did not come from their own free choice alone; it was awakened by the revelation of "I have loved you" from above. That is what makes it a kind of compulsion: not fear, but a love revealed with a force they could not resist.

ואע"פ [ואף על פי] כן הדר וקבלוה ברצון גמור בימי אחשורוש.[88] שהיה מסירת נפש בכל ישראל מעצמם שלא ע"י התעוררות מלמעלה בתחלה ע"ד גלוי בחינת וימינו תחבקני.

And even so, "they accepted it again" with complete willingness in the days of Achashverosh. For there was self-sacrifice in all of Israel, from themselves, not through an arousal from above first, in the manner of a revelation of the level of "and His right hand embraces me."

> In the days of Achashverosh, by contrast, all of Israel gave themselves over to G-d on their own, without any prior revelation of "His right hand embraces me." That is why they are said to have accepted the Torah again with complete willingness. The Rebbe explains (Likkutei Sichos, vol. 9) that even this renewal was possible because it too was given at Sinai, only hidden.

דהא אז היה בחינת הסתר פנים (ע"ד ועת לרחק מחבק)[89] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אסתר מן התורה מנין[90] דכתיב ואנכי הסתר אסתיר פני[91] ביום ההוא. ואם כן היה בחינת אתערותא דלתתא מצד עצמם וזהו הדר וקבלוה ברצון גמור:[92]

For then it was the level of the hiding of the Face (in the manner of "and a time to keep far from embracing"), as our Sages, of blessed memory, said: "Where is Esther in the Torah? As it is written, 'And I will surely hide (haster astir) My face on that day.'" If so, it was the level of an arousal from below (isarusa dilesata), from their own side; and this is "they accepted it again" with complete willingness.

> At that time G-d's face was hidden, "a time to keep far from embracing," and the Sages even find Esther's name in the verse "I will surely hide (haster astir) My face." So their self-sacrifice was an arousal from below, entirely their own, and that is the complete, willing acceptance.

SECTION 6 · ¶16–18

Yehudi, Mordechai and the pure myrrh

16 וביאור הענין[93] יובן ע"פ מ"ש איש יהודי[94] כו' ושמו מרדכי כו' איש ימיני.

The explanation of the matter will be understood in light of what is written, "A Jewish man (ish Yehudi)," etc., "and his name was Mordechai," etc., "a Binyaminite man (ish Yemini)."

> The explanation begins with the verse that introduces Mordechai: "A Jewish man (ish Yehudi) ... and his name was Mordechai ... a Binyaminite man (ish Yemini)."

וצ"ל דימיני פי' שהוא משבט בנימין כדפי' רש"י [רבי שלמה יצחקי] ואם כן למה קרי ליה יהודי דהוא על שם שבט יהודה.

Now we need to understand: since "Yemini" means that he was of the tribe of Binyamin, as Rashi explains, then why does it call him "Yehudi," which is named for the tribe of Yehudah?

> The maamar asks how one man can be called both: as Rashi explains, "Yemini" means he was of the tribe of Binyamin, so why call him "Yehudi," a name taken from the tribe of Yehudah?

גם צ"ל דבגזרת המן נאמר להשמיד להרג[95] כו' היהודים והרי בשבע ועשרים ומאה מדינה מלכות אחשורוש היה גם מכל השבטים אפרים ומנשה

We also need to understand: concerning Haman's decree it is said, "to destroy, to kill," etc., "the Jews (haYehudim)." But surely in the hundred and twenty-seven provinces of the kingdom of Achashverosh there were also [Jews] of all the tribes, Ephraim and Menasheh.

> Likewise, Haman's decree was against "the Jews" (Yehudim), yet throughout the 127 provinces of the empire there were Jews of every tribe, such as Ephraim and Menasheh.

אלא שנקראו כולם יהודים מפני בחינת הבטול שיש בהם לאור א"ס ב"ה. כמו שאנו אומרים בשמונה עשרה מודים אנחנו לך.

Rather, all of them were called Yehudim because of the level of self-nullification (bittul) toward the Infinite Light (Or Ein Sof), blessed be He, that is in them, as we say in the Shemoneh Esreh, "We give thanks (modim) to You."

> The answer: all of them were called Yehudim because of their bittul before the Infinite Light. The name comes from hoda'ah, acknowledgment, as in the Amidah's "We give thanks (modim) to You."

שעל שם זה נק' יהודי כמ"ש לאה הפעם אודה את[96] ה' ע"כ קראה שמו יהודה.

For on account of this one is called Yehudi, as it is written [that] Leah [said], "This time I will thank (odeh) Havayah; therefore she called his name Yehudah."

> Leah named her son Yehudah, saying, "This time I will thank (odeh) Havayah"; a Jew is called Yehudi on account of this acknowledgment.

(ויש בכל אחד מישראל בחינת הודאה ובטול זה. וכמש"ל [וכמה שכתוב לעיל] פרשת ויחי ע"פ יהודה אתה[98, 97] שזהו בחי' ומדרגת שמונה עשרה שהוא בחינת כריעות והשתחואות וכמאמר ואנחנו כורעים ומשתחוים ומודים).

(And in every one of Israel there is this level of acknowledgment (hoda'ah) and bittul, as explained above in Parshas Vayechi, on the verse "Yehudah, you ...": that this is the level and degree of the Shemoneh Esreh, which is the level of bowing and prostration, as it is said, "And we bow and prostrate ourselves and give thanks.")

> Every Jew has this acknowledgment and bittul. In Torah Ohr, Vayechi (45c), on "Yehudah, you," the Alter Rebbe links it to the Shemoneh Esreh, the Amidah prayer, said in a whisper as a bittul of one's very being, of which bowing and prostration are the sign, as in "we bow, prostrate ourselves and give thanks."

ולכן נק' מרדכי איש יהודי. פי' שר ליהודים[99] כמו איש הר הבית[101, 100] כי הוא היה מקור הבטול כמארז"ל [כמאמר רבותינו זכרונם לברכה] מרדכי מן התורה מנין[102] דכתיב מר דרור[103] ומתרגמינן מירא דכיא.

Therefore Mordechai is called "ish Yehudi": the meaning is, a lord over the Jews, like "the ish (officer) of the Temple Mount," for he was the source of the bittul; as our Sages, of blessed memory, said: "Where is Mordechai in the Torah? As it is written, 'pure myrrh (mor deror),' which we translate [into Aramaic], 'mira dachya.'"

> Mordechai is called "ish Yehudi" in the sense of a leader of the Jews, like "the ish of the Temple Mount," its officer (Or HaTorah: "for ish denotes lordship"), because he was the source of their bittul. The Sages find Mordechai in the Torah in "mor deror," pure myrrh, which the Aramaic translation renders "mira dachya," a name close to Mordechai.

ומר זה[104] לדעת הרמב"ם [הרבי משה בן מימון][105] ושאר מפרשים הוא (רק הראב"ד [הראבי"ד] והרמב"ן [והרבי משה בן נחמן][106] פי' בע"א [באופן אחר]) מושק[107] הנזכר בגמ' [בגמרא] פ' כיצד מברכין[108] שהוא דם חיה ידוע שנקרש בחטוטרת שבצוארה[109] ונעשה בושם הנק' מר.

And this myrrh (mor), in the view of the Rambam and other commentators (only the Raavad and the Ramban explain it differently), is the musk mentioned in the Gemara in the chapter Keitzad Mevarchin, which is the blood of a certain animal (chayah yadua) that congeals in the hump on its neck and becomes a spice called mor.

> In the view of the Rambam and others, this mor is musk, which the Talmud mentions in the laws of blessings over fragrances: the blood of a certain animal, which congeals in a hump on its neck and becomes a fragrant spice. The Raavad and the Ramban explain the word differently.

והיינו במדות הנפש בחי' אתכפייא ואתהפכא ממרירו למיתקו כי הדם הוא הנפש החיונית נפש המתאוה וכשמהפך תאוותיו הבהמיות מתענוגי עוה"ז להיות כל חפצו ותענוגיו בה' זהו ענין שנעשה ממנו בושם.[110]

And in the emotive attributes (middos) of the soul, this is the level of subjugation and transformation (iskafya and is'hapcha), from bitter to sweet. For the blood is the vital soul, the soul that desires; and when one transforms his animal desires from the pleasures of this world, so that all his desire and his delights are in G-d, this is the matter of a spice being made from it.

> In the soul this is iskafya and is'hapcha, subduing and transforming bitter into sweet. Blood stands for the vital, desiring soul; when a person turns his animal desires away from worldly pleasures so that all his desire and delight are in G-d, the "blood" has become a fragrant spice.

17 ועל דרך זה יש לפרש מחלוקת הפוסקים[111] במור הנ"ל שרבינו יונה מתירו[112] אפילו באכילה ויש אוסרים אותו באכילה[113] דס"ל [דסבירא ליה / דסבירא להו] שלא נתהפך אלא ריחו אבל גופו אסור באכילה.

Along these lines one may explain the dispute of the halachic authorities concerning the myrrh mentioned above: that Rabbeinu Yonah permits it even to be eaten, and some forbid it to be eaten, for they hold that only its fragrance was transformed, but its substance is forbidden to be eaten.

> The halachic authorities disagree about this musk: Rabbeinu Yonah permits even eating it, while others, identified in the Kehot note as the Razah (Rabbi Zerachyah HaLevi), forbid it, holding that only its fragrance was transformed and its substance remains forbidden as food.

והרר"י [והרב רבינו יונה] סי"ל [סבירא ליה / סבירא להו] שחזר לגמרי להיות היתר. וכמ"ש בטור א"ח [אורח חיים] סימן ר"י"ו.

And Rabbeinu Yonah holds that it has entirely become permitted, as is written in the Tur, Orach Chaim, section 216.

> Rabbeinu Yonah holds that it has become entirely permitted; the Tur records the dispute in Orach Chaim 216.

ומחלוקתם ע"פ חסידות תלוי בענין הנזכר בגמ' [בגמרא] ביומא (דף פו ע"ב) גבי תשובה אם זדונות נעשו כשגגות או כזכיות כי שניהם ענין א' שהוא מה שהרע נהפך לטוב.

And according to Chassidus, their dispute depends on the matter mentioned in the Gemara in Yoma (page 86b) concerning teshuvah (return): whether deliberate sins become like unwitting ones or like merits. For both are one matter, namely, that the bad is transformed into good.

> Chassidus connects the dispute to the Talmud's two statements about teshuvah: that it turns deliberate sins into unwitting ones, or into merits. Both describe evil being turned to good, in different degrees.

שהרי חיה ידוע הנ"ל הוא ידעוני הנזכר בתורה בפרש' [בפרשת] שופטים שהוא מקליפות הטמאות כמ"ש ושאל אוב וידעני[114] ודרש אל המתים.[115, 116]

For the "certain" (yadua) animal mentioned above is the yid'oni mentioned in the Torah in Parshas Shoftim, which is of the impure kelipos (husks), as it is written, "or one who inquires of an ov or a yid'oni, or one who consults the dead."

> Rashi explains that the yid'oni, a sorcery the Torah forbids in Parshas Shoftim, used the bone of an animal named yadua; the maamar identifies the musk's "certain" (yadua) animal with it, so the musk comes from the impure kelipos. Musk is thus a case of something from the side of impurity becoming a fragrance.

18 ולכן זה שיהיה הבושם הלז מותר אפילו באכילה הוא כמו שבתשובה מאהבה הזדונות נעשו כזכיות[117] שהרע נהפך לגמרי להיות טוב ממש.

Therefore, that this spice should be permitted even to be eaten is like [the case where], through teshuvah out of love, deliberate sins become like merits, for the bad is entirely transformed into actual good.

> That the musk is permitted even as food corresponds to teshuvah out of love, through which deliberate sins become merits: the evil is wholly transformed into real good.

ועל זה אמרו במקום שבעלי תשובה עומדים[118] אין צדיקים גמורים יכולים לעמוד.

And of this they said, "In the place where baalei teshuvah stand, perfectly righteous people cannot stand."

This is why the Sages say that where baalei teshuvah, those who have returned, stand, even the perfectly righteous cannot stand. In Torah Ohr, Vayetzei (21c), the Alter Rebbe explains that turning darkness into light in this way brings about a great delight above.

אבל בתשובה שלא מאהבה רבה הזדונות הם כשגגות אבל לא נתהפכו לגמרי להיות טוב וזהו מ"ד [מיין דוכרין] שהמור הנ"ל אע"פ [אף על פי] שריחו טוב מ"מ לא חזר להיות מותר באכילה כו'.

But in teshuvah that is not out of great love, the deliberate sins are like unwitting ones, but they have not been entirely transformed into good. And this is [the view of] the one who holds that the myrrh mentioned above, although its fragrance is good, nevertheless has not become permitted to be eaten, etc.

Teshuvah that is not out of great love turns deliberate sins only into unwitting ones; they are not wholly transformed into good. This matches the view that the musk, though its fragrance is good, has not become permitted as food.

SECTION 7 · ¶19–20

Haman's arrogance and the Jews' self-sacrifice

19 והנה מרדכי שנק' מירא דכיא היינו שהוא מקור הבטול שהוא בחי' יסוד אבא[119] שחכמה היא כח מ"ה [מה] ובחכמה אתבררו. ולכן נק' איש יהודי דוקא.

Now, Mordechai, who is called mira dachya (pure myrrh), is the source of the self-nullification (bittul), which is the level of Yesod (foundation) of Abba (Chochmah); for Chochmah (wisdom) is koach mah ("the power of 'what'"), and "through Chochmah they are refined." Therefore he is called specifically "ish Yehudi."

Mordechai, called mira dachya, "pure myrrh," is the source of bittul. In Kabbalistic terms he is Yesod of Abba, the channel of Chochmah; Chochmah is koach mah, "the power of 'what?'", the power of selflessness, and "through Chochmah they are refined," as dachya means pure, refined. That is why he in particular is called "ish Yehudi."

והנה המן הי' [היה] לעומת זה של בחי' זו דוקא כמו שאמר למי יחפוץ המלך לעשות יקר יותר ממני[120] שהיה יש ודבר בעיניו ונפרד מאחדותו יתי' לומר אני ואפסי עוד[121]

And Haman was the opposite of this, of this level specifically, as he said, "Whom would the king desire to honor more than me?" For he was a something and an entity (yesh vedavar) in his own eyes, and separate from His unity, may He be blessed, so as to say, "I am, and there is none besides me."

> Haman was the exact opposite of this bittul: he asked, "Whom would the king desire to honor more than me?" He was a self-important "something" in his own eyes, separate from G-d's unity, saying in effect, "I am, and there is none besides me."

כי היה מזרע עמלק[122] וכתיב ראשית גוים עמלק[123] כי ז' אומות הכנעני והחתי כו' שבפסוק הם ז' מדות רעות[124] תאות ורציחה כו'.

For he was of the seed of Amalek, and it is written, "Amalek is the first of the nations." For the seven nations in the verse, "the Canaanite and the Hittite," etc., are seven evil traits: lust, and murder, etc.

> Haman descended from Amalek, whom the Torah calls "the first of the nations." In this teaching the seven nations of Canaan named in the verses stand for seven evil traits within the soul, such as lust and murder.

ועמלק הוא גסות הרוח והוא ראשית להם. כי גסות הרוח היא שרש כל המדות רעות.[125]

And Amalek is arrogance (gasus haruach), and it is first among them, for arrogance is the root of all the evil traits.

> Amalek stands for gasus haruach, arrogance, which is "first" among the evil traits because it is the root of them all.

20 ולכן המן שהוא בחי' גסות רצה להשמיד ולהרוג את כל היהודים שהם בבחי' בטול הפך היש והגסות.

Therefore Haman, who is the level of arrogance, wanted to destroy and to kill all the Jews, who are in a state of self-nullification (bittul), the opposite of the yesh (sense of self) and of arrogance.

> That is why Haman, the embodiment of arrogance, sought to destroy all the Jews: their bittul was the very opposite of his self-importance.

ואם היו כופרים ח"ו [חס ושלום] לא היו עושי' [עושים] להם כלום שהרי לא גזר רק על היהודים.

And had they renounced [their faith], G-d forbid, nothing would have been done to them, for he decreed only against the Jews.

> Haman's decree was aimed at Jews as Jews, so had they renounced their faith, nothing would have been done to them.

אך כולם כאחד לא עלה על דעתם מחשבת חוץ ח"ו [חס ושלום] ומסרו נפשם על אחדותו יתי

But all of them, as one: no thought of [stepping] outside entered their minds, G-d forbid, and they gave over their lives for His unity, may He be blessed.

> Yet the thought of leaving their faith did not even enter the mind of any of them; all, as one, were ready to give their lives for G-d's unity.

וזהו בחי' בטול הנ"ל וישנו בכח בכל אחד מישראל ואפי' [ואפילו] קל שבקלים יכול למסור נפשו בפועל ממש[126] שלא ליפרד מאחדותו יתי בשום אופן בעולם.

And this is the level of bittul mentioned above, and it is present in potential in every one of Israel; even the lowest of the low can give over his life in actual deed, so as not to be separated from His unity, may He be blessed, in any way in the world.

> This is the bittul described above, present in potential in every Jew: even the lowest of the low can actually give up his life rather than be separated from G-d's unity. Tanya ch. 18 traces this to the "hidden love" in every Jewish heart, inherited from the Patriarchs, present even in one whose understanding of G-d is small.

ומה שעובר שאר עבירות היינו מפני הרוח שטות[127] שמטעהו לחשוב שאינו נפרד מהקב"ה על ידי עבירה ההיא כיון שלובש ציצית ומניח תפלין.[128]

And that one commits other sins is because of the spirit of folly, which misleads him into thinking that he is not separated from the Holy One, blessed be He, through that sin, since he wears tzitzis and puts on tefillin.

> Why then does such a person commit other sins? Because a "spirit of folly" deceives him into thinking that the sin does not separate him from G-d, since he still wears tzitzis and puts on tefillin.

SECTION 8 • ¶21–23

Self-sacrifice reaches the Essence

21 והנה בחינת מסירת נפש נמשך מחמת אהבה המסותרת שהיא למעלה מן הדעת ולכן לא נזכר בתורה טעם על[129] מסירת נפש רק על אהבה נאמר טעם כמ"ש לאהבה את[130] הוי' אלקיך כי הוא חייך.

Now, the level of self-sacrifice (mesirus nefesh) derives from the hidden love, which is above Daas (knowledge). Therefore no reason for self-sacrifice is mentioned in the Torah; only for love is a reason stated, as it is written, "to love Havayah your G-d ... for He is your life."

> Self-sacrifice comes from the "hidden love" in every Jewish soul, which is above Daas, reason. That is why the Torah gives a reason for loving G-d, "for He is your life," but none for self-sacrifice. Likkutei Torah, Vayikra (4c), gives the same answer: self-sacrifice comes from the level above intellect, so no reason can be given for it.

22 ואין זה טעם על מסירת נפש כיון שהטעם הוא כי הוא חייך והרי מסירת נפש הוא להשליך חייו מנגד.

And this is not a reason for self-sacrifice (mesirus nefesh), since the reason is "for He is your life," whereas self-sacrifice is to cast one's life away.

> "For He is your life" cannot be the reason for self-sacrifice, since self-sacrifice means giving up one's life.

אלא הענין שאין שייך טעם ושכל על מסירת נפש כי המס"נ [המסירות נפש] נלקח[131] מבחינ' [מבחינת / מבחינה] שלמעלה מן הדעת

Rather, the matter is that reason and intellect do not apply to self-sacrifice, for self-sacrifice is taken from a level that is above Daas (knowledge).

> Reason and intellect do not apply to self-sacrifice at all, because it comes from a level above Daas.

כי הנה פירוש כי הוא חייך היינו מה שהוא יתי' ממכ"ע [ממלא כל עלמין] וסוכ"ע שעי"ז מחיה ומהוה כ"ע [כל עלמין]

For the meaning of "for He is your life" is that He, may He be blessed, is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), through which He gives life to all worlds and brings them into being.

> "For He is your life" refers to G-d as memalei and sovev, the lights through which He gives life to the worlds and brings them into being.

וכבר נת' [נתבאר] לעיל דבחינת ממלא וסובב הוא רק הארה לבד ממנו יתי' אבל מהותו ועצמותו יתי' אינו בגדר עלמין כלל אפילו להיות סובב וממלא לעלמין.

And it was already explained above that the level of memalei and sovev is only a mere radiance from Him, may He be blessed; but His being and essence, may He be blessed, is not within the category of worlds at all, even [so far as] to be sovev and memalei for the worlds.

> As explained above, these lights are only a radiance from Him; G-d's being and essence is not in the category of worlds at all, not even to the extent of being the light that surrounds or fills them.

כי לא זה היא עיקר האלקות[132] מה שהעולמות מתהוים ממנו ומקבלים חיותם ממנו יתי'. שהרי אתה הוא עד שלא נברא העולם[133] ולאחר שנברא בשוה ממש.[134]

For this is not the essence of G-dliness: that the worlds come into being from Him and receive their life-force (chayus) from Him, may He be blessed. For "You are He before the world was created," and after it was created, exactly the same.

> G-dliness is not essentially about the worlds coming into being and receiving life from Him. As the morning blessings say, "You are He before the world was created," and after it was created He is exactly the same. Likkutei Torah, Shir HaShirim (8a), repeats this teaching almost word for word.

23 וגם אילו לא היה בורא העולמות היה הכל שוה לפניו יתי אלא מה שמחיה ומהוה העולמות זהו רק הארה ממנו יתי וכמ"ש במ"א דלכך נק' הבריאה יש מאין.

And even if He had not created the worlds, all would be equal before Him, may He be blessed. Rather, what gives life to the worlds and brings them into being is only a radiance from Him, may He be blessed; as is written elsewhere, that this is why creation is called "something from nothing" (yesh me'ayin).

> Even had G-d not created the worlds, nothing would be different for Him. What gives the worlds life and existence is only a radiance from Him, which is why creation is called yesh me'ayin, "something from nothing."

שבחי' התהוות היש הוא רק ע"י הארה לבד שנק' אין לגבי מהותו ועצמותו יתברך (כמש"ל [כמה שכתוב לעיל] פי'[135] שלח ד"ה וירא ישראל) וכמ"ש ואתה מחיה את כלם.[136]

For the level of the coming into being of the yesh (something) is only through a mere radiance, which is called ayin (nothing) relative to His being and essence, may He be blessed (as written above in Parshas Shelach, the discourse beginning "Vayar Yisrael"), and as it is written, "And You (ve'atah) give life to them all."

> The "something" comes from a mere radiance, which is "nothing" (ayin) relative to His essence, and the verse "And You give life to them all" makes the same point. The discourse "Vayar Yisrael" referred to here is in Torah Ohr, Parshas Beshalach (61d), as the Kehot note gives it, though the print says "Shelach"; there the Alter Rebbe explains that since His essence has no relation to the worlds, they receive their life and existence only through the Name Havayah.

פירוש ואתה היינו כ"ב אותיות[137] דבר ה' מא' ועד תי"ו וה' מוצאות שעל ידי האותיות מחיה את כולם.

The meaning of "And You (ve'atah)" is the twenty-two letters of the word of G-d, from alef to tav, and the five points of articulation, for through the letters He gives life to them all.

> The word ve'atah, "and You," is read letter by letter: alef to tav are the twenty-two letters of G-d's speech, and hei (five) the five points of articulation of the mouth. Through these letters G-d gives life to all things; the Alter Rebbe reads the verse the same way in Tanya, Sha'ar HaYichud VehaEmunah, ch. 2.

והאותיות הם רק הארה לבד כמו האותיות באדם הן רק לבושי הנפש כו'.

And the letters are only a mere radiance, just as the letters in man are only garments of the soul, etc.

> Letters are only a radiance, just as a person's words are only garments of his soul.

וא"כ מהותו ועצמותו ית'[138] הוא למעלה גם מבחי' ומדרגה זו הנזכר כי הוא חייך כי זהו רק היותו ממלא וסובב ומזה נמשך לאהבה כי הוא חייך. וכמ"ש נפשי אויתיך[139] כמ"ש בתניא (פמ"ד).[140]

If so, His being and essence, may He be blessed, is above even this level and degree spoken of [in] "for He is your life," for this is only that He is memalei and sovev; and from this is drawn the love [of] "for He is your life," as it is written, "My soul, I desire You," as explained in the Tanya (chapter 44).

> So G-d's essence is above even the level spoken of in "for He is your life," which refers only to G-d as memalei and sovev. From that level comes the love of "My soul, I desire You," longing for G-d as for one's own life, as Tanya ch. 44 explains.

אבל המס"נ [המסירות נפש] להשליך חייו מנגד נמשך שלא ליפרד ממהותו ועצמותו ית' שהוא למעלהמחיי החיים וקמיה כלא ממש חשיבי ואתה הוא קודם שנברא כו'.

But self-sacrifice (mesirus nefesh), casting one's life away, derives from [the will] not to be separated from His being and essence, may He be blessed, which is above the Life of life, and before Whom [all] is considered as truly nothing, and "You are He before [the world] was created," etc.

> Self-sacrifice, giving up life itself, comes from the will not to be separated from His essence, which is above the Life of all life and before which everything is as nothing. Likkutei Torah, Vayikra (3b), citing this passage, explains that the G-dly soul's self-sacrifice comes from contemplating the very Essence, the Primordial One, which is beyond memalei and sovev.

והנה כ"ז [כל זה] הוא שיש בכח כל א' מישראל (כי הנצוץ אלהות שבנשמה הוא ג"כ נמשך מבחי' שלמעלה מהשכל וכמו שכתוב במ"א ועיין בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'][141] והכוונה כי יש נצוץ כו')

And all this is within the power of every one of Israel (for the spark of G-dliness in the soul is also drawn from a level that is above intellect, as is written elsewhere; and see Etz Chaim, Sha'ar 41, chapter 3, and the intent is that there is a spark, etc.).

> This capacity is in every Jew, because the spark of G-dliness in the soul also comes from a level above intellect. The Kehot note explains that the Etz Chaim reference (Sha'ar 41, ch. 3) follows the Shklov edition of 5560; other editions have it in Sha'ar 42, ch. 1.

ולכן היה אז מסירת נפש בפו"מ [בפועל ממש] אצל כל ישראל שלא ליפרד מאחדותו יתברך.

Therefore there was then self-sacrifice in actual deed among all of Israel, so as not to be separated from His unity, may He be blessed.

> That is why, in Haman's time, all of Israel stood ready in actual deed to give their lives rather than be separated from G-d's unity.

וזהו ואת מאמר מרדכי[142] כי מרדכי היה מקור הבטול איש יהודי[143] כנ"ל.

And this is "And the word of Mordechai ...," for Mordechai was the source of the self-nullification (bittul), "ish Yehudi," as mentioned above.

> The Megillah's "And the word of Mordechai [Esther did]" alludes to this: the self-sacrifice came from Mordechai, the "ish Yehudi," the source of their bittul.

וזהו וקבל היהודים את אשר החלו לעשות.[144] שבמתן תורה שהקדימו נעשה לנשמע ועל כל דבור פרחה נשמתם שהוא בחי' בטול ומס"נ [ומסירות נפש] שלכך זכו למ"ת [למתן תורה] התגלות אלקות.[145]

And this is "And the Jews accepted what they had begun to do": for at the Giving of the Torah they put "we will do" before "we will hear," and at each utterance their souls flew out, which is the level of bittul and self-sacrifice; and this is why they merited the Giving of the Torah, the revelation of G-dliness.

> This explains "the Jews accepted what they had begun to do": at Sinai, putting "we will do" first and having their souls fly out at each utterance were bittul and self-sacrifice, and through them Israel merited the Giving of the Torah, a revelation of G-dliness. What was begun there was accepted in full on Purim.

SECTION 9 · ¶24

Why Purim completes Sinai

24 וכך היה בימי אחשורוש הבטול הזה ביתר שאת כי במ"ת [במתן תורה] היה בטול זה מחמת כח האתעדל"ע [האתערותא דלעילא] שכפה עליהם הר כו'. וכמים הפנים כו'.

And so in the days of Achashverosh there was this self-nullification (bittul) with even greater loftiness. For at the Giving of the Torah this bittul came about by the power of the arousal from above (isarusa dile'eila), in that He held the mountain over them, etc., and "as water [reflects] face to face," etc.

> In the days of Achashverosh the same bittul appeared with greater force. At Sinai it was produced by an arousal from above, the mountain held over them, which their love only reflected back, "as water reflects a face."

אבל בימי אחשורוש היה הבטול מצד עצמם בחינת אתעדל"ת [אתערותא דלתתא] תחלה. ולכן גם ההמשכה שנמשך ע"י הוא ממקום עליון יותר

But in the days of Achashverosh the bittul was from their own side, the level of an arousal from below (isarusa dilesata) first. Therefore the drawing down that was drawn through this is also from a higher place.

> In Achashverosh's time the bittul began from the Jews' own side, an arousal from below. Therefore what it drew down came from a higher place.

עד שהגילוי שבמ"ת [שבמתן תורה] נק' רק החלו התחלה לגבי אור ההמשכה שנמשך להם בפורים שנק' וקבל שזהו הגמר וזהו וקבל היהודים כו'.

So much so that the revelation at the Giving of the Torah is called only "they had begun," a beginning, relative to the light of the drawing down that was drawn to them on Purim, which is called "accepted," which is the completion. And this is "And the Jews accepted," etc.

> So much higher that, compared with the light drawn down on Purim, which is called "accepted," the completion, the revelation at Sinai is called only "they had begun." This is the meaning of "And the Jews accepted what they had begun to do."

(והענין הוא דהנה כתיב מה ראו על ככה[146] ומה הגיע אליהם. מ"ה [שם מ"ה] הוא בחינת בטול ומ"נ [ומיין נוקבין] הגיע אליהם כנודע שיש מ"ה [שם מ"ה] ובי"ן [ושם בי"ן].[147] בי"ן [שם בי"ן] הוא בחינת ירידה והשתלשלות להיות התהוות יש ודבר.

