



TORAH OHR • MEGILLAS ESTHER • MAAMAR 1

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The 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** ¶15-11
- 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.
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- 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.
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- 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.
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- 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.
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- 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.
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- 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.
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- 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.
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- 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.
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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 הבידור

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 • 11-2

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 לבש³ 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 המלך⁴ הוא ענין מ”ש במ”ת [במתן תורה] כי תרכב על סוס⁵ 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 היהודים⁷ 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 ונשמע⁸ 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 תשובה¹⁰ ומע"ט [ומעשים טובים] שנאמר ראשית חכמה¹¹ 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 שלא¹² לעשוי נוח לו אלו נהפכה שלייתו על פניו¹³ מפני שהעיקר הוא המעשה והיינו במצוה שא"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"פ¹⁴ וכל הפצים 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 בחיי 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 בחיי 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 • 15-11

Chochmah and the leap from ayin

5 והחכמה עצמה מלוכשת היא בתוכן והמדות מלוכשות 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 [עם כל זה] 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 שהי' [שהי'ה] מדתו מדת החסד נק' אב"ר מ"ה [שם מ"ה] שהוא בבחי' אבר וכלי להתלבשות בבחי' חכמה¹⁷ כח מ"ה [מה] שהחכמה עצמה היא המלוכשת בתוך המדות¹⁸ ולכן כתיב והחכמה מאין תמצא¹⁹ 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 אנכי²⁰ כבד פה לגבי תושבע"פ [תורה שבעל פה]²¹ וכבד לשון בתושב"כ [בתורה שבכתב] שהי' [שהי'ה] 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 (hishtalshelus), 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 דופק²² כו' מדלג על ההרים²³ 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 ידיעא²⁴ מ"מ מאחר שנקי 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 במקורי' [במקורה] ושרשה כמו התכללו' [התכללות] המדויבשכל 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 עצמן]

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 עצמן].

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 תמצא²⁵ 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 שור²⁶ שבמרכב' [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 ית' 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 שמתהווה אפי' [אפילו] יש גשמי מחומריות העוה"ז ואוא"ס [ואור אין סוף] ב"ה הסוכ"ע מאיר וממשיך חיות לכולם בשוה בבחי' סוכב 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 שנקי 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' [והמשכטה] 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 ית' הרי הם בטלים לאור ה' וקדושתו ואו"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 או"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 • 114-18

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 בו' 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 מלבדו³⁰ 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 המרומי [המרומם] 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 לבש³² 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 [באתערוטא דלתא] 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 בגלוי³⁵ 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 בגלוי 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 האדם³⁶ 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"ע³⁷ 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 במעשה³⁸ האדם אשר יעשה בגופו ומאודו כגון בלבישת הטלית ותפליין 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 ית' 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 כמעשה בפו"מ [כפועל ממש] היא בחי' כתר מלכות³⁹ והוא בחינת בעטרה שעטרה לו אמו⁴⁰

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 כולם⁴² כי הלכות הן הליכות עולם⁴³ 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 (בירושלי [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 פ"י 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 בשמש⁴⁸

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 מנין⁵⁰ דכתיב ואנכי הסתר אסתיר⁵¹ 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 ההוא⁵³ הנה אלקינו זה קוינו לו שבחי' הוא בחי' סתים יהי' בבחי' זה שהוא בחי' התגלות כאלו הוא לנוכח [יהיה]

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 סתימין⁵⁴ 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' [שאפילין] בבחי' ביום ההוא הוא בבחי' הסתר והעלם לפי ששרשה מבחי' סתימו דכל סתימין וע"ז נאמר אכן אתה אל מסתתר⁵⁶

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 מאור⁵⁷ עצמו.

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.

וכן הלכות שהן בחי' מרדכי. כי מרדכי מן התורה מנין⁵⁸ דכתיב מר דרור ומתרגמינן⁵⁹ מירא דכיא⁶⁰ 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.

