



TORAH OHR • MEGILLAS ESTHER • MAAMAR 12

חייב אינש לבסומי בפוריא עד דלא ידע בין...

A Person Is Obligated to
Become Intoxicated on Purim



On Purim the Jews' self-sacrifice, an arousal from below that began with themselves in a time of hiddenness, reached G-d's very Essence, above the chain of descent and above every Name. So Purim completed the acceptance of the Torah begun at Sinai, and its joy goes beyond reason, "until he does not know"; yet that great light stays clothed in nature, which is why work is not forbidden and no Name of G-d appears in the Megillah.

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

On Purim the Jews' self-sacrifice, an arousal from below that began with themselves in a time of hiddenness, reached G-d's very Essence, above the chain of descent and above every Name. So Purim completed the acceptance of the Torah begun at Sinai, and its joy goes beyond reason, "until he does not know"; yet that great light stays clothed in nature, which is why work is not forbidden and no Name of G-d appears in the Megillah.

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 asks why the joy of Purim, which goes beyond reason, exceeds that of the holier festivals, and why the acceptance of the Torah at Sinai counts as compelled. It explains the Torah as "the parable of the Primordial One": as a parable is the only way to its lesson, the Torah is the way to grasp G-d's essence, beyond memalei and sovev. Each soul needs as much of the parable as its root requires, which is why learning must be "in hand" in Gan Eden and why one who could study and does not is "cut off." Receiving the Torah requires bittul. At Sinai it was awakened by love from above, the mountain held "like a tub"; under Haman the Jews gave their lives on their own, from a love above reason that reaches G-d's essence. A bittul begun from below draws a higher light, as "the woman's seed first bears a male," so Purim's joy is above Daas. But that light is clothed in nature, like the Purim miracle itself; so work is permitted, Mordechai's ban was not accepted, and the Megillah, whose light is above the Names, mentions none.

OUTLINE

- 1 Why Purim's joy is greater, and why Sinai was "compelled"** ¶1
Purim's joy exceeds that of the festivals, which are holier and forbid work; and the Talmud calls the acceptance at Sinai compelled and the acceptance in Achashverosh's days willing. Both questions need explaining.
- 2 Questions on the Torah and its study** ¶2-3
What is the Giving of the Torah; why must souls in Gan Eden have their learning "in hand"; and why is one who could study and does not judged as "cut off," when a chapter morning and evening suffices?
- 3 The Torah, parable of the Primordial One** ¶4-10
The Primordial One is G-d's essence, beyond memalei and sovev. The Torah, from Chochmah in which the Infinite Light is clothed, is its parable; every level of comprehension is a parable for the one above, without end; the light it reveals is from Atik, the inner dimension of Keser.

- 4 The answers on Torah study** ¶11-13
- Without the whole parable the lesson cannot be grasped, so learning must be “in hand.” The deeper the wisdom, the more parables it needs; each soul needs the measure its root requires, and one who could study more and does not lacks part of his parable.
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- 5 Sinai: bittul awakened from above** ¶14-15
- Revelation requires bittul, “we will do” before “we will hear.” Still immature at the Exodus, Israel was brought to it by love revealed from above, the mountain held over them like a tub (like the chuppah before kiddushin); on Purim the self-sacrifice came from themselves.
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- 6 Yehudi, Mordechai and the pure myrrh** ¶16-18
- All Jews are Yehudim for their acknowledgment and bittul, and Mordechai, mor deror, is its source. Musk, made from an animal’s blood, illustrates transforming animal desire, and the dispute over eating it parallels two levels of teshuvah.
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- 7 Haman’s arrogance and the Jews’ self-sacrifice** ¶19-20
- Haman, heir of Amalek, embodies arrogance, the root of all evil traits, and sought to destroy the Jews for their bittul. Every Jew, even the lowest, can give his life rather than be separated from G-d.
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- 8 Self-sacrifice reaches the Essence** ¶21-23
- The Torah gives a reason for love, “He is your life,” which concerns only the radiance that gives life to the worlds; self-sacrifice has no reason because it comes from the Essence, which is above that radiance. This bittul is what Purim completed of Sinai.
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- 9 Why Purim completes Sinai** ¶24
- A bittul begun from below draws a higher light than one awakened from above, as “the woman’s seed first bears a male”; Mah and Ban, Moshe and Eliyahu, Moshe and Aharon illustrate the difference.
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- 10 The joy beyond knowing** ¶25-27
- Festival joy draws a measured light through the chain of descent and stays within Daas. Purim’s joy comes from the Essence, before which cursed and blessed are alike, so it reaches “until he does not know.”
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- 11 Why work is permitted on Purim** ¶28-36
- Rest from work is an ascent of levels and belongs to the chain of descent. Purim’s light is higher, but in exile it is clothed in nature, like hidden miracles and the holiness of the tallis; Mordechai wanted it revealed like Yom Kippur’s, but the people could not accept the ban.
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- 12 No Name in the Megillah** ¶37-39
- Like the bridegroom who lodges in a tannery for his bride, G-d’s love descends into the garment of nature, so no Name appears. The Megillah’s light is above the Names, which is why it will not be nullified, and reading it draws that light down.
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The parable of the Primordial One (mashal hakadmoni) משל הקדמוני

A name for the Torah: as a parable is the only path to the idea it illustrates, the Torah is the path by which the soul grasps G-d's essence, the Primordial One.

The Primordial One of the world (kadmono shel olam) קדמונו של עולם

G-d's being and essence, which is not in the category of worlds at all, above both the light that fills all worlds and the light that encompasses them.

Self-nullification (bittul) ביטול

Setting aside one's own will and sense of self before G-d, as in "we will do" before "we will hear"; only where there is bittul can the Infinite Light be revealed.

Self-sacrifice (mesirus nefesh) מסירות נפש

The readiness to give up life rather than be separated from G-d's unity. It comes from a love above reason and reaches His essence, beyond the light that gives life to the worlds.

Arousal from below and from above / אתערותא דלתתא / אתערותא דלעילא

Initiative that begins with the person and draws a response from above, as on Purim, as against initiative from above that awakens a response below, as at Sinai.

Mah and Ban מ"ה וב"ן

Two Names of G-d in Kabbalah: Mah ("what?") stands for true bittul, Ban for descent and a lesser bittul; the maamar uses them for "bearing a male" and "bearing a female."

Clothing (hislabshus) התלבשות

A light revealed not openly but within a garment, as the Purim miracle was clothed in nature; the higher the light, the lower the place in which it is clothed.

SECTION 1 • 11

Why Purim's joy is greater, and why Sinai was "compelled"

1 חייב אינש לבסומי בפוריא^{1,2} עד דלא ידע בין ארור המן לברוך מרדכי. וצ"ל מפני מה שמחת פורים גדולה הרבה משמחת יום טוב

"A person is obligated to become intoxicated on Purim until he does not know [the difference] between 'Cursed is Haman' and 'Blessed is Mordechai.'" Now we need to understand why the joy of Purim is so much greater than the joy of Yom Tov

The maamar opens with Rava's ruling in the Talmud that on Purim one must drink until one can no longer tell "Cursed is Haman" from "Blessed is Mordechai." It asks why the joy of Purim should be so much greater than the joy of the Torah's own festivals.

(דחייביי [דחייבין] בהו בשמחה מדאורייתא ועכ"ז [ועם כל זה] ודאי אין לבסומי כ"כ [כל כך]. וכמ"ש הרמב"ם [הרבי משה בן מימון]³ גבי שמחת יו"ט [יום טוב] לא ימשך ביין⁴ כו') שנעשה בהם ניסים לאבותינו כמו בפסח קי"ס [קריעת ים סוף] ובשבועות מ"ת [מתן תורה] כו'.⁵

(for on [the festivals] we are obligated to rejoice by Torah law, and even so one certainly should not become intoxicated to such an extent, as the Rambam writes concerning the joy of Yom Tov, "one should not be drawn after wine," etc.), on which miracles were done for our fathers, such as on Pesach the Splitting of the Sea of Reeds, and on Shavuot the Giving of the Torah, etc.

On the festivals the Torah itself commands joy, yet the Rambam rules that even then a person must not be drawn after wine; so Purim's unbounded joy needs explaining. The festivals, too, recall great miracles, such as the Splitting of the Sea on Pesach and the Giving of the Torah on Shavuot.

ובמעלה הרי היו"ט [היום טוב] קדושים יותר שאסורים בעשיית מלאכה. משא"כ בפורים דמרדכי גזר ולא קבלו עליהו.⁶

And in stature, surely the festivals are holier, for on them the doing of work is forbidden, which is not so on Purim, for "Mordechai decreed, but they did not accept it upon themselves."

A second difficulty: in holiness the festivals rank above Purim, since work is forbidden on them. On Purim work is permitted: Mordechai decreed against it, but, as the Talmud relates, the people did not accept that prohibition upon themselves.

ויוכן בהקדים ענין וקבל היהודים⁷ את אשר החלו לעשות. דפי' החלו היינו בשעת מתן תורה.

This will be understood by first explaining the matter of “And the Jews accepted what they had begun to do.” For the meaning of “they had begun” is [what they began] at the time of the Giving of the Torah.

To answer, the maamar first explains the verse “And the Jews accepted what they had begun to do.” “What they had begun” is the Giving of the Torah at Sinai, so that on Purim the Jews completed an acceptance that began there.

וכמאמר רז"ל [רבתינו זכרונם לברכה] ע"פ קימו וקבל היהודים⁸ קיימו מה שקבלו כבר⁹ כי בשעת מתן תורה כפה עליהם הר כגיגית כו'.

As our Sages, of blessed memory, said on the verse “The Jews confirmed and accepted”: “They confirmed what they had already accepted.” For at the time of the Giving of the Torah, “He held the mountain over them like a tub,” etc.

The Talmud reads “The Jews confirmed and accepted” as “they confirmed what they had already accepted.” The background is the Talmud’s teaching that at Sinai G-d held the mountain over the people like an overturned tub, so that their first acceptance of the Torah came under pressure.

ומכאן מודעא רבא לאורייתא אלא דהדר וקבלוה בימי אחשורוש כו'. וצ"ל מפני מה נחשב מה שכפה עליהם הר כו' יותר אונס ממעשה דאחשורוש.^{10,11}

“And from here [comes] a great protest of duress (moda’a rabba) against the Torah,” except that “they accepted it again in the days of Achashverosh,” etc. Now we need to understand why His holding the mountain over them, etc., is considered more of a compulsion than the episode of Achashverosh.

Because the Torah was first accepted under such compulsion, the Talmud says this gives “a great protest of duress” (moda’a rabba), a legal ground to claim the commitment did not bind; but in the days of Achashverosh the Jews accepted it again of their own will. The maamar asks why Sinai counts as more of a compulsion than the days of Achashverosh; as the transcript in Sefer HaMaamarim 5571 puts it, those days seem the greater compulsion, since Haman sought to destroy all the Jews.

SECTION 2 • 12-3

Questions on the Torah and its study

2 והנה מתחלה צ"ל מהו ענין מתן תורה. וגם מה שארז"ל [שאמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן ותלמודו בידו¹² הלא בגי'ע [בגן עדן] מתענגים מגילוי אוא"ס [אור אין סוף] ב"ה. ומה שייך בזה שיהיה דוקא תלמודו בידו שהם הלכות שנתלכשו בענינים גשמיים.

Now first we need to understand what the matter of the Giving of the Torah is. And also what our Sages, of blessed memory, said: "Fortunate is he who comes here with his learning in his hand." Surely in Gan Eden [the souls] delight in the revelation of the Infinite Light (Or Ein Sof), blessed be He. So what bearing does it have on this that one should specifically [come] with his learning in his hand, which consists of laws that have been clothed in physical matters?

Two further questions: what is the inner meaning of the Giving of the Torah, and why do the Sages praise one who arrives in the World to Come "with his learning in his hand"? In Gan Eden, the spiritual Garden of Eden where souls receive their reward, they already delight in the revelation of G-d's infinite light; so why should it matter there that a person brings the laws of the Torah, which deal with physical things?