(The matter is this: it is written, "what (mah) they had seen concerning this, and what (mah) had come upon them." Mah is the level of bittul, and mayin nukvin (feminine waters) came to them, as is known that there are Mah and Ban. Ban is the level of descent and the chain of descending worlds (hishtalshelus), to bring about the coming into being of a something and an entity (yesh vedavar).

> A long parenthesis reads the verse "What (mah) they had seen ... and what (mah) had come upon them" through the Name Mah (the Name Havayah spelled out to the value 45), which stands for bittul, paired with the Name Ban (52), which stands for descent through the chain of worlds until a separate "something" comes into being. The abbreviation מ"נ is read here as mayin nukvin, the "feminine waters" of an arousal from below; but since the next lines speak of "this Mah and bittul" as what came to them, and Torah Ohr elsewhere reads the verse as "Mah came to them," the reading of these two letters is uncertain.

ומ"ה [ומה] הוא בחי' בטול כח מ"ה [מה]. ומ"ה [ומה] ובטול זה הגיע אליהם דהנה אף שבימי אחשורוש היה הבטול באתעדל"ת [באתערותא דלתתא] מצד עצמם היינו שההתחלה היה מהם. אבל ודאי שאלמלא עוזרו[148] כו'.

And Mah is the level of bittul, koach mah ("the power of 'what'"). And this Mah and bittul came to them: for although in the days of Achashverosh the bittul was through an arousal from below, from their own side, that is, the beginning was from them, yet certainly, "were it not for His help," etc.

> Mah is bittul, koach mah, and this Mah "came to them": although on Purim the bittul began from the Jews themselves, it could not have come about without help from above, as the Sages say of the evil inclination that a person could not overcome it "were it not for G-d's help."

א"כ נמשך ג"כ אתעדל"ע [אתערותא דלעילא] להולדת בטול זה וזהו מה ראו כו' ומה הגיע אליהם. משא"כ במ"ת [במתן תורה] היה ההתחלה באתעדל"ע [באתערותא דלעילא].

If so, an arousal from above was also drawn down, to give birth to this bittul. And this is "what they had seen," etc., "and what had come upon them." Whereas at the Giving of the Torah the beginning was with an arousal from above.

> So an arousal from above also came, to give birth to this bittul: that is "what they had seen ... and what had come upon them." At Sinai, by contrast, the beginning came from above.

והחילוק הוא ע"ד אשה מזרעת תחלה[149] יולדת זכר דכנסת ישראל נקראת אשה וכשהתחלת ההולדה הוא ע"י אתעדל"ת [אתערותא דלתתא] ואח"כ באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] אזי יולדת זכר שהוא בחי' מ"ה [שם מ"ה] ובטול אמתי.

The difference is along the lines of "[when] the woman emits seed first, she bears a male." For the Community of Israel is called "woman"; and when the beginning of the birth is through an arousal from below, and afterward, through the arousal from below, [comes] an arousal from above, then she bears a male, which is the level of Mah and true bittul.

> The difference is illustrated by the Talmud's teaching that when the woman's seed comes first, she bears a male. The Community of Israel is the "woman": when the process begins with an arousal from below, which then evokes an arousal from above, the result is a "male," the level of Mah and true bittul.

משא"כ בשעת מ"ת [מתן תורה] שהיה ההתחלה ע"י אתעדל"ע [אתערותא דלעילא] שכפה עליהם הר כגיגית ואע"פ [ואף על פי] שע"י אתעדל"ע [אתערותא דלעילא] זו נתעוררו באתעדל"ת [באתערותא דלתתא] ובטול להקדים נעשה לנשמע מ"מ כיון שהוא על דרך איש מזריע תחלה לכן יולדת נקבה שהוא בחי' ב"ן [שם ב"ן].

Whereas at the time of the Giving of the Torah, when the beginning was through an arousal from above, in that He held the mountain over them like a tub: although through this arousal from above they were roused to an arousal from below and to bittul, to put "we will do" before "we will hear," nevertheless, since it is in the manner of "[when] the man emits seed first," therefore she bears a female, which is the level of Ban.

> At Sinai the process began from above, with the mountain held over them. Although this awakened their bittul and their "we will do," since it was like "the man's seed coming first," the result was a "female," the level of Ban.

כי גם שם ב"ן [שם ב"ן] הוא בחי' בטול היש וכנודע מענין משה ואליהו שאליהו בגימטריא ב"ן [שם ב"ן] והיה בו בטול הגוף עד שעלה בסערה כו' ומ"מ בטול דבחי' משה שהוא בחי' מ"ה [שם מ"ה] ממש כמ"ש ונחנו מה היה גדול יותר מבטול דאליהו כו'.

For the Name Ban, too, is the level of the nullification of the yesh, as is known from the matter of Moshe and Eliyahu: that Eliyahu is numerically equal to Ban (52), and in him there was the nullification of the body, to the point that he went up in a storm wind, etc.; and nevertheless, the bittul of the level of Moshe, which is the level of Mah itself, as it is written, "And what (mah) are we," was greater than the bittul of Eliyahu, etc.

> Ban too is a bittul of the yesh, the sense of self: Eliyahu, whose name (אליהו) has the numerical value 52, like Ban, so nullified his body that he went up to heaven in a storm wind. Yet the bittul of Moshe, who said "What (mah) are we?", the level of Mah itself, was greater still.

או י"ל [יש לומר] החילוק בין הבטול דשעת מ"ת [מתן תורה] לבטול דבימי אחשורוש ע"ד שנתבאר במ"א גבי משה ואהרן שבשניהם נאמר ונחנו מה ומ"מ משה הוא מ"ה [שם מ"ה] דמ"ה [דשם מ"ה] ואהרן ב"ן [שם ב"ן] דמ"ה [דשם מ"ה]

Or it can be said that the difference between the bittul at the time of the Giving of the Torah and the bittul in the days of Achashverosh is along the lines of what was explained elsewhere concerning Moshe and Aharon: that of both of them it is said, "And what are we," and nevertheless Moshe is Mah of Mah and Aharon is Ban of Mah.

> A second way to explain the difference between Sinai and Purim: both Moshe and Aharon said "What are we?", yet Moshe is Mah of Mah and Aharon is Ban of Mah.

ובחי' בטול דבי"ן [דשם ב"ן] דמ"ה [דשם מ"ה] זהו בחי' הנקי' יולדת נקבה לגבי בטול מ"ה [שם מ"ה] דמ"ה [דשם מ"ה] שהוא בטול עליון יותר כו'.

And the level of the bittul of Ban of Mah is the level called "she bears a female," relative to the bittul of Mah of Mah, which is a higher bittul, etc.

> The bittul of Ban of Mah, Aharon's, corresponds to "she bears a female," compared with Moshe's higher bittul of Mah of Mah; so the bittul at Sinai stands to the bittul of Purim as Ban of Mah to Mah of Mah.

והנה על כל פנים מובן שהבטול ומס"נ [ומסירות נפש] דכללות ישראל בימי אחשורוש היה גדול יותר במדרגה מבחי' הבטול דשהקדימו נעשה כו' והיינו בחי' אשה מזרעת תחלה יולדת זכר.

In any case, it is understood that the bittul and self-sacrifice (mesirus nefesh) of the Jewish people as a whole (klalus Yisrael) in the days of Achashverosh was greater in level than the level of the bittul of their putting "we will do" first, etc.; and this is the level of "the woman emits seed first, she bears a male."

> Either way, the bittul and self-sacrifice of the whole Jewish people in the days of Achashverosh was greater than the bittul of "we will do" at Sinai: it is the case of "the woman's seed first, she bears a male."

והנה כמו שהוא בענין הבטול כך הוא ג"כ בענין עצם גלוי האור שלמעלה שהוא בחי' התורה נק' במ"ת [במתן תורה] החלו לעשות לגבי פורים שנק' וקבל כו' הדר וקבלוה כו' שהוא גלוי עליון יותר ממקור התורה שנקראת משל הקדמוני כנ"ל.

And just as it is with the bittul, so it is also with the very revelation of the light above, which is the level of the Torah: at the Giving of the Torah it is called "they had begun to do," relative to Purim, which is called "accepted," etc., "they accepted it again," etc., which is a higher revelation, from the source of the Torah, which is called "the parable of the Primordial One," as mentioned above.

> The same holds for the light revealed from above, the Torah. At Sinai it was only "they had begun"; on Purim, when "they accepted it again," the revelation came from a higher place, the source of the Torah, called "the parable of the Primordial One."

כי אשה מזרעת תחלה יולדת זכר משא"כ איש מזריע תחלה יולדת נקבה. וזהו תורה צוה לנו משה מורשה[150] מאורשה כו' ושייך בחינה זו גם באור התורה ע"פ מ"ש בע"ח [בעץ חיים] שי"א פי"א[151] כי עתיק יומין כו' ובחי' מ"ה [שם מ"ה] שבו כו' ע"ש [ועיין מ"ש בביאור ע"פ שימני כחותם][152]

For "the woman emits seed first, she bears a male," which is not so when "the man emits seed first, she bears a female." And this is "Moshe commanded us the Torah, an inheritance (morashah)," [read] "betrothed" (me'orasah), etc. And this level applies also to the light of the Torah, according to what is written in Etz Chaim, Sha'ar 11, chapter 1, that Atik Yomin, etc., and the level of Mah within it, etc.; see there [and see what is written in the explanation on the verse "Set me as a seal"].

> The Sages read "Moshe commanded us the Torah, an inheritance (morashah)" as me'orasah, "betrothed": Israel is betrothed to the Torah, so the image of male and female applies to the light of the Torah too. Etz Chaim teaches that Atik Yomin contains a level of Mah; as the Tzemach Tzedek puts it in Or HaTorah (Vayikra), Atik is made of Mah and Ban, "the male of Atik" and "the female of Atik," and on Purim the Torah was drawn from "the male of Atik."

וזהו מה ראו כו' ומה הגיע אליהם מה ראו היינו בחי' הבטול ומה הגיע אליהם היינו בחי' התורה דמחכמה נפקת כח מ"ה [מה] שהיא בחי' משל הקדמוני כנ"ל):[153,154]

And this is "what they had seen," etc., "and what had come upon them": "what they had seen" is the level of the bittul, and "what had come upon them" is the level of the Torah, which comes forth from Chochmah (wisdom), koach mah, which is the level of "the parable of the Primordial One," as mentioned above.)

> So the verse reads: "what they had seen" is the bittul, and "what had come upon them" is the Torah, which comes from Chochmah, koach mah, "the parable of the Primordial One."

SECTION 10 • ¶25–27

The joy beyond knowing

25 ועפ"ז [ועל פי זה] יובן מארז"ל [מאמר רבותינו זכרונם לברכה] חייב אינש לבסומי בפוריא עד דלא ידע כו'. ששמחת פורים עצומה ויתירה מהשמחה שביו"ט [שביום טוב].[155]

According to this, the saying of our Sages, of blessed memory, will be understood: "A person is obligated to become intoxicated on Purim until he does not know," etc.: that the joy of Purim is mightier and greater than the joy of Yom Tov.

> Now the opening saying is explained: the joy of Purim is mightier than the joy of Yom Tov, and so one drinks "until he does not know."

כי הנה על כל יו"ט [יום טוב] כתיב רננו צדיקים[156] בהוי"ה. וכמבואר בזוהר תרומה (ד' קל"ז ע"ב) דלכך אומרים מזמור זה בשבתות וימים טובים.

For concerning every Yom Tov it is written, "Sing joyfully, O righteous ones, in Havayah," as is explained in the Zohar, Terumah (page 137b), that this is why this psalm is said on Shabbosos and festivals.

> Of every festival it is written, "Sing joyfully, O righteous ones, in Havayah"; the Zohar explains that this is why that psalm is said on Shabbos and festivals.

והנה הוי"ה הוא בחי' השתלשלות העולמות יו"ד חכמה ה' בינה כו' ורננו בהוי"ה היינו שממשיכים תוספת אור וגלוי מלמעלה מהשתלשלות בסדר ההשתלשלות.

Now, Havayah is the level of the chain of descending worlds (hishtalshelus): yud is Chochmah (wisdom), hei is Binah (understanding), etc. And "sing joyfully in Havayah" means that they draw down an addition of light and revelation from above the chain of descent into the order of the chain of descent.

> Havayah, the four-letter Name, maps the chain of descent: its yud is Chochmah, its first hei Binah, and so on. To sing "in Havayah" means to draw an added light from above the chain of descent into its ordered levels.

וכמו שכתבתי במ"א על פסוק שוש אשיש בהוי"ה[157] דהפי' שכנ"י [שכנסת ישראל] מפעילים השמחה בשם הוי' כו'.

As I have written elsewhere on the verse "I will greatly rejoice in Havayah": that the meaning is that the Community of Israel (Knesses Yisrael) brings about the joy in the Name Havayah, etc.

> Similarly, "I will greatly rejoice in Havayah" means that the Community of Israel brings about joy within the Name Havayah. Likkutei Torah, Nitzavim (48a), explains this verse and refers to this maamar: joy is the revelation of delight, and the joy of Purim is greater because through self-sacrifice they reached the Essence itself.

ועד"ז הוא פירוש רננו צדיקים בהוי"ה. וצדיקים היינו צדיק עליון וצדיק תחתון.[158]

In the same way is the meaning of "Sing joyfully, O righteous ones, in Havayah." And "righteous ones" means the supernal tzaddik and the lower tzaddik.

> "The righteous" in the plural refers to two levels, a supernal tzaddik and a lower one; in Kabbalah, "tzaddik" designates the Sefirah of Yesod.

והנה תוספת אור זה הוא ג"כ בשיעור ומדה (ע"פ קו המדה כו') מאחר שנמשך בהשתלשלות חו"ב [חכמה ובינה] ואינו ערוך למהותו ועצמותו יתי הפשוט בתכלי' [בתכלית] הפשיטו' [הפשיטות] וסדר ההשתלשלו' [ההשתלשלות] הוא רק כטפה מן הים כו'

Now, this additional light, too, is in a measure and dimension (according to the line of measure, etc.), since it is drawn through the chain of descent of Chochmah and Binah, and it bears no comparison to His being and essence, may He be blessed, which is simple in the utmost simplicity; and the order of the chain of descent is only like a drop from the ocean, etc.

> This added light, too, comes in a fixed measure, "according to the line of measure" (kav hamidah), since it is drawn through Chochmah and Binah; it bears no comparison to G-d's essence, which is utterly simple, and the whole chain of descent is like a drop from the ocean compared with Him.

ולכן מצות שמחת יו"ט [יום טוב] שנאמר ושמחת בחגך[159] היא בגבול ומדה בשלמי שמחה אין שמחה אלא בבשר

Therefore the mitzvah of the joy of Yom Tov, of which it is said, "And you shall rejoice in your festival," is within limit and measure: with the peace-offerings of joy, "there is no joy except with meat."

> That is why the festival's mitzvah of joy is measured: in Temple times it was fulfilled with the peace-offerings, for "there is no joy except with meat."

ועכשיו משחרב בהמ"ק [בית המקדש] אין שמחה אלא ביין וברביעית יין[160] יוצא ידי חובת שמחת יו"ט [יום טוב] שהשמחה היא בגבול ושיעור (וכמו שלמעלה תוספת האור מתלבש בחו"ב [בחכמה ובינה] כו' כך הוא למטה שהשמחה מתלבשת בהדעת כו')

And now that the Holy Temple has been destroyed, "there is no joy except with wine," and with a revi'is of wine one fulfills the obligation of the joy of Yom Tov, for the joy is within limit and measure (and just as above the additional light is clothed in Chochmah and Binah, etc., so it is below, that the joy is clothed in Daas (knowledge), etc.).

> Since the Temple's destruction "there is no joy except with wine," and a revi'is, a small measure of wine, fulfills the obligation, for this joy is limited; just as above the added light is clothed in Chochmah and Binah, so below the joy is clothed in Daas, awareness, and stays within it. The Kehot note observes that the codes (Tur and Shulchan Aruch, Orach Chaim 529) mention no measure for this wine.

משא"כ שמחת פורים שהשמחה גדולה יותר למעלה מהדעת עד דלא ידע כו'

Whereas the joy of Purim is a greater joy, above Daas, "until he does not know," etc.

> Purim's joy is greater, above Daas, "until he does not know."

והוא מפני ענין המבואר למעלה שע"י המס"נ [המסירות נפש] שהיה בהם אז כל השנה שהוא בחי' שלמעלה מהטעם ודעת הנה באתעדל"ת [באתערותא דלתתא] ובטול זה הגיעו למעלה מעלה בעצמות א"ס ב"ה שלמעלה מעלה מגדר ההשתלשלות שאינו בגדר סובב וממלא כו' שמזה דוקא נמשך בחי' המס"נ [המסירות נפש] כנ"ל באריכות.[161]

And this is because of the matter explained above: that through the self-sacrifice (mesirus nefesh) that was in them then, throughout that year, which is a level above reason and Daas, through this arousal from below (isarusa dilesata) and self-nullification (bittul) they reached to the very heights, into the Essence of Ein Sof (the Infinite One), blessed be He, which is far above the bounds of the chain of descent, which is not within the category of sovev and memalei, etc.; and it is from this specifically that the level of self-sacrifice derives, as explained above at length.

> This is because of the self-sacrifice the Jews showed throughout that year, which is above reason and understanding: through this arousal from below and bittul they reached the very Essence of Ein Sof, far above the chain of descent and beyond sovev and memalei, the very level from which self-sacrifice derives.

26 ולכן השמחה מגלוי זה הוא למעלה מהדעת. והיינו עד דלא ידע בין ארור המן לברוך מרדכי[162]

Therefore the joy from this revelation is above Daas (knowledge); and this is "until he does not know [the difference] between 'Cursed is Haman' and 'Blessed is Mordechai,'"

> So the joy that comes from this revelation is above Daas, and that is "until he does not know the difference between 'Cursed is Haman' and 'Blessed is Mordechai.'"

כי בהגלות נגלות הארת עצמותו יתי כולם שוים ממש וכחשכה כאורה כמ"ש גם חשך לא יחשיך.[163]

for when the radiance of His essence, may He be blessed, is openly revealed, all are truly equal, and "the darkness is as the light," as it is written, "Even darkness does not darken."

> When the radiance of G-d's essence is revealed, all distinctions are truly equal before it, "the darkness is as the light," as the psalm says, "Even darkness does not darken for You." The joy that comes from it is therefore beyond the knowing that distinguishes.

27 וכמ"ש אם צדקת מה תתן לו[164] ורבו פשעיך מה תעשה לו.[165] אמנם לענין איסור עשיית מלאכה הוא דוקא ביו"ט [ביום טוב] ולא בפורים וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ולבסוף כתיב לעשות אותם ימי משתה ושמחה[166] ואילו יו"ט [יום טוב] לא כתיב.[167,168]

As it is written, "If you are righteous, what do you give Him?" and "If your transgressions are many, what do you do to Him?" However, as for the prohibition of doing work, it is specifically on Yom Tov and not on Purim, as our Sages, of blessed memory, said: "And in the end it is written, 'to make them days of feasting and joy,' whereas 'Yom Tov' is not written."

> In the light of G-d's essence, righteousness and sin make no difference to Him, as Elihu says to Job, "If you are righteous, what do you give Him?" The maamar now turns to the second question, why work is forbidden on Yom Tov but not on Purim, where the Talmud notes that the Megillah's later verse speaks of "days of feasting and joy" and drops the words "Yom Tov."

SECTION 11 · ¶28–36

Why work is permitted on Purim

28 והענין כי היא הנותנת כי הנה ענין איסור דעשיית מלאכה שהוא עליות השכל והמדות לשרשן שזהו ענין השביתה והוא ענין עליות העולמות

The matter is that this itself is the reason. For the matter of the prohibition of doing work, which is the ascent of the intellect and the emotive attributes (middos) to their root, for this is the matter of resting, and it is the matter of the ascent of the worlds,

> The very point already made is the reason. Refraining from work on Shabbos and festivals represents the ascent of intellect and emotions to their root, and the ascent of the worlds.

כנודע מענין כי בו שבת[169] כו' כ"ז [כל זה] אינו שייך אלא בההארה שבסדר ההשתלשלות דשייך שם מעלה ומטה במדרגה.

as is known from the matter of "for on it He rested," etc.: all this applies only to the radiance within the order of the chain of descending worlds (hishtalshelus), where there is higher and lower in level.

> This is known from "for on it He rested"; and all of it applies only to the radiance within the chain of descent (hishtalshelus), where there are higher and lower levels to rise between.

29 ולכן ששת ימים תעשה מלאכה ואח"כ ביום השביעי שהוא מדרגה יותר נעלית הרבה תשבות להיות עליות העולמות ממדרגה שלמטה למדרגות עליונות יותר

Therefore, "six days you shall do work," and afterward, "on the seventh day," which is a much loftier level, "you shall rest," so that there be the ascent of the worlds from a lower level to higher levels.

> Six days of work and a seventh of rest correspond to an ascent of the worlds: on Shabbos, a much higher level, they rise from lower levels to higher ones.

וכן עד"ז בכל היו"ט [היום טוב] שנמשך בהם תוספת אור וגלוי ועי"ז שייך איסור מלאכה ושבתון מהמלאכה שהוא בחי' עשייה למדרגה העליונה המתגלה אז וכ"ז [וכל זה] אינו אלא בסדר השתלשלות דשייך שם מדרגת מעלה ומטה רוחניים.

And so too, in the same way, on all the festivals, in which an addition of light and revelation is drawn down: through this the prohibition of work applies, and rest from work, which is the level of doing, relative to the higher level that is revealed then. And all this is only in the order of the chain of descending worlds (hishtalshelus), where there are spiritual levels of higher and lower.

> The festivals likewise draw down an added light, so on them too work is forbidden: work is the level of "doing," which gives way to the higher level then revealed. All this belongs to the chain of descent, where there are spiritual levels of higher and lower.

אבל בעצמותו ומהותו ית' שאינו בגדר עלמין כלל אין שייך כלל בחי' שביתה שהוא עליות המדרגות

But in His essence and being, may He be blessed, which is not within the category of worlds at all, the level of resting, which is the ascent of the levels, does not apply at all.

> In G-d's essence, which is beyond the category of worlds, rest, the ascent from level to level, has no meaning at all.

שהרי מעלה ומטה שוין אצלו לגמרי שהעשייה גשמיות עם ח"ע [חכמה עילאה] שניהן שוין ממש כלא חשיבי

For higher and lower are entirely equal before Him: the physical [World of] Asiyah (Action) and the higher Chochmah (Chochmah Ila'ah) are both truly equal, considered as nothing.

> Before Him higher and lower are entirely equal: the physical World of Asiyah and the higher Chochmah are alike as nothing.

ולכן גבי שבת נא' [נאמר] שבת להוי"ה. וכנ"ל בענין רננו צדיקים בהוי"ה. ולכן בפורים מותר בעשיית מלאכ' [מלאכה] כו'.

Therefore regarding Shabbos it is said, "a Shabbos to Havayah," as mentioned above concerning "Sing joyfully, O righteous ones, in Havayah." And therefore on Purim the doing of work is permitted, etc.

> That is why Shabbos is called "a Shabbos to Havayah": it belongs to the Name Havayah, the chain of descent, just as the festival joy is "in Havayah." And that is why work is permitted on Purim, whose light comes from beyond that level.

(ועמ"ש בד"ה למנצח על השמינית[170] בענין ששאל מין[171] א' לר' [לרבי] יהושע[172] כתיב כי בו שבת[173] כו'. והלא הקב"ה מוריד גשמים ומצמיח דשאים כו' והשיב לו משל מעירוב והוצאה שברשות א' א"צ [אין צריך / אינו צריך] עירוב והוצאה כך כל העולם שלו הוא.

(And see what is written in the discourse beginning "Lamenatze'ach al hasheminis," on the matter that a certain heretic asked Rabbi Yehoshua: "It is written, 'for on it He rested,' etc.; but surely the Holy One, blessed be He, makes the rain fall and the grasses grow," etc. And he answered him with a parable from eruv and carrying: that within a single domain there is no need for an eruv, nor [any question of] carrying; so too, the whole world is His.

> From here on, according to the Kehot note, the text is apparently a gloss of the Tzemach Tzedek. It cites the midrash in which a heretic asked how G-d can be said to rest on Shabbos when He makes rain fall and grass grow, and the answer by a parable from eruv: one who lives alone in a courtyard may carry throughout it, and the whole world is His.

ולכאורה אינו מובן התירוץ שהרי שאר כל ל"ח אבות מלאכות זולת מלאכת ההוצאה אינן תלויות בחילוק רשויות כלל שאסור לחרוש ולזרוע ברה"י [ברשות היחיד] כמו ברה"ר [ברשות הרבים].

At first glance the answer is not understood, for all the other thirty-eight primary categories of work, besides the work of carrying, do not depend on the distinction of domains at all, for it is forbidden to plow and to sow in the private domain just as in the public domain.

> The answer seems puzzling: of the thirty-nine categories of labor only carrying depends on domains, while plowing and sowing are forbidden even in a private domain.

אלא שהתירוץ הוא כי ענין השביתה לא שייך רק בסדר ההשתלשלות שיש שם מדרגות רבות כמו חילוק רשויות אבל בבחי' המקיף את כל העולמות בשוה הרי כל העולם כולו שלו הוא והכל בבחי' השוואה אחת לפניו כחשכה כאורה[174] הרי בבחי' זו לא שייך ענין שביתה כו' וע"ש.

Rather, the answer is that the matter of resting applies only in the order of the chain of descent, where there are many levels, like the distinction of domains; but at the level that encompasses all the worlds equally, the whole world is entirely His, and everything is in one state of equality before Him, "the darkness is as the light"; at this level the matter of resting does not apply, etc.; and see there.

> The real point of the answer is that rest applies only within the chain of descent, where there are many levels, like separate domains; at the level that surrounds all worlds equally, the whole world is one domain and everything is equal before Him, "the darkness is as the light," and there rest has no meaning. Likkutei Torah, Tazria (21c), compares this level to the skin, which covers head and foot alike, so that no ascent applies to it.

ומזה יובן יותר למ"ש לענין הא דפורים מותר בעשיית מלאכה.

And from this, what was written about Purim's permitting the doing of work will be understood better.

> This sheds further light on why work is permitted on Purim: its light comes from that all-encompassing level.

אך עדיין צריך למודעי דא"כ דהא דפורים מותר בעשיית מלאכה הוא מפני שכשהגילוי הוא מבחי' עליונה יותר אין שייך איסור מלאכה א"כ איך מרדכי גזר בעשיית מלאכה ורצה שיהיה פורים יו"ט [יום טוב] לאסור במלאכה.

But this still needs clarification: if so, that Purim's permitting the doing of work is because when the revelation is from a higher level the prohibition of work does not apply, then how did Mordechai decree [against] the doing of work, and wish that Purim be a Yom Tov, to forbid work [on it]?

> A difficulty remains: if work is permitted on Purim because its revelation is from a higher level, why did Mordechai decree a ban on work and wish to make Purim a Yom Tov?

ובודאי לא עלה על דעתו למעט במדרגת הגלוי שלא יהיה מבחי' עליונה כי"כ [כל כך]. ועוד דבכמה דרושים דלעיל מבואר דפורים ויוה"כ [ויום הכפורים] בחד דרגא אינון

And certainly it did not enter his mind to diminish the level of the revelation, so that it should not be from so high a level. Furthermore, in several discourses above it is explained that Purim and Yom Kippur are on one level.

> Surely he did not mean to lower its revelation. Moreover, earlier discourses teach that Purim and Yom Kippur are on one level.

דכמו שבמקדש ביוה"כ [ביום הכפורים] היה גורלות גורל[175] א' להוי"ה כו' כן נקי' פורים ע"ש [על שם] הפור הוא הגורל כו' עמש"ל [עיין מה שכתוב לעיל] בד"ה כי אברהם לא ידענו.[176] וגם מהא דאיתא דכל המועדים בטלים לע"ל [לעתיד לבוא] חוץ מימי הפורים ויוה"כ [ויום הכפורים] משמע כן.

For just as in the Temple on Yom Kippur there were lots, "one lot for Havayah," etc., so Purim is named for the pur, "that is, the lot," etc.; see what is written above in the discourse beginning "Ki Avraham lo yeda'anu." And this is also implied by what is stated, that all the festivals will be nullified in the Time to Come except for the days of Purim and Yom Kippur.

> On Yom Kippur in the Temple lots were cast, "one lot for Havayah," and Purim is named for the pur, "that is, the lot"; the Sages' teaching that all the festivals will be nullified in the Time to Come except Purim and Yom Kippur also shows that they are alike.

והרי יוה"כ [יום הכפורים] אסור בעשיית מלאכה יותר משאר היו"ט [היום טוב].

And surely on Yom Kippur the doing of work is forbidden more than on the other festivals.

> Yet Yom Kippur forbids work even more than the other festivals, so a light from the highest level does not of itself rule out a ban on work.

והענין הוא דעם היות כי אמת נכון הדבר דהא דפורים אין בו איסור בעשיית מלאכה כביו"ט [כביום טוב] הוא מפני שהאור מבחי' עליונה הרבה יותר מביו"ט [מביום טוב]. מ"מ מצד א' יש בקדושת יו"ט [יום טוב] מעלה יתירה משא"כ בפורים.

The matter is this: although "the thing is true and certain" that Purim's having no prohibition of doing work, as on Yom Tov, is because the light is from a level much higher than on Yom Tov, nevertheless, in one respect there is an added superiority in the holiness of Yom Tov, which is not so on Purim.

> The answer: it is indeed true that Purim permits work because its light is far higher than that of Yom Tov; nevertheless, in one respect the holiness of Yom Tov has an advantage over Purim.