פ"י מירא דכ"א מרירות שבמקום טהור דהיינו הלכות שהן דבר⁶¹ ה' ושרשן ומקורן בח"ע [בחכמה עילאה]
 המלוכשות בבחי' מרירות⁶² 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 המור⁶³ שמן הוא בחי' ח"ע [חכמה עילאה]⁶⁴ המלוכשת בבחי' מרירות שהן
 הלכות שמלוכשות 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 לכאן⁶⁵ 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 ועיי' 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.

וזוהו סימן ברכה בית שנשפך בו יין כמים⁶⁸ 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.

(ו"ש [וזהו שכתוב] ויקחו אליך שמן זית⁶⁹ 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 מלוכש בדרך הטבע⁷² ע"פ אחשוורוש. 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 האלה⁷³ 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 • 117

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 ונשמע⁷⁴

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 תרי"ך. וזהו תרי"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 מאד"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 ה' בחניות לבוש מלכות וכתר מלכות עדיין צריכין לבחי' סוס אשר רכב עליו המלך. והוא כי הנה כתיב במ"ת [במתן תורה] כי תרכב על סוסך מרכבותיך⁷⁵ 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 יום⁷⁶ הקב"ה יושב וזן כו'.
ובלילה רוכב על כרוב קל שלו ושט בח"י 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 דצלותא⁷⁷ 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'
קורע בברוך שהכריעות והשתחוואות הן כריעת הראש והוא המשכת בח"י 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 הח"י ברכאן ממשיכים נש"י [נשמות ישראל] ג"פ [ג' פעמים] ביום. אך המלאכים זמן שירתם היא כלילה שאז ותתן טרף לביתה⁷⁸

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."

ואזי נמשכים בח"י הח"י ברכאן במלאכים ושם מתחלק לח"י אלף עולמות כי רכב אלקים⁷⁹ 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} שבי אלפים חסר מרבותים שהוא י' אלף. שנשאר ח"י אלף וכך מתחלק השפע בכל מדרגה ומדרגה לפי השגתה בכל הח"י 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 קל⁸² 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 במ 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 מקדש⁸⁴ ושכנתי בתוכם להיות גילוי שכינה ממש בגשמ' [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 סוסך⁸⁵ 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 ha-sechel, 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 המלך⁸⁶ 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 • 134

The self-sacrifice of Purim

34 והנה כל בחי' הללו נתגלו גם כפורים בימי מרדכי שאז קבל היהודים את אשר החלו לעשות⁸⁷ במ"ת

⁸⁸ [במתן תורה]

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 ונשמע⁸⁹ 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 יהודי⁹¹ 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 הסוס⁹² כ"י מאין זכה המן לבח"י 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 מנין⁹³ דכתיב המן העץ⁹⁴ כ"י. והענין דכתיב ראשית גוים עמלק⁹⁵ שכל העכו"ם [העובדי כוכבים ומזלות] הן מבח"י 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 מבח"י 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 בבח"י מקיף להעץ נוגע ואינו נוגע והוא בח"י 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 המן⁹⁶ למדו תורה ברכים.

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 לבו⁹⁷ בדרכי⁹⁸ 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 האדם¹⁰¹ 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 לכו לגשת¹⁰³ אל העבודה באמרו מי אנכי ומה עבודתי. לכן 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] כ"ה בהמשכת ח"ע [חכמה עילאה] כח מ"ה [מה] בעסק התורה דאורייתא מחכמה נפקת וכמ"ש ודברי אשר שמתתי בפ"ך¹⁰⁴ 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 שמינית¹⁰⁵ שבשמינית. כי הנה בבחי' חכמה יש ל"ב נתיבות החכמה¹⁰⁶ 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 ושמנינית שבשמנינית 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' הבטול¹⁰⁸ 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 לבש¹¹⁰ בבחי' גאות והתנשאות. וסוס בגימטריא ב"פ [בי 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 בחיי כתר מלכות¹¹¹ הוא בחינת בעטרה שעטרה לו אמו¹¹² דוקא שאין בזלעו"ז [בזה לעומת זה] בבחי' המן בחיי זו¹¹³ כלל אלא היא בחיי בטול רצון ממש¹¹⁴ 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 ביאו 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' קכח. 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 למג"א (הוצאת תש"נ) ע' פב נדפס ביאור לד"ה זה (אבל בכמה כתי"י בא הביאור לד"ה עד שהמלך במסכו הנדפס באוה"ת שה"ש ע' קנה). קיצור באוה"ת למג"א ע' צד. לבאר מאו"ל תכלית חכמה ע' צו. בכת"י 284 בכותרת בוך פורים תקע"ב. הנחה אחרת בכרך 1116 שהוא מאמרים משנת תקע"א-ב גוכתי"ק הצ"צ?