3 וגם מ"ש רז"ל [רבותינו זכרונם לברכה]¹³ שכל מי שאפשר לו לעסוק בתורה ואינו עוסק עליו נאמר כי דבר¹⁴ ה' בזה הכרת תכרת הנפש.

And also what our Sages, of blessed memory, said: that whoever is able to occupy himself with Torah and does not occupy himself, of him it is said, "For he has scorned the word of Havayah ... the soul shall surely be cut off."

A third question concerns the Sages' teaching that one who is able to study Torah and does not is included in the verse "For he has scorned the word of Havayah ... the soul shall surely be cut off." Being "cut off" (kareis) is among the gravest penalties the Torah names.

וזה תמוה לכאורה דמאחר שמי שא"א¹⁵ לו לעסוק בתורה כ"כ [כל כך] יוצא י"ח [ידי חובתו] בפרק א' שחרית ופרק א' ערבית א"כ למה יהי [יהיה] האפשר לו לעסוק ואינו עוסק גדול עונו כ"כ [כל כך] לומר עליו הכרת תכרת כו'.

At first glance this is puzzling. Since one who is not able to occupy himself with Torah so much fulfills his obligation with one chapter in the morning and one chapter in the evening, then why should the sin of one who is able to occupy himself and does not occupy himself be so great as to say of him, "shall surely be cut off," etc.?

The difficulty: the Talmud teaches that one chapter in the morning and one in the evening fulfills the duty of Torah study, and this is enough for one who cannot study more. Why then is the one who has more time but does not use it judged so severely, as one who scorns G-d's word?

אך הענין כי הנה התורה נק' משל הקדמוני כמ"ש כאשר יאמר משל הקדמוני¹⁶ מרשעים יצא רשע.¹⁷

But the matter is this: the Torah is called "the parable of the Primordial One," as it is written, "As the parable of the Primordial One says: From the wicked comes forth wickedness."

The answer begins here: the Torah is called "the parable of the Primordial One," from David's words to Shaul, "As the parable of the Primordial One says: From the wicked comes forth wickedness." A parable is the means by which a deeper idea is grasped, and the maamar will show that the Torah is such a means for grasping G-d Himself.

SECTION 3 • 14-10

The Torah, parable of the Primordial One

4 והוא מ"ש והאלקים אנה לידו.^{18,19} וכן שלמה המלך ע"ה [עליו השלום] אמר להבין משל ומליצה²⁰ כו'. והענין כי פ"י הקדמוני היינו קדמונו של עולם²¹ שהוא אור א"ס ב"ה עצמו.

And this is what is written, "But G-d caused it to come into his hand." And so too King Shlomo, peace be upon him, said, "To understand a parable and an epigram," etc. And the matter is that the meaning of "the Primordial One" is the Primordial One of the world (kadmono shel olam), which is the Infinite Light (Or Ein Sof), blessed be He, itself.

The proverb "From the wicked comes forth wickedness" is tied to the Torah's verse about an accidental killing, "But G-d caused it to come into his hand," and King Shlomo too speaks of understanding "a parable and an epigram." The maamar now defines its term: "the Primordial One" means kadmono shel olam, the One who precedes the world, the Infinite Light itself.

כי בחי' סובב כל עלמין וממלא כל עלמין זהו מה שנמשך ממנו ית' הארה להיות חיות להעולמות.

For the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin) is what is drawn forth from Him, may He be blessed, as a radiance, to be life-force (chayus) for the worlds.

The light that "fills all worlds" (memalei) and the light that "encompasses all worlds" (sovev) are not G-d's essence but a radiance drawn from Him to give life to the worlds. The first enters each world according to its capacity; the second is too great to enter and affects the worlds from beyond.

5 וא"כ בחי' זו היא שייך לעולמות. כי גם בחי' סובב הוא בחי' ששייך לעלמין שהוא מה שמחיה העולמות רק שהוא בחי' אור מקיף. וממכ"ע [וממלא כל עלמין] הוא בחי' אור פנימי.

If so, this level is related to the worlds. For the level of the encompassing light (sovev), too, is a level that relates to the worlds, since it is what gives life to the worlds, only that it is the level of a surrounding light (Or Makif); and the light that fills all worlds (memalei kol almin) is the level of an inner light (Or Pnimi).

Both of these lights relate to the worlds. Sovev also gives the worlds life, but as a surrounding light (Or Makif) that affects them from outside, while memalei is an inner light (Or Pnimi) that enters them.

אבל מהותו ועצמותו²² ית' אינו בגדר עלמין כלל ולא שייך לומר עליו סוכ"ע כו' ולכן נקי' קדמונו של עולם.²³

But His being and essence, may He be blessed, is not within the category of worlds at all, and it is not fitting to say of Him [that He is] sovev kol almin, etc. Therefore He is called the Primordial One of the world.

G-d's own being and essence, however, is not in the category of worlds at all; it is not even correct to call Him "the One who encompasses all worlds." That is why He is called the Primordial One of the world: He precedes and transcends any relation to it. The Tzemach Tzedek's transcript adds that kedem, "primordial," is not a "beginning," which has a middle and an end, as Chochmah is the "beginning" of the chain of descent; kedem means that He is alone, preceding all.

6 והתורה שנקי' משל הקדמוני היינו שהתורה היא משל לבחי' קדמונו של עולם שכמו שע"י המשל יושג הנמשל כך ע"י שתלמודו בידו יזכה לגלוי מבחי' זיו ואור מא"ס ב"ה מה שלמעלה מבחי' סוכ"ע וממכ"ע [וממלא כל עלמין].

And the Torah, which is called "the parable of the Primordial One": that is, the Torah is a parable for the level of the Primordial One of the world. Just as through the parable the thing it illustrates is grasped, so through having his learning in his hand a person will merit a revelation from the level of the radiance and light of the Infinite One (Ein Sof), blessed be He: that which is above the level of sovev kol almin and memalei kol almin,

Just as a parable is the way to grasp the idea it illustrates, so the Torah is the way to grasp the Primordial One. Through having one's learning "in one's hand," a soul merits a revelation of G-d's radiance from a level above both sovev and memalei.

7 ואינו בגדר עלמין כלל. כי הנה בהשגת התורה יש רבוי מדרגות אין קץ בעילוי אחר עילוי כמו מהות ההשגות שבג"ע [שבגן עדן] התחתון אינן ערוך למהות ההשגה שמשיגים בג"ע [בגן עדן] העליון

and is not within the category of worlds at all. For in the comprehension of Torah there are many levels without end, one ascent above another. For example, the nature of the comprehensions in the lower Gan Eden bears no comparison to the nature of the comprehension that is attained in the higher Gan Eden.

That higher light is beyond the category of worlds. Torah comprehension itself has endless levels, each beyond the last: what souls grasp in the lower Gan Eden cannot even be compared with what is grasped in the higher Gan Eden, the two realms of the World to Come where souls delight in understanding G-dliness, the higher far above the lower.

ולכן ההשגות שבג"ע [שבגן עדן] התחתון לגבי השגה שבג"ע [שבגן עדן] העליון הוא רק כמו ערך המשל לגבי הנמשל.

Therefore the comprehensions in the lower Gan Eden, relative to the comprehension in the higher Gan Eden, are only like the relation of a parable to the thing it illustrates.

So the lower comprehension stands to the higher one as a parable stands to the idea it illustrates.

8 ועדיין יש מדרגות אין קץ וגם למעלה מג"ע [מגן עדן] העליון. וכמ"ש וקדושים בכל יום²⁴ יהללוך סלה.

In the same way there are levels without end even above the higher Gan Eden, as it is said, "And holy ones praise You every day, selah."

The ascent goes on without end, even above the higher Gan Eden. The maamar finds this in the words of the Amidah, "holy ones praise You every day, selah"; the versions of this maamar in Sefer HaMaamarim 5571 and Or HaTorah explain the "holy ones" as the souls in Gan Eden, which have no bodies.

וכמ"ש בלקוטי הש"ס [הששה סדרים] להאריז"ל [להאריזי זכרוננו לברכה]²⁵ על מארז"ל [מאמר רבותינו זכרוננו לברכה] צדיקים אין להם מנוחה²⁶ לא בעוה"ז ולא בעוה"ב [בעולם הבא] שנאמר ילכו מחיל אל חיל.^{27, 28}

And as is written in Likkutei HaShas of the Arizal, of blessed memory, on the saying of our Sages, of blessed memory: "The righteous have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength.'"

The Arizal's Likkutei HaShas comments on the Talmud's closing teaching that the righteous have no rest in this world or in the World to Come, for "they go from strength to strength." Even in the World to Come the soul keeps rising from one level to the next.

9 וכל השגה לגבי מה שלמעלה ממנה נק' משל. וז"ש [וזהו שכתוב] בשלמה וידבר שלשת אלפים משל. ²⁹ פ"י על כל דבר מד"ת [מדברי תורה]. ³⁰

And every comprehension, relative to what is above it, is called a parable. And this is what is written of Shlomo, "And he spoke three thousand parables": that is, on every matter of the words of Torah.

Every level of comprehension, compared with the level above it, is only a parable. So the Sages read "he spoke three thousand parables" of Shlomo as three thousand parables on every single matter of Torah. The Tzemach Tzedek's transcript adds that a parable has the likeness of the thing it illustrates, only in a coarser form, and so each comprehension is the same matter as the one above it, in a more physical way.

דהיינו שהדבר הזה מושג בג"ע [בגן עדן] התחתון כך ובג"ע [ובגן עדן] העליון דבר זה עצמו הוא בענין רוחני ונעלה יותר עד שבח"י ראשונה הוא רק כמו משל לבד לבח"י זו

That is to say: this matter is grasped in the lower Gan Eden in this way, and in the higher Gan Eden this very matter is in a more spiritual and more exalted form, until the first level is only like a mere parable for this level.

For example, a matter of Torah is understood one way in the lower Gan Eden, while in the higher Gan Eden the very same matter is grasped in a far more spiritual and exalted form, so that the first understanding is no more than a parable for the second.

והשיג כך שלשת אלפים מדרגות על כל דבר מדברי תורה. ובאמת נאמר יהללך סלה בלי קץ כו' וזהו ולתבונתו אין מספר. ^{31, 32}

And in this way he grasped three thousand levels in every matter of the words of Torah. And in truth it is said, "they praise You, selah," without end, etc. And this is "And His understanding is beyond number."

Shlomo grasped three thousand such levels in every matter of Torah. Yet in truth the levels have no end, as "selah" in "they praise You, selah" implies (the Sages teach, Eruvin 54a, that selah means without interruption), and as the verse says of G-d, "His understanding is beyond number."

10 והנה אורייתא מחכמה נפקת ³³ והיא מקור ושרש לכל בח"י ההשגות הנ"ל כמ"ש ונהר יוצא מעדן ³⁴ כו'.

Now, "the Torah comes forth from Chochmah (wisdom)," and it is the source and root of all the levels of comprehension mentioned above, as it is written, "And a river goes forth from Eden," etc.

The Zohar teaches that the Torah "comes forth from Chochmah," G-d's wisdom, and this Chochmah is the source of all the levels of comprehension just described. In Kabbalah, Eden in the verse "a river goes forth from Eden" stands for Chochmah, the source from which everything else flows.

ובחיי ח"ע [חכמה עילאה] עצמה³⁵ היא בחיי משל לבחיי קדמונו של עולם ממש

And the level of the higher Chochmah (Chochmah Ila'ah) itself is the level of a parable for the very level of the Primordial One of the world.

Even the higher Chochmah (Chochmah Ila'ah), G-d's own wisdom and the first of the Sefiros, stands to the Primordial One only as a parable stands to the idea it illustrates.