והוא בהקדים משי"ל [מה שכתוב לעיל])(בד"ה כי אברהם לא ידענו) בענין הטעם שבזמן הגלות על הרוב כל הניסים והנפלאות נעשים דרך הטבע וכמו נס דפורים שלא היה דבר נראה לעין שהוא למעלה מהטבע משא"כ בזמן הבית שהיו ניסים יוצאים מהטבע

This [will be understood] by first introducing what was written above (in the discourse beginning "Ki Avraham lo yeda'anu") on the reason why in the time of exile, for the most part, all the miracles and wonders are done by way of nature, like the miracle of Purim, in which there was nothing visible to the eye that was above nature, whereas in the time of the Temple there were miracles that departed from nature.

> To explain it, the maamar recalls the earlier discourse "Ki Avraham lo yeda'anu," on why in exile most miracles happen through nature, like the Purim miracle, in which nothing visibly supernatural occurred, while in Temple times miracles broke nature openly.

שהוא מפני שנסתלקו המדות דאצי' שהיו מאירים פב"פ [פנים בפנים] בזמן הבית ונשארה ההארה ממקום עליון יותר שלמעלה מהמדות

This is because the emotive attributes (middos) of Atzilus, which shone face to face in the time of the Temple, withdrew, and there remained the radiance from a higher place, above the middos.

> The reason: in exile the middos, the emotive attributes of Atzilus that shone "face to face" in Temple times, withdrew, and only a radiance from a higher place, above the middos, remained.

ע"כ צריך להתלבש בדברים תחתונים שהוא ע"פ הטבע מפני שמרוב מדרגתו הגבוה אין לו כלום במה להתלבש אלא במקום היותר נמוך.

Therefore it must be clothed in lower things, which is according to nature: because, on account of the greatness of its high level, it has nothing at all in which to be clothed except in the lowest place.

> That higher radiance must clothe itself in lower things, in nature, precisely because it is so high: it has nothing in which to rest except the lowest place.

30 וכנזכר המשל שם מענין פני אריה כו' ע"ש

As in the parable mentioned there, from the matter of "the face of a lion," etc.; see there.

> The earlier discourse illustrates this with a parable drawn from "the face of a lion."

ונמצא עם היות דניסים אלו שבהתלבשות הם ממקום עליון יותר. אעפ"כ [אף על פי כן] ודאי יש ג"כ מעלה יתירה כשהניסים הם בהתגלות שלא ע"י לבוש הטבע כלל שהרי זהו התגלות אלקות נראה לעין ולכן קובל הנביא אותותינו לא ראינו[177] כו'.

It follows that although these miracles that are clothed [in nature] are from a higher place, nevertheless there is certainly also an added superiority when the miracles are revealed, not through the garment of nature at all, for this is a revelation of G-dliness visible to the eye. And therefore the prophet laments, "Our signs we have not seen," etc.

> So although miracles clothed in nature come from a higher place, open miracles, not clothed in nature at all, have an advantage of their own: they are a revelation of G-dliness that the eye can see. That is why the psalm laments in exile, "Our signs we have not seen."

31 וע' בזהר ר"פ ויקרא[178] ע"פ שאל לך אות[179, 180] כו' שכוונתו שהניסים שבהתלבשות הם ע"י אות[181] ה' אחרונה דשם הוי"ה ונק' העמק שאלה שמתלבשת בלבושים המסתירים.

And see in the Zohar at the beginning of Parshas Vayikra, on the verse "Ask for yourself a sign," etc.: its intent is that the miracles that are clothed [in nature] come through the final letter hei of the Name Havayah, which is called "ask it deep," for it is clothed in concealing garments.

> The Zohar at the beginning of Vayikra, on Isaiah's words to Achaz, "Ask for yourself a sign ... ask it deep, or high above," teaches that miracles clothed in nature come through the final hei of the Name Havayah (Malchus), called "ask it deep," because it is clothed in concealing garments.

והניסים נגלים הם ע"י אות י' דשם הוי"ה ונק' הגבה למעלה א"כ הרי הניסים שבהתגלות הן בחי' הגבה למעלה וכמ"ש ג"כ לקמן בס"ד גבי פסח [בסייעתא דשמיא] (בד"ה להבין מפני מה)[182]

And the revealed miracles come through the letter yud of the Name Havayah, which is called "high above." If so, the miracles that are revealed are the level of "high above," as is also written below, with the help of Heaven, concerning Pesach (in the discourse beginning "Lehavin mipnei mah").

> Revealed miracles come through the yud of the Name, Chochmah, which is called "high above"; so open miracles belong to the level of "high above," as the discourse "Lehavin mipnei mah," on Pesach, also explains. That discourse (Likkutei Torah, Tzav 16a) asks why Pesach is kept on the day of the miracle, while Chanukah and Purim are kept on the day of rest.

אלא שמעלה יתירה זו הוא רק ענין ההתגלות בלי לבוש אבל בעצם האור הרי מבואר דבניסים שבהתלבשות הוא ממקום עליון יותר הרבה

Except that this added superiority is only a matter of the revelation without a garment; but as for the light itself, it is explained that in the miracles that are clothed [in nature] it is from a much higher place.

> But the advantage of open miracles is only that they are revealed without a garment; as for the light itself, the miracles clothed in nature come from a much higher place.

שזהו פי' כי אתה אבינו כי אברהם[183] שהוא בחי' המדות עליונות לא ידענו כו' ע"ש.

And this is the meaning of "For You are our Father, for Avraham," who is the level of the supernal attributes, "does not know us," etc.; see there.

> That is the meaning of "For You are our Father, for Avraham does not know us": Avraham stands for the supernal attributes, and in exile the light comes from beyond them, from "our Father." In the discourse "Ki Avraham lo yeda'anu" (Torah Ohr, Megillas Esther 93c) the Alter Rebbe explains that through true faith every Jew is bound to "our Father," the level before which all is as nothing and sins do not separate.

32 וכעין זה הוא ג"כ ענין הפרש שבין קדושת יו"ט [יום טוב] לפורים כי הנה מה שיו"ט [שיום טוב] אסור במלאכה היינו מפני השראת קדושה עליונה למטה

Similar to this is also the matter of the difference between the holiness of Yom Tov and Purim. For the fact that work is forbidden on Yom Tov is because of the resting of a supernal holiness below.

> A similar distinction applies to the holiness of Yom Tov compared with Purim: work is forbidden on Yom Tov because a higher holiness rests below.

שבששת ימי המעשה נמשך האור והחיות ע"י ההתלבשות בעשייה משא"כ ביו"ט [ביום טוב] נמשך מעולם הבריאה כו'. וכמ"ש בפע"ח [בפרי עץ חיים] שער מקראי קדש פ"ג [פרק ג'] וזהו בחי' השבתון מהמלאכה והעשייה.

For on the six weekdays the light and the life-force (chayus) are drawn down through being clothed in [the World of] Asiyah (Action), whereas on Yom Tov it is drawn from the World of Beriah (Creation), etc., as is written in Pri Etz Chaim, Sha'ar Mikra'ei Kodesh, chapter 3. And this is the level of resting from work and from doing.

> On weekdays the light and life-force come clothed in Asiyah, the World of Action, but on Yom Tov they are drawn from the higher World of Beriah, as the Arizal's Pri Etz Chaim explains; that is the meaning of resting from work, from "doing" (asiyah).

ואי"כ בפורים שלא נאסר בעשיית מלאכה היינו מפני שאין למטה הגילוי מעולם הבריאה כמו ביו"ט [ביום טוב] אלא ע"י התלבשות

If so, that on Purim the doing of work was not forbidden is because below there is not the revelation from the World of Beriah, as on Yom Tov, but only through being clothed.

> Work is not forbidden on Purim because its light is not revealed below from the World of Beriah, as on Yom Tov; it comes only clothed.

ומ"ש גם כן גבי ר"ח [ראש חודש] דמותר בעשיית מלאכה (ע' [עיין] בד"ה והיה מדי חדש בחדשו[184] כו').

And so too [is] what is written concerning Rosh Chodesh, that the doing of work is permitted (see the discourse beginning "Vehayah midei chodesh bechodsho," etc.).

> The same explains why work is permitted on Rosh Chodesh. In Likkutei Torah, V'Zos HaBerachah (97b), the discourse "Vehayah midei chodesh bechodsho" explains that although work is permitted on Rosh Chodesh, it is not counted among the six days of work, and on it the inner gate "shall be opened" as on Shabbos.

ואי"כ מצד זה יש מעלה יתירה ביום טוב שבא האור בהתגלות משא"כ בפורים הוא בהתלבשות והוא דוגמת מעלת הנס שבהתגלו' [שבהתגלות] על הניסים שבהתלבשות.

If so, in this respect there is an added superiority to Yom Tov, in that the light comes in revelation, whereas on Purim it is in a clothed form; and this is like the superiority of the revealed miracle over the miracles that are clothed [in nature].

> In this respect Yom Tov has an advantage: its light comes openly, while Purim's comes clothed, just as an open miracle has an advantage over one clothed in nature.

ולכן נק' יו"ט [יום טוב] מקרא קדש משא"כ פורים. אמנם מצד עצם האור שבהלבוש הרי מבואר שבפורים הוא המשכת אוא"ס [אור אין סוף] בב"ה ממש ע"י המס"נ [המסירות נפש] העצום שלמעל' [שלמעלה] מעלה מהאור שביו"ט [שביום טוב].

Therefore Yom Tov is called "a holy convocation" (mikra kodesh), which is not so of Purim. However, as for the light itself within the garment, it has been explained that on Purim it is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, itself, through the mighty self-sacrifice (mesirus nefesh), far higher than the light of Yom Tov.

> That is why Yom Tov is called mikra kodesh, "a holy convocation," and Purim is not. Yet the light within Purim's garment is the Infinite Light itself, drawn down by the mighty self-sacrifice of that time and far above the light of Yom Tov.

33 וגם זה ההתלבשות אינו העלם גמור רק כמו דוגמת הנס דפורים

And this clothing, too, is not a complete concealment, but rather like the example of the miracle of Purim.

> This clothing is not a total concealment, as the Purim miracle shows.

שאע"פ [שאף על פי] שלא היה דבר נראה לעין שהוא למעלה מהטבע רק ע"י אהבת אסתר מ"מ נראה בחוש שכל הסיבות היו רק למעלה מהטבע רק שנשתלשל ובא להתלבש בדרך הטבע.

For although there was nothing visible to the eye that was above nature, [it came] only through the love for Esther, nevertheless it is plainly seen that all the causes were entirely above nature, except that it descended in a chain and came to be clothed in the way of nature.

> Outwardly nothing supernatural was seen, and everything seemed to happen through the king's love for Esther; yet one can plainly see that all the causes were above nature, which only came down and were clothed in natural events.

וא"כ אין זה העלם גמור וכך ע"ד זה גם גלוי אוא"ס [אור אין סוף] ב"ה בפורים מאיר על כל א' מישראל בחי' כי אתה אבינו כו'.

If so, this is not a complete concealment. And so, in the same way, the revelation of the Infinite Light (Or Ein Sof), blessed be He, on Purim also shines upon every one of Israel: the level of "For You are our Father," etc.

> So the concealment is not complete. In the same way the revelation of the Infinite Light on Purim shines upon every Jew, the level of "For You are our Father."

עוד יובן דוגמא לכ"ז [לכל זה] ממ"ש בפ' שלח (סד"ה והיה לכם לציצית)[185] דכ' [דכתב] האריז"ל [האר"י זכרונו לברכה][186] שקדושת הטלית גדלה מעלתה במאד מאד על קדושת הציצית שהן רק נימין נמשכים מהטלית

An example of all this will be further understood from what is written in Parshas Shelach (at the end of the discourse beginning "Vehayah lachem letzitzis"): that the Arizal, of blessed memory, wrote that the holiness of the tallis is very, very much greater in stature than the holiness of the tzitzis, which are only threads extending from the tallis.

> An example comes from the end of the discourse on tzitzis in Likkutei Torah, Shelach (44b), which says this almost word for word: the Arizal writes that the holiness of the tallis is far greater than that of the tzitzis, which are merely threads extending from it.

רק שמפני גודל מעלת קדושתה אינה יכולה להתלבש בטלית הגשמי' [הגשמיים / הגשמיות / הגשמית] ממש כמו בציצית

Except that, because of the greatness of the stature of its holiness, it cannot be clothed in the actual physical tallis as in the tzitzis.

> Because the holiness of the tallis is so great, it cannot be clothed in the physical garment itself, the way the holiness of the tzitzis is clothed in the threads.

ולכן אין בטלית הגשמית שום קדושה כלל ומותר להשתמש בה דברי חול[187] משא"כ בציצית.

And therefore the physical tallis has no holiness at all, and it is permitted to use it for mundane things, which is not so with the tzitzis.

> Therefore the physical tallis has no holiness and may be used for mundane purposes, while the tzitzis may not.

34 וכך עד"ז האור הנמשך בפורים גדלה מעלתו במאוד מאד על האור שמאיר ביו"ט [ביום טוב] ולכן שמחת פורי' [פורים] גדלה במאד משמחת יו"ט [יום טוב] כנ"ל

And so, in the same way, the light that is drawn down on Purim is very, very much greater in stature than the light that shines on Yom Tov, and therefore the joy of Purim is very much greater than the joy of Yom Tov, as mentioned above;

> So too the light drawn down on Purim is far greater than the light of Yom Tov, and therefore the joy of Purim is far greater.

רק שמפני גודל האור בבחי' א"ס ממש אינו יכול להאיר בגלוי כמו האור המאיר ביו"ט [ביום טוב] ולפיכך אין איסור בעשיית מלאכה בפורים משא"כ ביו"ט [ביום טוב].

only that, because of the greatness of the light, at the level of Ein Sof (the Infinite One) itself, it cannot shine openly like the light that shines on Yom Tov; and therefore there is no prohibition of doing work on Purim, which is not so on Yom Tov.

> But because it is the light of Ein Sof itself, it cannot shine openly as the light of Yom Tov does; so Purim has no prohibition of work, while Yom Tov does.

35 ומרדכי דגזר בעשי' [בעשיה] מלאכה בפורים רצה שיהי' [שיהיה] ב' המעלות בפורים שהאור הגדול הזה יאיר ג"כ בגילוי ע"ד שהאור שביו"ט [שביום טוב] מאיר בגלוי

And Mordechai, who decreed [against] the doing of work on Purim, wanted both superiorities to be on Purim: that this great light should also shine in revelation, in the way that the light of Yom Tov shines in revelation.

> In decreeing a ban on work on Purim, Mordechai wanted Purim to have both advantages: its great light, and its open revelation as well, as the light of Yom Tov shines openly.

וכמו בחי' יוה"כ [יום הכפורים] שהוא בחד דרגא עם פורים שמאיר בו ג"כ בבחי' האור הגדול הזה

And like the level of Yom Kippur, which is on one level with Purim, in which there also shines the level of this great light.

> His model was Yom Kippur, which is on one level with Purim and in which this great light also shines.

וזהו ענין הגורל במקדש כו' ששם אין עונות מבדילין וזדונות נעשו כזכיות[188] ונק' שבת שבתון שהוא למעלה מבחי' שבת כמ"ש במ"א (בד"ה האזינו השמים)

And this is the matter of the lot in the Temple, etc., for there sins do not separate, and deliberate sins become like merits; and it is called "a Shabbos of Shabbosos" (Shabbos Shabboson), which is above the level of Shabbos, as is written elsewhere (in the discourse beginning "Ha'azinu hashamayim").

> That is the meaning of the lots cast in the Temple on Yom Kippur: on it sins do not separate from G-d, deliberate sins become like merits, and it is called Shabbos Shabboson, which the Torah means as "a Shabbos of complete rest" and the maamar reads as "a Shabbos of Shabbosos," above even Shabbos, as the discourse "Ha'azinu hashamayim" explains.

והרי האור מאיר בגלוי שלכן יוהכ"פ [יום הכפורים] אסור בעשי' [בעשייה] מלאכה יותר מיו"ט [מיום טוב]

And the light shines in revelation, which is why on Yom Kippur the doing of work is forbidden more than on Yom Tov.

> On Yom Kippur that light shines openly, which is why work is forbidden on it more strictly than on Yom Tov.

לכן עד"ז רצה מרדכי שיהיה בפורים ג"כ מאיר בחי' זו בגלוי. ולכן רצה לגזור בעשית מלאכה.

Therefore, in the same way, Mordechai wanted this level to shine in revelation on Purim too. And therefore he wanted to decree [against] the doing of work.

> Mordechai therefore wanted Purim, too, to reveal this level openly, and so he sought to forbid work.

ולא קבלו עלייהו כי ביוה"כ [ביום הכפורים] שהוא דאורייתא מי מונע ומי מעכב וגי"ז [וגם זה] הוא ע"י קדימת עשי"ת [עשרת ימי תשובה] וממעמקים קראתיך[189] כו' ויום אסו' [אסור] באכילה ושתיה כו'

But they did not accept it upon themselves. For on Yom Kippur, which is from the Torah, who can prevent and who can hold back? And this too is through the Ten Days of Teshuvah that come before it, and "From the depths I have called You," etc., and a day on which eating and drinking are forbidden, etc.

> But the people did not accept it. Yom Kippur is commanded by the Torah, so nothing can hinder its revelation; and it is prepared for by the Ten Days of Teshuvah, by crying to G-d "from the depths," and by a day without eating and drinking.

אבל בפורי' [בפורים] אין לנו כח להמשיך בחי' זו בגלוי ממש.

But on Purim we do not have the power to draw down this level in actual revelation.

> On Purim, however, we lack the power to draw this level down into actual open revelation.

36 ועוד מפני שהענין היה בימי הגלות שזה גורם בחי' ההתלבשות כו' שאותותינו לא ראינו[190] וכמו שגם הנס נתלבש כו' כנ"ל.

And further, because the event was in the days of exile, which causes the level of being clothed, etc., for "our signs we have not seen," just as the miracle, too, was clothed, etc., as mentioned above.

> A further reason: the miracle happened in exile, which itself causes the light to be clothed, "our signs we have not seen," just as the Purim miracle itself was clothed in nature.

והגם דלעיל נת' [נתבאר] דמצד עצם האור שבפורים אין שייך איסו' [איסור] עשיית מלאכה משום שהוא מבחי' שלמעלה מגדר התחלקות מדרגות מעלה ומטה

And although it was explained above that, as regards the light of Purim itself, the prohibition of doing work does not apply, because it is from a level above the bounds of division into levels of higher and lower,

> It was said above that Purim's light itself is beyond the distinction of higher and lower, so no prohibition of work applies to it.

את"ל [אם תמצא לומר] דפורים ויוה"כ [ויום הכפורים] חד דרגא אינון ויוה"כ [ויום הכפורים] אסור במלאכה עכצ"ל [על כרחך צריך לומר] דמצד האור כמו שהוא למעלה הוא כך אבל כשנמשך להאיר בגלוי באבי"ע [באצילות בריאה יצירה עשיה] ודאי לא כמו שמאיר באצי' כך מאיר בבריאה כו'

if you say that Purim and Yom Kippur are on one level, and on Yom Kippur work is forbidden, you are compelled to say that as regards the light as it is above, it is so; but when it is drawn down to shine in revelation in Atzilus, Beriah, Yetzirah and Asiyah, certainly the way it shines in Atzilus is not the way it shines in Beriah, etc.

> But if Purim and Yom Kippur are on one level and Yom Kippur forbids work, one must say that this holds only for the light as it is above. When that light is drawn down to shine openly in the four worlds, it certainly does not shine in Beriah as it shines in Atzilus.

וא"כ מצד התגלותו בעולמות שייך ענין שבתון שהיא עליית המדרגות כו'. וזהו איסור המלאכה ביוה"כ [ביום הכפורים].

If so, with respect to its revelation in the worlds, the matter of resting applies, which is the ascent of the levels, etc. And this is the prohibition of work on Yom Kippur.

> So in its revelation within the worlds, rest, the ascent from level to level, does apply, and this is the prohibition of work on Yom Kippur.

ומרדכי גזר גם בפורים ולא קבלו עלייהו משום שבפורים אין מאיר למטה בהתגלות מעולם הבריאה כמו ביו"ט [ביום טוב] כ"א ע"י התלבשות כו' כנ"ל.

And Mordechai decreed on Purim too, but they did not accept it upon themselves, because on Purim [the light] does not shine below in revelation from the World of Beriah, as on Yom Tov, but only through being clothed, etc., as mentioned above.

> Mordechai decreed the same for Purim, but the people did not accept it, because on Purim the light does not shine openly below from the World of Beriah, as on Yom Tov, but only clothed.

SECTION 12 • ¶37–39

No Name in the Megillah

37 והנה בכ"ז [בכל זה] יובן הטעם שלא נזכ' [נזכר] שם[191] הוי"ה במגלה ולא שאר שמות של הקב"ה[192]

Now, with all this the reason will be understood why the Name Havayah is not mentioned in the Megillah, nor the other Names of the Holy One, blessed be He.

> All this explains why the Megillah never mentions the Name Havayah, nor any other Name of G-d. The Ibn Ezra, too, writes in his introduction to Esther that this Megillah has no mention of the Name, and yet it is among the holy books.

והענין הוא ע"ד המשל המבוא' [המבואר] בזהר סי"פ בחקתי[193] גבי לכלתם[194, 195] כתי' [כתיב] כמשל החתן שהולך ללון לבורסקי בשביל הכלה כו' ע"ש

The matter is along the lines of the parable explained in the Zohar at the end of Parshas Bechukosai, concerning "lechalosam" ("to destroy them") as it is spelled: like the parable of the bridegroom who goes to lodge in a tannery for the sake of the bride, etc.; see there.

> The Zohar on the verse "I will not ... destroy them (lechalosam)" reads the word, by its spelling, as kallasam, "their bride." It compares G-d to a bridegroom who goes to lodge in a tannery, a foul-smelling place, for the sake of his bride who is there.

כן מל' דאצי' נשפלת למטה מאד בעולמות תחתוני' [תחתונים] ומתלבשת בק"נ [בקליפת נוגה] ולמטה יותר וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גלו לבבל שכינה עמהם.[196]

So the Malchus (sovereignty) of Atzilus is lowered very far down in the lower worlds and is clothed in kelipas nogah, and lower still, as our Sages, of blessed memory, said: "They were exiled to Babylon; the Shechinah (Divine Presence) was with them."

> So Malchus of Atzilus, the Shechinah, descends very low into the lower worlds and is clothed in kelipas nogah, the husk in which good and evil are mixed, and even lower; as the Sages say, "They were exiled to Babylon; the Shechinah was with them."

38 ועכ"ז [ועם כל זה] החתן העליון בחי' חסד שלמעלה נמשך ויורד לשם וא"כ אדרבה אז נראה ונפלאה האהבה יותר

And nevertheless the supernal Bridegroom, the level of the Chesed (kindness) above, is drawn and descends there. If so, on the contrary: then the love is seen and is more wondrous.

> Even so, the supernal Bridegroom, the Chesed above, comes down to that lowly place, and so His love is seen all the more.

ועד"ז הוא ג"כ התלבשות הנס בלבוש הטבע כו' שהוא מעוצם האהבה הולך ג"כ להתלבש בבית הבורסקי שהוא לבוש הטבע כו' וע"כ לא נזכר שם הוי"ה במגלה מפני שאז הי' [היה] הכלה הכלולה בתכלית השפלות שמסתתרת כו'.

And in the same way is also the clothing of the miracle in the garment of nature, etc., for out of the intensity of the love He also goes to be clothed in the tannery, which is the garment of nature, etc. And therefore the Name Havayah is not mentioned in the Megillah, because then the bride, the perfected one (kelulah), was in the utmost lowliness, hiding herself, etc.

> The clothing of the Purim miracle in nature is the same: out of the intensity of His love He "lodges in the tannery," the garment of nature. The Name Havayah is not mentioned in the Megillah because the bride (kallah), who is kelulah, "perfected," was then in the utmost lowliness, hiding herself.

ע"כ מוכרח להיות גלוי החסד שלמעלה ג"כ בבחינת התלבשות לירד לשם אל המקום אשר הם ולכן לא נז' [נזכר] השמות שהוא בחי' הגלוי שבלי לבוש כו'.

Therefore the revelation of the Chesed above must also be in a state of being clothed, to descend there, to the place where they are; and therefore the Names are not mentioned, for they are the level of the revelation that is without a garment, etc.

> So the revelation of the Chesed above must also come clothed, descending to where they are. Therefore the Names, which are revelation without a garment, are not mentioned.

אך כמו שבהמשל הנה ירידה זו הוא מורה על עוצם האהבה כמ"ש בזהר שם. כמו"כ [כמו כן] האור המלובש במגלה זו הוא למעלה מבחי' שמות.

But just as in the parable this descent indicates the intensity of the love, as is written in the Zohar there, so too the light that is clothed in this Megillah is above the level of Names.

> But just as in the parable the descent shows the depth of the love, so the light clothed in the Megillah is higher than the level of the Names.

39 ותדע שהרי ארז"ל [אמרו רבותינו זכרונם לברכה] שהנביאים עתידים להבטל לע"ל [לעתיד לבוא][197] ומגלת אסתר לא תבטל[198] אע"פ [אף על פי] שאין בה שם ובנביאים יש שמות הרבה[199]

And know [that this is so]: for our Sages, of blessed memory, said that the Prophets will be nullified in the Time to Come, but the Scroll of Esther will not be nullified, even though there is no Name in it, while in the Prophets there are many Names.

> A proof that the Megillah's light is above the Names: the Sages say that the books of the Prophets will be nullified in the Time to Come but the Scroll of Esther will not, although the Prophets are full of G-d's Names and the Megillah has none.

אלא הענין כי השם שהוא גלוי הארה שבסדר ההשתלשלות יו"ד חכ' [חכמה] ה' בינה כו' הוא רק כטפה מהים לגבי עצמיות אוא"ס [אור אין סוף] ב"ה וכמו שם האדם שאין זה עצמיותו.

But the matter is that the Name, which is the revelation of the radiance within the order of the chain of descending worlds (hishtalshelus), yud Chochmah (wisdom), hei Binah (understanding), etc., is only like a drop from the ocean relative to the very essence of the Infinite Light (Or Ein Sof), blessed be He; just like a person's name, which is not his essence.

> A Name of G-d, such as Havayah, whose letters stand for Chochmah, Binah and the rest, is the revelation of a radiance within the chain of descent. Compared with the essence of the Infinite Light it is like a drop from the ocean, just as a person's name is not his essence.

אבל בפורים ע"י המס"נ [המסירות נפש] הגיעו לעצמות א"ס ב"ה שלמעלה מבחי' שם הוי"ה ועמש"ל [ועיין מה שכתוב לעיל] בד"ה ובבואה לפני המלך[200] בענין א"ת [אל תקרי] שמות אלא שמות[201] כו' ע"ש

But on Purim, through the self-sacrifice (mesirus nefesh), they reached the Essence of Ein Sof (the Infinite One), blessed be He, which is above the level of the Name Havayah. And see what is written above in the discourse beginning "Uv'vo'ah lifnei hamelech," on the matter of "Do not read shamos (desolations) but shemos (names)," etc.; see there.

> On Purim, through their self-sacrifice, the Jews reached the Essence of Ein Sof, above even the Name Havayah. The earlier discourse "Uv'vo'ah lifnei hamelech" develops this through the Sages' wordplay, "Do not read shamos (desolations) but shemos (names)": there (Torah Ohr, Megillas Esther 96a) the Alter Rebbe explains that even the final rest of the world is only "names," drawn from His Name, while He Himself is beyond the category of worlds.

א"כ האור המלובש במגלה זו היא למעלה מבחי' השמות אלא שמ"מ ההתלבשות בהמגלה הוא ע"י לבושי' [לבושין / לבושים] שלמט' [שלמטה] מבחי' השמות בסיפור המעשה דמרדכי ואסתר ואחשורוש והמן ושתי.

If so, the light that is clothed in this Megillah is above the level of the Names; except that nevertheless the clothing in the Megillah is through garments that are below the level of the Names, in the story of the events of Mordechai and Esther, Achashverosh, Haman and Vashti.

> So the light clothed in the Megillah is above the Names, even though its garments, the story of Mordechai and Esther, Achashverosh, Haman and Vashti, are below the level of the Names.

אסתר הוא בחי' מל' דאצי' כשמסתתרת בראש הבריאה ושבע נערותיה הראויות לתת לה מבית המלך[202] הן ז' היכלות דבריאה.

Esther is the level of Malchus (sovereignty) of Atzilus when she hides herself (mistateres) in the head of [the World of] Beriah; and "her seven maidens, fit to be given to her from the king's house," are the seven chambers (heichalos) of Beriah.

> In Kabbalistic terms Esther is Malchus of Atzilus when she hides herself (mistateres, a word that echoes her name) in the "head" of the World of Beriah, and her seven maidens "from the king's house" are the seven heichalos, the chambers, of Beriah.

מרדכי הוא בחי' יסוד אבא. וענין קריאת המגלה הוא כמו קורא בתורה שקורא וממשיך גלוי האור:[203]

Mordechai is the level of Yesod (foundation) of Abba. And the matter of the reading of the Megillah is like one who reads in the Torah: he reads and draws down the revelation of the light.

> Mordechai is Yesod of Abba. Reading the Megillah is like reading the Torah: by reading it one draws down the revelation of the light hidden within it.

IN ONE'S AVODAH

Every Jew, even the lowest, has the power of self-sacrifice that will not let him be separated from G-d; when a person sins, it is only because a spirit of folly makes him think the sin does not separate him. And one who has the time to study Torah must use it, for his soul needs the whole parable to reach "the pleasantness of Havayah."

QUESTIONS FOR DISCUSSION

1. Why does the maamar call the Torah a "parable," and what does this imply about studying laws that deal with physical matters?
2. How can the acceptance of the Torah at Sinai be called "compelled" if what moved the people was love and not fear?
3. Why does a bittul that begins from below draw down a higher light than one awakened from above?
4. How can Purim's light be greater than that of Yom Tov while only Yom Tov forbids work?
5. What does the absence of G-d's Name from the Megillah teach about His presence in times of hiddenness?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **חייב אינש לבסומי בפוריא**

The text of this maamar is the Tzemach Tzedek's transcript, preserved in a manuscript volume of 5571 (1811) under the heading "Purim, Sunday, Tisa," which dates it to Purim of that year.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר הצ"צ בבוך תקע"א בכותרת "פורים יום א' תשא". נדפס בסה"מ תקע"א ע' קכד. וראה שם ע' קלו. באוה"ת מג"א (תש"נ) ע' רפח המאמר עם הגהות. ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. באוה"ת מג"א ע' רעט מתחיל לבאר הקושיא הראשונה, ע"ש בארוכה.