2 ביאו 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).

אסתר ו':ח"ט Esther 6:8

יביאו לבוש מלכות אשר לבשו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

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).

תהילים צ"ג:א-ג Psalms 93:1

ה' מלך גאות לבש לבש ה' עז התאזר אהבתו תבל בלתי תמוט:

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.

אסתר ו':ח"ט Esther 6:8

יביאו לבוש מלכות אשר לבשו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

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 סוסך

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 Shavuot, 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).

חבקוק ג':ח"ט Habakkuk 3:8

הבנהרים חרה ה' אם בנהרים אפה אם בים עברתה כי תרכב על-סוסך מרכבתך ושועה:

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.

שיר השירים ג':יא-כ"א Song of Songs 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

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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תענית כ"ו ב' Taanit 26b:6

וכן הוא ואמר: "צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו." "ביום חתנתו" — זה מתן

תורה, ו"ביום שמחת לבו" — זה בננו בית המקדש, שיבנה במהרה
בזמנו.

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KEHOT'S NOTE

שה"ש ג, יא. תענית כו, ב.

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.

אסתר ט':כ"ג: Esther 9:23

וקבל היהודים את אשר החלו לעשות ואת אשר כתב מרדכי אליהם:

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).

שמות כ"ד:ו': Exodus 24:7

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר ה' נעשה ונשמע:

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.

שבת פ"ח א': Shabbat 88a:7

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עיניהם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דקתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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אסתר ט':כ"ז: Esther 9:27

קימו וקבלו היהודים עליהם ועל-ורעם ועל כל-הנלזים עליהם ולא יעבור להיות עשים את שני הימים האלה ככתבם וכזמנם בכל-שנה

ושנה:

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

PARAGRAPH 3

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.

ברכות י"ז א': Berachot 17a:11

מרגלל בפומיה דרבא: תכלית חכמה — תשובה ומעשים טובים, שלא יהא אדם קורא ושונוה ובוטט באביו ובאמו וברבו ובמי שהוא גדול ממנו בחכמה ובמנון, שנאמר: "ראשית חכמה יראת ה' שכל טוב לכל עושיהם". "לעושים" לא נאמר, אלא "לעושיהם" — לעושים לשמה ולא לעושים שלא לשמה. וכל העושה שלא לשמה, נוח לו שלא נברא.

It was a favourite saying of Rava : 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).

תהילים קי"א: Psalms 111:10

ראשית חכמה יראת ה' שכל טוב לכל-עשיהם תהלתו עמדת לעד:

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

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

שמות ד': Exodus 4:10

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמָוִל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָךְ אֶל־עַבְדְּךָ כִּי כְבֹּד־פֶּה וְכִבֹּד לָשׁוֹן אֲנִי:

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, א"ג כח

KEHOT'S NOTE

זח"ג כח, א. ראה לעיל טו, 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).

שיר השירים ה': Song of Songs 5:2

אֲנִי יִשְׁנָה וְלִבִּי עָר קוֹל דּוּדִי דּוֹפֵק פֶּתַח־יָלִי אֲחֹתִי רַעֲיָתִי יוֹנָתִי תִמְתִּי שְׂרָאשִׁי נִמְלֵא־טָל קְצוֹצוֹתִי רְסִיסֵי לֵילָה:

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).