כי הגם שאור א"ס ב"ה מרומם ומתנשא לאין קץ מבחיי חכמה וכל הע"ס [העשר ספירות] שראשיתן היא בחיי חכמה נק' בזהר רזא דשמא קדישא³⁶ כמו השם שקוראים לאדם שאינו נוגע לעצמותו ומהותו כלל (וכמש"ל [וכמה שכתוב לעיל] פ' תרומה בד"ה מי יתנך) מ"מ אור א"ס ב"ה שורה ומתלבש בחכמה³⁷ עלאה. כמ"ש הוי"ה בחכמה.

For although the Infinite Light (Or Ein Sof), blessed be He, is exalted and uplifted without end above the level of Chochmah, and all the Ten Sefiros, the first of which is the level of Chochmah, are called in the Zohar "the mystery of the holy Name" (raza dishma kadisha), like the name by which a person is called, which does not touch his essence and being at all (as explained above in Parshas Terumah, in the discourse beginning "Mi yitencha"), nevertheless the Infinite Light, blessed be He, rests and is clothed in the higher Chochmah, as it is written, "Havayah, with Chochmah ..."

The Infinite Light is infinitely higher than Chochmah, and the Zohar calls all ten Sefiros "the mystery of the holy Name": a name, which does not touch a person's essence at all. Yet the Infinite Light nevertheless rests and is clothed in the higher Chochmah, as the verse "Havayah, with Chochmah [founded the earth]" implies. In Torah Ohr, Shemos (49d), the Alter Rebbe likewise explains that the Names are only a name and radiance of Ein Sof, no more comparable to Him than a person's name to his self.

ולכן התורה דמחכמה נפקת נקראת משל הקדמוני

And therefore the Torah, which comes forth from Chochmah, is called "the parable of the Primordial One."

That is why the Torah, which issues from Chochmah, in which the Infinite Light is clothed, is called "the parable of the Primordial One."

דכמו המשל אע"פ [אף על פי] שאינו ממהות הנמשל כלל עכ"ז [עם כל זה] הנמשל מלובש בתוך המשל ובו ועל ידו דוקא ישיגו הנמשל. כך החכמה והתורה היא לבוש לאו"ס [לאור אין סוף] ב"ה. וכמ"ש עטה אור כשלמה.³⁸

For just as with a parable: although it is not of the nature of the thing it illustrates at all, nevertheless the thing illustrated is clothed within the parable, and in it and through it specifically one grasps the thing illustrated; so Chochmah and the Torah are a garment for the Infinite Light, blessed be He, as it is written, "He wraps Himself in light as in a garment."

A parable is not of the same substance as its lesson, yet the lesson is clothed in it and can be grasped only through it. In the same way Chochmah and the Torah are a garment for the Infinite Light, as the psalm says that G-d "wraps Himself in light as in a garment."

לכן ע"י עסק התורה יוכל ליהנות מזיו אור א"ס ב"ה ממש מבחי קדמונו של עולם.

Therefore, through occupying oneself with Torah, a person can enjoy the radiance of the Infinite Light, blessed be He, itself, from the level of the Primordial One of the world.

Therefore Torah study lets a person enjoy the radiance of the Infinite Light itself, from the level of the Primordial One of the world.

(והענין כמ"ש באגה"ק [באגרת הקודש] ד"ה אשת חיל עט"ב [עטרת בעלה]³⁹ והנה אור זה הגנוז לצדיקים לעתיד לבוא הנק' בשם נועם ה' וצחצחות להתענג כו'. שהוא הארה מבחי עתיק שבו הוא בחי הצחצחות כמבואר בע"ח [בעץ חיים] והוא בחי פנימי [פנימיות / פנימית] הכתר.

(The matter is as is written in Iggeres HaKodesh, in the passage beginning "Eishes chayil ateres baalah": "Now, this light that is stored away for the righteous in the Time to Come, which is called by the name 'the pleasantness of Havayah' and 'tzachtzachos' (dazzling radiances), to delight," etc.: that it is a radiance from the level of Atik, in which is the level of the tzachtzachos, as explained in Etz Chaim; and it is the level of the inner dimension (pnimiyus) of Keser (the Crown).

A long parenthesis grounds this in Iggeres HaKodesh, which speaks of the light stored away for the righteous in the Time to Come, called "the pleasantness of Havayah" and "tzachtzachos" (dazzling radiances). The maamar identifies it as a radiance from Atik, the inner dimension of Keser (the Crown, the level of will and delight above intellect), where Etz Chaim places the tzachtzachos.

דהנה רצון העליון הוא נקי סוכ"ע כמבואר במ"א בענין כל אשר חפץ⁴⁰ ה' עשה ורצון העליון נקי כתר. ולכן כתר הוא מלשון כתרו את בנימין⁴¹ דפי' מקיף והיינו סוכ"ע אך זהו הבחי' שבכתר שנקי שורש הנאצלים.

For the Supernal Will is called sovev kol almin (the light that encompasses all worlds), as explained elsewhere on the subject of "Whatever Havayah desired, He did"; and the Supernal Will is called Keser. Therefore Keser is from the expression "they surrounded (kitru) Binyamin," which means encompassing, and that is sovev kol almin. But this is the level within Keser that is called the root of the emanated beings.

The Supernal Will is called sovev, the light encompassing all worlds, as in "Whatever Havayah desired, He did": His will brings everything into being. It is also called Keser, a word related to "they surrounded (kitru) Binyamin," since a crown encircles; this outer level of Keser is "the root of the emanated beings," the source of the Sefiros of Atzilus.

אמנם בחי' עתיק שהוא פנימי [פנימיות / פנימית] הכתר הוא למעלה מבחי' זו כי הוא בחי' תחתונה שבא"ס⁴² לכן לא שייך לקרותו אפילו שרש לנאצלים.

However, the level of Atik, which is the inner dimension of Keser, is above this level, for it is the lowest level within Ein Sof; therefore it is not fitting to call it even a root for the emanated beings.

Atik, the inner dimension of Keser, is higher still: it is the lowest level of Ein Sof itself, and so it cannot even be called a root of what is emanated.

וזהו פי' עתיק יומין⁴³ שנעתק ונבדל מבחי' ימות עולם כמ"ש המתנשא מימות עולם⁴⁴ ובחי' זו הוא הנקי קדמונו של עולם⁴⁵ שאינו בגדר עלמין שהוא מובדל ומרומם גם מהיות נקי סוכ"ע שזה אינו רק הבחי' השנית שבכתר הנקי שרש הנאצלים דהיינו בחי' סוכ"ע

And this is the meaning of Atik Yomin (the Ancient of Days): that it is removed (ne'etak) and set apart from the level of the days of the world, as it is said, "Who is uplifted from the days of the world." And this level is what is called the Primordial One of the world, which is not within the category of worlds, for it is set apart and exalted even from being called sovev kol almin, for that is only the second level within Keser, which is called the root of the emanated beings, that is, the level of sovev kol almin.

The name Atik Yomin (the Ancient of Days) is read as ne'etak, "removed," from the "days" of the world, as in the morning blessing Yotzer Or, "Who is uplifted from the days of the world." This is the level called the Primordial One of the world, beyond even sovev, which is only the second, outer level within Keser, the root of the emanated beings. Likkutei Torah, Emor (31d), explains that the "days" are the divine attributes clothed in the worlds to give them life, as in the six days of creation.

וגם נקי ע"י [עתיק יומין] קדמונו של עולם שהוא נמשך ממלי דא"ק [דאדם קדמון] כו' ואיך זוכים הצדיקים לגילוי אור זה זהו ע"י הלבושים הנעשים מהתורה ומצות כמשי"ש [כמה שכתוב שם] באגה"ק [באגרת הקודש].

And Atik Yomin is also called the Primordial One of the world, for it is drawn from the Malchus (sovereignty) of Adam Kadmon, etc. And how do the righteous merit the revelation of this light? This is through the garments that are made from the Torah and mitzvos, as is written there in Iggeres HaKodesh.

A second reason for the name: Atik Yomin derives from the Malchus of Adam Kadmon (Primordial Man), the level that precedes Atzilus, so that kadmono, "primordial," echoes Kadmon. The righteous merit the revelation of this light through the "garments" made from their Torah and mitzvos, as Iggeres HaKodesh explains.

וזהו שנק' התורה משל הקדמוני. וגם עלזה נאמר ועתיק יומין יתיב⁴⁶ לבושיה כתלג חור. דלבושיה קאי על התורה שנמשלה לשלג שהוא עדי"מ קרישת המים כך הוא ענין המשל שמעלים על הנמשל.

And this is why the Torah is called "the parable of the Primordial One." And of this too it is said, "And the Ancient of Days sat; His garment was white as snow." "His garment" refers to the Torah, which is likened to snow: just as snow is, by way of analogy, the congealing of water, so is the matter of the parable, which conceals the thing it illustrates.

This is why the Torah is called the parable of the Primordial One. Daniel's vision, "the Ancient of Days sat; His garment was white as snow," makes the same point: the garment is the Torah, likened to snow, which is water congealed, just as a parable gives a concealing, solid form to the idea within it.

וכמ"ש פ"י לבושיה כתלג בפרשת אחרי ע"פ כי ביום הזה יכפר⁴⁷ ע"ש בד"ה הנה חיי כו'. ולכן איתא בזהר ענין ת' עלמין⁴⁸ דכסופין דירתין צדיקייא שנק' ארבע מאות שקל כסף⁴⁹ עובר לסוחר.⁵⁰

And as is written on the meaning of "His garment as snow" in Parshas Acharei, on the verse "For on this day He shall atone"; see there, in the discourse beginning "Hinei chaye," etc. And therefore the Zohar speaks of the four hundred worlds of yearning (almin dikesufin) that the righteous inherit, which are called "four hundred shekels of silver (kesef), current with the merchant (over lasocher)."

In Likkutei Torah, Acharei (27d), in the section "Hinei chaye," the Alter Rebbe explains "His garment as snow": snow begins as water, congeals and melts back into water, as a parable begins and ends in the teacher's idea, which the student reaches through it. The Zohar speaks of four hundred "worlds of yearning" (kesufin, a word that sounds like kesef, silver) that the righteous inherit, alluded to in the "four hundred shekels of silver" that Avraham paid for the Cave of Machpelah.

כי סוחר לשון סחור⁵¹ דפיי מקיף לסוכ"ע ועלמין דכסיפין ותענוג עליון דירתין צדיקייא לעתיד לבא הוא מבחיי שלמעלה מבחיי סוכ"ע כנ"ל וזהו עובר לסוחר):

For socher (merchant) is related to sechor (around), which means encompassing, [referring] to sovev kol almin; and the worlds of yearning and the supernal delight that the righteous will inherit in the Time to Come are from the level that is above the level of sovev kol almin, as mentioned above. And this is "over lasocher.")

The word socher, "merchant," is read as sechor, Aramaic for "around," meaning what encompasses, that is, sovev. Over, which plainly means "current" (money that passes in trade), is read as "passing beyond": the delight of the righteous in the Time to Come is over lasocher, beyond the encompassing light, because it comes from the level above sovev.

SECTION 4 • ¶11-13

The answers on Torah study

11 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן ותלמודו בידו.⁵² דכמו בנמשל ומשל. א"א לעמוד על הנמשל אם לא שיבין מתחלה את המשל אז עייז יעמוד על הנמשל.

And this is what our Sages, of blessed memory, said: "Fortunate is he who comes here with his learning in his hand." For as with a thing illustrated and its parable: it is impossible to arrive at the thing illustrated unless one first understands the parable; then through this one arrives at the thing illustrated.

This answers the question about "his learning in his hand." One cannot reach the idea a parable illustrates without first understanding the parable; only through it does one arrive at the idea.

ואם יחסר מלהשיג איזו דברים⁵³ מהמשל לא יוכל להשיג את הנמשל כלל (מאחר שהנמשל אין אופן להשיגו כ"א עיי המשל א"כ כשאנו מבין כל המשל בטוב אין דרך לעמוד על הנמשל).

And if he falls short of grasping some things in the parable, he will not be able to grasp the thing illustrated at all (since there is no way to grasp the thing illustrated except through the parable, then when he does not understand the whole parable well, there is no way to arrive at the thing illustrated).