2 **חייב אינש לבסומי בפוריא**

Rava rules that a person is obligated to become intoxicated on Purim until he does not know the difference between "cursed is Haman" and "blessed is Mordechai." The maamar opens with this ruling as its question and returns to it in paragraphs 25-26 as its answer.

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

אָמַר רָבָא: מְחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲייֵהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מִתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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KEHOT'S NOTE

מגילה ז, ב. ראה לעיל צה, א הערת כ"ק אדמו"ר.

3 **וכמ"ש הרמב"ם**

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

KEHOT'S NOTE

הל' יו"ט פ"ו ה"כ.

4 **לא ימשך ביין**

The Rambam rules that when a person eats, drinks and rejoices on a festival he should not be drawn after wine, laughter and levity, for drunkenness is not rejoicing. The maamar cites this to show that the festival's joy, though a Torah command, has a limit.

Mishneh Torah, Rest on a Holiday 6:20 משנה תורה, הלכות שביתת יום טוב ו':כ

כְּשֶׁאָדָם אוֹכֵל וְשׁוֹתֶה וְשָׂמֵחַ בָּרֶגֶל לֹא יִמָּשֵׁךְ בְּיַיִן וּבְשְׂחוֹק וְקַלּוּת רֹאשׁ וְיֹאמַר שֶׁכָּל מִי שֶׁיּוֹסִיף בָּזֶה יַרְבֶּה בְּמִצְוַת שִׂמְחָה. שֶׁהַשִּׂכְרוּת וְהַשְּׂחוֹק הָרַבָּה וְקַלּוּת הָרֹאשׁ אֵינָהּ שִׂמְחָה אֶלָּא הוֹלְלוּת וְסִכְלוּת וְלֹא נִצְטַוֵּינוּ עַל הַהוֹלְלוּת וְהַסִּכְלוּת אֶלָּא עַל הַשִּׂמְחָה שֶׁיֵּשׁ בָּהּ עֲבוֹדַת יוֹצֵר הַכֹּל שֶׁנֶּאֱמַר (דברים כח מז) "תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל". הָא לָמַדְתָּ שֶׁהָעֲבוֹדָה בְּשִׂמְחָה. וְאִי אֶפְשָׁר לַעֲבֹד אֶת הַשֵּׁם לֹא מִתּוֹךְ שְׂחוֹק וְלֹא מִתּוֹךְ קַלּוּת רֹאשׁ ...

When one eats and drinks on a festival, he should not be drawn after wine or joking or light-headedness, and say that the more one can increase this, the more enhances the commandment of joy. For drunkenness, much joking and light-headedness are not joy, but rather wildness and foolishness. And we were not commanded about wildness and foolishness, but rather about joy that has service to the Maker of everything. As it is stated (Deuteronomy 28:47), "because you did not serve the L-rd your G-d with joy and with a ...

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5 **בפסח קי"ס ובשבועות מ"ת כו'**

That text completes the list of festival miracles with "and so on Sukkos, with the Clouds of Glory."

KEHOT'S NOTE

בסה"מ תקע"א ע' קכד "וכן בסוכות בענני כבוד".

6 **דמרדכי גזר ולא קבלו עלייהו**

The Talmud explains that on Purim the people accepted the prohibitions of eulogy and fasting but not the prohibition of work, for the later verse speaks only of "days of feasting and joy" and leaves out "Yom Tov." The maamar takes this as the second point in which Purim seems to rank below the festivals.

Megillah 5b מגילה ה' ב

KEHOT'S NOTE

ראה מגילה ה, ב.

7 **וקבל היהודים**

After the victory the Jews took upon themselves to keep doing what they had begun to do, celebrating the days, and what Mordechai had written to them. The maamar reads "what they had begun" as the Giving of the Torah, which Purim completed. (context: Steinsaltz Tanakh)

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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

"חייב כו' עד דלא ידע", כ"א לדרוש המתחיל חייב כו', ולכן מציין ל"דרוש פורים". עכ"ל ע"ש. ובלקו"ת תזריע כא, ג מציין לד"ה זה: לד"ה עד דלא ידע בין כו'.

11 **יותר אונס ממעשה דאחשורוש**

That text sharpens the question: at first glance the days of Achashverosh were more of a compulsion, since Haman sought to destroy all the Jews.

KEHOT'S NOTE

בספה"מ תקע"א ע' קכה "וזה פלא לכאורה דהרי בימי אחשורוש הי' אונס יותר כי המן ביקש להשמיד את כל היהודים כו'".

PARAGRAPH 2

12 **שארז"ל אשרי . . ותלמודו בידו**

The Talmud reports that in the upper world it was said: "Fortunate is he who comes here with his learning in his hand." The maamar asks why learning about physical matters should matter to souls in Gan Eden.

Pesachim 50a:7–8 פסחים נ' א:ז'-ח'

וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: אַשְׁרֵי מִי שֶׁבָּא לְכָאן וְתַלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: הֲרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בְּמְחִיצָתָן. (וּמַאן) נִינְהוּ? אִילֵימָא רַבִּי עֲקִיבָא וַחֲבֵירָיו — מְשׁוּם הֲרוּגֵי מַלְכוּת וְתוּ לָא?! אֶלָּא: הֲרוּגֵי לוֹד.

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KEHOT'S NOTE

פסחים נ, א.

PARAGRAPH 3

13 **מ"ש רז"ל**

Among the explanations of "For he has scorned the word of Havayah," Rabbi Nehorai says it refers to anyone who is able to occupy himself with Torah and does not. The maamar asks why this is judged so gravely.

Sanhedrin 99a:19 סנהדרין צ"ט א':י"ט

תַּנְיָא אִידַּךְ: "כִּי דְבַר ה' בָּזָה" - זֶה הָאוֹמֵר אֵין תּוֹרָה מִן הַשָּׁמַיִם. וַאֲפִילּוּ אָמַר כָּל הַתּוֹרָה כּוּלָּהּ מִן הַשָּׁמַיִם, חוּץ מִפָּסוּק זֶה שֶׁלֹּא אָמָרוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא אֶלָּא מֹשֶׁה מִפִּי עַצְמוֹ - זֶהוּ "כִּי דְבַר ה' בָּזָה". וַאֲפִילּוּ אָמַר כָּל הַתּוֹרָה כּוּלָּהּ מִן הַשָּׁמַיִם, חוּץ מִדִּקְדּוּק זֶה, מִקַּל וָחוֹמֶר זֶה, מִגְּזֵרָה שָׁוָה זוֹ - זֶה הוּא "כִּי דְבַר ה' בָּזָה".

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KEHOT'S NOTE

סנהדרין צט, א.

14 **כי דבר ה' בזה**

In the laws G-d gives Moshe about one who sins defiantly, the verse says that he has scorned the word of Havayah and broken His commandment, and his soul shall surely be cut off. The Sages (Sanhedrin 99a) apply it to one who could study Torah and does not.

Numbers 15:31 במדבר ט"ו:ל"א

כִּי דְבַר־ה' בָּזָה וְאֶת־מִצְוָתוֹ הֵפַר הִכָּרֵת תִּכָּרֵת נַפְשׁ הַהִוא עֲוֹנָהּ בָּהּ:

KEHOT'S NOTE

אסתר ט, כג.

8 **קימו וקבל היהודים**

The verse says that the Jews confirmed and accepted upon themselves and their descendants to keep the days of Purim. The Talmud reads it as a renewed acceptance of the Torah itself.

Esther 9:27 אסתר ט':כ"ז

קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים עֲלֵיהֶם וְעַל־זַרְעָם וְעַל כָּל־הַנִּלְוִים עֲלֵיהֶם וְלֹא יַעֲבוֹר לִהְיוֹת עֹשִׂים אֵת שְׁנֵי הַיָּמִים הָאֵלֶּה כִּכְתָבָם וְכִזְמַנָּם בְּכָל־שָׁנָה וְשָׁנָה:

the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year;

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9 **וכמאמר רז"ל ע"פ קימו . . מה שקיבלו כבר**

The Talmud teaches that at Sinai G-d held the mountain over Israel like a tub, which gives "a great protest of duress against the Torah," and that they accepted it again in the days of Achashverosh: "they confirmed what they had already accepted." This passage frames the maamar's whole argument.

Shabbat 88a:5 שבת פ"ח א':ה'

"וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר", אָמַר רַב אַבְדִּימִי בַּר חָמָא בַּר חָסָא: מְלַמֵּד שֶׁכָּפָה הַקָּדוֹשׁ בָּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוּטָב, וְאִם לָאו — שָׁם תְּהֵא קְבוּרַתְכֶם. אָמַר רַב אַחָא בַּר יַעֲקֹב: מִכָּאן מוֹדָעָא רַבָּה לְאוֹרָיְיתָא. אָמַר רָבָא: אַף עַל פִּי כֵן הָדוּר קַבְּלוּהָ בִּימֵי אֲחַשְׁוֵרוֹשׁ, דִּכְתִיב: "קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים" — קִיְּימוּ מַה שֶּׁקִּיבְּלוּ כְּבָר.

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KEHOT'S NOTE

שבת פח, א. ראה לקו"ת במדבר יט, ד. בד"ה וקבל היהודים תשי"א (סה"מ מלוקט — ח"ג ע' 50) בהערה 4 "אף שלכאורה הם שני ענינים, ד"וקבל היהודים את אשר החלו" הוא שרק בפורים היתה הקבלה, משא"כ "קיימו מה שקבלו" הוא שגם במ"ת היתה הקבלה אלא שלא הי' לה קיום" ע"ש בארוכה. וראה שם ע' עז.

10 **בלקו"ש ח"ז ע' 27 הערה 55 העיר**

The Rebbe remarks that the Tzemach Tzedek, in a gloss in Likkutei Torah (Vayikra 4c), refers to this maamar simply as "Derush Purim," though many discourses deal with Purim, because the mitzvah of drinking "until he does not know" expresses what Purim is.

KEHOT'S NOTE

בלקו"ת ויקרא ד, ג מציין כ"ק אדמו"ר הצ"צ לד"ה זה בשם "דרוש פורים" — וי"ל שלכן נקי דרוש זה בשם "דרוש פורים" סתם — אף שישנם כמה דרושים המדברים בעניני פורים — כי במצוה זו [עד דלא ידע] מתבטא ענין פורים. אלא שמ"מ אינו מציין ל"דרוש המתחיל חייב אינש כו' עד דלא ידע" — אף שכוונתו ב"דרוש פורים" הוא לענין "חייב כו' עד דלא ידע" שבפורים — כי אז, מכיון שאופן הציון בכ"מ הוא ל"ד"ה כו'", לא הי' ניכר שמרמז בזה איזה ענין, ובמילא לא היינו יודעים שכוונתו היא (גם) לענין

Because he hath despised the word of the L-RD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

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KEHOT'S NOTE

במדבר טו, לא.

15 דמאחר שמי שא"א

The note sends the reader to the Tzemach Tzedek's Or HaTorah on Nach for this question: why one who could study and does not is judged so severely when one chapter morning and evening suffices.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ע' תרמו.

16 כאשר יאמר משל הקדמוני

David, having spared Shaul in the cave, tells him, "As the proverb of the ancients says, From the wicked comes forth wickedness": evil comes from the wicked, so his own hand will not be against Shaul. Plainly hakadmoni is "the ancients"; the maamar, with Rashi, reads it as "the Primordial One," G-d, so that His "parable" is the Torah. (context: Steinsaltz Tanakh)

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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KEHOT'S NOTE

שמואל-א כד, יד. ראה אוה"ת פ' וארא ע' קנב. ובכ"מ. בלקו"ת ויקרא ד, ג מציין לכאן: כמ"ש מזה בדרוש פורים (ראה לעיל בתחילת המאמר). צו יד, ג. חקת נט, ב. ראה יח. ד.

17 בפרק א' שחרית ופרק א' ערבית

Rabbi Ami says that even one who studies only one chapter in the morning and one chapter in the evening has fulfilled the mitzvah "This book of the Torah shall not depart from your mouth." The maamar sets this minimum against the severity of the punishment.

Menachot 99b:16–17 מנחות צ"ט ב:ט"ז-י"ז

אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיך אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה אסור לאומרו בפני עמי הארץ ורבא אמר מצוה לאומרו בפני עמי הארץ

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PARAGRAPH 4

18 והאלקים אנה לידו

In the laws G-d gives Moshe after Sinai, one who killed without intent, where "G-d caused it to come into his hand," is not put to death but flees to a city of refuge. The Sages (Makkos 10b) read it as the Torah's own source for the proverb "From the wicked comes forth wickedness," which is why the maamar brings it here. (context: Steinsaltz Tanakh)

Exodus 21:13 שמות כ"א:י"ג

וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹקִים אִנָּה לְיָדוֹ וְשַׂמְתִּי לְךָ מָקוֹם אֲשֶׁר יָנוּס שָׁמָּה׃

And if a man lie not in wait, but G-d cause it to come to hand; then I will appoint thee a place whither he may flee.

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KEHOT'S NOTE

שמות כא, יג.

19 והאלקים אנה לידו

Reish Lakish opens the laws of the unwitting killer with two verses together, "G-d caused it to come into his hand" and "As the parable of the Primordial One says, From the wicked comes forth wickedness." This is why the maamar links the Torah's verse with the parable of the Primordial One.

Makkot 10b:3–4 מכות י' ב:ג'-ד'

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ פָּתַח לַהּ פִּתְחָא לְהַאי פָּרַשְׁתָּא מֵהָכָא: "וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹקִים אִנָּה לְיָדוֹ וְגוֹ'", "כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְגוֹ'", בַּמָּה הַכָּתוּב מְדַבֵּר - בִּשְׁנֵי בְּנֵי אָדָם שֶׁהָרְגוּ אֶת הַנֶּפֶשׁ, אֶחָד הָרַג בְּשׁוֹגֵג וְאֶחָד הָרַג בְּמֵזִיד, לָזֶה אֵין עֵדִים וְלָזֶה אֵין עֵדִים. הַקָּדוֹשׁ בָּרוּךְ הוּא מַזְמִינָן לְפוּנְדָּק אֶחָד, זֶה שֶׁהָרַג בְּמֵזִיד יוֹשֵׁב תַּחַת הַסּוּלָּם, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג יוֹרֵד בַּסּוּלָּם, וְנֹפֵל עָלָיו וְהָרְגוֹ, זֶה שֶׁהָרַג בְּמֵזִיד - נֶהֱרָג, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג - ...

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20 להבין משל ומליצה

Shlomo opens the book of Proverbs by saying that it teaches how to understand a parable and an epigram, the words of the wise and their riddles. The maamar cites it as a second example of wisdom conveyed through parable.

Proverbs 1:6 משלי א':ו'

לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידֹתָם׃

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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KEHOT'S NOTE

משלי א, ו.

21 קדמונו של עולם

Rashi explains "the parable of the Primordial One" as the Torah, the parable of the Holy One, blessed be He, the Primordial One of the world (kadmono shel olam), and finds "From the wicked comes forth wickedness" in the Torah's "G-d caused it to come into his hand," as in tractate Makkos. The maamar builds on his phrase.

Rashi on I Samuel 24:14 רש"י על שמואל א כ"ד:י"ד

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיוצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיתא במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

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PARAGRAPH 5

22 **אבל מהותו ועצמותו**

The note points to this maamar as a parallel discussion of G-d's being and essence, which is beyond the category of worlds.

KEHOT'S NOTE

ראה ד"ה ועשית חג שבועות תש"ה ע' 186.

23 **ולכן נק' קדמונו של עולם**

The transcript adds that "primordial" (kedem) is not like "beginning": a beginning has a middle and an end, as in the chain of descent where Chochmah is called "the beginning," but kedem means that He is singular and alone, with nothing besides Him, preceding all that came before.

KEHOT'S NOTE

בהנחת כ"ק הצ"צ נוסף: "(כי קדם אינו כמו תחלה שהתחלה יש לה אמצע וסוף והיינו בבחי' השתלשלות שחכמי' נק' ראשית כו' אבל הקדם הוא שהוא יחיד ומיוחד ואין עוד מלבדו והוא קדמון לכל הקדומי')".

PARAGRAPH 8

24 **וקדושים בכל יום**

That text explains: "the holy ones are the souls without a body in Gan Eden."

KEHOT'S NOTE

בסה"מ תקע"א ע' קכו ובאוה"ת מג"א ע' רפט כ' "וקדושים הן הנשמות שבלא גוף בג"ע" ע"ש.

25 **בלקוטי הש"ס להאריז"ל**

This letter of the Tanya expounds what is written in the Arizal's Likkutei HaShas on the saying "Torah scholars have no rest," that the souls ascend continually from level to level.

KEHOT'S NOTE

סוף ברכות. ראה גם תניא אגה"ק סי' יז.

26 **צדיקים אין להם מנוחה**

The maamar's wording "the righteous have no rest" follows the Shelah's version of the saying there.

KEHOT'S NOTE

סוף ברכות. וע"פ גירסת השל"ה בהקדמה בית חכמה (יז, א). עמק המלך שער דיקנא קדישא פ"ח (סא, ג). וראה לעיל פי' שמות מט, א. ובלקו"ש חי"ד ע' 179. חט"ו ע' 137 הערה 5. בסה"מ תקע"א ע' קכז הגירסא "ת"ח".

27 **ילכו מחיל אל חיל**

The sons of Korach describe the pilgrims who go up to Zion "from strength to strength" until they appear before G-d there. The Sages read it as the endless ascent of the righteous.

Psalms 84:8 תהילים פ"ד:ח'

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ח.

28 **אין להם מנוחה לא בעוה"ז ולא בעוה"ב שנאמר ילכו מחיל אל חיל**

The Talmud's closing words: Torah scholars have no rest in this world or in the World to Come, as it is said, "They go from strength to strength." The maamar uses it to show that the soul's ascent never ends.

Berakhot 64a:12–13 ברכות ס"ד א:י"ב-י"ג

אָמַר רַבִּי חִיָּיא בַּר אָשֵׁי אָמַר רַב: תַּלְמִידֵי חֲכָמִים אֵין לָהֶם מְנוּחָה לֹא בָּעוֹלָם הַזֶּה וְלֹא בָּעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "יֵלְכוּ מֵחַיִל אֶל חָיִל יֵרָאֶה אֶל אֱלֹקִים בְּצִיּוֹן". אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: "וְכָל בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ".

R. Hiyya b. Ashe said in the name of Rab[3] : The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd ; and great shall be the peace of thy children" ...

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PARAGRAPH 9

29 **וידבר שלשת אלפים משל**

The verse praises Shlomo's wisdom: he spoke three thousand parables. The maamar reads them as three thousand levels in every matter of the Torah.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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KEHOT'S NOTE

מלכים-א ה, יב.

30 **וידבר שלשת אלפים משל. פי' על כל דבר מד"ת**

Rav Hamnuna teaches that Shlomo spoke three thousand parables on every single matter of the Torah. The maamar

explains them as three thousand levels of comprehension in each matter, each a parable for the one above it.

עירובין כ"א ב:כ"אEruvin 21b:21

אָמַר רַב הַמְנוּנָא, מַאי דִּכְתִיב: "וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיִּהְיוּ שִׁירוֹ חֲמִשָּׁה וְאֶלֶף" — מְלַמֵּד שֶׁאָמַר שְׁלֹמֹה עַל כָּל דָּבָר וְדָבָר שֶׁל תּוֹרָה שְׁלֹשֶׁת אֲלָפִים מָשָׁל, עַל כָּל דָּבָר וְדָבָר שֶׁל סוֹפְרִים חֲמִשָּׁה וְאֶלֶף טְעָמִים.

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31 **חיל — וכל השגה לגבי מה שלמעלה ממנה נק' משל**

The transcript adds an explanation: a parable has the likeness of the thing it illustrates, only in a coarser form; so too every comprehension, relative to the one above it, is the same matter, only in a more physical way, and is therefore called a parable.

KEHOT'S NOTE

בהנחת כ"ק הצ"צ נוסף: "כמו המשל שהוא בדמות הנמשל רק במציאות מגושם ממנו כו' כן הוא כל השגה לגבי שלמעלה הימנה הגם שהם הכל בבחי' א' רק שזה באופן גשמי כו' ונק' משל)".

32 **ולתבונתו אין מספר**

"Great is our Master and abundant in power; His understanding is beyond number." The maamar uses it for the endless levels of comprehension of G-d's wisdom.

תהילים קמ"ז:הPsalms 147:5

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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KEHOT'S NOTE

תהלים קמז, ה.

PARAGRAPH 10

33 **אורייתא מחכמה נפקת**

The Zohar teaches that the Torah comes forth from Chochmah, the supernal wisdom. The maamar builds on it: because the Infinite Light is clothed in Chochmah, the Torah that issues from it can be the parable through which He is grasped.

Zohar II, 121aזח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א.

34 **ונהר יצא מעדן**

"A river goes forth from Eden to water the garden." The maamar uses the image for Chochmah as the source from which all levels of Torah comprehension flow.

בראשית ב':יGenesis 2:10

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד 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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KEHOT'S NOTE

בראשית ב, י.

35 **ההשגות — ובחי' ח"ע עצמה**

Or HaTorah notes there that this Torah Ohr passage makes the higher Chochmah the first root of these parables.

KEHOT'S NOTE

באוה"ת בראשית כרך ז תתנט, ב דכאן בתו"א מבאר דשורש הראשון לבחי' משלים אלו הוא חכמה עילאה, ושם [באוה"ת] משמע דע"י המשל אינו מושג רק הדמות ע"ד אסשא"מ, וכאן בתו"א משמע קצת שע"י משל הקדמוני יושג המהות, ע"ש.

36 **נק' בזהר רזא דשמא קדישא**

There the Alter Rebbe explains the Zohar's saying that all the Torah and mitzvos serve "to perfect the mystery of His Name": the seven Names that may not be erased are only a name and radiance of Ein Sof in each attribute, no more comparable to His essence than a person's name is to his self.

KEHOT'S NOTE

ראה לעיל מט, ד.

37 **ה' בחכמה**

Shlomo, praising wisdom, says that Havayah founded the earth with wisdom (Chochmah) and established the heavens with understanding. The maamar reads it as the Infinite Light resting and clothed in Chochmah.

משלי ג':י"טProverbs 3:19

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

38 **עטה אור כשלמה**

The psalmist praises G-d, "wrapping [Himself] in light as in a garment." Some read it plainly as G-d enveloping the world in light; the maamar, with the other reading, takes the light as His garment, and applies it to Chochmah and the Torah as the garment of the Infinite Light. (context: Steinsaltz Tanakh)

תהילים ק"ד:בPsalms 104:2

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

39 **באגה"ק ד"ה אשת חיל עט"ב**

The letter speaks of the light stored for the righteous, "the pleasantness of Havayah," the tzachtzachos and the four hundred worlds of yearning, which has many levels; the garment the soul receives from its Torah and mitzvos comes from the outermost level of that light, and the Supernal Will is the outer and "back" dimension of the supernal delight.

KEHOT'S NOTE

ועתיק יומין יתיב 46

In Daniel's vision the Ancient of Days sits, His garment white as snow. The maamar reads the garment as the Torah, which clothes and conceals the light of Atik as snow is water congealed.

Daniel 7:9 דניאל ז:ט

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעַמַּר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

ע"פ כי ביום הזה יכפר 47

In the explanation of the discourse "For on this day He shall atone," the section that begins "Hinei chayei," Likkutei Torah explains "His garment as snow": as snow comes from water, congeals and melts back into water, so the garment of the Torah begins and ends in Chochmah, like a parable through which the student comes to his teacher's idea itself.

KEHOT'S NOTE

לקו"ת אחרי כז, ג.

איתא בזהר ענין ת' עלמין 48

There Keser is described as the intermediary between the Emanator and the emanated, from which the supernal delight flows to the righteous in the Time to Come; this is the four hundred worlds of yearning.

KEHOT'S NOTE

פ' חיי שרה קכג, ב בתוספתא. ראה לעיל כד, ג. ושם בשם אדר"ר קכח, ב (וראה אוה"ת פ' חיי שרה ע' קטו, ב).

ארבע מאות שקל כסף 49

Avraham weighs out for Efron four hundred shekels of silver "current with the merchant," silver that passes in trade, for the Cave of Machpelah. The maamar reads the silver (kesef) as the worlds of yearning (kisufin) and "over lasocher" as passing beyond the encompassing light. (context: Steinsaltz Tanakh)

Genesis 23:16 בראשית כ"ג:ט"ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר׃

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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KEHOT'S NOTE

בראשית כג, טז.

סי' כט.

כל אשר חפץ ה' עשה 40

"Whatever Havayah desired, He did, in the heavens and on the earth": He rules every part of creation. The maamar cites it for the Supernal Will, which brings all the worlds into being and is therefore called sovev.

Psalms 135:6 תהילים קל"ה:ו

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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כתרו את בנימין 41

In the battle against Binyamin the tribes "surrounded" (kitru) them. The maamar derives the name Keser, crown, from this word for encircling.

Judges 20:43 שופטים כ:מ"ג

כִּתְרוּ אֶת־בִּנְיָמִן הִרְדִיפֻהוּ מְנוּחָה הִדְרִיכֻהוּ עַד נֹכַח הַגִּבְעָה מִמִּזְרַח־שָׁמֶשׁ׃

They inclosed the Benjamites round about, and chased them, and overtook them at their resting-place, as far as over against Gibeah toward the sunrising.

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KEHOT'S NOTE

שופטים כ, מג. ראה לעיל יט, ד.

עתיק . . בחי' תחתונה שבא"ס 42

The note points there for what is explained here about Atik, the inner dimension of Keser and the lowest level within Ein Sof.

KEHOT'S NOTE

ע"ח שער דרושי אבי"ע פי"א. למה שנתבאר כאן בענין עתיק — ראה סה"מ תקס"ה ח"ב ע' תתקמ ואילך. [ובמקבילו באוה"ת בראשית כרך ג##]. סה"מ תרל"ו ע' שטז ואילך.

פי' עתיק יומין 43

The note points there for the meaning of the name Atik Yomin.

KEHOT'S NOTE

ראה דרך מצותיך מצות וידוי תשובה פרק ב (לח, ב).

המתנשא מימות עולם 44

There Atik Yomin is explained by "Who is uplifted from the days of the world": the "days" are the supernal attributes clothed in memalei to give life to the worlds, as the six days of creation drew forth Chesed and the rest, while His essence is holy and set apart from them.

KEHOT'S NOTE

ברכת יוצר. ראה לקו"ת אמור לא, ד בענין ימות עולם.

הוא הנקי קדמונו של עולם 45

The Tzemach Tzedek explains there what is written here about the level called the Primordial One of the world.

KEHOT'S NOTE

ראה באוה"ת נ"ך כרך ג ע' איקעב שמבאר מה שכתוב כאן.

50 **דירתין צדיקייא שנק' ארבע מאות שקל כסף עובר לסוחר**

In the Idra Rabba the Zohar teaches that from the whiteness of the supernal skull the righteous inherit four hundred worlds in the World to Come, as it is written, "four hundred shekels of silver, current with the merchant." The Kehot note gives this place, with the Tosefta in Chayei Sarah, for the four hundred worlds of yearning.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג':י"ד-ו':כ"ה

51 **לשון סחור**

The Talmud quotes the Aramaic saying "Go around, go around (sechor, sechor), O nazirite; do not come near the vineyard." The maamar uses this sense of sechor, "around," to read socher as the encompassing light.

Avodah Zarah 17a עבודה זרה י"ז א

KEHOT'S NOTE

ע"ז יז, א.

PARAGRAPH 11

52 **אשרי מי שבא לכאן ותלמודו בידו**

"Fortunate is he who comes here with his learning in his hand." The maamar now explains it: the learning is the parable without which the soul cannot grasp the light revealed in Gan Eden.

Pesachim 50a:7–8 פסחים נ' א:ז'-ח'

וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: אַשְׁרֵי מִי שֶׁבָּא לְכָאן וְתַלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: הָרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בִּמְחִיצָתָן. (וּמַאן) נִינְהוּ? אִילֵּימָא רַבִּי עֲקִיבָא וַחֲבֵירָיו — מִשּׁוּם הָרוּגֵי מַלְכוּת וְתוּ לָא?! אֶלָּא: הָרוּגֵי לוֹד.

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53 **ואם יחסר מלהשיג איזו דברים**

That text explains at length why missing some details of the parable prevents grasping the lesson at all.

KEHOT'S NOTE

ראה בסה"מ תקע"א ע' קכז בארוכה.

54 **ע"כ צ"ל תלמודו בידו**

That text draws a point from the wording: the Sages said "his learning," the whole of it, and not one order or one tractate, because the whole parable is needed to grasp the lesson.

KEHOT'S NOTE

בסה"מ תקע"א ע' קכח מדייק "וזהו שאמ' ותלמודו בידו כל התלמוד דוקא ולא אמרו סדר א' או מס' א' כי כל המשל צריכים להשגת הנמשל".

55 **נועם הוי"ה**

David asks one thing of Havayah: to dwell in His house all his days, "to behold the pleasantness of Havayah." The maamar names with it the delight the soul beholds through its Torah.