שיר השירים ב': Song of Songs 2:8

קוֹל דּוּדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הָהָרִים מְקַפֵּץ עַל־הַגְּבוּעוֹת:

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 ד'ג-ב:ג

אנת חכים ולא 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 דאמצעיטא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

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.

איוב כ"ח: Job 28:12

וְהַחֲכֵמָה מֵאֵין תִּמְצָא 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.

יחזקאל א': Ezekiel 1:10

וְדַמּוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאֵל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

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: "וְיָמֵי קָלִי"ט

גַּם-הַחֹשֶׁךְ לֹא-יַחְשִׁיד מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר כְּחֹשֶׁיכָה כְּאוֹרָה:

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:11א"א: ברכות

מִרְגְּלָא בְּפִיּוּמֵיהּ דְּרַבָּא: תְּכִלִּית חֻכְמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שְׁלָא יְהֵא אָדָם קוֹרָא וְשׁוֹנָה וּבֹעֵט בְּאִבּוֹ וּבְאִמּוֹ וּבְרַבּוֹ וּבְמִי שֶׁהוּא גְדוֹל מִמֶּנּוּ בְּחֻכְמָהּ וּבְמִנְיָן, שְׁנַאֲמַר: "רָאשִׁית חֻכְמָה דְּרַאָת הִי שְׁכָל טוֹב לְכָל עוֹשִׂיהֶם". "לְעוֹשִׂים" לֹא נֶאֱמַר, אֱלָא "לְעוֹשִׂיהֶם" — לְעוֹשִׂים לְשִׁמָּה וְלֹא לְעוֹשִׂים שְׁלָא לְשִׁמָּה. וְכָל הָעוֹשָׂה שְׁלָא לְשִׁמָּה, נֹחַ לוֹ שְׁלָא נִבְרָא.

It was a favourite saying of Rava : 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)

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:א"ג: תהילים

ה' מֶלֶךְ גָּאוֹת לָבַשׁ לְבָשׁ ה' עוֹ הַתְּאֹזֵר אֶף-תִּכְוֶן תִּבְל בְּלִי-תִמוּט:

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

...יביאו לבוש מלכות אשר לבש בו המלך וסוס

true even after creation: before Him nothing else has any existence of its own.

Deuteronomy 4:35:ל"ה: דברים

אֵתָהּ הָרָאָתָ לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדוֹ:

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:ו"ט: נחמיה

אֵתָהּ-הוּא ה' לְבַדְךָ אֵתָהּ עָשִׂיתָ אֶת-הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל-צָבָאם הָאָרֶץ וְכָל-אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל-אֲשֶׁר בָּהֶם וְאֵתָהּ מְחִיָּה אֶת-כָּלם וְצָבָא 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

נחמ"ט ו, 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:א"ג: תהילים

ה' מֶלֶךְ גָּאוֹת לָבַשׁ לְבָשׁ ה' עוֹ הַתְּאֹזֵר אֶף-תִּכְוֶן תִּבְל בְּלִי-תִמוּט:

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"ק כב ובהוספות להערות וצינונים 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.

אסתר ו:ח"ח: Esther 6:8

יביאו לבוש מלכות אשר לבשו המלך וסוס אשר רכב עליו המלך
ואשר נתן כתר מלכות בראשו:

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 פ' ראה ע' תתט. ובדרושים לסוכות ע' אתשנו.

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.