If one misses parts of the parable, the idea cannot be grasped at all, since the parable is the only path to it.

ועד"ז כיון שהתורה היא בחי' המשל שע"ז יושג קדמונו של עולם ע"כ צ"ל תלמודו בידו⁵⁴ כשבא לכאן

In the same way, since the Torah is itself the level of the parable through which the Primordial One of the world is grasped, therefore one's learning must be in one's hand when one comes here,

Since the Torah is the parable through which the Primordial One is grasped, the soul must arrive in the World to Come with its learning "in its hand." The transcript in Sefer HaMaamarim 5571 draws this from the wording: "his learning," the whole of it, not one order or one tractate, since the whole parable is needed.

שע"י שמשג המשל היטיב אז דוקא יוכל לחזות בהנמשל שהוא נועם הוי"ה⁵⁵ להשביע בצחצחות⁵⁶ נפשו כו'. משא"כ כשאין בידו המשל אין לו דרך להשיג בחי' הנמשל הנ"ל.

for through grasping the parable well, then specifically one can behold the thing illustrated, which is "the pleasantness of Havayah," to "satisfy his soul with tzachtzachos," etc. Whereas when the parable is not in his hand, he has no way to grasp the level of the thing illustrated mentioned above.

Only by grasping the parable well can the soul behold what it conveys: "the pleasantness of Havayah," the delight with which the righteous "satisfy their souls with tzachtzachos." Without the parable there is no path to that delight.

12 ובוה מתורץ ומובן משארז"ל [מה שאמרו רבותינו זכרונם לברכה] דכל מי שאפשר לו לעסוק בתורה ואינו עוסק עליו נאמר הכרת תכרת כו'.

With this, what our Sages, of blessed memory, said is resolved and understood: that whoever is able to occupy himself with Torah and does not occupy himself, of him it is said, "shall surely be cut off," etc.,

The same principle now resolves the question of paragraph 3: why one who could study Torah and does not is said to be "cut off."

אע"ג [אף על גב] דמי שא"א לו די לו בפרק א' שחרית ופרק א' ערבית. והענין כמו ע"ד דוגמא בנמשל ומשל שלמטה שבשכל האדם.

even though for one who is not able, one chapter in the morning and one chapter in the evening is enough. The matter is like the example of the thing illustrated and the parable here below, in the intellect of man.

This holds even though, for one who cannot study more, a chapter in the morning and a chapter in the evening is enough. The explanation is drawn from how parables work in ordinary human thought.

הנה לא כל השכליים הנקי נמשל הם שוים לענין המשלים. שיש שכל ונמשל אשר יכולים לעמוד עליו ע"י משל אחד ופשוט וקל.

Not all the ideas that are called the thing illustrated are equal with regard to parables. There is an idea, a thing illustrated, which one can arrive at through one parable that is simple and easy.

Not every idea needs the same parables: a simple idea can be reached through one easy parable.

ויש שכל גדול יותר שכדי להשיגו הוא ע"י משלים יותר. וגם המשל הוא נעלה ועמוק יותר

And there is a greater idea, which to grasp requires more parables; and the parable, too, is loftier and deeper

A greater idea needs more parables to be grasped, and deeper and loftier ones.

⁵⁷ (וכמו שידוע מענין משלי שלמה. וכן בר' [ברבי] מאיר אמרו משמת ר"מ [רבי מאיר] בטלו מושלי משלים.

כי מי שחכמתו עמוקה יותר נצרך למשלים יותר כדי לעמוד על ידם על עומק חכמתו.

(as is known from the matter of the parables of Shlomo. And so too of Rabbi Meir they said, "When Rabbi Meir died, the tellers of parables ceased." For one whose wisdom is deeper needs more parables, so that through them [people] may arrive at the depth of his wisdom.

Shlomo's many parables show this, and so does the Mishnah's statement that "when Rabbi Meir died, the tellers of parables ceased." The deeper a person's wisdom, the more parables are needed to convey it.

וכשאין החכמה עמוקה א"צ [אין צריך / אינו צריך] למשל ויכולים להשיגה בלי משל. ולכן כל שהחכמה עמוקה יותר נצרך יותר לרבותי משלים עד שיעמדו עליה עד שלחכמת שלמה היה צ"ל שלשת אלפים משל.⁵⁸ ואצל ר"מ [רבי מאיר] תילתא משלי⁵⁹ כו):

And when the wisdom is not deep, there is no need for a parable, and one can grasp it without a parable. Therefore, the deeper the wisdom is, the more it needs many parables until [people] arrive at it, to the point that Shlomo's wisdom required three thousand parables. And with Rabbi Meir, a third [of his teaching was] parables, etc.)

A shallow idea needs no parable at all; the deeper it is, the more parables it requires. So Shlomo's wisdom needed three thousand parables, and a third of Rabbi Meir's teaching was parables. Earlier in Torah Ohr (Megillas Esther, 91c) the Alter Rebbe explains the same: Rabbi Meir, the greatest of his generation, taught a third in parables because a deep wisdom can be grasped only through a simple parable.

13 וכך הנה גם למעלה הרי אין כל השגות של הנשמות שוים. ויש בהם מדרגות ומעלות אין קץ

So too above: not all the comprehensions of the souls are equal, and among them there are levels and degrees without end,

So too above: the comprehensions of the souls in Gan Eden are not equal, and there are endless levels among them.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שכל צדיק נכוה מחופתו של חבירו^{60, 61} (ולכן מי שדי לו בפרק א' שחרית ופרק א' ערבית שדי לו במשל זה לערך ההשגה של שרש נשמתו).

as our Sages, of blessed memory, said, that each righteous person "is burned by the canopy of his fellow" (and therefore one for whom one chapter in the morning and one chapter in the evening is enough: this parable is enough for him, relative to the comprehension of the root of his soul).

The Sages say that each righteous person is "burned" by his fellow's canopy in the World to Come, a sign of how different their stations are. Hence one for whom a chapter morning and evening suffices is one whose soul, by its root, needs only that much of a parable to reach its own level of comprehension.

והיינו דוקא כשא"א לו לעסוק כו' שזו הוראה שדי לו בזה.

And this is specifically when he is not able to occupy himself, etc., for this is an indication that this is enough for him.

That holds only when he truly cannot study more; his circumstances are themselves the sign that this is enough for his soul.

(או דכיון שא"א לו ועוסק כל מה שאפשר לו ישלים לו הקב"ה לבוש ומשל להשיג על ידו מה שצריך להשיג. ואיתא כה"ג [כהאי גוונא] בזהר פ' אמור דק"א ע"ב⁶² קוב"ה [קודשא בריך הוא] אשלים ליה⁶³ כו' ע"ש)

(Or: since he is not able, and he occupies himself as much as he is able, the Holy One, blessed be He, will complete for him a garment and a parable through which to grasp what he needs to grasp. And something like this is found in the Zohar, Parshas Emor, page 101b: "The Holy One, blessed be He, completes it for him," etc.; see there.)

Alternatively, when someone who cannot study more does all that he can, G-d Himself completes for him the garment and parable he needs to grasp what he must. The Zohar in Parshas Emor says something similar: "The Holy One, blessed be He, completes it for him."

אבל מי שאפשר לו לעסוק בתורה זהו הוראה שנשמתו מבחי' שיוכל להשיג הרבה למעלה לכן צ"ל המשל ג"כ גדול ורב מאד כשיעור הזמן שאפשר לו לעסוק בתורה שהיא בחי' משל הקדמוני.

But one who is able to occupy himself with Torah: this is an indication that his soul is of a level that can grasp much higher. Therefore the parable, too, must be very great and abundant, in the measure of the time in which he is able to occupy himself with Torah, which is the level of "the parable of the Primordial One."

But a person's very ability to study more shows that his soul can grasp much higher levels. So his parable, the Torah he must learn, has to be correspondingly great, in proportion to the time he has for it.

וכשאינו עוסק כ"ז [כל זה] שאפשר לו לעסוק הרי הוא מחסר מן המשל הצריך. ולכן עליו נאמר הכרת תכרת כו'.

And when he does not occupy himself for all the time that he is able to occupy himself, he falls short of the parable that is needed. And therefore of him it is said, "shall surely be cut off," etc.

When such a person does not study for all the time he could, he lacks part of the parable he needs; that is why "shall surely be cut off" is said of him.

דהיינו שמחמת חסרון שחסר בכחי' משל הקדמוני לא יוכל להשיג נועם ה' כו' שהוא הנמשל

That is: because of what he lacks in the level of "the parable of the Primordial One," he will not be able to grasp "the pleasantness of Havayah," etc., which is the thing illustrated

Being "cut off" here means that, lacking the full parable of the Primordial One, he cannot grasp "the pleasantness of Havayah," the very thing the parable conveys.

(וגם הקב"ה לא ישלים לו לבוש ומשל שחסר כיון שהיה אפשר לו לעסוק ולא עסק ועל זה נאמר כי דבר⁶⁴ ה' בזה כו'):⁶⁵

(and the Holy One, blessed be He, will also not complete for him the garment and parable that is lacking, since he was able to occupy himself and did not occupy himself; and of this it is said, "For he has scorned the word of Havayah," etc.).

Nor will G-d complete the missing garment for him, since he could have studied and did not. This is the meaning of "he has scorned the word of Havayah."

SECTION 5 • ¶14-15

Sinai: bittul awakened from above

14 והנה ישראל זכו למתן תורה⁶⁶ על ידי יסורים דגלות מצרים בחומר ובלבנים.⁶⁷ והקדימו נעשה לנשמע⁶⁸

Now, Israel merited the Giving of the Torah through the sufferings of the exile of Egypt, “with mortar and with bricks.” And they put “we will do” before “we will hear.”

Israel merited the Torah through the suffering of Egypt’s “mortar and bricks,” as the Talmud teaches that the Torah was given through suffering; and at Sinai they said “we will do” before “we will hear.”

כי א”א להיות גילוי והמשכה מאור א”ס ב”ה אלא במקום שיש בחי' בטול דוקא (דלכך אור א”ס ב”ה שורה בחכמה דוקא⁶⁹ לפי שהיא בחי' בטול כח מ”ה [מה] כנודע).

For there cannot be a revelation and drawing down of the Infinite Light (Or Ein Sof), blessed be He, except in a place where there is specifically the level of self-nullification (bittul) (which is why the Infinite Light, blessed be He, rests specifically in Chochmah (wisdom): because it is the level of bittul, koach mah (“the power of ‘what’”), as is known).

They put “we will do” first because the Infinite Light can be revealed and drawn down only where there is bittul, self-nullification. That is why it rests specifically in Chochmah, whose letters spell koach mah, “the power of ‘what?’”, the selfless openness of one who regards himself as nothing. The Tanya (ch. 35, in the gloss) gives, from the Alter Rebbe’s teacher, the reason the Infinite Light unites even with Atzilus only by first being clothed in Chochmah: Ein Sof is the true One, alone, with nothing besides Him, and this is the level of Chochmah.

וזהו ענין הקדמת נעשה לנשמע שהוא בחי' הבטול שמבטל רצונו מכל וכל כאלו אין לו רצון בפ”ע [בפני עצמו] רק שירצה כל מה שהוא רצון העליון ב”ה

And this is the matter of putting “we will do” before “we will hear”: it is the level of bittul, in which one nullifies his will utterly, as if he had no will of his own, but wills only whatever is the Supernal Will, blessed be He.

Saying “we will do” before hearing what is commanded is the essence of bittul: setting aside one’s own will entirely and wanting only what G-d wants.

וזהו בחי' עבודה ואותו תעבדו.⁷⁰ שהעבד אין לו דעה בפ”ע [בפני עצמו] רק את אשר יאמר רבו עושה.

And this is the level of service, “and Him you shall serve”: for a servant has no mind of his own, but does whatever his master tells him.

This is the stance of a servant, as in “and Him you shall serve”: a servant has no opinion of his own but does what his master tells him.