Psalms 27:4 תהילים כ"ז:ד'

אַחַת שָׁאַלְתִּי מֵאֵת־ה' אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־ה' כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־ה' וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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56 **להשביע בצחצחות**

Isaiah promises the one who feeds the hungry that G-d will "satisfy your soul betzachtzachos." The word may mean "in parched places," in time of drought, or "with brightness," a clear light; the maamar, with the Kabbalah, takes the tzachtzachos as the dazzling light of Atik revealed to the righteous. (context: Steinsaltz Tanakh)

Isaiah 58:11 ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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PARAGRAPH 12

57 **משמת ר"מ בטלו מושלי משלים**

The Mishnah lists what ceased with the passing of great Sages: when Rabbi Meir died, the tellers of parables ceased. The maamar takes it as proof that a deep wisdom needs many parables.

Sotah 49a:15–16 סוטה מ"ט א:ט"ו-ט"ז

מִשֶּׁמֵּת רַבִּי מֵאִיר בָּטְלוּ מוֹשְׁלֵי מְשָׁלִים. מִשֶּׁמֵּת בֶּן עַזַּאי בָּטְלוּ הַשַּׁקְדָנִים. מִשֶּׁמֵּת בֶּן זוֹמָא בָּטְלוּ הַדַּרְשָׁנִים. מִשֶּׁמֵּת רַבִּי עֲקִיבָא בָּטַל כְּבוֹד הַתּוֹרָה. מִשֶּׁמֵּת רַבִּי חֲנִינָא בֶּן דּוֹסָא בָּטְלוּ אַנְשֵׁי מַעֲשֶׂה. מִשֶּׁמֵּת רַבִּי יוֹסֵי קְטַנְתָּא פָּסְקוּ חֲסִידִים. וְלָמָּה נִקְרָא שְׁמוֹ "קְטַנְתָּא" — שֶׁהָיָה קְטַנְתָּא שֶׁל חֲסִידִים. מִשֶּׁמֵּת רַבָּן יוֹחָנָן בֶּן זַכַּאי בָּטַל זִיו הַחָכְמָה. מִשֶּׁמֵּת רַבָּן גַּמְלִיאֵל הַזָּקֵן בָּטַל כְּבוֹד הַתּוֹרָה, וּמֵתָה טָהֳרָה וּפְרִישׁוּת. מִשֶּׁמֵּת רַבִּי יְשׁוּעָאל בֶּן פָּאבִי בָּטְלָה זִיו ...

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KEHOT'S NOTE

סוטה מט, א.

58 **שלשת אלפים משל**

Shlomo spoke three thousand parables. The maamar explains the number by the depth of his wisdom.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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59 **תילתא משלי**

Rabbi Yochanan says that when Rabbi Meir taught, he gave a third halachah, a third aggadah and a third parables. The maamar cites it for the same point.

Sanhedrin 38b:22 סנהדרין ל״ח ב:כ״ב

דְּאָמַר רַבִּי יוֹחָנָן: כִּי הֲוָה דָּרֵישׁ רַבִּי מֵאִיר בְּפִירְקֵיהּ, הֲוָה דָּרֵישׁ תִּילְתָּא שְׁמַעְתָּא, תִּילְתָּא אַגַּדְתָּא, תִּילְתָּא מַתְלֵי. וְאָמַר רַבִּי יוֹחָנָן: שָׁלֹשׁ מֵאוֹת מְשָׁלוֹת שׁוּעָלִים הָיוּ לוֹ לְרַבִּי מֵאִיר, וְאָנוּ אֵין לָנוּ אֶלָּא שָׁלֹשׁ.

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KEHOT'S NOTE

סנהדרין לח, ב. וראה לעיל צא, ג.

PARAGRAPH 13

60 **שכל צדיק נכוה מחופתו של חבירו**

Kehot's note points to Bamidbar Rabbah 21:20 for these words.

Bamidbar Rabbah 21:20 במדבר רבה כ״א:כ׳

KEHOT'S NOTE

במד״ר כא, כ.

61 **נכוה מחופתו של חבירו**

The Talmud teaches that in the Time to Come G-d will make a canopy for each righteous person according to his honor, and Rabbi Chanina explains the fire in the canopy: each one is "burned" by the canopy of his fellow. The maamar cites it to show that souls differ in their level of comprehension; Bamidbar Rabbah 21:22 has the idea in other words. (Kehot: Bamidbar Rabbah 21:20)

Bava Batra 75a:15 בבא בתרא ע״ה א:ט״ו

עָשָׁן בַּחוּפָּה לָמָּה? אָמַר רַבִּי חֲנִינָא: שֶׁכָּל מִי שֶׁעֵינָיו צָרוֹת בְּתַלְמִידֵי חֲכָמִים בָּעוֹלָם הַזֶּה, מִתְמַלְאוֹת עֵינָיו עָשָׁן לָעוֹלָם הַבָּא. וְאֵשׁ בַּחוּפָּה לָמָּה? אָמַר רַבִּי חֲנִינָא: מְלַמֵּד שֶׁכָּל אֶחָד וְאֶחָד נִכְוֶה מֵחוּפָּתוֹ שֶׁל חֲבֵירוֹ. אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָה.

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62 **בזוהר פ' אמור דק״א ע״ב**

The Rebbe notes that the Zohar passage is found on folio 101a.

KEHOT'S NOTE

בלקו״ש חכ״א ע' 248 הערה 52 מציין שנמצא בדף קא, א. וזה קאי על לבושי הנשמה שישלים לו בג״ע ("ההוא עלמא"). אבל פשוט, לכאורה, שאפ״ל תשלום בעוה״ז.

63 **קוב״ה אשלים ליה**

The Zohar teaches that when a righteous man departs before his deeds have completed the garments of his soul, the Holy One, blessed be He, completes them for him from the good deeds a wicked man forfeited, so that he is clothed in them in that world. The maamar applies it to one who studies all he can; the Kehot note, following Likkutei Sichos, places the passage on 101a rather than the 101b printed in the text.

Zohar, Emor 40:228–234 ספר הזהר, אמור מ׳:רכ״ח-רל״ד

64 **כי דבר ה' בזה**

"For he has scorned the word of Havayah ... that soul shall surely be cut off." The maamar now explains why the verse applies to one who could study and did not.

Numbers 15:31 במדבר ט״ו:ל״א

כִּי דְבַר־ה' בָּזָה וְאֶת־מִצְוָתוֹ הֵפַר הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִוא עֲוֹנָהּ בָּהּ׃

Because he hath despised the word of the L-RD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

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65 **בפרק א' שחרית ופרק א' ערבית**

One chapter in the morning and one in the evening fulfill the mitzvah of Torah study. The maamar explains this as the parable that suffices for a soul whose circumstances allow no more.

Menachot 99b:16–17 מנחות צ״ט ב:ט״ז-י״ז

אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיך אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה אסור לאומרו בפני עמי הארץ ורבא אמר מצוה לאומרו בפני עמי הארץ

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PARAGRAPH 14

66 **ישראל זכו למתן תורה ע״י יסורים**

Rabbi Shimon bar Yochai teaches that the Holy One, blessed be He, gave Israel three good gifts, the Torah, the Land of Israel and the World to Come, all of them through suffering. The maamar applies this to the exile of Egypt before Sinai.

Berakhot 5a:8 ברכות ה' א:ח׳

אָמַר רַבִּי זֵירָא וְאִיתֵּימָא רַבִּי חֲנִינָא בַּר פָּפָּא: בֹּא וּרְאֵה שֶׁלֹּא כְּמִדַּת הַקָּדוֹשׁ בָּרוּךְ הוּא מִדַּת בָּשָׂר וָדָם. מִדַּת בָּשָׂר וָדָם, אָדָם מוֹכֵר חֵפֶץ לַחֲבֵירוֹ, מוֹכֵר עָצֵב, וְלוֹקֵחַ שָׂמֵחַ, אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵּן, נָתַן לָהֶם תּוֹרָה לְיִשְׂרָאֵל — וְשָׂמֵחַ, שֶׁנֶּאֱמַר: "כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ".

R. Zera (another version : R. Hannina b. Pappa) said : Come and see that the attribute of a human being differs from that of the Holy One, blessed be He. What is the attribute of a human being ? When a man sells a valued article to his fellow, the seller grieves and the purchaser rejoices. But with the Holy One, blessed be He, it is not so. He gave the Torah to Israel and rejoiced; as it is said, "For I give you good doctrine ; forsake ye ...

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KEHOT'S NOTE

ראה ברכות ה, א.

67 בחומר ובלבנים

The Egyptians embittered the lives of the Israelites with hard labor, "with mortar and with bricks." The maamar sees this suffering as the preparation for receiving the Torah.

Exodus 1:14 שמות א:י"ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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68 נעשה לנשמע

After Moshe read them the book of the covenant, the people answered, "All that Havayah has spoken we will do and we will hear" (naaseh venishma), putting the doing before the hearing. The maamar reads this as the bittul that made the revelation of the Torah possible.

Exodus 24:7 שמות כ"ד:ז'

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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69 אור א"ס ב"ה שורה בחכמה דוקא

The Tanya's gloss gives, in the name of the Alter Rebbe's teacher, the reason for what is written in Etz Chaim, that the Infinite Light unites even with Atzilus only by first being clothed in Chochmah: Ein Sof is the true One, He alone with nothing besides Him, and this is the level of Chochmah.

KEHOT'S NOTE

תניא פרק לה בהגה.

70 ואותו תעבדו

Moshe tells Israel, after warning them against a false prophet: "After Havayah your G-d you shall walk ... and Him you shall serve, and to Him you shall cleave." The maamar uses the word "serve" for the stance of a servant who has no will of his own.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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71 קשרו להם שני כתרים כנגד נעשה ונשמע

When Israel put "we will do" before "we will hear," six hundred thousand ministering angels came and tied two crowns on each of them, one for "we will do" and one for "we will hear." The maamar links the crowns to the two levels of Keser.

Shabbat 88a:7 שבת פ"ח א:ז'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" ל"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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72 אהבתי אתכם אמר ה'

Through the prophet Malachi, Havayah tells Israel, "I have loved you"; when they ask how, He answers that He loved Yaakov, though Eisav was his brother. The maamar takes it as the love revealed from above at Sinai.

Malachi 1:2 מלאכי א:ב'

אָהַבְתִּי אֶתְכֶם אָמַר ה' וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה' וָאֹהַב אֶת־יַעֲקֹב׃

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

73 ע' בד"ה ועשית בגדי קדש

That discourse explains that an arousal from above awakens the love hidden in the souls of Israel; and, on the meaning of "I have loved you, says Havayah," that love rising from below, "as water reflects a face," evokes the supernal love, which brings about the level of Havayah, contraction and expansion, "for love presses the flesh."

KEHOT'S NOTE

לעיל פב, ב.

74 כמים הפנים לפנים . . אל האדם

As water reflects a face, so one person's heart reflects another's. The maamar applies it to the love revealed from above, which awakens love in the souls below.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט. כ"ה גם בתניא פרק מו. ובכתוב לאדם, וכ"כ בלקו"ת נשא (כט, א). שה"ש (לא, ד). — הערת כ"ק אדמו"ר בהערות ותיקונים לתניא שם.

ועל דמות הכסא 75

Ezekiel sees upon the likeness of the throne a likeness like the appearance of a man. The maamar identifies this supernal Man with the 248 positive commandments and 365 prohibitions.

Ezekiel 1:26 יחזקאל א:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

רמ״ח מ״ע 76

The words here quote Tikkunei Zohar, Tikkun 30 · 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 · 74a:8 תקו״ז תיקון ל

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵ״ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמ״ח פְּקוּדִין, אִיהִי מְצָוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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KEHOT'S NOTE

ראה ת״ז תי׳ ל.

PARAGRAPH 15

ודמות פניהם פני אדם 77

Ezekiel describes the four faces of the living beings of the Chariot, the first being the face of a man. The maamar takes this as the "man" of the lower worlds who answers the supernal Man.

Ezekiel 1:10 יחזקאל א:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י׳. ראה אוה״ת בשלח ע׳ תעז.

משכני אחריך נרוצה 78

The bride says to her beloved, "Draw me, we will run after you," and tells how the king brought her into his chambers. The maamar reads it as the soul's longing, awakened by love from above, to run toward G-d.

Song of Songs 1:4 שיר השירים א:ד׳

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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KEHOT'S NOTE

שה״ש א, ד.

אחותי כלה מה טבו דדיך מיין 79

The lover praises his bride: "How much better is your love than wine, my sister, [my] bride." The maamar cites it for the name kallah, bride, given to the Community of Israel.

Song of Songs 4:10 שיר השירים ד:י׳

מַה־יָּפוּ דֹדַיִךְ אֲחֹתִי כַלָּה מַה־טֹּבוּ דֹדַיִךְ מִיַּיִן וְרֵיחַ שְׁמָנַיִךְ מִכָּל־בְּשָׂמִים׃

How fair is thy love, my sister, my bride! How much better is thy love than wine! And the smell of thine ointments than all manner of spices!

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KEHOT'S NOTE

שה״ש ד, י׳.

על כל דבור פרחה נשמתן 80

Rabbi Yehoshua ben Levi teaches that at each utterance that went forth from the Holy One, blessed be He, the souls of Israel left them. The maamar explains it as bittul before the revelation.

Shabbat 88b:6 שבת פ״ח ב:ו׳

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נִשְׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: ״נַפְשִׁי יָצְאָה בְדַבְּרוֹ״. וּמַאֲחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיְּבְלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחֱיָה אוֹתָם, שֶׁנֶּאֱמַר: ״גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ״. וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנֵים עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת ...

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KEHOT'S NOTE

שבת פח, ב.

מ״ש כיוצא בזה בפרשת לך לך 81

There Torah Ohr explains the Sages' "when the utterance goes forth from the mouth of the Holy One, blessed be He, they are silent": when the divine speech is revealed below, the angels fall silent, absorbed in the bittul drawn from Chochmah, as "a fence for wisdom is silence"; when it withdraws, they speak with a great noise.

KEHOT'S NOTE

לעיל יב, ב ואילך.

Midrash Tehillim 1:4 and the Mechilta of Rabbi Shimon bar Yochai.

KEHOT'S NOTE

"בתו"א ד"ה חייב . . שע"י שכפה עליהם הר כגיגית באו להקדמת נעשה לנשמע. ובמדרש תנחומא ובתוס' (שבת פח, רע"א) מוכח דהקדמת נעשה לנשמע הי' קודם כפיית ההר. מדרשות חלוקות הן. וכמש"כ בתו"א כן הוא במדרש תהלים א, ד. ובמכילתא דרשב"י". — לקו"ש חי"ג ע' 166.

87 **מכאן מודעא רבא לאורייתא**

Rav Acha bar Yaakov says that the mountain held over Israel gives "a great protest of duress against the Torah," and Rava answers that they accepted it again in the days of Achashverosh. The maamar now explains what made Sinai a compulsion and Purim a willing acceptance.

Shabbat 88a:5 שבת פ"ח א:ה'

"וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר", אָמַר רַב אַבְדִימִי בַּר חָמָא בַּר חַסָּא: מְלַמֵּד שֶׁכָּפָה הַקָּדוֹשׁ בָּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוּטָב, וְאִם לָאו — שָׁם תְּהֵא קְבוּרַתְכֶם. אָמַר רַב אַחָא בַּר יַעֲקֹב: מִכָּאן מוֹדָעָא רַבָּה לְאוֹרָיְיתָא. אָמַר רָבָא: אַף עַל פִּי כֵן הֲדוּר קִבְּלוּהָ בִּימֵי אֲחַשְׁוֵרוֹשׁ, דִּכְתִיב: "קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים" — קִיְּמוּ מַה שֶּׁקִּיבְּלוּ כְּבָר.

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88 **נתעורר בהם . . ברצון גמור בימי אחשורוש**

The Rebbe explains there that the very renewal of the acceptance in the days of Achashverosh was possible because at Sinai this too was given, only in a hidden way.

KEHOT'S NOTE

ראה בלקו"ש ח"ט ע' 149 הערה 53, 54. — שזה גופא מה שהדר וקבלוה בימי אחשורוש הוא לפי שבמ"ת ניתן גם ענין זה אלא שהי' בהעלם (שם הערה 54). וראה גם בלקו"ש ח"ז ע' 26 סע' ט.

89 **ועת לרחק מחבק**

Koheles lists "a time to embrace and a time to keep far from embracing." The maamar applies the second to the days of Achashverosh, when G-d's embrace was hidden.

Ecclesiastes 3:5 קהלת ג':ה'

עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת לִרְחֹק מֵחַבֵּק:

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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KEHOT'S NOTE

קהלת ג, ה.

90 **אסתר מן התורה מנין**

The Talmud asks where Esther is alluded to in the Torah and answers with "I will surely hide (haster astir) My face." The maamar draws from it that her time was one of hiddenness.

Chullin 139b:12–13 חולין קל"ט ב:י"ב-י"ג

אסתר מן התורה מנין (דברים לא, יח) ואנכי הסתר אסתיר מרדכי מן התורה מנין דכתיב (שמות ל, כג) מר דרור ומתרגמינן מירא דכיא: ואיזהו שאינו מזומן וכו': ר' חייא ור' שמעון חד תני הדרסיאות וחד תני

82 **בשעה שהדבור יוצא מפי הקב"ה חשות**

The Talmud explains chashmal: "at times they are silent (chashos), at times they speak"; when the utterance goes forth from the mouth of the Holy One, blessed be He, they are silent. The maamar reads the silence as bittul.

Chagigah 13b:1 חגיגה י"ג ב:א'

חֲיוֹת אֵשׁ מְמַלְּלוֹת. בְּמַתְנִיתָא תָּנָא: עִתִּים חָשׁוֹת, עִתִּים מְמַלְּלוֹת. בְּשָׁעָה שֶׁהַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — חָשׁוֹת, וּבְשָׁעָה שֶׁאֵין הַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — מְמַלְּלוֹת.

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83 **אברהם שקראו הר**

The Talmud contrasts the patriarchs: of Avraham the Temple site is called "mountain," of Yitzchak "field," of Yaakov "house." The maamar uses Avraham's "mountain" as a name for the supernal love.

Pesachim 88a:4 פסחים פ"ח א:ד'

אֶלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הַר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה' יֵרָאֶה", וְלֹא כְּיִצְחָק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה", אֶלָּא כְּיַעֲקֹב שֶׁקָּרָאוֹ "בַּיִת", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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84 **מקדש עמו ישראל על ידי חופה וקדושין**

The Talmud gives the betrothal blessing, which in the name of Rav Yehudah concludes with praise of G-d Who sanctifies Israel through chuppah and kiddushin. The maamar explains why the chuppah is named before the kiddushin.

Ketubot 7b:9 כתובות ז' ב:ט'

תָּנְיָא אִידָךְ: מְבָרְכִין בִּרְכַּת חֲתָנִים בְּבֵית חֲתָנִים, וּבִרְכַּת אֵרוּסִין בְּבֵית הָאֵרוּסִין. בִּרְכַּת הָאֵרוּסִין מַאי מְבָרֵךְ? רָבִין בַּר רַב אַדָּא וְרַבָּה בַּר רַב אַדָּא, תַּרְוַיְיהוּ מִשְּׁמֵיהּ דְּרַב יְהוּדָה אָמְרִי: "בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל הָעֲרָיוֹת, וְאָסַר לָנוּ אֶת הָאֲרוּסוֹת, וְהִתִּיר לָנוּ אֶת הַנְּשׂוּאוֹת עַל יְדֵי חוּפָּה וְקִדּוּשִׁין". רַב אַחָא בְּרֵיהּ דְּרָבָא מְסַיֵּים בַּהּ מִשְּׁמֵיהּ דְּרַב יְהוּדָה: "בָּרוּךְ אַתָּה ה', מְקַדֵּשׁ יִשְׂרָאֵל עַל יְדֵי חוּפָּה וְקִדּוּשִׁין".

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85 **למה שינו הסדר להקדים חופה לקידושין**

The note points to this maamar, and to the Rebbe's note on it, for the question why the blessing puts chuppah before kiddushin.

KEHOT'S NOTE

ראה ד"ה והוא כחתן תרנ"ז ע' קעב ובהערת כ"ק אדמו"ר שם. ובלקו"ש חכ"ב ע' 61 הערה 47.

86 **על ידי המשכת המקיף תחלה**

The Rebbe observes that in this maamar the holding of the mountain over them brought them to say "we will do" first, while Midrash Tanchuma and Tosafos (Shabbos 88a) show that "we will do" came before the mountain; the midrashim differ, and the maamar's order is that of

הרדסיאות מאן דתני הרדסיאות על שם הורדוס ומאן דתני הדרסיאות על שם מקומן

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KEHOT'S NOTE

חולין קלט, ב.

91 **ואנכי הסתר אסתיר פני**

Havayah tells Moshe, before his death, that when the people stray He will surely hide His face from them on that day. The maamar reads it as the state of the Purim story, in which the Jews' self-sacrifice came from below; the Sages hear Esther's name in haster astir.

Deuteronomy 31:18 דברים ל״א:י״ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח.

92 Kehot's note points to Genesis 12:1–17:27 for these words.

Genesis 12:1–17:27 בראשית י״ב:א׳-י״ז:כ״ז

PARAGRAPH 16

93 **וביאור הענין**

This section of the maamar is quoted in Or HaTorah on Megillas Esther.

KEHOT'S NOTE

הובא באוה״ת מג״א ע' רצ. ונתבאר בד״ה מצה זו תר״ם פרק כו ע' קעב.

94 **איש יהודי**

The Megillah introduces Mordechai: "There was a Jewish man (ish Yehudi) in Shushan the capital, and his name was Mordechai ... a Binyaminite (ish Yemini)." Plainly Yehudi can mean a man from the land of Yehudah, though he was of the tribe of Binyamin; the maamar asks why one of Binyamin is called Yehudi and reads the name as acknowledgment and bittul. (context: Steinsaltz Tanakh)

Esther 2:5 אסתר ב׳:ה׳

אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה וּשְׁמוֹ מָרְדֳּכַי בֶּן יָאִיר בֶּן־שִׁמְעִי בֶּן־קִישׁ אִישׁ יְמִינִי׃

There was a certain Jew in Shushan the castle, whose name was Mordecai the son of Jair the son of Shimei the son of Kish, a Benjamite,

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KEHOT'S NOTE

אסתר ב, ה.

95 **להשמיד להרג**

Haman's letters ordered "to destroy, to kill and to annihilate all the Jews" on one day. The maamar asks why only "Jews" are named, when all the tribes were included.

Esther 3:13 אסתר ג׳:י״ג

וְנִשְׁלוֹחַ סְפָרִים בְּיַד הָרָצִים אֶל־כָּל־מְדִינוֹת הַמֶּלֶךְ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים מִנַּעַר וְעַד־זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר וּשְׁלָלָם לָבוֹז׃

And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

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KEHOT'S NOTE

אסתר ג, יג.

96 **הפעם אודה את ה'**

Leah names her fourth son Yehudah, saying, "This time I will thank (odeh) Havayah." The maamar derives from it that Yehudi means one who acknowledges G-d.

Genesis 29:35 בראשית כ״ט:ל״ה

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת־ה' עַל־כֵּן קָרְאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֶּדֶת׃

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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KEHOT'S NOTE

בראשית כט, לה.

97 **פרשת ויחי ע״פ יהודה אתה**

the passage shares nothing with the note

KEHOT'S NOTE

מה, ג.

98 **יהודה אתה**

Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge you (yoducha)." The earlier discourse on this verse, to which the maamar refers, links the name Yehudah with acknowledgment and bittul.

Genesis 49:8 בראשית מ״ט:ח׳

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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99 **פי' שר ליהודים**

The Or HaTorah version gives the reason: "for ish denotes lordship."

KEHOT'S NOTE

באוה״ת מג״א ע' רצא: כי איש לשון שררה.

100 **איש הר הבית**

The note refers to the Tosafos Yom Tov's comment on "the ish of the Temple Mount."

KEHOT'S NOTE

משנה רפי"ק דמדות מ"ב. ובתויו"ט שם. ראה גם אוה"ת בראשית כרך ג תקמה, א ואילך.

101 **איש הר הבית**

The Mishnah describes "the ish of the Temple Mount," the officer who went round the watches at night. The maamar uses it to show that ish can mean a leader.

Mishnah Middot 1:2 משנה מדות א:ב'

אִישׁ הַר הַבַּיִת הָיָה מְחַזֵּר עַל כָּל מִשְׁמָר וּמִשְׁמָר, וַאֲבוּקוֹת דּוֹלְקִין לְפָנָיו, וְכָל מִשְׁמָר שֶׁאֵינוֹ עוֹמֵד, אוֹמֵר לוֹ אִישׁ הַר הַבַּיִת, שָׁלוֹם עָלֶיךָ. נִכָּר שֶׁהוּא יָשֵׁן, חוֹבְטוֹ בְּמַקְלוֹ. וּרְשׁוּת הָיָה לוֹ לִשְׂרֹף אֶת כְּסוּתוֹ. וְהֵם אוֹמְרִים, מַה קּוֹל בָּעֲזָרָה. קוֹל בֶּן לֵוִי לוֹקֶה וּבְגָדָיו נִשְׂרָפִין, שֶׁיָּשַׁן לוֹ עַל מִשְׁמָרוֹ. רַבִּי אֶלְיֶעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, פַּעַם אַחַת מָצְאוּ אֶת אֲחִי אִמָּא יָשֵׁן, וְשָׂרְפוּ אֶת כְּסוּתוֹ:

The officer of the Temple Mount used to go round to every watch, with lighted torches before him, and if any watcher did not rise [at his approach] and say to him, "Shalom to you, officer of the Temple Mount, it was obvious that he was asleep. Then he used to beat him with his rod. And he had permission to burn his clothes. And the others would say: What is the noise in the courtyard? It is the cry of a Levite who is being beaten and whose clothes ...

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

102 **מרדכי מן התורה מנין**

The Talmud asks where Mordechai is alluded to in the Torah and answers: "pure myrrh (mor deror)," which the Aramaic translation renders mira dachya. The maamar builds on the name to make Mordechai the source of bittul.

Chullin 139b:12–13 חולין קל"ט ב:י"ב-י"ג

אסתר מן התורה מנין (דברים לא, יח) ואנכי הסתר אסתיר מרדכי מן התורה מנין דכתיב (שמות ל, כג) מר דרור ומתרגמינן מירא דכיא: ואיזהו שאינו מזומן וכו': ר' חייא ור' שמעון חד תני הדרסיאות וחד תני הרדסיאות מאן דתני הרדסיאות על שם הורדוס ומאן דתני הדרסיאות על שם מקומן

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KEHOT'S NOTE

חולין קלט, ב.

103 **דכתיב מר דרור**

G-d tells Moshe to take, for the anointing oil, choice spices, first among them "pure myrrh (mor deror), five hundred" shekels. The maamar identifies this mor with Mordechai.

Exodus 30:23 שמות ל:כ"ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתַיִם וּקְנֵה־בֶשֶׂם חֲמִשִּׁים וּמָאתָיִם:

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

שמות ל, כג.

104 **ומר זה**

There Likkutei Torah explains that the myrrh is made from the blood of an animal called yadua when the blood congeals into a spice, which is iskafya and is'hapcha, darkness turned to light, and it refers to this maamar; the myrrh of the incense, rising from below, draws down the mor deror of the anointing oil, mira dachya, the wisdom of the Torah.

KEHOT'S NOTE

ראה לקו"ת פ' נשא כא, ב.

105 **ומר זה לדעת הרמב"ם . . ועל דרך זה יש לפרש מחלוקת הפוסקים**

Another transcript of this section, on the myrrh and the dispute of the authorities, is printed there.

KEHOT'S NOTE

הנחה אחרת מקטע זה נדפס בסה"מ תקע"א ע' קמג.

106 **והרמב"ן**

The Ramban's commentary on "pure myrrh" is where he explains the word differently from the Rambam.

Exodus 30:23 שמות ל:כ"ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתַיִם וּקְנֵה־בֶשֶׂם חֲמִשִּׁים וּמָאתָיִם:

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

בפי' על התורה שמות ל, כג. וראה ברבינו בחיי שם. ובאוצר הגאונים ברכות בחלק הפירושים לדף מג, א בשם רב האי גאון (הובא באשכול ח"א ע' 68) "חלבא דשונרא ברא", ובהערה ו מציין לאבודרהם הל' ברכות שער ז "כי היא זיעת חי' כמו חתול". וראה גם בספר הנר לברכות שם לרבינו זכריי בן אגמאתי ע' 94. ובערוך ערך משק.

107 **לדעת . . מושק**

The note points to the Radbaz's commentary on the Rambam's ruling that the myrrh is the blood of an animal.

KEHOT'S NOTE

הל' כלי המקדש פי"א ה"ג. וראה בפי' הרדב"ז שם, ובפי' ע"ת מרבינו אברהם בן הרמב"ם ע"פ זה. וראה בברכת הנהנין לרבינו הזקן פרק יא הל' ה' שכ' שקורין פיזו"ם ואסור לאכלו משום חשש דם, ע"ש. וראה באוה"ת פ' כי תשא ע' אתתקמד. ראה בד"ה מצה זו תר"מ פרק כו בארוכה. ובסידור כו, ב שהוא חי' טמאה ע"ש. ראה טור או"ח סריי"ו.

108 **בגמרא כיצד מברכין**

The Talmud rules that over all fragrant woods one blesses "Creator of fragrant woods," except musk, which comes from an animal and receives the blessing "Creator of kinds of spices." The maamar takes musk as the myrrh of mor deror.

Berakhot 43a ברכות מ"ג א

KEHOT'S NOTE

fear, the second out of love. The maamar uses the two levels to explain the dispute about musk.

Yoma 86b:3 יומא פ"ו ב:ג

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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PARAGRAPH 18

117 **כזכיות**

The Talmud teaches that teshuvah out of love turns deliberate sins into merits. The maamar compares it to the musk that becomes permitted even as food.

Yoma 86b יומא פ"ו ב

118 **במקום שבעלי תשובה עומדים**

Rabbi Abahu teaches that in the place where those who have returned stand, the perfectly righteous do not stand. The maamar explains it by the complete transformation of evil into good.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

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

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KEHOT'S NOTE

ברכות לד, ב. נסמן לעיל כא, ג.