ויקרא י"ח:ה"ח: Leviticus 18:5

ושמרתם את־חקתי ואת־משפטי אשר יעשה אתם האדם וחי בהם אני
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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יחזקאל כ':י"א: Ezekiel 20:11

ואתן להם את־חקותי ואת־משפטי הודעתי אותם אשר יעשה אותם
האדם וחי בהם:

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 כי 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 כי שגשמיות לגבי רוחניות יש ערך שהרי הרוחניות מתלבשת בגשמיות, וכן משמע בסידור שער המילה ד"ה ולא יקרא שכי שעי"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' קב. 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 בפ"י 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 3:11א"ג: שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו כיום
תתנתו וכיום שמחת לבו:

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 1:9:3א"ט: על ויקרא א"ט:3

ניחוח. נחת רוח לפני, שאמרתי ונעשה רצוני (שם):

ניחוח (of the root נח, "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 א:א: משנה פאה א:

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקרו קצמת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

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

עמד וימדד ארץ ויחר גוים ויתפצצו הררי צד שחו גבעות עולם
הליכות עולם לו:

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.

Berachot 8a:18-19 י"ח-י"ט ברכות ח' א:

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

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cu-

bits 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, ...

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

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' ככה. שם התחלת ד"ה כל הנביאים עתידים בשינויים. אוה"ת מג"א (הוצאת תש"ג) ע' רל. ובאוה"ת קרה ע' תרסא עם איזה הגהות ושינויים.

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.

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

משנה: אין בין זב הרוא שתי ראיות לרוא שלש אלא קרבן. אין בין מצורע מוסגר למצורע מוחלט אלא פריעה ופריעה תגלחת וצפרים: הלכה: אמר רבי יודה בר פזי. דרבי לעזר היא. דרבי לעזר אמר. [אף בשלישית בודקין אותו מפני הקרבן. ברם קרבנו. השג"ה מאונס טהור. והשלישית מאונס טמא. אמר רבי יוסה. אין לית היא דרבנן ולא אוף דרבי לעזר לית היא. דתני. אמר רבי לעזר. לא לסותרו אמרתי אלא שלא יביא קרבן. לא אמרתי שאינו ...

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 miqveh 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 has 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

כל ספרי הנביאים וכל הכתובים צתידין לבטל לימות המשיח חוץ ממגילת אסתר ויהי היא קצת כחמשה חמשי תורה וכלכות של תורה שבעל פה שאינן בטליו לעולם. ואף על פי שכל זכרון הצרות יבטל שנאמר (ישעיה סה טז) "כי נשכחו הצרות הראשונות וכי נסתרו מעיני". ימי הפורים לא יבטלו שנאמר (אסתר ט כח) "וימי הפורים האלה לא יעברו מתוך היהודים וזכרם לא יסוף מזרעם":

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 נתבאו בכה רק משה נתבא 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' זה שזהו ענין הנביאים והכתובים יהי בטל כביטול זיו השמש בשמש לגבי בחי' זה, וכן בעבודה מבחי' זה נמשך הביטול דיחוי' שלמטה הוא היש דובר ולמעלה הוא אין, משא"כ בגילוי זה נמשך הביטול דיחוי' איך שלמעלה היש וכולא קמ"י 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 הלי' מגילה. ראה בלקו"ש ח"ז לפי 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 ומתרגמין מירא דכיא: ואיהו שאינו מזומן וכו': ר' חייא ור' שמעון חד תני הדרסיאות וחד תני

הדרסיאות מאן דתני הדרסיאות 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.

דברים ל"א:י"ח Deuteronomy 31:18

ואנכי הסתר אסתיר פני ביום ההוא על כל־הרעה אשר עשה כי פנה אל־אלקים אחרים:

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' בילד. באוה"ת פ' וארא ע' קטש ובאוה"ת פ' וילך מצויין לכאן, שכאן מבואר "שבחי' פני זהו מלי דאצילות שמסתרת 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).

ישעיהו כ"ה:ט"ז Isaiah 25:9

ואמר ביום ההוא הנה אלקינו זה קוינו לו ויושיענו זה ה' קוינו לו נגילה ונשמחה בישועתו:

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 למא"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' איתלו. ובפ' וילך ע' איתנו.