ועי"י שהקדימו בחי' נעשה שהוא בטול זה יוכל להיות ונשמע דהיינו לקבל הגלוי והאור מאין סוף ברוך הוא.

And through their putting first the level of "we will do," which is this bittul, there could be "and we will hear," that is, receiving the revelation and the light from the Infinite One (Ein Sof), blessed be He.

Only by first nullifying themselves in "we will do" could the people reach "we will hear," the receiving of the revelation of the Infinite Light.

(וזהו שקשרו להם שני כתרים כנגד נעשה ונשמע⁷¹ שהן בחינת שני המדרגות הנ"ל שבכתר הבחי' העליונה נק' קדמונו של עולם כנ"ל. והבחינה השנית נקראת סובב כל עלמין וממלא כל עלמין)

(And this is why they tied on them two crowns, corresponding to "we will do" and "we will hear": these are the two levels in Keser (the Crown) mentioned above. The higher level is called the Primordial One of the world, as mentioned above, and the second level is called the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).)

The Talmud relates that angels tied two crowns on each Jew, one for "we will do" and one for "we will hear." The maamar links them to the two levels in Keser described above: the higher, the Primordial One of the world, and the lower, sovev and memalei.

אך כדי שיבאו לבחי' בטול זה דהקדמת נעשה לנשמע.

But in order for them to come to this level of bittul, of putting "we will do" before "we will hear":

But how could they reach such a bittul in the first place? The maamar now explains what made it possible.

שהרי ביציאת מצרים היו עדיין בבחי' קטנות (כמש"ל [כמה שכתוב לעיל] בד"ה זכור את אשר עשה לך עמלק כו') ואיך יבאו לבחי' בטול גדול כזה

for at the Exodus from Egypt they were still in a state of smallness (katnus) (as explained above in the discourse beginning "Remember what Amalek did to you," etc.); so how could they come to so great a level of bittul?

At the Exodus they were still in a state of katnus, "smallness," spiritual immaturity, as an earlier discourse of Torah Ohr, on "Remember what Amalek did to you," explains. How then could they rise to so great a bittul?

הנה לזה היה ענין שכפה עליהם הר כגיגית שהוא בחי' וימינו תחבקני דהיינו התגלות אהבה העליונה מלמעלה על ישראל

For this there was the matter of His holding the mountain over them like a tub, which is the level of “and His right hand embraces me”: that is, the revelation of the supernal love from above upon Israel,

The answer is the mountain held over them “like a tub”: it stands for “and His right hand embraces me,” a revelation from above of G-d’s love enveloping Israel.

כמ”ש אהבתי אתכם אמר⁷² ה' (ע' [עיינן] בד”ה ועשית בגדי קדש⁷³ משי”ש [מה שכתוב שם] כפי’ אהבתי אתכם כו’)

as it is written, “I have loved you, says Havayah” (see in the discourse beginning “And you shall make holy garments” what is written there on the meaning of “I have loved you,” etc.).

This is the love of “I have loved you, says Havayah.” In Torah Ohr, Tetzaveh (82b), in the discourse “And you shall make holy garments,” the Alter Rebbe explains this verse through “as water reflects a face”: love rising from below evokes the supernal love, which brings about the level of Havayah.

שאהבה זו תחבקני לכנס” [לכנסת ישראל] ומקפת אותו מכל צד אפי’ [אפילו] לבחי’ אחוריים עד שאינו מניחו לפנות ממנו ומוכרח להיות [להיות] עומד עמו פב”פ [פנים בפנים].

For this love “embraces” the Community of Israel (Knesses Yisrael) and surrounds it on every side, even on the level of the back (achorayim), until He does not let it turn away from Him, and it is compelled to stand with Him face to face.

Such love embraces the Community of Israel from every side, even from behind, so that it cannot turn away and must stand facing G-d, face to face.

דהיינו שע”י אהבה עליונה זו נתעורר ג”כ האהבה בנשמות ישראל עד שבאו למעלה ומדרגה שהקדימו נעשה כו’

That is: through this supernal love, love was also aroused in the souls of Israel, until they came to the stature and level of putting “we will do” first, etc.

This love from above awakened an answering love in the souls of Israel, until they reached the level of saying “we will do” first.

וכמ"ש כמים הפנים לפנים כן לב האדם אל האדם⁷⁴ פי' לב האדם העליון הוא מ"ש ועל דמות הכסא⁷⁵
דמות כמראה אדם שהוא בחי' רמ"ח מצות עשה דאינון רמ"ח אברים דמלכא.⁷⁶

As it is written, "As water [reflects] face to face, so is the heart of man to man." The meaning is: the heart of the supernal Man; this is what is written, "And upon the likeness of the throne, a likeness like the appearance of a man," which is the level of the 248 positive commandments, which are "the 248 limbs of the King."

As water reflects a face, the heart of the "Man" above evokes the heart of man below. The Man above is the likeness on the Throne in Ezekiel's vision, made of the 248 positive commandments, called "the 248 limbs of the King." The maamar, like Tanya ch. 46, quotes the verse as el ha'adam, "to man," where the verse itself reads la'adam.

15 ושס"ה לא תעשה הם שס"ה גידים. אל האדם היינו בחי' אדם שבכ"ע כמ"ש ודמות פניהם פני אדם.⁷⁷

And the 365 prohibitions are the 365 sinews. "To man" is the level of man in [the worlds of] Beriah, Yetzirah and Asiyah, as it is written, "And the likeness of their faces was the face of a man."

The supernal Man is formed of the 248 positive commandments as limbs and the 365 prohibitions as sinews. "To man" is the human form in the lower worlds of Beriah, Yetzirah and Asiyah, as Ezekiel says of the beings of the Chariot, "the likeness of their faces was the face of a man."

הנה הוא כמים הפנים לפנים דהיינו שע"י התגלות אור האהבה מלמעלה בחינת אהבתי אתכם על ידי זה מתעורר גם כן האהבה מלמטה למעלה והוא העלאת כנסת ישראל בכלות הנפש אליו ית' (וכמ"ש משכני אחריו נרוצה⁷⁸ כו').

It is "as water [reflects] face to face": that is, through the revelation of the light of love from above, the level of "I have loved you," through this the love from below upward is also aroused; and that is the ascent of the Community of Israel (Knesses Yisrael) in the expiry of the soul (kelos hanefesh) toward Him, may He be blessed (as it is written, "Draw me, we will run after You," etc.).

So the verse describes a reflection: the love revealed from above, "I have loved you," awakens in return a love rising from below. This is the Community of Israel's longing for G-d to the point of kelos hanefesh, "the expiry of the soul," a yearning so strong the soul would leave the body to cleave to Him, as in "Draw me, we will run after You."

ולכן נקי' כנסת ישראל כלה ע"ש [על שם] כלות הנפש וכמ"ש אחותי כלה מה טבו דדיך מיין⁷⁹ כו'.

Therefore the Community of Israel is called a bride (kallah), on account of the expiry (kelos) of the soul, as it is written, "My sister, [my] bride, how much better is your love than wine," etc.

That is why the Community of Israel is called kallah, "bride," a word read as kelos, the soul's yearning to the point of expiry, as in the Song of Songs, "My sister, [my] bride."

וזהו ענין על כל דבור פריחה נשמתן.⁸⁰ שע"י הדבור והגילוי מלמעלה פריחה נשמתן בבחינת בטול לאור א"ס ב"ה.

And this is the matter of "At each utterance their souls flew out": through the utterance and the revelation from above, their souls flew out, in a state of self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He.

This explains the Sages' teaching that at each of G-d's utterances at Sinai the people's souls flew out: the revelation from above brought them to complete bittul before the Infinite Light.

(ועיין מ"ש כיוצא בזה בפרשת לך לך⁸¹ בפ"י מארז"ל [מאמר רבותינו זכרונם לברכה] בשעה שהדבור יוצא מפי הקב"ה חשות.⁸² חשות היינו בחי' שתיקה ובטול כו').

(And see what is written along these lines in Parshas Lech Lecha, on the meaning of the saying of our Sages, of blessed memory, "When the utterance goes forth from the mouth of the Holy One, blessed be He, they are silent (chashos)." Chashos is the level of silence and bittul, etc.)

A parallel appears in the discourse on Parshas Lech Lecha, on the Sages' teaching that the angels of the Chariot are "silent" (chashos) when the utterance goes forth from G-d: their silence is bittul before the revelation.

וזהו ענין שכפה עליהם הר הוא בחינת אהבה עליונה שנקי' הר (כמ"ש במ"א בענין אברהם שקראו הר.⁸³ ובענין אהרן א' ה"ר ו'). כגיגית שהוא בחי' דבר המקיף סחור כל עלמין שעייז נתעורר בהם האהבה

And this is the matter of His holding the mountain over them: it is the level of the supernal love, which is called a mountain (as is written elsewhere on the subject of Avraham, who called it a mountain; and on the subject of Aharon: alef, har (mountain), nun). "Like a tub": this is the level of something encompassing, "surrounding all worlds" (sechor kol almin), through which the love was aroused in them

The mountain held over Israel is the supernal love, which is called a "mountain" (har): Avraham, the embodiment of love, called the Temple site a mountain, and the name Aharon contains the letters of har. The "tub" is something that surrounds on every side, the level that encircles all worlds, and this encompassing love awakened their love.

(ובזה יתורץ מה שאומרים מקדש עמו ישראל על ידי חופה וקדושין.⁸⁴ והקשו למה שינו הסדר להקדים חופה לקדושין.⁸⁵ אלא כי החופה הוא בחינת מקיף והוא ענין שכפה עליהם הר כגיגית שזה בחינת התגלות המקיף כנ"ל.

(and with this, what we say will be resolved: "Who sanctifies His people Israel through chuppah and kiddushin." And they asked why the order was changed, putting chuppah before kiddushin. Rather, the chuppah is the level of the encompassing (makif), and it is the matter of His holding the mountain over them like a tub, which is the level of the revelation of the encompassing, as mentioned above.

This also resolves a question on the betrothal blessing, which praises G-d "Who sanctifies His people Israel through chuppah and kiddushin," although in practice the betrothal (kiddushin) comes before the wedding canopy (chuppah). The chuppah stands for the encompassing light, the same as the mountain held over Israel like a tub.

ולכן הוצרך להקדים החופה לקדושין שכדי שיבואו לקבלת התורה שהוא בחינת הקדושין הוא על ידי המשכת המקיף תחלה⁸⁶ שעל ידי זה באו לבחינת הבטול להקדים נעשה כו'. ואז יוכל להיות ההמשכה והגילוי בחינת התורה כנ"ל).

Therefore the chuppah had to be put before the kiddushin: for their coming to the receiving of the Torah, which is the level of kiddushin, is through first drawing down the encompassing, through which they came to the level of bittul, putting "we will do" first, etc.; and then there can be the drawing down and revelation, the level of the Torah, as mentioned above).

The receiving of the Torah corresponds to kiddushin. To reach it, the encompassing light, the chuppah, had to come first and bring them to the bittul of "we will do"; only then could the Torah be drawn down and revealed. The Rebbe notes (Likkutei Sichos, vol. 13) that Midrash Tanchuma and Tosafos put "we will do" before the mountain was held over them; the midrashim differ, and the maamar follows Midrash Tehillim and the Mechilta of Rabbi Shimon bar Yochai.

וזהו פירוש מה שאמרז"ל [שאמרו רבותינו זכרונם לברכה] מכאן מודעא רבא לאורייתא.⁸⁷

And this is the meaning of what our Sages, of blessed memory, said: "From here [comes] a great protest of duress against the Torah."

This explains the Talmud's statement that the mountain held over Israel gives "a great protest of duress" against the Torah.

דהיינו שהתעוררות זו בלבם לקבלת התורה בבחי' מסירת נפש ובטול עד שהקדימו נעשה לנשמע לא היה זה מצדם בבחירה ורצון אשר מעצמם לבד אלא שעל ידי הגילוי מלמעלה דבחי' אהבתי אתכם על ידי זה דוקא נתעורר בהם הרצון והאהבה כו'.