PARAGRAPH 19

119 **מרדכי . . יסוד אבא**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה פע"ח שער הפורים פ"ח.

120 **למי יחפוץ . . ממני**

Asked what should be done for the man the king wishes to honor, Haman thinks, "Whom would the king desire to

ברכות מג, א.

109 **בחטוטרת שבצוארה**

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

KEHOT'S NOTE

כפי' הרא"ש שם, אבל רש"י שם פי' "מן הרעי של חי", בגמרא שלפנינו הגירסא "שמן חי". אבל ברי"ף וברש"י וברא"ש ובדקדוקי סופרים בשם כ"י מינכן הגי' "שהוא מין חי". וראה במעדני יום טוב שם. ולעיל בהערה ד"ה והרמב"ן.

110 Kehot's note points to Bava Kamma 17a:13–27a:12 for these words.

Bava Kamma 17a:13–27a:12 בבא קמא י"ז א:י"ג-כ"ז א:י"ב

PARAGRAPH 17

111 **יש לפרש מחלוקת הפוסקים**

the passage shares nothing with the note

KEHOT'S NOTE

ראה גם לקמן קו, ד. לקו"ת נשא כב, ד בשם "פי' הגאונים והרמב"ן".

112 **שרבינו יונה מתירו**

Rabbeinu Yonah's ruling permitting the musk even as food is in his commentary on this page of Berakhos.

Berakhot 43a ברכות מ"ג א

KEHOT'S NOTE

בי' על ברכות מג, א.

113 **ויש אוסרים אותו באכילה**

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

KEHOT'S NOTE

הרז"ה.

114 **ושאל אוב וידעני**

Moshe warns Israel against the practices of the nations: none among them shall inquire of an ov or a yid'oni or consult the dead. Rashi explains that the yid'oni put the bone of an animal named yadua in his mouth; the maamar links it to the "certain" (yadua) animal from which musk comes.

Deuteronomy 18:11 דברים י"ח:י"א

וְחֹבֵר חָבֶר וְשֹׁאֵל אוֹב וְיִדְּעֹנִי וְדֹרֵשׁ אֶל־הַמֵּתִים:

or a charmer, or one that consulteth a ghost or a familiar spirit, or a necromancer.

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KEHOT'S NOTE

דברים יח, יא.

115 **כשגגות או כזכיות**

That text has the two in the opposite order: "like merits or like unwitting sins."

KEHOT'S NOTE

בסה"מ תקע"א: כזכיות או כשגגות.

116 Reish Lakish teaches both that teshuvah turns deliberate sins into unwitting ones and that it turns them into merits; the Talmud reconciles them: the first is teshuvah out of

honor more than me?" The maamar sees in it Haman's sense of self, the opposite of bittul.

Esther 6:6 אסתר ו׳:ו׳

וַיָּבוֹא הָמָן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מַה־לַּעֲשׂוֹת בָּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וַיֹּאמֶר הָמָן בְּלִבּוֹ לְמִי יַחְפֹּץ הַמֶּלֶךְ לַעֲשׂוֹת יְקָר יוֹתֵר מִמֶּנִּי׃

So Haman came in. And the king said unto him: 'What shall be done unto the man whom the king delighteth to honour?'—Now Haman said in his heart: 'Whom would the king delight to honour besides myself?'—

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KEHOT'S NOTE

אסתר ו, ו. בהמשך מצה זו תר״ם ע׳ קעד נוסף: שלא מצא מציאות נכבד יותר ממנו מפני עוצם ישותו וגסותו: שהיה.

121 **אני ואפסי עוד**

The prophet describes Babylon, secure in herself, saying in her heart, "I am, and there is none besides me." The maamar borrows the words for Haman's self-importance.

Isaiah 47:8 ישעיהו מ״ז:ח׳

וְעַתָּה שִׁמְעִי־זֹאת עֲדִינָה הַיּוֹשֶׁבֶת לָבֶטַח הָאֹמָרָה בִּלְבָבָהּ אֲנִי וְאַפְסִי עוֹד לֹא אֵשֵׁב אַלְמָנָה וְלֹא אֵדַע שְׁכוֹל׃

Now therefore hear this, thou that art given to pleasures, That sittest securely, That sayest in thy heart: 'I am, and there is none else beside me; I shall not sit as a widow, Neither shall I know the loss of children';

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Zephaniah 2:15 צפניה ב׳:ט״ו

זֹאת הָעִיר הָעַלִּיזָה הַיּוֹשֶׁבֶת לָבֶטַח הָאֹמָרָה בִּלְבָבָהּ אֲנִי וְאַפְסִי עוֹד אֵיךְ הָיְתָה לְשַׁמָּה מַרְבֵּץ לַחָיָה כֹּל עוֹבֵר עָלֶיהָ יִשְׁרֹק יָנִיעַ יָדוֹ׃

This is the joyous city That dwelt without care, That said in her heart: 'I am, and there is none else beside me'; How is she become a desolation, A place for beasts to lie down in! Every one that passeth by her Shall hiss, and wag his hand.

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KEHOT'S NOTE

ע״פ ישעי׳ מז, ח. צפני׳ ב, טו.

122 **מזרע עמלק**

The note points there, alongside Esther 3:1, which calls Haman "the Agagite," for Haman's descent from Amalek.

Esther 3:1 אסתר ג׳:א׳

KEHOT'S NOTE

אסתר ג, א. ראה לקו״ש ח״ג ע׳ 913 הערות 1-2.

123 **ראשית גוים עמלק**

Bilam sees Amalek and says, "Amalek is the first of the nations, and his end is everlasting destruction"; plainly, the first nation to make war on Israel. The maamar reads "first" as arrogance, the root of all evil traits. (context: Steinsaltz Tanakh)

Numbers 24:20 במדבר כ״ד:כ׳

וַיַּרְא אֶת־עֲמָלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ עֲדֵי אֹבֵד׃

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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KEHOT'S NOTE

במדבר כד, כ.

124 **כי ז׳ אומות . . ז׳ מדות רעות**

There the Alter Rebbe teaches that the seven nations, "the Hittite, the Amorite and the Perizzite," are kelipah and evil traits that are in themselves easily set aside before holiness, but that the brazenness and arrogance within every evil trait is Amalek, "war for Havayah from generation to generation," and that the "thoughts of Haman" are what feed arrogance.

KEHOT'S NOTE

ראה לעיל צה, א.

125 **שרש כל המדות רעות**

The Or HaTorah version explains why arrogance is the root of the evil traits: because he is a "something" in his own eyes, he is full of desire, all for himself; had he felt superfluous in the world, why would he desire anything?

KEHOT'S NOTE

באוה״ת מג״א ע׳ רצא: (שלפי שהוא יש בעיניו ע״כ הוא בעל תאווה הכל לעצמו כו׳ וכיוצא) משא״כ אם הי׳ כמותר בעולם למה לו להתאוות: ולכן.

PARAGRAPH 20

126 **ואפי׳ קל שבקלים יכול למסור נפשו בפועל ממש**

Tanya ch. 18 explains that even one whose knowledge of G-d is slight can serve Him with love and awe from the depth of the heart, through the "hidden love" in every Jewish heart, inherited from the Patriarchs, who were a "chariot" for G-d.

Tanya, Likkutei Amarim 18 תניא, חלק ראשון; ליקוטי אמרים י״ח

KEHOT'S NOTE

ראה תניא פי״ח. לקו״ש ח״ג ע׳ 818.

127 **הרוח שטות**

Reish Lakish teaches that a person commits a sin only if a spirit of folly has entered him. The maamar uses it to explain how one who is ready to die for G-d's unity can still commit other sins.

Sotah 3a סוטה ג׳ א

128 **ואם היו כופרים ח״ו לא היו עושים להם כלום**

The same point, that the Jews could have saved themselves by renouncing their faith, is made there.

KEHOT'S NOTE

וכ״ה במגילת סתרים ע״פ וקבל היהודים. וכ״ה בשערי אורה שער הפורים צ, ב. ובד״ה וקבל היהודים תרע״ח ע׳ רד. ובד״ה וקבל היהודים תשי״א (נדפס בסה״מ מלוקט ח״ג ע׳ סח).

מוסיף ע"ז "דהאור אינו מכל עצמותו כ"א מהבחי' אחרונה שבו כו', ודוגמא לזה הוא הבהקת אבן טוב דאין עיקרו ע"ז שיבהיק אור ויאיר כו' ולא משום זה היוקר שלו . . וכמ"כ יובן הדוגמא למעלה דעצמות א"ס ב"ה אינו להאיר בעולמות כו', והאור הוא כבחי' בבחי' מעלה מיוחדת שיש בו אור להאיר כו' עכ"ל ע"ש. ובלקו"ש חי"ט ע' 190 הערה 31 מציין "לקו"ת שה"ש ח, א [אלא ששם — על עצמותו יתי שלמעלה גם מסובב]". בד"ה שיר המעלות תרצ"ז ע' 166: "לא זהו כל העצמות". ומביא שם דוגמא מחיות הנפש שמחי' את הגוף, דיש ענינים בהנפש מה שאין אנו יודעים מהם כלל, ע"ש.

PARAGRAPH 21

129 **טעם על מס"נ**

There the same question is answered: the Torah gives a reason only for love, "for He is your life," because self-sacrifice comes from the level above intellect, and reason cannot apply to it.

KEHOT'S NOTE

ראה לקו"ת ויקרא ד, ג. סה"מ תרל"ד ע' קז. סה"מ תרנ"ט ע' יג. וראה הערת כ"ק אדמו"ר בסה"מ תש"ט ע' 121.

130 **לאהבה את הוי' אלקיך**

Moshe urges Israel "to love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The maamar notes that the Torah gives a reason for love but none for self-sacrifice.

Deuteronomy 30:20 דברים ל':כ'

לְאַהֲבָה אֶת־יְהוָה אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

PARAGRAPH 22

131 **כי המס"נ נלקח מבחי' שלמעלה מן הדעת**

The Tzemach Tzedek glosses "above Daas" there as "above reason and grasped intellect."

KEHOT'S NOTE

באוה"ת שמות כרך ז ע' ב'תקעג מציין ע"ז "ור"ל למעלה מהטעם ושכל המושג".

132 **כי לא זה היא עיקר האלקות**

That passage repeats this teaching almost word for word: G-dliness is not essentially the bringing of the worlds into being, "You are He before the world was created," and what gives the worlds life is only a radiance, the Life of all life, before which everything is as nothing; there it is said of His essence, which is above even sovev.

Song of Songs 8:1 שיר השירים ח':א'

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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KEHOT'S NOTE

ראה לקו"ת שה"ש ח, א. נתבאר בארוכה באוה"ת יתרו ע' תתמב. בד"ה ביום השני תרפ"ה סעי' ג (נדפס בסה"מ תרפ"ה ע' ריג): "הכוונה עיקר העצמות מה שהעולמות כו'", ע"ש. סה"מ עטר"ת ע' תלט. בסה"מ תרנ"ה ע' רט

133 **אתה הוא עד שלא נברא העולם**

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

KEHOT'S NOTE

נוסח ברכת השחר — ע"פ תדבא"ר פכ"א.

134 **וכבר נתבאר**

The Tzemach Tzedek draws the conclusion there: His being sovev and memalei for the worlds is as nothing compared with His being and essence, which is not in the category of worlds at all, yet from His essence this radiance, too, is drawn forth.

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתמב מציין ע"ז "נמצא בחי' היותו סוכ"ע וממכ"ע להיות העולמות זהו כלא חשיב לגבי מהו"ע שאינו בגדר עלמין כלל, אלא שממהו"ע נמשך ג"כ הארה זו שיהי' סוכ"ע וממכ"ע", ע"ש. וכ"ה בסה"מ תרס"ח ע' קפא.

PARAGRAPH 23

135 **כמש"ל פ' בשלח ד"ה וירא ישראל**

The discourse "Vayar Yisrael" asks why creation is called "from nothing to something" when "all is from You," and answers that since His being and essence has no relation to the worlds, they can receive their life and existence only through the Name Havayah: a contraction (the yud) and then an expansion of His radiance (the hei).

KEHOT'S NOTE

לעיל סא, ד ואילך.

136 **ואתה מחי' את כולם**

The Levites praise G-d who made the heavens, the earth and the seas, "and You give life to them all." The maamar reads ve'atah as the letters of divine speech that give life to creation.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא יְהוָה לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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KEHOT'S NOTE

נחמי' ט, ו.

ment of Mordecai, like as when she was brought up with him —

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137 **פי׳ ואתה היינו כ״ב אותיות**

the passage shares nothing with the note

KEHOT'S NOTE

ראה שער היחוד והאמונה פ״ב.

138 **וא״כ מהותו ועצמותו ית׳**

That passage cites this maamar ("the discourse Chayav inish livsumei befuraya") and explains that the G-dly soul's self-sacrifice comes from contemplating the exaltedness of the very Essence of the Infinite Light, called the Primordial One of the world, which is not within the bounds of memalei and sovev.

KEHOT'S NOTE

בלקו״ת ויקרא ג, ב מציין לכאן.

139 **נפשי אויתיך**

The prophet says, "With my soul I have desired You in the night," seeking G-d even in the night. The Tanya (ch. 44) reads it "My soul, I desire You": You are my soul and my life, so I long for You; the maamar follows this reading. (context: Steinsaltz Tanakh)

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישע׳ כו, ט.

140 **כמ״ש בתניא (פמ״ד)**

Tanya ch. 44 explains "My soul, I desire You": because You are my soul and my true life, I long for You as a person longs for his life, a love common to every Jewish soul and inherited from the Patriarchs.

KEHOT'S NOTE

ראה באוה״ת ויקרא כרך ג ע׳ תשמא. ובליקוט פירושים — חיטריק.

141 **בע״ח שמ״א פ״ג**

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

KEHOT'S NOTE

דפוס שקלאב תק״ס. ובדפוסים אחרים שמ״ב פ״א.

142 **ואת מאמר מרדכי**

Esther still did not reveal her people, as Mordechai had commanded her, for she did Mordechai's word as when she was raised by him. The maamar applies Mordechai's "word" to the self-sacrifice he inspired in all of Israel.

Esther 2:20 אסתר ב׳:כ׳

אֵין אֶסְתֵּר מַגֶּדֶת מוֹלַדְתָּהּ וְאֶת־עַמָּהּ כַּאֲשֶׁר צִוָּה עָלֶיהָ מָרְדֳּכָי וְאֶת־מַאֲמַר מָרְדֳּכַי אֶסְתֵּר עֹשָׂה כַּאֲשֶׁר הָיְתָה בָאֹמְנָה אִתּוֹ׃

Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the command-

143 **מקור הבטול איש יהודי**

The Rebbe Maharash adds there a summary of this section: Jews of the other tribes too are called Yehudi for their bittul; Mordechai, mira dachya, the source of bittul, is "ish Yehudi"; opposite him Haman, arrogant, the first of the evil traits; and they stood in self-sacrifice, from the hidden love above reason, for by reason one loves G-d "for He is your life," memalei and sovev, which is only a radiance, while "You are He before the world was created" equally, and from this comes self-sacrifice, from the G-dly spark in the soul.

KEHOT'S NOTE

בהמשך מצה זו תר״ם ספכ״ו הוסיף כ״ק מהר״ש קיצור: שכ״י גם משארי שבטים נק׳ יהודי ע״ש ביטול, ומרדכי מירא דכיא מקור הביטול נק׳ איש יהודי, ולעו״ז הי׳ המן גס הרוח ראשית כל מדה״ר, ועמדו במס״נ שזהו מבחי׳ אהבה מוסתרת שלמעלה משכל, כי ע״פ שכל לאהבה את ה׳ כי הוא חייך ממכ״ע וסוכ״ע. אמנם זהו רק הארה לבד, ואתה קודם שנה״ע כו׳ בשוה ומזה נמשך בחי׳ זו, והוא מבחי׳ ניצוץ האלקי שבנשמה, עכ״ל.

144 **וקבל היהודים את אשר החלו לעשות**

The Jews accepted what they had begun to do. The maamar now explains that the beginning was the bittul of Sinai and the completion the self-sacrifice of Purim.

Esther 9:23 אסתר ט׳:כ״ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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145 **שנמשך . . וזהו וקבל היהודים כו׳**

Kehot's note points to where this is explained further: The Rebbe Maharash's maamar "Matzah Zu" (5640).

KEHOT'S NOTE

בד״ה מצה זו תר״מ פרק כז מוסיף "וכמ״ש וקבל קבלה גמורה, וכ״ז הוא ע״י היותם יהודים שעמדו בהודים להיות בבחי׳ הביטול".

PARAGRAPH 24

146 **מה ראו על ככה**

The Megillah explains that the days were called Purim, after the pur, because of all that Mordechai's letter said, "and what they had seen concerning this, and what had come upon them": the events that led to the festival and its outcome. The maamar reads each mah ("what") as the Name Mah, bittul. (context: Steinsaltz Tanakh)

Esther 9:26 אסתר ט׳:כ״ו

עַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פוּרִים עַל־שֵׁם הַפּוּר עַל־כֵּן עַל־כָּל־דִּבְרֵי הָאִגֶּרֶת הַזֹּאת וּמָה־רָאוּ עַל־כָּכָה וּמָה הִגִּיעַ אֲלֵיהֶם׃

Wherefore they called these days Purim, after the name of pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them,

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KEHOT'S NOTE

אסתר ט, כו.

147 כנודע שיש מ״ה וב״ן

The note points there for the two Names Mah and Ban.

KEHOT'S NOTE

ראה ע״ח שער שביה״כ, ש״ט פ״ז. אוה״ת נצבים ע׳ אירלג. וראה בספר הליקוטים ממאמרי הצ״צ ערך מ״ה.

148 אלמלא עוזרו

A person's evil inclination overpowers him every day, and were it not for the Holy One, blessed be He, helping him, he could not withstand it. The maamar draws from this that even a bittul begun from below needs help from above.

Kiddushin 30b:7 קידושין ל׳ ב:ז׳

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: ״צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ״, וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: ״אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ״.

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KEHOT'S NOTE

קידושין ל, ב.

149 אשה מזרעת תחלה

Rav Yitzchak son of Rav Ami teaches that when the woman's seed comes first she bears a male, and when the man's comes first, a female. The maamar uses it for the difference between an arousal that begins from below and one that begins from above.

Berakhot 60a:14 ברכות ס׳ א:י״ד

וּמִי מַהֲנֵי רַחֲמֵי? וְהָאָמַר רַב יִצְחָק בְּרֵיהּ דְּרַב אַמֵּי: אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, אִשָּׁה מַזְרַעַת תְּחִלָּה — יוֹלֶדֶת זָכָר. שֶׁנֶּאֱמַר: ״אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר״! הָכָא בְּמַאי עָסְקִינַן — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּבַת אַחַת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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Niddah 31a:23–24 נדה ל״א א:כ״ג-כ״ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמֵּי: אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: ״אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר״. תָּנוּ רַבָּנַן: בָּרִאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזְרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: ״אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֵת דִּינָה בִתּוֹ״ — תְּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

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KEHOT'S NOTE

ברכות ס, א. נדה לא, א. ראה לקו״ת תזריע יט, ג.

150 תורה צוה לנו משה מורשה

In his final blessing Moshe says, speaking of himself, "Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The Sages read morashah, inheritance, as me'orasah, betrothed, which the maamar applies to Israel's bond with the Torah. (context: Steinsaltz Tanakh)

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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151 ע״פ מ״ש בע״ח שי״א פי״א

In Vayikra, vol. 2, the Tzemach Tzedek writes that Atik of Atzilus is made of Mah and Ban, "the male of Atik" and "the female of Atik," and that on Purim the Torah, "the parable of the Primordial One," was drawn down from "the male of Atik," like "bearing a male"; a summary follows there.

KEHOT'S NOTE

דפוס שקלאב תק״ס. ובדפוסים אחרים שער עתיק שי״ב פ״א. ראה באוה״ת פ׳ בלק ע׳ אתרסד. וראה הלשון באוה״ת ויקרא כרך ב ע׳ תק ״וז״ל וי״ל כי עת״י דאצי׳ כל עצמותו נעשה משני בחי׳ אלו שהם מ״ה וב״ן ובחי׳ מ״ה שבו הוא הנק׳ עתיק דדכורא ובחי׳ הב״ן שבו היא הנק׳ נקבה דעתיק עכ״ל. וא״כ בימי הפורים ע״י וקבל היהודים היה המשכת התורה הנק׳ משל הקדמוני מבחי׳ יולדת זכר היינו שיהי׳ הגילוי מבחי׳ עתיק דדכורא״ ויש שם קיצור. וכ״ה בסה״מ תרכ״ו (הוצאת תשמ״ט) ע׳ עז.

152 ועיין מ״ש בביאור ע״פ שימני כחותם

The explanation of "Set me as a seal" distinguishes the outer levels of Atik, from which mochin can be drawn now, from the inner Yesod of Atik, the "raised seal" revealed only in the Time to Come; and it refers back to this maamar on "And the Jews accepted ... what they had seen," where "the woman emits seed first" is also discussed.

KEHOT'S NOTE

לקו״ת שה״ש מו, ב.

153 שו״ה כו׳ — (והענין הוא דהנה כתיב

A passage beginning here is quoted there.

KEHOT'S NOTE

קטע מכאן מובא באוה״ת ויקרא כרך ב ע׳ תצט.

154 בחי׳ משל הקדמוני כנ״ל)

Its summary: at Sinai the mountain held over them was an arousal from above that awakened an arousal from below, so it is called "they had begun"; in the days of Achashverosh the acceptance was complete, an arousal from below first, which is "what they had seen," and through it "what came upon them" was a higher revelation, like bearing a male; it then links this to the higher and lower awe and to Aharon's entering the Sanctuary.

KEHOT'S NOTE

ראה בד"ה מצה זו תר"מ פרק כז סיום המשך הפי' למה ראו על ככה, ובסופו יש קיצור מהסעי': קיצור. במ"ת כפה עליהם הר אתעדל"ע שמעורר אתעדל"ת לכן נק' החלו לעשות, נגד בימי אחשורוש שהי' קבלה גמורה שהי' אתעדל"ת תחלה, וזהו מ"ה ראו על ככה, וע"ז מה הגיע אליהם שהי' גילוי עליון יותר, וע"ד יולדת זכר, חכמה כה מ"ה, וז"ע יר"ע וירי"ת שרשה מיר"ע, ולכן בזאת יבא אהרן אל הקדש, וגם בינה יתירה י"ה דעת"י ע"ד אד' מי בינה דעתיק כו'. עכ"ל.

PARAGRAPH 25

155 ששמחת פורים עצומה ויתירה מהשמחה שביו"ט

On "I will greatly rejoice in Havayah," Likkutei Torah explains that the Community of Israel brings about the joy in the Name Havayah, a revelation of the supernal delight below; and it refers to this maamar for the difference between the joy of Purim and that of Yom Tov: through their self-sacrifice they reached the very Essence of the Infinite Light, so the joy from that revelation is far greater.

KEHOT'S NOTE

ראה לקו"ת נצבים מח, א שמציין לכאן.

156 רננו צדיקים בה'

The psalmist calls, "Sing joyfully, O righteous ones, in Havayah; praise befits the upright." The maamar reads "in Havayah" as drawing added light into the Name Havayah, the chain of descent.

Psalms 33:1 תהילים ל"ג:א'

רַנְּנוּ צַדִּיקִים בַּה' לַיְשָׁרִים נָאוָה תְהִלָּה:

Rejoice in the L-RD, O ye righteous, Praise is comely for the upright.

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KEHOT'S NOTE

תהלים לג, א.

157 שוש אשיש בהוי"ה

Speaking for Israel at the redemption, the prophet says, "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The maamar reads it as Israel bringing about joy within the Name Havayah. (context: Steinsaltz Tanakh)

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵּלֶיהָ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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158 כי הנה על כל יו"ט . . וצדיקים היינו צדיק עליון וצדיק תחתון

This passage of the maamar is quoted there.

KEHOT'S NOTE

מובא בביאוה"ז להצ"צ כרך ב ע' תשכח.

159 ושמחת בחגך

The Torah commands, "And you shall rejoice in your festival." The maamar shows that this joy has a fixed measure.

Deuteronomy 16:14 דברים ט"ז:י"ד

וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

דברים טז, יד.

160 משחרב בהמ"ק אין שמחה אלא ביין וברביעית יין

Rabbi Yehudah ben Beseira teaches that when the Temple stood there was no joy except with meat, and now that it does not stand, no joy except with wine. The maamar takes this as proof that the festival's joy is measured.

Pesachim 109a:5 פסחים ק"ט א:ה'

תָּנְיָא, רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים אֵין שִׂמְחָה אֶלָּא בְּבָשָׂר, שֶׁנֶּאֱמַר: "וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָּׁם וְשָׂמַחְתָּ לִפְנֵי ה' אֱלֹקֶיךָ", וְעַכְשָׁיו שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים, אֵין שִׂמְחָה אֶלָּא בְּיַיִן, שֶׁנֶּאֱמַר: "וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ".

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KEHOT'S NOTE

פסחים קט, א. הובא להלכה בטוש"ע סי' תקכט, ולא הוזכר שם כלל שיעור בשתיית יין.

161

The Zohar on Parshas Terumah explains the order of the psalms said on the day of Shabbos, among them "Sing joyfully, O righteous ones," drawn from "the river that goes forth from Eden." The maamar cites it for why this psalm is said on Shabbos and festivals.

Zohar, Terumah 16:202–20:211 ספר הזהר, תרומה ט"ז:ר"ב-כ:רי"א

Therefore the "Men of the Great Synagogue" have ordered that this Psalm of David should be the first one to be sung on the Sabbath day, since it refers to those particular "Heavens" which lighten all the others. Then follows (in the liturgy) that "river which goes out of Eden", alluded to in the Psalm which follows this one in the Sabbath service: "Rejoice in the L-rd, O ye righteous" (Ps. 33); for this "River" gathers into itself the whole mystery of the "heavens" and the source of life on ...

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

PARAGRAPH 26

162 עד דלא ידע בין ארור המן לברוך מרדכי

Rava's ruling on Purim drinking, with which the maamar opened. Here it is explained as the expression of a joy above Daas.

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

אָמַר רָבָא: מֵיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם.

קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲייֵהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מְתַרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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163 **גם חשך לא יחשיך**

"Even darkness does not darken for You; the night shines like the day; darkness is as light." The maamar applies it to the revelation of G-d's essence, before which all opposites are equal.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

PARAGRAPH 27

164 **אם צדקת מה תתן לו**

Elihu tells Job, "If you are righteous, what do you give Him, or what does He take from your hand?" The maamar applies it to the level of G-d's essence, before which righteousness and sin are alike.

Job 35:7 איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

165 **ורבו פשעיך מה תעשה לו**

The preceding verse: "If you have sinned, what do you do against Him, and if your transgressions are many, what do you do to Him?" The maamar quotes both halves of the thought.

Job 35:6 איוב ל"ה:ו'

אִם־חָטָאתָ מַה־תִּפְעָל־בּוֹ וְרַבּוּ פְשָׁעֶיךָ מַה־תַּעֲשֶׂה־לּוֹ:

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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166 **לעשות אותם ימי משתה ושמחה**

Mordechai's letter establishes the days of Purim as "days of feasting and joy, and sending portions to one another and gifts to the poor." The absence of "Yom Tov" here is the basis for permitting work.

Esther 9:22 אסתר ט':כ"ב

כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם הַיְּהוּדִים מֵאֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נֶהְפַּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתֶּה וְשִׂמְחָה וּמִשְׁלֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ וּמַתָּנוֹת לָאֶבְיוֹנִים:

the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

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167 **וכמארז"ל . . ואילו יו"ט לא כתיב**

The source, Megillah 5b, was given at the opening of this maamar (98a), where Purim's permitting of work, "Mordechai decreed, but they did not accept it upon themselves," is first raised as a question.

KEHOT'S NOTE

נסמן לעיל צח, א.

168 **ולבסוף כתיב לעשות אותם ימי משתה ושמחה ואילו יו"ט לא כתיב**

The Talmud notes that at first the Megillah speaks of "joy, feasting and a festive day (Yom Tov)," but at the end of "days of feasting and joy" without "Yom Tov," so work was not prohibited. The maamar sets out to explain why.

Megillah 5b:10–11 מגילה ה' ב:י'-י"א

דְּמֵעִיקָּרָא כְּתִיב: "שִׂמְחָה וּמִשְׁתֶּה וְיוֹם טוֹב", וּלְבַסּוֹף כְּתִיב: "לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתֶּה וְשִׂמְחָה", וְאִילּוּ "יוֹם טוֹב" לָא כְּתִיב. וְאֶלָּא רַב מַאי טַעְמָא לְטַיֵּיהּ לְהָהוּא גַּבְרָא? דְּבָרִים הַמּוּתָּרִין וַאֲחֵרִים נָהֲגוּ בָּהֶן אִיסּוּר הֲוָה. וּבַאֲתַרֵיהּ דְּרַבִּי לָא נְהוּג.

Since first it is written, "Rejoicing and feasting and a good day" (Esther 8:17) but afterwards it is written, "That they should make them days of feasting and rejoicing" (Esther 9:22), whereas "a good day" is not written. Why then did Rav curse that man? "Things which are permitted but others make a practice of abstaining from them": but in Rabbi's place this was not the practice

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PARAGRAPH 28

169 **כי בו שבת**

G-d blessed the seventh day and sanctified it, "for on it He rested from all His work." The maamar reads Shabbos rest as the ascent of the worlds to their source.

Genesis 2:3 בראשית ב':ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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PARAGRAPH 29

170 בד"ה למנצח על השמינית

There the answer about eruv and carrying is explained: the outer dimension of all the worlds receives equally from the level that encompasses them all, like skin that covers head and foot alike, so no ascent applies there; "and this is why he answered with the parable of eruv and carrying, since the whole world is His."