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: ישיעיהו מ"ה:ט"ו

אַכֵּן אַתָּה אֵל מְסֻתָּר אֱלֹהֵי 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

ישע"י 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 מניין

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: י"ב-י"ג

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

...יביאו לבוש מלכות אשר לבש בו המלך וסוס

Mordechai's name in its Aramaic translation, mira dachya (context: Steinsaltz Tanakh).

Exodus 30:23: שמות ל:כ"ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מֵר־דְּרֹר חֲמֵשׁ מֵאוֹת וְקִנְמֹן־בֶּשֶׂם מִחֲצִיתוֹ חֲמִשִּׁים וּמֵאֲתָיִם וְקִנְה־כֶּשֶׂם חֲמִשִּׁים וּמֵאֲתָיִם:

'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.

תרגום אונקלוס על שמות ל:כ"ג

וְאַתָּה סָב לָךְ בּוֹסְמִין רִישָׁא מִירָא דְכִיָּא מִתְקַל חֲמֵשׁ מֵאָה וְקִנְמֹן בֶּשֶׂם פְּלִגְוִתִּיהָ מִתְקַל מֵאֲתָן וְחֲמִשִּׁין וְקִנְה בּוֹסְמָא מִתְקַל מֵאֲתָן וְחֲמִשִּׁין:

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

וּבְהִגִּיעַ תֶּרַח וְנִצְרָה וְנִצְרָה לְבוֹא אֶל־הַמֶּלֶךְ אַחַשְׁוֵרֹשׁ מִקֵּץ הַיּוֹת לָהּ כִּדְתַּת הַנָּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלֹאוּ יְמֵי מְרוּקֶיהָן שֵׁשׁ חֳדָשִׁים בְּשִׁמְן הַמֶּר וְשֵׁשׁ חֳדָשִׁים בְּבִשְׂמִים וּבְתַמְרוֹקֵי 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 ח"י א:ז-ח"ז פסחים

ושמעתי שהיו אומרים: אשרי מי שבא לכאן ותלמודו בידו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (ומאן) ניהו? אילימא רבי עקיבא וחביריו — משום הרוגי מלכות ותו לא? אלא: הרוגי לוד.

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 באבוקה

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

KEHOT'S NOTE

בהנחת הר"פ עי קבו המשל באבוקה.

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 bless-

...יביאו לבוש מלכות אשר לבש בו המלך וסוס

ing. The maamar uses the saying for overflowing abundance as a sign of blessing.

Eruvin 65a:21א כ"ה א:כ"א עירובין

אמר רבי חנין בר פפא: כל שאין יין נשפך בתוך ביתו כמים — אינו בכלל ברכה, שנאמר: "וברך את לחמך ואת מימך". מה לחם שניקח בכסף מעשר — אף מים שניקח בכסף מעשר, ומאי ניהו — יין, וקא קרי לקה מים.

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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)

שמות כ"ז:20 Exodus

ואתה תצוה את־בני ישראל ויקחו אליך שמן זית זך כתית למאור להעלות נר תמיד:

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"ו.

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 heaven (se'or) in it." (Kehot: Jerusalem Talmud Chagigah 1:7)

Eikhah Rabbah, Petichta 2' פתיחתא רבא, איכה

... רבי הונא ורבי ירמיה בשם רבי חי'א בר אבא אמרי, קתיב (ירמיה טז, יא): ואיתי עזבו ואת תורתך לא שמרו, הלואי אותי עזבו ותורתך שמרו, מתוך שהיו מתעסקין בה המאור שבה היה מחזירן למוטב. רב הונא אמר למד תורה אף על פי שלא לשמה שמתוך שלא לשמה בא לשמה. אמר רבי יהושע בן לוי בכל יום יום בת קול יוצאת מהר חורב ואומרת אוי להם לבריות מעלבוניה של תורה. שמואל תני לה בשם רבי שמואל בר אמי, אימתי המלכות ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yohai 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 מלוכש 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"י ע"י 42 הערה 27.