That is: this arousal in their hearts to receive the Torah in a state of self-sacrifice (mesirus nefesh) and bittul, to the point that they put "we will do" before "we will hear," did not come from their side, by choice and will from themselves alone, but rather through the revelation from above, of the level of "I have loved you": through this specifically the will and the love were aroused in them, etc.

The arousal of their hearts to accept the Torah with self-sacrifice and bittul did not come from their own free choice alone; it was awakened by the revelation of "I have loved you" from above. That is what makes it a kind of compulsion: not fear, but a love revealed with a force they could not resist.

ואע"פ [ואף על פי] כן הדר וקבלוה ברצון גמור בימי אחשורוש.⁸⁸ שהיה מסירת נפש בכל ישראל מעצמם שלא ע"י התעוררות מלמעלה בתחלה ע"ד גלוי בחינת וימינו תחבנקי.

And even so, "they accepted it again" with complete willingness in the days of Achashverosh. For there was self-sacrifice in all of Israel, from themselves, not through an arousal from above first, in the manner of a revelation of the level of "and His right hand embraces me."

In the days of Achashverosh, by contrast, all of Israel gave themselves over to G-d on their own, without any prior revelation of "His right hand embraces me." That is why they are said to have accepted the Torah again with complete willingness. The Rebbe explains (Likkutei Sichos, vol. 9) that even this renewal was possible because it too was given at Sinai, only hidden.

דהא אז היה בחינת הסתר פנים (ע"ד ועת לרחק מחבק)⁸⁹ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אסתר מן התורה מנין⁹⁰ דכתיב ואנכי הסתר אסתיר פני⁹¹ ביום ההוא. ואם כן היה בחינת אתערותא דלתתא מצד עצמם וזהו הדר וקבלוה ברצון גמור:⁹²

For then it was the level of the hiding of the Face (in the manner of "and a time to keep far from embracing"), as our Sages, of blessed memory, said: "Where is Esther in the Torah? As it is written, 'And I will surely hide (haster astir) My face on that day.'" If so, it was the level of an arousal from below (isarusa dilesata), from their own side; and this is "they accepted it again" with complete willingness.

At that time G-d's face was hidden, "a time to keep far from embracing," and the Sages even find Esther's name in the verse "I will surely hide (haster astir) My face." So their self-sacrifice was an arousal from below, entirely their own, and that is the complete, willing acceptance.

SECTION 6 • ¶16-18

Yehudi, Mordechai and the pure myrrh

16 וביאור הענין⁹³ יובן ע"פ מ"ש איש יהודי⁹⁴ כו' ושמו מרדכי כו' איש ימיני.

The explanation of the matter will be understood in light of what is written, "A Jewish man (ish Yehudi)," etc., "and his name was Mordechai," etc., "a Binyaminite man (ish Yemini)."

The explanation begins with the verse that introduces Mordechai: "A Jewish man (ish Yehudi) ... and his name was Mordechai ... a Binyaminite man (ish Yemini)."

וצ"ל דימיני פ"י שהוא משבט בנימין כדפי' רש"י [רבי שלמה יצחקי] ואם כן למה קרי ליה יהודי שהוא על שם שבט יהודה.

Now we need to understand: since "Yemini" means that he was of the tribe of Binyamin, as Rashi explains, then why does it call him "Yehudi," which is named for the tribe of Yehudah?

The maamar asks how one man can be called both: as Rashi explains, "Yemini" means he was of the tribe of Binyamin, so why call him "Yehudi," a name taken from the tribe of Yehudah?

גם צ"ל דבגזרת המן נאמר להשמיד להרג⁹⁵ כו' היהודים והרי בשבע ועשרים ומאה מדינה מלכות אחשורוש היה גם מכל השבטים אפרים ומנשה

We also need to understand: concerning Haman's decree it is said, "to destroy, to kill," etc., "the Jews (haYehudim)." But surely in the hundred and twenty-seven provinces of the kingdom of Achashverosh there were also [Jews] of all the tribes, Ephraim and Menasheh.

Likewise, Haman's decree was against "the Jews" (Yehudim), yet throughout the 127 provinces of the empire there were Jews of every tribe, such as Ephraim and Menasheh.

אלא שנקראו כולם יהודים מפני בחינת הבטול שיש בהם לאור א"ס ב"ה. כמו שאנו אומרים בשמונה עשרה מודים אנחנו לך.

Rather, all of them were called Yehudim because of the level of self-nullification (bittul) toward the Infinite Light (Or Ein Sof), blessed be He, that is in them, as we say in the Shemoneh Esreh, "We give thanks (modim) to You."

The answer: all of them were called Yehudim because of their bittul before the Infinite Light. The name comes from hoda'ah, acknowledgment, as in the Amidah's "We give thanks (modim) to You."

שעל שם זה נקי יהודי כמ"ש לאה הפעם אודה את⁹⁶ ה' ע"כ קראה שמו יהודה.

For on account of this one is called Yehudi, as it is written [that] Leah [said], "This time I will thank (odeh) Havayah; therefore she called his name Yehudah."

Leah named her son Yehudah, saying, "This time I will thank (odeh) Havayah"; a Jew is called Yehudi on account of this acknowledgment.

(ויש בכל אחד מישראל בחינת הודאה ובטול זה. וכמשי"ל [וכמה שכתוב לעיל] פרשת ויחי ע"פ יהודה אתה^{97.98} שזהו בחי' ומדרגת שמונה עשרה שהוא בחינת כריעות והשתחוואות וכמאמר ואנחנו כורעים ומשתחויים ומודים).

(And in every one of Israel there is this level of acknowledgment (hoda'ah) and bittul, as explained above in Parshas Vayechi, on the verse "Yehudah, you ...": that this is the level and degree of the Shemoneh Esreh, which is the level of bowing and prostration, as it is said, "And we bow and prostrate ourselves and give thanks.")

Every Jew has this acknowledgment and bittul. In Torah Ohr, Vayechi (45c), on "Yehudah, you," the Alter Rebbe links it to the Shemoneh Esreh, the Amidah prayer, said in a whisper as a bittul of one's very being, of which bowing and prostration are the sign, as in "we bow, prostrate ourselves and give thanks."

ולכן נקי מרדכי איש יהודי. פי' שר ליהודים⁹⁹ כמו איש הר הבית^{100.101} כי הוא היה מקור הבטול כמארז"ל [כמאמר רבותינו זכרונם לברכה] מרדכי מן התורה מנין¹⁰² דכתיב מר דרור¹⁰³ ומתרגמינן מירא דכיא.

Therefore Mordechai is called "ish Yehudi": the meaning is, a lord over the Jews, like "the ish (officer) of the Temple Mount," for he was the source of the bittul; as our Sages, of blessed memory, said: "Where is Mordechai in the Torah? As it is written, 'pure myrrh (mor deror),' which we translate [into Aramaic], 'mira dachya.'"

Mordechai is called "ish Yehudi" in the sense of a leader of the Jews, like "the ish of the Temple Mount," its officer (Or HaTorah: "for ish denotes lordship"), because he was the source of their bittul. The Sages find Mordechai in the Torah in "mor deror," pure myrrh, which the Aramaic translation renders "mira dachya," a name close to Mordechai.

ומר זה ¹⁰⁴ לדעת הרמב"ם [הרבי משה בן מימון] ¹⁰⁵ ושאר מפרשים הוא (רק הראב"ד [הראב"ד] והרמב"ן [והרבי משה בן נחמן] ¹⁰⁶ פ"י בע"א [באופן אחר]) מושק ¹⁰⁷ הנזכר בגמ' [בגמרא] פ' כיצד מברכין ¹⁰⁸ שהוא דם חיה ידוע שנקרש בחטורת שבצוארה ¹⁰⁹ ונעשה בושם הנק' מר.

And this myrrh (mor), in the view of the Rambam and other commentators (only the Raavad and the Ramban explain it differently), is the musk mentioned in the Gemara in the chapter Keitzad Mevarchin, which is the blood of a certain animal (chayah yadua) that congeals in the hump on its neck and becomes a spice called mor.

In the view of the Rambam and others, this mor is musk, which the Talmud mentions in the laws of blessings over fragrances: the blood of a certain animal, which congeals in a hump on its neck and becomes a fragrant spice. The Raavad and the Ramban explain the word differently.

והיינו במדות הנפש בחי' אתכפייא ואתהפכא ממרירו למיתקו כי הדם הוא הנפש החיונית נפש המתאוה וכשמהפך תאוותיו הבהמיות מתענוגי עוה"ז להיות כל חפצו ותענוגיו בה' זהו ענין שנעשה ממנו בושם. ¹¹⁰

And in the emotive attributes (middos) of the soul, this is the level of subjugation and transformation (iskafya and is'hapcha), from bitter to sweet. For the blood is the vital soul, the soul that desires; and when one transforms his animal desires from the pleasures of this world, so that all his desire and his delights are in G-d, this is the matter of a spice being made from it.

In the soul this is iskafya and is'hapcha, subduing and transforming bitter into sweet. Blood stands for the vital, desiring soul; when a person turns his animal desires away from worldly pleasures so that all his desire and delight are in G-d, the "blood" has become a fragrant spice.

17 ועל דרך זה יש לפרש מחלוקת הפוסקים ¹¹¹ במור הנ"ל שרבינו יונה מתירו ¹¹² אפילו באכילה ויש אוסרים אותו באכילה ¹¹³ דס"ל [דסבירא ליה / דסבירא להו] שלא נתהפך אלא ריחו אבל גופו אסור באכילה.

Along these lines one may explain the dispute of the halachic authorities concerning the myrrh mentioned above: that Rabbeinu Yonah permits it even to be eaten, and some forbid it to be eaten, for they hold that only its fragrance was transformed, but its substance is forbidden to be eaten.

The halachic authorities disagree about this musk: Rabbeinu Yonah permits even eating it, while others, identified in the Kehot note as the Razah (Rabbi Zerachyah HaLevi), forbid it, holding that only its fragrance was transformed and its substance remains forbidden as food.

והרר"י [והרב רבינו יונה] ס"ל [סבירא ליה / סבירא להו] שחזר לגמרי להיות היתר. וכמ"ש בטור א"ח [אורח חיים] סימן רי"ו.

And Rabbeinu Yonah holds that it has entirely become permitted, as is written in the Tur, Orach Chaim, section 216.

Rabbeinu Yonah holds that it has become entirely permitted; the Tur records the dispute in Orach Chaim 216.

ומחלוקתם ע"פ חסידות תלוי בענין הנזכר בגמ' [בגמרא] ביומא (דף פו ע"ב) גבי תשובה אם זדונות נעשו כשגגות או כזכויות כי שניהם ענין א' שהוא מה שהרע נהפך לטוב.

And according to Chassidus, their dispute depends on the matter mentioned in the Gemara in Yoma (page 86b) concerning teshuvah (return): whether deliberate sins become like unwitting ones or like merits. For both are one matter, namely, that the bad is transformed into good.

Chassidus connects the dispute to the Talmud's two statements about teshuvah: that it turns deliberate sins into unwitting ones, or into merits. Both describe evil being turned to good, in different degrees.

שהרי חיה ידוע הנ"ל הוא ידעוני הנזכר בתורה בפרש' [בפרשת] שופטים שהוא מקליפות הטמאות כמ"ש ושאל אוב וידעני¹¹⁴ ודרש אל המתים.^{115, 116}

For the "certain" (yadua) animal mentioned above is the yid'oni mentioned in the Torah in Parshas Shoftim, which is of the impure kelipos (husks), as it is written, "or one who inquires of an ov or a yid'oni, or one who consults the dead."

Rashi explains that the yid'oni, a sorcery the Torah forbids in Parshas Shoftim, used the bone of an animal named yadua; the maamar identifies the musk's "certain" (yadua) animal with it, so the musk comes from the impure kelipos. Musk is thus a case of something from the side of impurity becoming a fragrance.