KEHOT'S NOTE

לקו"ת תוריע כא, ג. וראה גם לקו"ת שה"ש כג, ד. וראה בסידור שער המילה. עד כאן נמצא בהנחת הצ"צ, וכנראה שמכאן ואילך הוא הגה"ה מהצ"צ.

171 ששאל מין אחד

Turnus Rufus asks Rabbi Akiva why, if G-d honors Shabbos, He lets rain fall and grass grow on it; Rabbi Akiva answers that one who lives alone in a courtyard may carry throughout it, and since there is no other domain with G-d and the whole world is His, it is all permitted to Him. The maamar explains the deeper meaning of this answer.

Bereshit Rabbah 11:6 בראשית רבה י"א:ו'

פילוסופוס אחד שאל את רבי הושעיה, א"ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א"ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א"ל מפני שגדל עמו בשטות, א"ל אם כן יסמא את עינו ויקטע את ידיו וישבר את רגליו על ידי שגדלו עמו בשטות, א"ל ולאלין מיליא אתינן, אתמהא, א"ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, ...

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KEHOT'S NOTE

ב"ר פי"א.

172 לרי יהושע

The Rebbe notes that Likkutei Torah, the Siddur and Bereishis Rabbah read "Rabbi Akiva," that of these Tannaim it was Rabbi Yehoshua ben Chananiah who used to defeat heretics (Chagigah 5b), and he points to Bereishis Rabbah 11:5 and Shemos Rabbah 30:9.

Chagigah 5b חגיגה ה'

Bereshit Rabbah 11:5 בראשית רבה י"א:ה'

טורנוסרופוס הרשע שאל את רבי עקיבא, אמר: מה יום מיומים? אמר ליה: ומה גבר מן גוברין, אמר מה אמרית לך, ומה אמרת לי, א"ל אמרת לי מה יום מיומים, מאי שנא יומא דשבתא מכל יומא, ואמרית לך ומן גבר מגוברין, מאי שנא טורנוסרופוס מכל גוברין, א"ל שרצה המלך לכבדני, א"ל אף זו שרצה הקב"ה לכבדה, א"ל מנאן את מודע לי, א"ל הרי נהר סמבטיון יוכיח שמושך אבנים כל ימות השבת, ובשבת הוא נח, א"ל לנגדא את נגיד לי, אתמהא, א"ל והרי המעלה את המת בזכורו יוכיח, שהוא עולה כל ימות ...

The wicked [governor] Tinneus Rufus asked Rabbi Akiva: 'How is this day [Shabbat] different from the other days of the week?' He said to him: 'How is this man [Tinneus Rufus] different from other men?' He said: 'What did I say to you and what did you say to me?' He said to him: 'You said to me: How is this day different from the other days of the week, meaning, in what way is Shabbat different from every day? And I said to you: How is this man different ...

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Shemot Rabbah 30:17 שמות רבה ל':י"ז

... לא עשיתי להן כלום! באו לים והרג המונים, שאין להן חקר. ומנין שאין פרעה מתנחם על המונו עד שיראה לגוג? שנא' (שם לב): אותם יראה פרעה ונחם על כל המונו:

Rabbi Shimon says: Many warnings are written here, as it is stated: "If men quarrel and one strikes the other" (Exodus 21:18). Nothing good and no peace results from a quarrel. Cain harmed his brother only from the midst of a quarrel, "one strikes another with a stone or a fist (Exodus 21:18). Here G-d cautions, as it is stated: "If he arises and walks outside...[he shall give only his livelihood and he shall provide healing]" (Exodus 21:19). Why is judges [elohim] written here, regarding each and every matter?, a ...

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KEHOT'S NOTE

בלקו"ת ובסידור ובב"ר הגירי "לרי עקיבא". מכל התנאים הנ"ל הרגיל לנצח מין הוא ריב"ח — עיין חגיגה ה, ב. (מרשימת כ"ק אדמו"ר). ולעיל בהערות ותיקונים מציין כ"ק אדמו"ר: "וראה ב"ר פי"א, ה. שמו"ר פ"ל, ט".

173 כי בו שבת

"For on it He rested from all His work." This is the verse the heretic's question challenges.

Genesis 2:3 בראשית ב':ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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174 כחשכה כאורה

"The darkness is as the light" before G-d. The maamar uses it for the level that encompasses all worlds equally.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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175 גורלות גורל א' להוי"ה

In the Yom Kippur service G-d gives Moshe for Aharon, Aharon casts lots over the two goats, "one lot for Havayah and one lot for Azazel." The maamar links this lot to the pur of Purim.

Leviticus 16:8 ויקרא ט"ז:ח'

וְנָתַן אַהֲרֹן עַל־שְׁנֵי הַשְּׂעִירִם גֹּרָלוֹת גּוֹרָל אֶחָד לַה' וְגוֹרָל אֶחָד לַעֲזָאזֵל׃

And Aaron shall cast lots upon the two goats: one lot for the L-RD, and the other lot for Azazel.

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176 בד"ה כי אברהם לא ידענו

There the Alter Rebbe explains that in exile Israel says "Avraham does not know us ... You are our Father": through true faith every Jew is bound to the level of sovev, before which all is as nothing, where sins do not separate and deliberate sins become merits.

KEHOT'S NOTE

לעיל צג, ג.

PARAGRAPH 30

177 אותותינו לא ראינו

In Asaf's lament over the destroyed Sanctuary: "Our signs we have not seen; there is no longer a prophet": the miracles of old are no longer seen. The maamar reads it as the lament of exile, when miracles are hidden in nature. (context: Steinsaltz Tanakh)

Psalms 74:9 תהילים ע"ד:ט'

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה׃

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהלים עד, ט.

PARAGRAPH 31

178 בזהר ר"פ ויקרא

The Tzemach Tzedek's explanation of this Zohar passage, to which the note points.

KEHOT'S NOTE

ב, א. וראה ביאוה"ז להצ"צ כרך ב ע' שטז.

179 שאל לך אות

Isaiah tells King Achaz, "Ask for yourself a sign from Havayah your G-d: ask it deep, or high above": a sign from the depths or from the heights, as unlikely as he wishes. The Zohar reads the two as two kinds of miracle. (context: Steinsaltz Tanakh)

Isaiah 7:11 ישעיהו ז':י"א

שְׁאַל־לְךָ אוֹת מֵעִם ה' אֱלֹקֶיךָ הַעְמֵק שְׁאָלָה אוֹ הַגְבֵּהַּ לְמָעְלָה׃

'Ask thee a sign of the L-RD thy G-d: ask it either in the depth, or in the height above.'

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180 שאל לך אות

At the opening of Parshas Vayikra the Zohar expounds this verse. The maamar draws from it that hidden miracles come from the final hei of the Name and open ones from the yud.

Zohar, Vayikra 1:1–7 ספר הזהר, ויקרא א':א'-ז'

R. Eleazar began here with the verse, "Ask thee a sign1The Hebrew word is oth, which in Talmudic Hebrew commonly means "letter". of the L-rd thy G-d, ask it either in the depth or in the height above" (Isa. 7, 11). He said: 'We have compared the former with the latter generations, and found that the former were conversant with a higher wisdom by which they knew how to combine the letters that were given to Moses on Mount Sinai, and even the sinners of Israel knew a deep wisdom ...

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

181 שבהתלבשות הם ע"י אות ה' אחרונה דשם הוי"ה

The Rebbe notes that Or HaTorah (Acharei, end of p. 564) cites the Ramban (on Lech Lecha 17:1 and Va'era 6:2) that miracles clothed in nature come from the Name Shakkai, and he points to a further source.

KEHOT'S NOTE

בלקו"ש חט"ז ע' 358 הערה 54 מציין: "ובאוה"ת אחרי (ס"ע תקסד) בשם הרמב"ן (לך יז, א. וארא ו, ב) דנסים המלובשים בטבע הם משם שד"י. וראה פיה"מ מהדו"ב פקל"ט (צב, ריש ע"ב)".

182 בד"ה להבין מפני מה

That discourse asks why the festival of Pesach falls on the day the miracle happened, while Chanukah and Purim fall on the day of rest, and answers through the difference between memalei, light drawn level by level, and sovev, which shines on all levels equally.

KEHOT'S NOTE

לקו"ת צו טז, א.

183 כי אתה אבינו כי אברהם

"For You are our Father, for Avraham does not know us, and Israel does not recognize us." The maamar reads it as

the higher light of exile miracles, beyond the attributes symbolized by the Patriarchs.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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PARAGRAPH 32

184 בד״ה והיה מדי חדש בחדשו

There Rosh Chodesh is explained: work is permitted on it, yet it is not counted among the six days of work, for on it the divine speech is renewed and rises to its source; so "on the day of the new moon" the inner gate "shall be opened," as on Shabbos.

KEHOT'S NOTE

לקו״ת ברכה צז, ב ואילך.

PARAGRAPH 33

185 סד״ה והי׳ לכם לציצית

The end of that discourse says almost word for word what is quoted here: the physical tallis has no holiness at all and may be used for mundane things, unlike kosher tzitzis.

KEHOT'S NOTE

לקו״ת שלח מד, ב.

186 דכ׳ האריז״ל

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה שער הכוונות ענין הציצית דרוש ב׳ בתחלתו. פע״ח שער הציצית פ״ג.

187 ומותר להשתמש בה דברי חול

The Alter Rebbe's ruling on the use of a tallis for mundane purposes is there.

KEHOT'S NOTE

ראה שו״ע אדה״ז סי׳ כא. ובלקו״ש ח״ט ע׳ 421. חל״ו ע׳ 158.

PARAGRAPH 35

188 וזדונות נעשו כזכיות

Reish Lakish teaches that teshuvah out of love turns deliberate sins into merits. The maamar links this to the light of Yom Kippur, in which sins do not separate.

Yoma 86b:3 יומא פ״ו ב:ג׳

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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189 ממעמקים קראתיך

A song of ascents: "From the depths I have called You, Havayah," the cry of one in distress, from the depths of the heart. The maamar reads it as the prayer from the depths of the soul that prepares the revelation of Yom Kippur. (context: Steinsaltz Tanakh)

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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PARAGRAPH 36

190 אותותינו לא ראינו

"Our signs we have not seen." The maamar again uses it for exile, which causes the light to be clothed.

Psalms 74:9 תהילים ע״ד:ט׳

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה׃

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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PARAGRAPH 37

191 שם הוי׳

the passage shares nothing with the note

KEHOT'S NOTE

כ״ה בפע״ח (שער הפורים פ״ו). וראה גם משנת חסידים מס׳ אדר פ״ו מ״ג. תו״א ק, ב (ושם [דהיינו כאן] מוסיף: ולא משאר שמות של הקב״ה). קכא, ב. בסה״מ תקס״ה (כרך א ע׳ שצז) ואוה״ת אסתר (ע׳ דש) מוסיף: וגם לא שם אלקים ואד׳. — לקו״ש חכ״א ע׳ 201.

192 שלא נזכר שם הוי׳ במגילה

The Ibn Ezra writes: "There is no mention of the Name in this Megillah, and it is among the holy books."

Shabbat 115b:3–4 שבת קט״ו ב:ג׳-ד׳

בָּעָא מִינֵּיהּ רֵישׁ גָּלוּתָא מַרְבָּה בַּר רַב הוּנָא: הָיוּ כְּתוּבִין בְּסֵם וּבְסִיקְרָא בְּקוֹמוֹס וּבְקַנְקַנְתּוֹם, בְּלָשׁוֹן הַקֹּדֶשׁ, מַצִּילִין אוֹתָן מִפְּנֵי הַדְּלִיקָה אוֹ אֵין מַצִּילִין? תֵּיבְעֵי לְמַאן דְּאָמַר מַצִּילִין, תֵּיבְעֵי לְמַאן דְּאָמַר אֵין מַצִּילִין. תֵּיבְעֵי לְמַאן דְּאָמַר אֵין מַצִּילִין — הָנֵי מִילֵּי הֵיכָא דִּכְתִיבִי תַּרְגּוּם וּבְכָל לָשׁוֹן, אֲבָל הָכָא דִּכְתִיבִי בְּלָשׁוֹן הַקֹּדֶשׁ — מַצִּילִין, אוֹ דִילְמָא אֲפִילּוּ לְמַאן דְּאָמַר מַצִּילִין — הָנֵי מִילֵּי הֵיכָא דִּכְתִיבִי בְּדִיוּ דְּמִיקַּיְּימִים, אֲבָל הָכָא כֵּיוָן דְּלָא מִיקַּיְּימִים — לָא. אָמַר ...

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KEHOT'S NOTE

בראב״ע בפתיחתו למגלת אסתר כ׳: "אין במגילה הזאת זכר השם והיא מספרי הקודש". ובתוד״ה מגילה שבת קטו, ב. מרדכי שם סי׳ שצו. שו״ע או״ח (ואדה״ז) סי׳ שלד סי״ג (סי״ב): "אין בה אזכרות". — לקו״ש חכ״א ע׳ 201. באוה״ת מג״א ע׳ ב׳תמ יש ביאור ע״ז.

193 **בזהר ס"פ בחקתי**

The note points to a talk of the Rebbe on this Zohar's parable.

KEHOT'S NOTE

קטו, ב. ולהעיר מפדר"א פכ"ה. וראה בלקו"ש ח"ז ע' 40.

194 **לכלתם**

Even in their enemies' land, G-d says, "I will not reject them nor abhor them, to destroy them (lechalosam)." The word is spelled without a vav, like kallasam, "their bride," which is the basis of the Zohar's parable.

Leviticus 26:44 ויקרא כ"ו:מ"ד

וְאַף־גַּם־זֹאת בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מְאַסְתִּים וְלֹא־גִעַלְתִּים לְכַלֹּתָם לְהָפֵר בְּרִיתִי אִתָּם כִּי אֲנִי ה' אֱלֹקֵיהֶם:

And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the L-RD their G-d.

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195 **לכלתם**

At the end of Parshas Bechukosai the Zohar reads lechalosam, spelled without a vav, as "their bride," and tells of a man who loves a woman living in the tanners' market: because she is there, it seems to him like the perfumers' market. The maamar applies it to the light clothed in the Megillah.

Zohar, Bechukotai 14:53-16:61 ספר הזהר, בחקותי י"ד:נ"ג-ט"ז:ס"א

196 **גלו לבבל שכינה עמהם**

Rabbi Shimon bar Yochai teaches that wherever Israel was exiled the Shechinah went with them: to Egypt, to Babylon. The maamar cites it for the descent of Malchus into the lower worlds.

Megillah 29a:4 מגילה כ"ט א:ד'

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַמָּקוֹם שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הַנִּגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וְגוֹ'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה". וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלִיּוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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PARAGRAPH 39

197 **שהנביאים עתידים להבטל לע"ל**

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

KEHOT'S NOTE

ירושל' מגילה פ"א ה"ח.

198 **ומגלת אסתר לא תבטל**

The Jerusalem Talmud teaches that the Prophets and the Writings will be nullified in the Time to Come, while Reish Lakish adds that the Scroll of Esther and the halachos will not. The maamar takes this as proof that the light of the Megillah is above the Names.

Jerusalem Talmud Megillah 1:8 תלמוד ירושלמי מגילה א':ח'

משנה: אֵין בֵּין זָב הָרוֹאֶה שְׁתֵּי רְאִיוֹת לְרוֹאֶה שָׁלֹשׁ אֶלָּא קָרְבָּן. אֵין בֵּין מְצוֹרָע מוֹסְגָּר לִמְצוֹרָע מוּחְלָט אֶלָּא פְּרִיעָה וּפְרִימָה תִּגְלַחַת וְצִפֳּרִים: הלכה: אָמַר רִבִּי יוּדָה בַּר פָּזִי. דִּרְבִּי לָעְזָר הִיא. דִּרְבִּי לָעְזָר אָמַר. [אַף] בַּשְּׁלִישִׁית בּוֹדְקִין אוֹתוֹ מִפְּנֵי הַקָּרְבָּן. בְּרַם כְּרַבָּנִן. הַשְּׁנִיָּיה מֵאוֹנֶס טָהוֹר. וְהַשְּׁלִישִׁית מֵאוֹנֶס טָמֵא. אָמַר רִבִּי יוֹסֵה. אֵין לִית הִיא דִּרְבָּנִן וְלָא אוֹף דִּרְבִּי לָעְזָר לִית הִיא. דְּתַנֵּי. אָמַר רִבִּי לָעְזָר. לֹא לְסוֹתְרוֹ אָמַרְתִּי אֶלָּא שֶׁלֹּא יָבִיא קָרְבָּן. לֹא אָמַרְתִּי שֶׁאֵינוֹ ...

MISHNAH: The only difference between a sufferer from flux who experienced two episodes and one who experienced three is the sacrifice. 15:1-30 and Tractate Zavim. After one emission of fluid the sufferer becomes impure; he needs immersion in a miqweh and becomes pure at sundown. If he has two emissions in one day or in two successive days, he is a source of severe impurity and cannot become pure unless he was seven consecutive days without symptoms. If he has three emissions in at most three consecutive days, he cannot ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

199 **ובנביאים יש שמות הרבה**

The Rebbe discusses this point at length there, and notes that the Song of Songs, too, does not mention G-d's Name.

KEHOT'S NOTE

ראה בארוכה בלקו"ש חכ"א ע' 201 הערה 45, ובהערה 46 שם שגם בשה"ש לא נזכר שם ה'.

200 **ועמש"ל בד"ה ובבואה לפני המלך**

There Torah Ohr explains the Sages' "do not read shamos but shemos": even the seventh millennium, the final rest after all the ascents, the "desolation," is only "names," drawn from His Name, His attribute of kingship, while He Himself is singular and alone, as before the world was created, not within the category of worlds at all.

KEHOT'S NOTE

לעיל צו, א.

201 **א"ת שמות אלא שמות**

Rabbi Eliezer derives from "Who has made desolations (shamos) in the land" that a name has an effect: do not

read shamos, desolations, but shemos, names. The maamar points to the earlier discourse that builds on this.

Berakhot 7b:10–11 ברכות ז׳ ב:י׳-י״א

מְנָא לַן דִּשְׁמָא גָּרִים? אָמַר רַבִּי אֱלִיעֶזֶר, דְּאָמַר קְרָא: ״לְכוּ חֲזוּ מִפְעֲלוֹת ה׳ אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ״, אַל תִּקְרֵי ״שַׁמּוֹת״ אֶלָּא ״שֵׁמוֹת״. וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: קָשָׁה תַּרְבּוּת רָעָה בְּתוֹךְ בֵּיתוֹ שֶׁל אָדָם יוֹתֵר מִמִּלְחֶמֶת גּוֹג וּמָגוֹג. שֶׁנֶּאֱמַר: ״מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ״, וּכְתִיב בָּתְרֵיהּ: ״ה׳ מָה רַבּוּ צָרָי רַבִּים קָמִים עָלָי״, וְאֵילּוּ גַּבֵּי מִלְחֶמֶת גּוֹג וּמָגוֹג, כְּתִיב: ״לָמָּה רָגְשׁוּ גּוֹיִם וּלְאֻמִּים יֶהְגּוּ רִיק״. וְאֵילּוּ ״מָה רַבּוּ צָרָי״ לָא כְּתִיב.

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made shammot ['desolations'] in the earth" (Ps. xlvi. 9). Read not shammot but shemot "names." R. Johanan also said in the name of R. Simeon b. Johai : More painful is filial impiety in a man's house than the wars of Gog and Magog; as it is said, "A Psalm of David, when he fled from Absalom his son" (ibid. ...

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Zohar II, 4a זח״ב ד, א

KEHOT'S NOTE

ברכות ז, ב. זח״ב ד, א.

202 הראויות לתת לה מבית המלך

Hegai gave Esther “the seven maidens fit to be given to her from the king’s house.” The maamar reads them as the seven chambers of the World of Beriah in which Malchus is hidden.

Esther 2:9 אסתר ב׳:ט׳

וַתִּיטַב הַנַּעֲרָה בְּעֵינָיו וַתִּשָּׂא חֶסֶד לְפָנָיו וַיְבַהֵל אֶת־תַּמְרוּקֶיהָ וְאֶת־מָנוֹתֶהָ לָתֵת לָהּ וְאֵת שֶׁבַע הַנַּעֲרוֹת הָרְאיוֹת לָתֵת־לָהּ מִבֵּית הַמֶּלֶךְ וַיְשַׁנֶּהָ וְאֶת־נַעֲרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים׃

And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her ointments, with her portions, and the seven maidens, who were meet to be given her out of the king’s house; and he advanced her and her maidens to the best place in the house of the women.

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

203 שקורא וממשיך גלוי האור

The Rebbe explains that from the concealment, that there is no Name in the Megillah, the reading draws down a revelation of the very Essence of Ein Sof, above the level of Names, and in note 46 that it is above even the light untouched by the tzimtzum from which the kav is drawn.

KEHOT'S NOTE

בלקו״ש ח״ז ע׳ 40 ואילך סעי׳ ג: ד. ה. אַז פון דעם העלם ״שאין שום שם במגלת אסתר״ ווערט (דורך קריאת המגילה) נמשך אַ גילוי אור ואדרבה: דער גילוי וואָס קומט דערפון איז אַ גילוי פון עצמות א״ס ב״ה וואָס איז ״למעלה מבחי׳ שמות״ עכ״ל ע״ש. ובהערה 46: שלמעלה גם מבחי׳ האור שלא נגע בו הצמצום שממנו נמשך הקו.

ובזה הנערה באה וגו׳

“And with This the Maiden Came”

Every ascent of the soul begins with bittul: “with this,” the pillar of self-nullification between the lower and the upper Gan Eden, the maiden comes to the king. The soul’s service then moves in two directions, the ascent of song out of concealment and the drawing down of joy, the “running and returning” of “in the evening she would come, and in the morning she would return.”

THE MAAMAR IN BRIEF

This short maamar, the last in Torah Ohr, reads the Megillah’s account of the maidens brought to King Achashverosh as the ascent of the soul. “With this the maiden came to the king”: “with this” is the pillar that, according to the Zohar, stands between the lower and the upper Gan Eden, through which souls rise. The pillar is Yesod, which connects giver and receiver, and in its inner meaning it is bittul, since no ascent is possible without first setting oneself aside to become a vessel. The soul alone lacks the strength to rise so high, so it needs the angels’ help: Michael, the angel of Chesed, “offers up the souls of the righteous.” Rabbi Chiya’s chair rose by itself because his bittul was complete, and so Esther “did not ask for anything except what Hegai would say”: she needed no angels, receiving from “Hegai,” speech within thought, which moves the angels to sing and flows from the chamber of the Holy of Holies. Finally, “in the evening she would come” is the ascent of song in the night of concealment, and “in the morning she would return” is the drawing down of joy: ratzo vashov.

OUTLINE

1 **The pillar between the two Gardens** ¶1

“With this” is the pillar between the lower and the upper Gan Eden, by which souls rise. It is Yesod, which connects giver and receiver, and in its inner meaning bittul, the condition of every ascent.

2 **Help from the angels, and rising alone** ¶1

Most souls need Michael, the angel of Chesed, to raise them. Rabbi Chiya’s chair rose by itself, and Esther asked for nothing but what Hegai would say: complete bittul needs no angels.

3 **Hegai: speech within thought** ¶1

Hegai is hegyon, speech within thought, which moves the angels to speak and sing, and hogah, what moves from thought into speech: the flow from the chamber of the Holy of Holies, where the light of Atzilus raises Malchus.

4 **Evening and morning** ¶1

Coming in the evening is "Come before Him with song," the ascent in the concealment of night; returning in the morning is "Serve Havayah with joy," the drawing down by day. Together they are ratzo vashov.

KEY CONCEPTS

The pillar between the two Gardens העמוד שבין גן עדן התחתון לגן עדן העליון

In the Zohar, the pillar in the Garden by which souls rise from the lower Gan Eden to the upper. The maamar identifies it with Yesod and, in its inner meaning, with bittul.

Self-nullification (bittul) ביטול

Setting aside one's own sense of self. Every ascent needs it first, since only what is emptied of itself becomes a vessel to receive a higher level.

Speech within thought דבור שבמחשבה

Words formed in the mind before they are spoken. The maamar reads Hegai as this level, from which the angels receive and which moves them to speak and sing.

The chamber of the Holy of Holies of Beriah היכל קדש הקדשים דבריאה

The innermost chamber of the World of Beriah, where the light of Atzilus is drawn in to raise Malchus up. The flow of "Hegai" comes from there.

Running and returning (ratzo vashov) רצוא ושוב

Yechezkel's words for the movement of the living creatures. Here: the ascent of song from below, in the night of concealment, and the drawing down of joy from above, by day.

SECTION 1 · ¶1

The pillar between the two Gardens

SECTION 2 · ¶1

Help from the angels, and rising alone

SECTION 3 · ¶1

Hegai: speech within thought

SECTION 4 · ¶1

Evening and morning

1 ובזה הנערה באה[1,2] וגו'. ובזה היינו העמוד שבין געה"ת [גן עדן התחתון] לגעה"ע [לגן עדן העליון][3,4] (ע' [עיין] זהר ויקהל ר"י"א א'. ויחי ר"י"ט א') שבו ועל ידו עולי' [עולים] הנשמות מגעה"ת [מגן עדן התחתון] לגעה"ע [לגן עדן העליון]

"And with this the maiden came," etc. "With this" means the pillar between the lower Gan Eden and the upper Gan Eden (see Zohar, Vayakhel 211a; Vayechi 219a), in which and through which the souls ascend from the lower Gan Eden to the upper Gan Eden.

> The maamar opens with Esther 2:13, which describes how each maiden, after a year of preparation, came in her turn to King Achashverosh: "And with this," that is, so prepared, "the maiden came to the king." The maamar reads "with this" as the pillar that, the Zohar says, stands in the middle of the Garden of Eden, by which souls rise from the lower Gan Eden to the upper Gan Eden, the two levels of the Garden of Eden in which souls delight in the G-dliness they grasp.

וזהו פי' באה אל המלך (וממ"ש בזהר[5] פקודי רס"א א' בפי' ובזה[6] שהוא בחי' יסוד לק"מ [לא קשה מידי] כי באמת בחי' העמוד הוא יסוד שבגן כמ"ש המק"מ [המקדש מלך] פ' ויחי שם.

And this is the meaning of "came to the king." (And as for what is written in the Zohar, Pekudei 261a, explaining "with this" as the level of Yesod (foundation), there is no difficulty at all; for in truth the level of the pillar is the Yesod that is in the Garden, as the Mikdash Melech writes on Parshas Vayechi, there.

> "Came to the king," then, is the soul's ascent through that pillar. A parenthesis takes up the Zohar in Pekudei, which reads "with this" as Yesod (foundation), the Sefirah called tzaddik, "the righteous one," and shows there is no contradiction: the pillar is itself the Yesod of the Garden, as the Mikdash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, writes on the passage in Vayechi.

והיינו כי בחי' יסוד הוא המקשר המשפיע עם המקבל ועמש"ל [ועיין מה שכתוב לעיל] ע"פ ואתה תצוה[7] שהעמוד נק' ג"כ כל וזהו ענין מרוב כל[8] כו' ע"ש).

That is because the level of Yesod is what connects the giver with the receiver. And see what is written above on [the verse] "And you shall command," that the pillar is also called "all" (kol), and this is the meaning of "from an abundance of all," etc.; see there.)

Yesod is the Sefirah that connects the giver with the receiver, just as the pillar connects the lower Gan Eden with the upper. In Torah Ohr, Tetzaveh, on "And you shall command," the Alter Rebbe explains that "all" in "for all that is in heaven and on earth," which the Targum renders "that holds fast to heaven and earth," is this pillar, which joins the upper Gan Eden with the lower; and he reads "from an abundance of all" as a call for joy in the mitzvos greater even than "the abundance of all," the delights of the World to Come.

וענין העמוד הוא בחי' בטול שכל עלייה א"א להיות כ"א ע"י בטול בתחלה שאז יהיה כלי קבול. (וכמ"ש ע"פ הזהר וירא קי"ב[9] א' בפי' ברתיה דח"ע [דחכמה עילאה][10] דוקא)

And the meaning of the pillar is the level of self-nullification (bittul): no ascent can take place except through self-nullification first, for then there will be a vessel to receive. (And as is explained on [the passage in] the Zohar, Vayera 112a, on the meaning of "the daughter of the higher Chochmah (Chochmah Ila'ah)," specifically.)

Next comes the inner meaning of the pillar: bittul, setting aside one's own sense of self. No one can rise to a higher level without first letting go of the level he holds, for only what is emptied of itself can become a vessel to receive more; Torah Ohr, Bereshit, compares this to a seed, which must decay in the ground before it can sprout, and calls this bittul the pillar between the two Gardens. The parenthesis points to a discussion of the Zohar's words "the daughter of the higher Chochmah," with the stress on Chochmah, which Chassidus identifies with bittul.

וזהו ענין שארז"ל [שאמרו רבותינו זכרונם לברכה] מיכאל מקריב[11] נשמותיהן של צדיקים[12, 13, 14]

And this is the meaning of what our Sages, of blessed memory, said: "Michael offers up the souls of the righteous."

The Sages' saying that the angel Michael "offers up the souls of the righteous" on the heavenly altar belongs here, for an offering is itself an ascent from below to above, as Torah Ohr, Bereshit, says. Tosafot on Menachos 110a records the saying from the Midrashim, and the Zohar speaks of Michael, "the great priest," offering up souls on the altar above. The Tzemach Tzedek's transcript of the maamar adds that this ascent raises the soul, a creation brought from nothing into being, to be included in Atzilus.

והיינו מפני שהנשמה עצמה אין בה כח לעלות כ״כ [כל כך] לכן צריכה לעזר וסיוע מהמלאכים והיינו ע״י מיכאל מלאך של חסד (ובזהר ויקהל שם נזכר מסדר ארבע אנפין דנשר כו׳ ועמ״ש ע״פ כנשר יעיר קנו).[15]

That is because the soul itself does not have the strength to ascend so high; therefore it needs help and assistance from the angels, namely through Michael, the angel of Chesed (kindness). (And in the Zohar, Vayakhel, there, mention is made of "arranging four faces of an eagle," etc.; and see what is written on [the verse] "As an eagle stirs up its nest.")