73 ימי 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 ט"ב כ"ח

והימים האלה נזכרים ונעשים בכל ידור ודור משפחה ומשפחה מדינה ומדינה ועיר ועיר וימי הפורים האלה לא יעברו מתוך היהודים וזכרם לא יסור מן העולם:

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 ט"ד ז'

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר ה' נעשה ונשמע:

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 סוסך 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 ח"ח ג'

הבנהרים תרה ה' אם בנהרים אפך אם בים עברתך כי תרכב על סוסך מרכבותיך ישועה:

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

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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 ז' ב'

איני? והא אמר רב יהודה אמר רב: שתיים עשרה שעות הוי היום, שלש הראשונות — הקדוש ברוך הוא יושב ועוסק בתורה, שניות — יושב ודן את כל העולם כולו, כיון שרואה שנתחייב עולם כלליה — עומד מכסא הדיון ויושב על כסא רחמים,

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

KEHOT'S NOTE

ע"י ג, ב.

PARAGRAPH 29

77 ח"י ברכאן דצלוחא

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 י"ט-י"ח ב'

אמר להם: אילו לפני מלך בשר ודם היו מוליכין אותי, שהיום כאן ומחר בקבר, שאם כועס עלי אין כעסו כעס עולם, ואם אוסרני — אין איסורי איסור עולם, ואם ממיתני — אין מיתתו מיתת עולם, ואני יכול לפייסו בדרךים ולשחדו בממון, אף על פי כן הייתי בוכה, ועכשיו שמוליכים אותי לפני מלך מלכי המלכים הקדוש ברוך הוא, שהוא חי וקיים לעולם ולעולמי עולמים, שאם כועס עלי — כעסו כעס עולם, ואם אוסרני — איסורי איסור עולם, ואם ממיתני ...

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, בב"א

Zohar III, 229a, זח"א רכט, אב"א

KEHOT'S NOTE

ברכות כח, ב. זח"א רסו, ב. זח"א רכט, א. רנה, א. פרדס שער הנשמה פ"ח.
וראה אזה"ת בראשית כרך ג תפד, א. ראה לקמן ככג, 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

ותתן טרף לביתה וחק לנערותיה:

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 מציינ לד"ה זה: שבחי
ההמשכה מסוכ"ע המקיף לדי 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

רכב אלקים רבתיים אלפי שניאן אדני כם סיני בקדש:

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 . . שניאן . . 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. וש"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

ובקליקא מאי עבד? איבעית אימא: מעין יממא, ואיבעית אימא: רוכב
על כרוב קל שלו וישט בשמונה עשר אלף עולמות, שניאמר: "רכב
אלקים רבתיים אלפי שניאן", אל תקרי "שניאן" אלא "שאינן", ואיבעית
אימא: יושב ושומע שירה מפני חיות, שניאמר: "יוםם יצוה ה' חסדו
ובקליקא שירה עמי".

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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

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

PARAGRAPH 31

83

אדני במ 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

רכב אלקים רבתיים אלפי שניאן אדני כם סיני בקדש:

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

ועשו לי מקדש ושכנתי בתוכם:

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 סוסך

"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"ח

הבנהרים תרה ה' אם בנהרים אפך אם-ב'ים עברתך כי תרכב על-סוסך
מרבתיך ישועה:

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

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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.

אסתר ו:ח"ח: Esther 6:8

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

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.

אסתר ט:כ"ג: Esther 9:23

וקבל היהודים את אשר החלו לעשות ואת אשר כתב מרדכי אליהם: 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.

שבת פ"ח א"ח 88a Shabbat

שבועות ל"ט א"ח 39a Shevuot

KEHOT'S NOTE

שבת פח, א. שבועות לט, א. וראה לעיל ז, 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.

שמות כ"ד:ז"ד: Exodus 24:7

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר ה' נעשה ונשמע:

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.