18 ולכן זה שיהיה הבושם הלז מותר אפילו באכילה הוא כמו שבתשובה מאהבה הזדונות נעשו כזכויות¹¹⁷ שהרע נהפך לגמרי להיות טוב ממש.

Therefore, that this spice should be permitted even to be eaten is like [the case where], through teshuvah out of love, deliberate sins become like merits, for the bad is entirely transformed into actual good.

That the musk is permitted even as food corresponds to teshuvah out of love, through which deliberate sins become merits: the evil is wholly transformed into real good.

ועל זה אמרו במקום שבעלי תשובה עומדים¹¹⁸ אין צדיקים גמורים יכולים לעמוד.

And of this they said, “In the place where baalei teshuvah stand, perfectly righteous people cannot stand.”

This is why the Sages say that where baalei teshuvah, those who have returned, stand, even the perfectly righteous cannot stand. In Torah Ohr, Vayetzei (21c), the Alter Rebbe explains that turning darkness into light in this way brings about a great delight above.

אבל בתשובה שלא מאהבה רבה הזדונות הם כשגגות אבל לא נתהפכו לגמרי להיות טוב וזהו מ"ד [מ"ד]

דוכרין] שהמור הנ"ל אע"פ [אף על פי] שריחו טוב מ"מ לא חזר להיות מותר באכילה כו'.

But in teshuvah that is not out of great love, the deliberate sins are like unwitting ones, but they have not been entirely transformed into good. And this is [the view of] the one who holds that the myrrh mentioned above, although its fragrance is good, nevertheless has not become permitted to be eaten, etc.

Teshuvah that is not out of great love turns deliberate sins only into unwitting ones; they are not wholly transformed into good. This matches the view that the musk, though its fragrance is good, has not become permitted as food.

SECTION 7 • ¶19-20

Haman's arrogance and the Jews' self-sacrifice

19 והנה מרדכי שנק' מירא דכיא היינו שהוא מקור הבטול שהוא בחי' יסוד אבא¹¹⁹ שחכמה היא כח מ"ה

[מה] ובחכמה אתברירו. ולכן נק' איש יהודי דוקא.

Now, Mordechai, who is called mira dachya (pure myrrh), is the source of the self-nullification (bittul), which is the level of Yesod (foundation) of Abba (Chochmah); for Chochmah (wisdom) is koach mah (“the power of ‘what’”), and “through Chochmah they are refined.” Therefore he is called specifically “ish Yehudi.”

Mordechai, called mira dachya, “pure myrrh,” is the source of bittul. In Kabbalistic terms he is Yesod of Abba, the channel of Chochmah; Chochmah is koach mah, “the power of ‘what?’”, the power of selflessness, and “through Chochmah they are refined,” as dachya means pure, refined. That is why he in particular is called “ish Yehudi.”

והנה המן הי' [היה] לעומת זה של בחי' זו דוקא כמו שאמר למי יחפוץ המלך לעשות יקר יותר ממני¹²⁰ שהיה יש ודבר בעיניו ונפרד מאחדותו ית' לומר אני ואפסי עוד¹²¹

And Haman was the opposite of this, of this level specifically, as he said, "Whom would the king desire to honor more than me?" For he was a something and an entity (yesh vedavar) in his own eyes, and separate from His unity, may He be blessed, so as to say, "I am, and there is none besides me."

Haman was the exact opposite of this bittul: he asked, "Whom would the king desire to honor more than me?" He was a self-important "something" in his own eyes, separate from G-d's unity, saying in effect, "I am, and there is none besides me."

כי היה מזרע עמלק¹²² וכתוב ראשית גוים עמלק¹²³ כי ז' אומות הכנעני והחתי כו' שבפסוק הם ז' מדות רעות¹²⁴ תאות ורציחה כו'.

For he was of the seed of Amalek, and it is written, "Amalek is the first of the nations." For the seven nations in the verse, "the Canaanite and the Hittite," etc., are seven evil traits: lust, and murder, etc.

Haman descended from Amalek, whom the Torah calls "the first of the nations." In this teaching the seven nations of Canaan named in the verses stand for seven evil traits within the soul, such as lust and murder.

ועמלק הוא גסות הרוח והוא ראשית להם. כי גסות הרוח היא שרש כל המדות רעות.¹²⁵

And Amalek is arrogance (gasus haruach), and it is first among them, for arrogance is the root of all the evil traits.

Amalek stands for gasus haruach, arrogance, which is "first" among the evil traits because it is the root of them all.

20 ולכן המן שהוא בחי' גסות רצה להשמיד ולהרוג את כל היהודים שהם בבחי' בטול הפך היש והגסות.

Therefore Haman, who is the level of arrogance, wanted to destroy and to kill all the Jews, who are in a state of self-nullification (bittul), the opposite of the yesh (sense of self) and of arrogance.

That is why Haman, the embodiment of arrogance, sought to destroy all the Jews: their bittul was the very opposite of his self-importance.

ואם היו כופרים ח"ו [חס ושלום] לא היו עושי' [עושים] להם כלום שהרי לא גזר רק על היהודים.

And had they renounced [their faith], G-d forbid, nothing would have been done to them, for he decreed only against the Jews.

Haman's decree was aimed at Jews as Jews, so had they renounced their faith, nothing would have been done to them.

אך כולם כאחד לא עלה על דעתם מחשבת חוץ ח"ו [חס ושלום] ומסרו נפשם על אחדותו ית'

But all of them, as one: no thought of [stepping] outside entered their minds, G-d forbid, and they gave over their lives for His unity, may He be blessed.

Yet the thought of leaving their faith did not even enter the mind of any of them; all, as one, were ready to give their lives for G-d's unity.

וזהו בחיי בטול הנ"ל וישנו בכח בכל אחד מישראל ואפי' [ואפילו] קל שבקלים יכול למסור נפשו בפועל ממש¹²⁶ שלא ליפרד מאחדותו ית' בשום אופן בעולם.

And this is the level of bittul mentioned above, and it is present in potential in every one of Israel; even the lowest of the low can give over his life in actual deed, so as not to be separated from His unity, may He be blessed, in any way in the world.

This is the bittul described above, present in potential in every Jew: even the lowest of the low can actually give up his life rather than be separated from G-d's unity. Tanya ch. 18 traces this to the "hidden love" in every Jewish heart, inherited from the Patriarchs, present even in one whose understanding of G-d is small.

ומה שעובר שאר עבירות היינו מפני הרוח שטות¹²⁷ שמטעהו לחשוב שאינו נפרד מהקב"ה על ידי עבירה ההיא כיון שלובש ציצית ומניח תפלין.¹²⁸

And that one commits other sins is because of the spirit of folly, which misleads him into thinking that he is not separated from the Holy One, blessed be He, through that sin, since he wears tzitzis and puts on tefillin.

Why then does such a person commit other sins? Because a "spirit of folly" deceives him into thinking that the sin does not separate him from G-d, since he still wears tzitzis and puts on tefillin.

SECTION 8 • ¶ 21-23

Self-sacrifice reaches the Essence

21 והנה בחינת מסירת נפש נמשך מחמת אהבה המסותרת שהיא למעלה מן הדעת ולכן לא נזכר בתורה טעם על¹²⁹ מסירת נפש רק על אהבה נאמר טעם כמ"ש לאהבה את¹³⁰ הוי' אלקיך כי הוא חיך.

Now, the level of self-sacrifice (mesirus nefesh) derives from the hidden love, which is above Daas (knowledge). Therefore no reason for self-sacrifice is mentioned in the Torah; only for love is a reason stated, as it is written, "to love Havayah your G-d ... for He is your life."

Self-sacrifice comes from the "hidden love" in every Jewish soul, which is above Daas, reason. That is why the Torah gives a reason for loving G-d, "for He is your life," but none for self-sacrifice. Likkutei Torah, Vayikra (4c), gives the same answer: self-sacrifice comes from the level above intellect, so no reason can be given for it.

22 ואין זה טעם על מסירת נפש כיון שהטעם הוא כי הוא חייך והרי מסירת נפש הוא להשליך חייך מגד.

And this is not a reason for self-sacrifice (mesirus nefesh), since the reason is “for He is your life,” whereas self-sacrifice is to cast one’s life away.

“For He is your life” cannot be the reason for self-sacrifice, since self-sacrifice means giving up one’s life.

אלא הענין שאין שייך טעם ושכל על מסירת נפש כי המס"נ [המסירות נפש] נלקח¹³¹ מבחינ' [מבחינת] /
מבחינה שלמעלה מן הדעת

Rather, the matter is that reason and intellect do not apply to self-sacrifice, for self-sacrifice is taken from a level that is above Daas (knowledge).

Reason and intellect do not apply to self-sacrifice at all, because it comes from a level above Daas.

כי הנה פירוש כי הוא חייך היינו מה שהוא ית' ממכ"ע [ממלא כל עלמין] וסוכ"ע שע"ז מחיה ומהוה כ"ע
[כל עלמין]

For the meaning of “for He is your life” is that He, may He be blessed, is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), through which He gives life to all worlds and brings them into being.

“For He is your life” refers to G-d as memalei and sovev, the lights through which He gives life to the worlds and brings them into being.

וכבר נת' [נתבאר] לעיל דבחינת ממלא וסובב הוא רק הארה לבד ממנו ית' אבל מהותו ועצמותו ית' אינו
בגדר עלמין כלל אפילו להיות סובב וממלא לעלמין.

And it was already explained above that the level of memalei and sovev is only a mere radiance from Him, may He be blessed; but His being and essence, may He be blessed, is not within the category of worlds at all, even [so far as] to be sovev and memalei for the worlds.

As explained above, these lights are only a radiance from Him; G-d’s being and essence is not in the category of worlds at all, not even to the extent of being the light that surrounds or fills them.

כי לא זה היא עיקר האלקות¹³² מה שהעולמות מתהוים ממנו ומקבלים חיותם ממנו ית'. שהרי אתה
הוא עד שלא נברא העולם¹³³ ולאחר שנברא בשוה ממש.¹³⁴

For this is not the essence of G-dliness: that the worlds come into being from Him and receive their life-force (chayus) from Him, may He be blessed. For “You are He before the world was created,” and after it was created, exactly the same.

G-dliness is not essentially about the worlds coming into being and receiving life from Him. As the morning blessings say, “You are He before the world was created,” and after it was created He is exactly the same. Likkutei Torah, Shir HaShirim (8a), repeats this teaching almost word for word.

23 וגם אילו לא היה בורא העולמות היה הכל שוה לפניו ית' אלא מה שמחיה ומהוה העולמות זהו רק הארה ממנו ית' וכמ"ש במ"א דלכך נק' הבריאה יש מאין.

And even if He had not created the worlds, all would be equal before Him, may He be blessed. Rather, what gives life to the worlds and brings them into being is only a radiance from Him, may He be blessed; as is written elsewhere, that this is why creation is called "something from nothing" (yesh me'ayin).

Even had G-d not created the worlds, nothing would be different for Him. What gives the worlds life and existence is only a radiance from Him, which is why creation is called yesh me'ayin, "something from nothing."

שבחי התהוות היש הוא רק ע"י הארה לבד שנק' אין לגבי מהותו ועצמותו יתברך (כמ"ל [כמה שכתוב לעיל] פ' 135 שלח ד"ה וירא ישראל) וכמ"ש ואתה מחיה את כלם.¹³⁶

For the level of the coming into being of the yesh (something) is only through a mere radiance, which is called ayin (nothing) relative to His being and essence, may He be blessed (as written above in Parshas Shelach, the discourse beginning "Vayar Yisrael"), and as it is written, "And You (ve'atah) give life to them all."

The "something" comes from a mere radiance, which is "nothing" (ayin) relative to His essence, and the verse "And You give life to them all" makes the same point. The discourse "Vayar Yisrael" referred to here is in Torah Ohr, Parshas Beshalach (61d), as the Kehot note gives it, though the print says "Shelach"; there the Alter Rebbe explains that since His essence has no relation to the worlds, they receive their life and existence only through the Name Havayah.