> The soul cannot rise so high by its own strength, so it needs the angels' help, specifically that of Michael, the angel of Chesed (kindness). The parenthesis points to the same Zohar passage in Vayakhel, where on Sabbaths and festivals "four faces of an eagle" take up the souls worthy to rise and bring them into the pillar; the printed text reads מסדר, "arranges," where the Zohar itself has מְשַׁדֵּר, "sends." It also points to the discussion of "As an eagle stirs up its nest"; Likkutei Torah's discourse on that verse (Ha'azinu) explains the eagle's face in Yechezkel's chariot as compassion, which lifts the fallen soul ever higher.

וזהו שארז״ל [שאמרו רבותינו זכרונם לברכה] (בב״מ [בבבא מציעא] פ״ה) בכולהו אזלי מלאכי[16] כו׳ לבר מגוהרקא דר׳ [דרבי] חייא[17] דמנפשיה סליק וזהו באמת דבר חידוש שאינו צריך לעזר וסיוע מהמלאכים.[18]

And this is [the meaning of] what our Sages, of blessed memory, said (in Bava Metzia 85): "With all of them the angels go, etc., except for the chair of Rabbi Chiya, which ascends by itself." And this is truly a novel thing, that it does not need help and assistance from the angels.

> The Talmud relates that Eliyahu told a sage the sign of Rabbi Chiya's chair in the Heavenly Academy, the academy of the sages in heaven: angels go with all the other sages as they ascend and descend, but Rabbi Chiya's chair rises and descends by itself. The maamar calls this a true novelty: a soul that rises without the angels' help. Likkutei Torah, Re'eh, cites the Chemdas Tzvi, a commentary on the Tikkunei Zohar: Rabbi Chiya was of the level of Yaakov, so his chair rose by itself, as Tiferes (beauty), Yaakov's attribute, rises up to Keser (the Crown); and of Yaakov it is said, "you have striven with G-d and with men," for he needs no angels.

והיינו לפי שהי׳ [שהיה] בו בחי׳ הבטול ביותר וז״ש [וזהו שכתוב] ג״כ באסתר לא בקשה דבר[19] שאין צריך סיוע מהמלאכים[20] כ״א את אשר יאמר הגי

That is because the level of self-nullification was in him to the utmost. And this is also what is written of Esther: "She did not ask for anything," [meaning] that there is no need for assistance from the angels, "except what Hegai would say."

> Rabbi Chiya needed no help because his bittul was complete, and the same is true of Esther. Each maiden could take with her whatever she asked for, but when Esther's turn came she "did not ask for anything except what Hegai," the king's chamberlain, "would say"; the maamar reads this as needing no help from the angels, receiving only from "Hegai," whose meaning it now explains.

פי׳ הגי מלשון הגיון לבי[21] שהוא דבור שבמחשבה וממנו מקבלים המלאכים כי הגי הוא פועל יוצא שמפעיל הדבור שידברו וישוררו המלאכים בעלי השיר[22]

The meaning of "Hegai": it is from the term "the meditation (hegyon) of my heart," which is speech within thought, and from it the angels receive. For "Hegai" is a transitive verb, which activates speech: that the angels, the masters of song, should speak and sing.

> Hegai was the king's chamberlain, the keeper of the women, but the maamar hears in his name hegyon, "meditation," from the same root, as in "the meditation of my heart," which the verse sets beside "the words of my mouth": speech still within thought, from which the angels receive. It calls Hegai a po'el yotzei, the grammarians' "transitive verb," literally an action that goes out to another: Hegai moves others to speak, making the angels, "the masters of song," speak and sing.

והוא ג״כ מלשון כאשר הוגה מן המסלה[23] דהיינו שנמשך מהמחשבה לדבור עד״מ שמחשב איך לדבר. והוא ההשפעה הנמשכת מהיכל ק״ק [קדש הקדשים][24, 25]

And it is also from the term "when he had been moved from the highway," meaning that it is drawn from thought to speech: by way of analogy, as when one thinks how to speak. And it is the flow drawn down from the chamber of the Holy of Holies.

> A second source for the name is hogah in "when he had been moved from the highway" (II Samuel 20:13), said of Amasa's body, which was moved off the road so that the troops would go on: something moved from one place to another. So Hegai is what passes from thought into speech, as when a person thinks how he will say something, and it is the flow that comes from the chamber of the Holy of Holies, the innermost chamber of a world.

(וזהו לשון כאשר הוגה מן המסלה כי בהיכל ק"ק [קדש הקדשים] דבריאה[26,27] נמשך אור האצי' כדי להעלות המל' כמ"ש בפע"ח [בפרי עץ חיים] גבי סמיכת גאולה לתפלה ועמש"ל [ועיין מה שכתוב לעיל] בד"ה רני ושמחי[28,29] בפי' וצדקתך ירננו[30] ובפי' מ"ש בזהר רננא ברמשא ושמחה בצפרא.[31]

(And this is the expression "when he had been moved from the highway": for in the chamber of the Holy of Holies of the World of Beriah (Creation), the light of the World of Atzilus (Emanation) is drawn, in order to raise up Malchus (sovereignty), as is written in Pri Etz Chaim regarding the joining of redemption to prayer. And see what is written above in the discourse beginning "Sing and rejoice," on the meaning of "and they will sing of Your righteousness," and on the meaning of what is written in the Zohar, "song in the evening and joy in the morning."

> The phrase fits because here light moves from one world into the next: the light of Atzilus, the world still one with G-d, is drawn into the chamber of the Holy of Holies of Beriah, the first world of separate existence, to raise Malchus up, as the Pri Etz Chaim (the Arizal's teachings on prayer, recorded by Rabbi Chaim Vital) explains on the rule that the blessing of redemption must lead directly into the Amidah prayer. Tanya, ch. 52, explains that the Shechinah, Malchus of Atzilus, called "the word of Havayah" because like speech it reveals hidden thought, is clothed in this chamber, the Chochmah, Binah and Daas of Beriah, and that through it the souls and angels of Beriah were created. The parenthesis also refers to the Chanukah discourse "Sing and rejoice," earlier in Torah Ohr, on "they will sing of Your righteousness" and on the Zohar's "song in the evening and joy in the morning."

וזהו ענין בערב היא באה[32] כמ"ש באו לפניו ברננה[33] דהיינו העלאה ממטה למעלה זהו שייך במדת לילה שהוא הסתר והעלם אוא"ס [אור אין סוף] ב"ה וכו' כמ"ש [כמה שכתוב שם].

And this is the meaning of "In the evening she would come," as it is written, "Come before Him with song," that is, elevation from below to above; this belongs to the attribute of night, which is the hiding and concealment of the Infinite Light (Or Ein Sof), blessed be He, etc., as is written there.

> Esther 2:14 says that each maiden came to the king in the evening and returned in the morning. Her coming (ba'ah) in the evening is "Come (bo'u) before Him with song," the same verb, and song belongs to the evening, as the Zohar says: it is the ascent from below to above, which belongs to night, the concealment of the Infinite Light. The Chanukah discourse explains that this very concealment stirs the longing to rise, as in "my soul desires You at night."

ומדת יום הוא המשכת אור א"ס ב"ה מלמעלה למטה בחי' עבדו את ה' בשמחה וזהו ובבקר היא שבה כי באה ושבה הן הן בחי' רצוא ושוב):[34,35]

And the attribute of day is the drawing down of the Infinite Light, blessed be He, from above to below, the level of "Serve Havayah with joy." And this is "and in the morning she would return"; for "coming" and "returning" are precisely the level of "running and returning" (ratzo vashov).)

> Day is the opposite movement: the Infinite Light drawn down from above to below, "Serve Havayah with joy"; the Chanukah discourse calls this drawing down, through Torah and mitzvos, the souls' advantage over the angels, whose service is only the ascent of song. So the maiden's coming (ba'ah) and returning (shavah) are the two movements Yechezkel saw in the living creatures, "running and returning" (ratzo vashov): rising toward G-d, and returning to draw His light down.

IN ONE'S AVODAH

Before rising to a higher level, a person must first set aside the self and the level he has, for only then does he become a vessel to receive more. And service has the two movements the maamar reads in the maiden's coming and returning: coming before G-d "with song," the longing that rises out of the concealment of night, and serving Him "with joy," drawing His light down.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that no ascent is possible without bittul first, and how does the pillar between the two Gardens express this?
2. Most souls rise with Michael's help, yet Rabbi Chiya's chair rose by itself. What made the difference, and how does the maamar find the same quality in Esther?
3. What two roots does the maamar find in the name Hegai, and how do they fit together?
4. How do "in the evening she would come" and "in the morning she would return" correspond to song and joy, and to ratzo vashov?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ובזה הנערה באה**

The note gives the transcript of this maamar made by Rabbi Moshe, the Alter Rebbe's son, printed in Sefer HaMaamarim 5563.

KEHOT'S NOTE

הנחת הר"מ בן אדה"ז בסה"מ תקס"ג ע' רו. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. אוה"ת מג"א ע' ל ואילך. ודה"ל לכל נשמה ע' לז. ודה"ה ובהגיע ע' לח. ראה ד"ה ובהגיע תור אסתר במאמרי אדה"ז פרשיות ח"א ע' שעט. המאמר נמצא גם בבוך תקע"א בגוכתי"ק הצי"צ (נדפס בסה"מ תקע"א ע' קמד, ושם רק התחלת המאמר. כנראה נאמר ב' פעמים וכאן הוא כמו שנאמר בשנת תקס"ג).

2 **ובזה הנערה באה**

The Megillah describes the year of preparation each maiden underwent before her turn with King Achashverosh: "And with this the maiden came to the king; whatever she would ask for was given her to come with her from the house of the women to the king's house." In the plain sense "with this" means so prepared; the maamar reads it as the pillar by which the soul rises, and "came to the king" as its ascent. (context: Steinsaltz Tanakh)

Esther 2:13 אסתר ב:יג

וּבָזֶה הַנַּעֲרָה בָּאָה אֶל־הַמֶּלֶךְ אֵת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לָבוֹא עִמָּהּ מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ׃

when then the maiden came unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

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KEHOT'S NOTE

אסתר ב, יג.

3 **העמוד שבין געה"ת לגעה"ע**

There Torah Ohr explains that souls and angels, to rise to a greater grasp, must first set aside their being and the grasp they had, and that this is the pillar between the lower and the upper Gan Eden: bittul.

KEHOT'S NOTE

ראה גם לעיל ז, ג. ראה תו"ח פ' בראשית ד"ה ותלד עדה. ד"ה זה היום תרס"ו. ספה"מ תש"י ע' 107. וראה גם בשיחת ש"פ ויקהל תשכ"ה קישור המאמרים בין סיום התו"א להתחלת לקו"ת ד"ה ראו, כאן מבאר ב' ענינים בהעלאה ובלקו"ת שם מבאר אודות העלאת השבת.

4 **העמוד שבין געה"ת לגעה"ע**

The Zohar follows the soul after death into the lower Gan Eden; then a herald proclaims, and a pillar of three colors, called "the dwelling place of Mount Zion" (Isaiah 4:5), is made ready, by which the soul rises to the gate of Tzedek (righteousness), where Zion and Jerusalem are. The maamar cites it with the Vayakhel passage for the pillar between the two Gardens.

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

R. Judah said: 'For seven days the soul goes to and fro from his house to his grave, and from his grave to his house, mourning for the body, as it is written: "His flesh shall suffer pain for him, and his soul shall mourn for it" (Job 14, 22), and it grieves to behold the sadness in the house. We have learnt that after seven days the body begins to decay, and the soul goes in to its place. It enters the cave of Machpelah, where it is allowed …

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

5 **מ"ש בזהר**

Rabbi Yosei opens with "Serve Havayah with joy; come before Him with song" and teaches that one must serve the Holy One, blessed be He, morning and evening, with joy and with song, corresponding to the two daily prayers and the two daily offerings: "joy in the morning and song in the evening." The maamar ties song to the evening's ascent and joy to the morning's drawing down.

Zohar I, 229b זח"א רכט, ב

KEHOT'S NOTE

זח"א רכט, ב.

6 **בפי' ובזה**

Explaining the opening blessing of the Amidah, the Zohar reads "And with this the maiden came to the king" as Malchus, "the maiden," rising to be crowned above when she is complete through "the river" that holds her. The maamar takes this as reading "with this" as Yesod, and shows that it agrees with the pillar.

Zohar, Pekudei 52:796–807 ספר הזהר, פקודי נ"ב:תשצ"ו-תת"ז

7 **ואתה תצוה**

G-d tells Moshe: "And you shall command the children of Israel, that they bring you pure olive oil, crushed, for the light, to kindle a lamp continually." The maamar points to the discourse on this verse earlier in Torah Ohr (Tetzaveh), where "all" (kol), "that holds fast to heaven and earth," is the pillar that joins the two Gardens.

Exodus 27:20 שמות כ"ז:כ

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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8 **מרוב כל**

Moshe gives the reason for the curses: "Because you did not serve Havayah your G-d with joy and with gladness of

heart, from an abundance of all." In the plain sense, "from an abundance of all" means when you had plenty of everything; the discourse the maamar points to (Torah Ohr, Tetzaveh) reads it as a joy greater than "the abundance of all," the delights of the World to Come, and "all" as the pillar. (context: Steinsaltz Tanakh)

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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9 **וכמ"ש ע"פ הזהר וירא קי"ב א'**

The note locates the discussion of this Zohar passage, on "the daughter of the higher Chochmah," in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לאדה"א י', סע"ד ואילך.

10 **ברתיה דח"ע**

On Avraham's words to Avimelech about Sarah, "she is my sister, the daughter of my father, but not the daughter of my mother," the Zohar reads them of the Shechinah: "the daughter of my father" is the daughter of the higher Chochmah. The maamar points to the discussion of these words in support of the need for bittul.

Zohar, Vayera 23:349–354 ספר הזהר, וירא כ"ג:שמ"ט-שנ"ד

Abraham always called her "sister" because he was attached to her inseparably. Later he said: "And moreover she is my sister, the daughter of my father, but not the daughter of my mother." Was it really so? In truth he was alluding all the time to the Shekinah. At first he said, "she is my sister" in conformity with the admonition, "Say to wisdom, Thou art my sister." Then he amplified this by saying "moreover she is my sister, the daughter of my father", i.e. the daughter of Supernal Wisdom, …

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

11 **מיכאל מקריב**

The Zohar speaks of the altar that the Holy One, blessed be He, made above "at the first," on which Michael, the great priest, stands and offers up offerings of souls; the soul that rises there is bound up in the bond of life.

Zohar, Lech Lecha 10:78–84 ספר הזהר, לך לך י':ע"ח-פ"ד

12 **מיכאל מקריב נשמותיהן של צדיקים**

The note says that Or HaTorah there gives Tosafot on Menachot 110a, quoting a Midrash, as a source for Michael offering up the souls of the righteous, and refers to several Midrashim.

Zohar I, 24a זח"א כד, א

KEHOT'S NOTE

זח"א כד, א. פ, א. באוה"ת פ' ויקהל ע' ב'קצט מציין לתוס' מנחות דף קי, א בשם מדרש, ע"ש שמציין לכמה מדרשים.

13 **נשמותיהן של צדיקים**

The Tzemach Tzedek's transcript adds here: "And elsewhere it is explained that this ascent is that the soul is a creation, brought from nothing into being, and Michael offers it up so that it may be included in Atzilus, 'He and His life-forces.'"

KEHOT'S NOTE

בהנחת כ"ק הצ"צ תקע"א נוסף "ובמ"א פי' דעליי' זו היא שהנשמה בריא' מאין ליש ומיכאל מקריב שתוכלל באצי' איהו וחיוהי".

14 **מיכאל מקריב נשמותיהן של צדיקים**

The Talmud says that Michael, the great prince, stands and offers an offering on the heavenly altar; Tosafot notes that the Midrashim differ, some saying he offers the souls of the righteous and some, lambs of fire. The Kehot note gives this, by way of Or HaTorah, as the source of the saying.

Tosafot on Menachot 110a:9:1 תוספות על מנחות ק"י א:ט':א

ומיכאל שר הגדול עומד ומקריב עליו קרבן. מדרשות חלוקין יש מי שאומר נשמותיהן של צדיקים ויש מי שאומר כבשים של אש והיינו דאמרינן בשמונה עשרה בעבודה ואשי ישראל ותפלתם מהרה באהבה תקבל ברצון ויש אומרים דקאי אדלעיל והשב את העבודה לדביר ביתך ואשי ישראל. לא מצאתי יותר:

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15 **כנשר יעיר קנו**

In Moshe's song, G-d's care for Israel in the wilderness is likened to an eagle's: "As an eagle stirs up its nest, hovers over its young, spreads its wings, takes them, carries them on its pinions." The maamar points to the discussion of this verse beside the Zohar's "four faces of an eagle"; Likkutei Torah's discourse on it (Ha'azinu) reads the eagle as compassion, which lifts the soul ever higher. (context: Steinsaltz Tanakh)

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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16 A sage whom Eliyahu used to visit asked to be shown the sages as they ascend to the Heavenly Academy; Eliyahu let him look at all of them except at the chair of Rabbi Chiya, whose sign was that angels go with all the others as they ascend and descend, but his chair rises and descends by itself. The maamar reads this as complete bittul, which needs no angel's help.

Bava Metzia 85b:9 בבא מציעא פ"ה ב:ט'

אָמַר רַב חֲבִיבָא: אִשְׁתַּעִי לִי רַב חֲבִיבָא בַּר סוּרְמָקֵי, חֲזֵי לֵיקָה הָהוּא מַרְבָּנָן דַּהֲוָה שָׁכִיחַ אֲלִיָּהוּ גַּבֵּיהּ, דִּלְצַפְרָא הֲוֹו עַיְנֵיהּ, וּלְאוּרְתָּא דָּמְיָין כִּדְמִיקַּלְיָן בְּנוּרָא. אֲמַרִי לֵיקָה: מַאי הַאי? וַאֲמַר לִי: דַּאֲמַרִי לֵיקָה לְאֵלְיָהוּ: אַחְוִי לִי רַבָּנַן כִּי סָלְקִי לְמָתִיבְתָּא דְּרָקִיעַ. אֲמַר לִי: בְּכוּפְהוּ מָצֵית אִסְתַּכּוֹלֵי בְּהוּ, לְבַר מִגּוּהַרְקָא דְּרַבִּי חִיָּיא דְּלָא תִּסְתַּכַּל בֵּיקָה. מַאי

סִימָנֵייהוּ? בְּכוּלְּהוּ אָזְלִי מַלְאֲכֵי כִּי סָלְקִי וְנָחֲתִי, לְבַר מִגּוּהַרְקָא דְּרַבִּי חִיָּיא דְּמִנַּפְשֵׁיהּ סָלֵיק …

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17 **גוהרקא דר׳ חייא**

There Likkutei Torah brings the Chemdas Tzvi on the Tikkunei Zohar: Rabbi Chiya is the level of Yaakov, so his chair rose by itself, as Tiferes rises up to Keser; and of Yaakov it is said, “you have striven with G-d and with men,” needing no angels.

KEHOT’S NOTE

ראה לקו״ת ראה כז, ד.

18 **דמנפשיה — לעזר וסיוע מהמלאכים**

In the Tzemach Tzedek’s transcript the words “and by itself it enters, etc.” are added here.

KEHOT’S NOTE

בהנחת כ״ק הצ״צ בספה״מ תקע״א נוסף: ״ומנפשי׳ עייל כו׳״.

19 **לא בקשה דבר**

Each maiden could take with her whatever she asked for (2:13), but when Esther’s turn came to go to the king, “she did not ask for anything except what Hegai, the king’s chamberlain, the keeper of the women, would say”: she took only the advice of the one in charge of the women. The maamar reads her asking for nothing as needing no help from the angels, and “Hegai” as speech within thought, from which the angels receive. (context: Steinsaltz Tanakh)

Esther 2:15 אסתר ב׳:ט״ו

וּבְהַגִּיעַ תֹּר־אֶסְתֵּר בַּת־אֲבִיחַיִל דֹּד מָרְדֳּכַי אֲשֶׁר לָקַח־לוֹ לְבַת לָבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְּשָׁה דָבָר כִּי אִם אֶת־אֲשֶׁר יֹאמַר הֵגַי סְרִיס־הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וַתְּהִי אֶסְתֵּר נֹשֵׂאת חֵן בְּעֵינֵי כָּל־רֹאֶיהָ׃

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king’s chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

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20 **שאין צריך סיוע מהמלאכים**

The 5571 text goes only this far.

KEHOT’S NOTE

ע״כ בסה״מ תקע״א. ושם הסיום: שא״צ סיוע כו׳ כמ״ש במ״א.

21 **מלשון הגיון לבי**

David closes the psalm with a prayer: “May the words of my mouth and the meditation of my heart be acceptable before You, Havayah, my Rock and my Redeemer.” The meditation of the heart is the unspoken counterpart of the words of the mouth; the maamar takes hegyon as speech within thought and hears in it the name Hegai, from the same root. (context: Steinsaltz Tanakh)

Psalms 19:15 תהילים י״ט:ט״ו

יִהְיוּ־לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי׃

Let the words of my mouth and the meditation of my heart be acceptable before Thee, O L-RD, my Rock, and my Redeemer.

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KEHOT’S NOTE

תהלים יט, טו. ובאוה״ת מג״א ע׳ כט ואילך מביא שיש ב׳ פי׳ בתי׳ הגי׳ ע״ש.

22 **בעלי השיר**

The Mishnah rules that a horse may go out on Shabbos with its neck-chain (shir), and “all that wear a chain go out with the chain and are led by the chain.” Torah Ohr, Bereshit (7c), reads shir as “song”: “the masters of song” go out of their former grasp and are drawn upward through song; here they are the angels, whom Hegai moves to sing.

Mishnah Shabbat 5:1 משנה שבת ה׳:א׳

בַּמֶּה בְּהֵמָה יוֹצְאָה וּבַמָּה אֵינָהּ יוֹצְאָה. יוֹצֵא הַגָּמָל בְּאַפְסָר, וְנָאקָה בַּחֲטָם, וְלָבְדְּקִיס בְּפָרְמְבְּיָא, וְסוּס בְּשֵׁיר, וְכָל בַּעֲלֵי הַשֵּׁיר יוֹצְאִים בַּשֵּׁיר וְנִמְשָׁכִים בַּשֵּׁיר, וּמַזִּין עֲלֵיהֶן וְטוֹבְלִין בְּמְקוֹמָן׃

Wherewith may [a man let] an animal go out? and wherewith may [he] not [let] it go out? The camel [he] may [let] go out with its halter, the she camel with a nose-ring; the Lybian ass with bridle and bit; the horse with its collar; all [animals] that wear a collar may go out therewith, and be led thereby; [in case it, the collar, becomes unclean] it must be rinsed, and dipped in its place [without taking it off.]

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

23 **כאשר הוגה מן המסלה**

After Yoav killed Amasa, his body lay in the middle of the highway and the troops stopped beside it, until it was moved into the field: “When he had been moved from the highway, every man passed on after Yoav to pursue Sheva son of Bichri.” The maamar takes hogah, “moved,” as movement from one place to another, from thought to speech, a second source for the name Hegai. (context: Steinsaltz Tanakh)

II Samuel 20:13 שמואל ב כ׳:י״ג

כַּאֲשֶׁר הוּגָה מִן־הַמְסִלָּה עָבַר כָּל־אִישׁ אַחֲרֵי יוֹאָב לִרְדֹּף אַחֲרֵי שֶׁבַע בֶּן־בִּכְרִי׃

When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

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KEHOT’S NOTE

שמואל-ב כ, יג.

24 **פי הגי׳ . . מהיכל ק״ק**

The note says that this passage, from “The meaning of Hegai” to “the chamber of the Holy of Holies,” is quoted in Or HaTorah on Nach.

KEHOT’S NOTE

מובא באוה״ת נ״ך כרך ב ע׳ תשלז ע״ש. ובד״ה טוב טעם תרס״ה ע׳ יא.

25 **הנמשכת מהיכל ק״ק**

Tanya explains that in the First Temple the Shechinah, Malchus of Atzilus, rested in the Holy of Holies, clothed in the Ten Commandments, with a revelation greater than in the chambers of the Holy of Holies of the higher worlds; in the Second Temple it rested through the chain of worlds, Malchus of Atzilus clothed in Malchus of Beriah, and so on down to the Holy of Holies of Asiyah.

KEHOT'S NOTE

ראה תניא פרק נג.

26 **בהיכל ק״ק דבריאה**

Sefer HaMaamarim 5703 notes on these words that the chamber of the Holy of Holies of Beriah is the Chochmah, Binah and Daas of the World of Beriah, in which Malchus of Atzilus is clothed, as Tanya, ch. 52, writes; and that it is the intermediary between Atzilus and Beriah, where they join, as the Zohar says (2:258b).

KEHOT'S NOTE

בספה״מ תש״ג ע׳ 40 מציין ע״ז ״והיכל קד״ק דבריאה הוא חב״ד דעולם הבריאה שבתוכו מתלבשת בחי׳ מל׳ דאצי׳ כמ״ש רבינו נ״ע בפרק נב והיכל קד״ק דבריאה הוא הממוצע בין אצילות לבריאה אשר שם הם מתחברי׳ וכדאי׳ בזח״ב דרנ״ח סע״ב״ ע״ש. וראה לעיל כו, ב. ובאוה״ת דרושים למגלת אסתר ע׳ ב׳רסה.

27 **בהיכל ק״ק דבריאה**

The Zohar calls the seventh, innermost chamber the chamber of the Holy of Holies: a hidden place where the channels from above enter, so that everything is joined as one. The Kehot note, quoting Sefer HaMaamarim 5703, cites it for the chamber of the Holy of Holies of Beriah as the place where Atzilus and Beriah join.

Zohar, Pekudei 51:743–52:754 ספר הזהר, פקודי נ״א:תשמ״ג-נ״ב:תשנ״ד

28 **בד״ה רני ושמחי**

The Chanukah discourse "Sing and rejoice" begins its explanation with "Serve Havayah with joy, come before Him with song" and the Zohar's "joy in the morning and song in the evening." It explains that the angels' service is song, the revelation of their great longing to cleave to G-d and be absorbed in the Infinite Light, a movement from below to above, and reads "they will sing of Your righteousness" as song that grasps the Infinite Light only through Malchus, "Your righteousness."

KEHOT'S NOTE

לעיל לז, א.

29 **רני ושמחי**

Through Zechariah, G-d calls to Zion: "Sing and rejoice, daughter of Zion, for behold, I come, and I will dwell in your midst, says Havayah." It opens the haftarah of Shabbos Chanukah and the Torah Ohr discourse to which the maamar refers.

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־יְהוָה׃

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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30 **וצדקתך ירננו**

In David's psalm of praise, those who praise G-d from generation to generation "will utter the remembrance of Your great goodness, and they will sing of Your righteousness." The Chanukah discourse reads this song as the angels' longing, which grasps the Infinite Light only through "Your righteousness," Malchus. (context: Steinsaltz Tanakh)

Psalms 145:7 תהילים קמ״ה:ז׳

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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31 **רננא ברמשא ושמחה בצפרא**

The same discourse asks what "morning" and "evening," "joy" and "song" are.

KEHOT'S NOTE

לעיל לז, א.

32 **בערב היא באה**

Each maiden spent the night with the king: "In the evening she would come, and in the morning she would return to the second house of the women," in the charge of the keeper of the concubines. The maamar reads her coming in the evening as the ascent of song, and her returning in the morning as the drawing down that belongs to day; together, coming and returning (ba'ah, shavah) are "running and returning" (ratzo vashov).

Esther 2:14 אסתר ב׳:י״ד

בָּעֶרֶב הִיא בָאָה וּבַבֹּקֶר הִיא שָׁבָה אֶל־בֵּית הַנָּשִׁים שֵׁנִי אֶל־יַד שַׁעַשְׁגַז סְרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילַגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חָפֵץ בָּהּ הַמֶּלֶךְ וְנִקְרְאָה בְשֵׁם׃

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

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33 **באו לפניו ברננה**

A psalm of thanksgiving calls on all the earth: "Serve Havayah with joy; come before Him with song." Coming "with song" is the ascent from below to above, which belongs to night; serving "with joy" is the drawing down of the Infinite Light from above to below, which belongs to day. The maamar hears the maiden's coming (ba'ah) in "come (bo'u) before Him."

Psalms 100:2 תהילים ק׳:ב׳

עִבְדוּ אֶת־יְהוָה בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

34 **The Zohar describes a pillar standing in the middle of the Garden, surrounded by cloud, smoke and brightness, by which the souls rise through an opening in the firmament to the higher Garden; on Sabbaths, seasons and festivals four faces of an eagle are sent, and the souls worthy to rise, who alone hear their call, are taken up by them into the pillar. The maamar identifies this pillar with "with this," and points to the eagle's faces as the angels' help in the soul's ascent.**

Zohar, Vayakhel 24:316–325 ספר הזהר, ויקהל כ״ד:שט״ז-שכ״ה

The celestial river brings forth the souls who fly off into the Garden; the lower river in the terrestrial Garden, on the other hand, builds up the souls and makes them fit and able to enjoy those radiances, and so to mount up to the celestial Paradise through the central opening of the firmament and by the pillar that stands in the centre of the Lower Paradise. That pillar is enveloped in cloud and smoke and bright flashes, the cloud and smoke encircling it from the outside in order to …

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

35 **רצוא ושוב**

In Yechezkel's vision of the Divine chariot: "And the living creatures ran and returned, like the appearance of a flash of lightning." The maamar names the soul's two movements with Yechezkel's words: the maiden's coming (ba'ah) is the running (ratzo), and her returning (shavah) the returning (shov).

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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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