מגילה י"ג א:ב:ג: Megillah 13a:2-3

רבי יוחנן אמר: לעולם מבנימין קאתי, ואמאי קרי לקה "יהודי"? על שום שקפרי בעבודה זרה. שקל הכופר בעבודה זרה נקרא "יהודי", כדכתיב: "איתי גוברין יהודאין וגו'". רבי שמעון בן פזי, כי הנה פתח בדברי הימים, אמר הכי: כל דבריה אחד הם, ואנו יודעין לדורשן. "ואשתו היהודיה ילדה את ירד אבי גדור ואת חבר אבי שוכו ואת יקותיאל אבי זנוח ואלה בני בתיה בת פרעה אשר לקח מרד".

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).

אסתר ב:ה"ה: Esther 2:5

איש יהודי היה בשושן הבירה ושמו מרדכי בן יאיר בן שמעי בן קיש איש ימיני:

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 הזמן 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).

אסתר ו:י"א: Esther 6:11

ויקח הזמן את הלבוש ואת הסוס וילבש את מרדכי וירכבהו ברחוב העיר ויקרא לפניו ככה יעשה לאיש אשר המלך חפץ ביקרו:

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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93

המן מן התורה מניין

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 י"א-י"ג

המן מן התורה מניין (בראשית ג, יא) המן העץ אסתר מן התורה מניין (דברים לא, יח) ואנכי הסתר אסתיר מדרכי מן התורה מניין 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 הדרסיאות 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).

בראשית ג:11 י"א

וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עִירַם אֶתֶּה הַמֶּדְעֶז אֲשֶׁר צִוִּיתִיךָ לֵבְלֹתִי אֲכָל־מִמֶּנּוּ אֲכָלְתָּ:

And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst 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 כ"ד:כ"א

וַיֵּרָא אֶת־עַמְלֵק וַיֹּשָׁא מִשְׁלוֹ וַיֹּאמֶר רִאשִׁית גוֹיִם עַמְלֵק וְאַחֲרָיו עַד־אֲבָד:

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 ח"ז-ח"ז

מבני בניו של המן למדו תורה בבני ברק; מבני בניו של סיסרא למדו תינוקות בירושלים; מבני בניו של סנחריב למדו תורה ברבים - מאן אינו? שמעיה ואבטליון. היינו דקתיב: "נתתי את דמה על צחיח סלע לבקתי הקסות".

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

KEHOT'S NOTE

גיתין נז, ב. וש"נ. וראה לקו"ת להארי"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 ו"ו

וַיִּגְבֶּה לְבוֹ בְּדַרְכֵי ה' וַיֵּעֹד הַסִּיר אֶת־הַבָּמוֹת וְאֶת־הָאֲשֵׁרִים מִיְּהוּדָה:

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 ח"ה-ח"ה

וְחָד אָמַר: עֵינָיו לְמַעְלָה, שֶׁנֶּאֱמַר: "נִשְׂא לְבָבְנוּ אֶל כְּפָסִים". אֲדַהֲכִי אֶתֶּא רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסִי לְגַבְיָהּ. אָמַר לָהּ: בְּמֵאָה עֶסְקִיתִי? אָמַר לָהּ: בְּתַפְלָה. אָמַר לָהּ: כֹּךְ אָמַר אֲבָא: הַמִּתְפַּלֵּל צָרִיךְ שִׁיתּוֹ עֵינָיו לְמַטָּה וְלָבּוֹ לְמַעְלָה, כְּדִי שִׁיתְקַיְמוּ שְׁנֵי מִקְרָאוֹת הַלֵּלוּ.

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

KEHOT'S NOTE

יבמות קה, ב. שו"ע או"ח סי' צה.

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

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

107 וזהו ענין שהת"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"י 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"י 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 א"ג: צ"ח

ה' מלך גאות לבש ה' עו התאזר אף־תכון תכל כל־תמוט:

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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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 א"ג: שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath

...יביאו לבוש מלכות אשר לבש בו המלך וסוס

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"י 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"י עו אין תי "ממש".



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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