פירוש ואתה היינו כ"ב אותיות¹³⁷ דבר ה' מא' ועד תי"ו וה' מוצאות שעל ידי האותיות מחיה את כולם.

The meaning of "And You (ve'atah)" is the twenty-two letters of the word of G-d, from alef to tav, and the five points of articulation, for through the letters He gives life to them all.

The word ve'atah, "and You," is read letter by letter: alef to tav are the twenty-two letters of G-d's speech, and hei (five) the five points of articulation of the mouth. Through these letters G-d gives life to all things; the Alter Rebbe reads the verse the same way in Tanya, Sha'ar HaYichud VahaEmunah, ch. 2.

והאותיות הם רק הארה לבד כמו האותיות באדם הן רק לבושי הנפש כו'.

And the letters are only a mere radiance, just as the letters in man are only garments of the soul, etc.

Letters are only a radiance, just as a person's words are only garments of his soul.

וא"כ מהותו ועצמותו ית' ¹³⁸ הוא למעלה גם מבחי' ומדרגה זו הנזכר כי הוא חייך כי זהו רק היותו ממלא וסובב ומזה נמשך לאהבה כי הוא חייך. וכמ"ש נפשי אויתך ¹³⁹ כמ"ש בתניא (פמ"ד). ¹⁴⁰

If so, His being and essence, may He be blessed, is above even this level and degree spoken of [in] "for He is your life," for this is only that He is memalei and sovev; and from this is drawn the love [of] "for He is your life," as it is written, "My soul, I desire You," as explained in the Tanya (chapter 44).

So G-d's essence is above even the level spoken of in "for He is your life," which refers only to G-d as memalei and sovev. From that level comes the love of "My soul, I desire You," longing for G-d as for one's own life, as Tanya ch. 44 explains.

אבל המס"נ [המסירות נפש] להשליך חייו מנגד נמשך שלא ליפרד ממהותו ועצמותו ית' שהוא למעלה מחיי החיים וקמיה כלא ממש חשיבי ואתה הוא קודם שנברא כו'.

But self-sacrifice (mesirus nefesh), casting one's life away, derives from [the will] not to be separated from His being and essence, may He be blessed, which is above the Life of life, and before Whom [all] is considered as truly nothing, and "You are He before [the world] was created," etc.

Self-sacrifice, giving up life itself, comes from the will not to be separated from His essence, which is above the Life of all life and before which everything is as nothing. Likkutei Torah, Vayikra (3b), citing this passage, explains that the G-dly soul's self-sacrifice comes from contemplating the very Essence, the Primordial One, which is beyond memalei and sovev.

והנה כ"ז [כל זה] הוא שיש בכח כל אי מישראל (כי הנצוץ אלהות שבנשמה הוא ג"כ נמשך מבחי' שלמעלה מהשכל וכמו שכתוב במ"א ועיי' בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'] ¹⁴¹ והכוונה כי יש נצוץ כו')

And all this is within the power of every one of Israel (for the spark of G-dliness in the soul is also drawn from a level that is above intellect, as is written elsewhere; and see Etz Chaim, Sha'ar 41, chapter 3, and the intent is that there is a spark, etc.).

This capacity is in every Jew, because the spark of G-dliness in the soul also comes from a level above intellect. The Kehot note explains that the Etz Chaim reference (Sha'ar 41, ch. 3) follows the Shklov edition of 5560; other editions have it in Sha'ar 42, ch. 1.

ולכן היה אז מסירת נפש בפו"מ [בפועל ממש] אצל כל ישראל שלא ליפרד מאחדותו יתברך.

Therefore there was then self-sacrifice in actual deed among all of Israel, so as not to be separated from His unity, may He be blessed.

That is why, in Haman's time, all of Israel stood ready in actual deed to give their lives rather than be separated from G-d's unity.

וזהו ואת מאמר מרדכי¹⁴² כי מרדכי היה מקור הבטול איש יהודי¹⁴³ כנ"ל.

And this is “And the word of Mordechai ...,” for Mordechai was the source of the self-nullification (bittul), “ish Yehudi,” as mentioned above.

The Megillah’s “And the word of Mordechai [Esther did]” alludes to this: the self-sacrifice came from Mordechai, the “ish Yehudi,” the source of their bittul.

וזהו וקבל היהודים את אשר החלו לעשות.¹⁴⁴ שבמתן תורה שהקדימו נעשה לנשמע ועל כל דבור פרחו נשמתם שהוא בחי בטול ומס"נ [ומסירות נפש] שלכך זכו למ"ת [למתן תורה] התגלות אלקות.¹⁴⁵

And this is “And the Jews accepted what they had begun to do”: for at the Giving of the Torah they put “we will do” before “we will hear,” and at each utterance their souls flew out, which is the level of bittul and self-sacrifice; and this is why they merited the Giving of the Torah, the revelation of G-dliness.

This explains “the Jews accepted what they had begun to do”: at Sinai, putting “we will do” first and having their souls fly out at each utterance were bittul and self-sacrifice, and through them Israel merited the Giving of the Torah, a revelation of G-dliness. What was begun there was accepted in full on Purim.

SECTION 9 • 124

Why Purim completes Sinai

24 וכך היה בימי אחשורוש הבטול הזה ביתר שאת כי במ"ת [במתן תורה] היה בטול זה מחמת כח האתעדל"ע [האתערותא דלעילא] שכפה עליהם הר כו'. וכמים הפנים כו'.

And so in the days of Achashverosh there was this self-nullification (bittul) with even greater loftiness. For at the Giving of the Torah this bittul came about by the power of the arousal from above (isarusa dile'eila), in that He held the mountain over them, etc., and “as water [reflects] face to face,” etc.

In the days of Achashverosh the same bittul appeared with greater force. At Sinai it was produced by an arousal from above, the mountain held over them, which their love only reflected back, “as water reflects a face.”

אבל בימי אחשורוש היה הבטול מצד עצמם בחינת אתעדל"ת [אתערותא דלתתא] תחלה. ולכן גם ההמשכה שנמשך עי"ז הוא ממקום עליון יותר

But in the days of Achashverosh the bittul was from their own side, the level of an arousal from below (isarus dilesata) first. Therefore the drawing down that was drawn through this is also from a higher place.

In Achashverosh's time the bittul began from the Jews' own side, an arousal from below. Therefore what it drew down came from a higher place.

עד שהגילוי שבמ"ת [שבמתן תורה] נק' רק החלו התחלה לגבי אור ההמשכה שנמשך להם בפורים שנק' וקבל שזהו הגמר וזהו וקבל היהודים כו'.

So much so that the revelation at the Giving of the Torah is called only "they had begun," a beginning, relative to the light of the drawing down that was drawn to them on Purim, which is called "accepted," which is the completion. And this is "And the Jews accepted," etc.

So much higher that, compared with the light drawn down on Purim, which is called "accepted," the completion, the revelation at Sinai is called only "they had begun." This is the meaning of "And the Jews accepted what they had begun to do."

(והענין הוא דהנה כתיב מה ראו על ככה¹⁴⁶ ומה הגיע אליהם. מ"ה [שם מ"ה] הוא בחינת בטול ומ"נ [ומיין נוקבין] הגיע אליהם כנודע שיש מ"ה [שם מ"ה] וב"ן [ושם ב"ן].¹⁴⁷ ב"ן [שם ב"ן] הוא בחינת ירידה והשתלשלות להיות התהוות יש ודבר.

(The matter is this: it is written, "what (mah) they had seen concerning this, and what (mah) had come upon them." Mah is the level of bittul, and mayin nukvin (feminine waters) came to them, as is known that there are Mah and Ban. Ban is the level of descent and the chain of descending worlds (hishtalshelus), to bring about the coming into being of a something and an entity (yesh vedavar).

A long parenthesis reads the verse "What (mah) they had seen ... and what (mah) had come upon them" through the Name Mah (the Name Havayah spelled out to the value 45), which stands for bittul, paired with the Name Ban (52), which stands for descent through the chain of worlds until a separate "something" comes into being. The abbreviation מ"נ is read here as mayin nukvin, the "feminine waters" of an arousal from below; but since the next lines speak of "this Mah and bittul" as what came to them, and Torah Ohr elsewhere reads the verse as "Mah came to them," the reading of these two letters is uncertain.

ומ"ה [ומה] הוא בחי בטול כח מ"ה [מה]. ומ"ה [ומה] ובטול זה הגיע אליהם דהנה אף שבימי אחשורוש היה הבטול באתעדל"ת [באתערותא דלתתא] מצד עצמם היינו שהתחלה היה מהם. אבל ודאי שאלמלא עוזרו¹⁴⁸ כו'.

And Mah is the level of bittul, koach mah ("the power of 'what'"). And this Mah and bittul came to them: for although in the days of Achashverosh the bittul was through an arousal from below, from their own side, that is, the beginning was from them, yet certainly, "were it not for His help," etc.

Mah is bittul, koach mah, and this Mah "came to them": although on Purim the bittul began from the Jews themselves, it could not have come about without help from above, as the Sages say of the evil inclination that a person could not overcome it "were it not for G-d's help."

א"כ נמשך ג"כ אתעדל"ע [אתערותא דלעילא] להולדת בטול זה וזהו מה ראו כו' ומה הגיע אליהם. משא"כ במ"ת [במתן תורה] היה ההתחלה באתעדל"ע [באתערותא דלעילא].

If so, an arousal from above was also drawn down, to give birth to this bittul. And this is "what they had seen," etc., "and what had come upon them." Whereas at the Giving of the Torah the beginning was with an arousal from above.

So an arousal from above also came, to give birth to this bittul: that is "what they had seen ... and what had come upon them." At Sinai, by contrast, the beginning came from above.

והחילוק הוא ע"ד אשה מזרעת תחלה¹⁴⁹ יולדת זכר דכנסת ישראל נקראת אשה וכשהתחלת ההולדה הוא ע"י אתעדל"ת [אתערותא דלתתא] ואח"כ באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] אזי יולדת זכר שהוא בחי מ"ה [שם מ"ה] ובטול אמת.

The difference is along the lines of "[when] the woman emits seed first, she bears a male." For the Community of Israel is called "woman"; and when the beginning of the birth is through an arousal from below, and afterward, through the arousal from below, [comes] an arousal from above, then she bears a male, which is the level of Mah and true bittul.

The difference is illustrated by the Talmud's teaching that when the woman's seed comes first, she bears a male. The Community of Israel is the "woman": when the process begins with an arousal from below, which then evokes an arousal from above, the result is a "male," the level of Mah and true bittul.

משא"כ בשעת מ"ת [מתן תורה] שהיה ההתחלה ע"י אתעדל"ע [אתערותא דלעילא] שכפה עליהם הר כגיגית ואע"פ [ואף על פי] שע"י אתעדל"ע [אתערותא דלעילא] זו נתעוררו באתעדל"ת [באתערותא דלתתא] ובטול להקדים נעשה לנשמע מ"מ כיון שהוא על דרך איש מזריע תחלה לכן יולדת נקבה שהוא בחי' ב"ן [שם ב"ן].

Whereas at the time of the Giving of the Torah, when the beginning was through an arousal from above, in that He held the mountain over them like a tub: although through this arousal from above they were roused to an arousal from below and to bittul, to put "we will do" before "we will hear," nevertheless, since it is in the manner of "[when] the man emits seed first," therefore she bears a female, which is the level of Ban.

At Sinai the process began from above, with the mountain held over them. Although this awakened their bittul and their "we will do," since it was like "the man's seed coming first," the result was a "female," the level of Ban.

כי גם שם ב"ן [שם ב"ן] הוא בחי' בטול היש וכנודע מענין משה ואליהו שאליהו בגימטריא ב"ן [שם ב"ן] והיה בו בטול הגוף עד שעלה בסערה כו' ומ"מ בטול דבחי' משה שהוא בחי' מ"ה [שם מ"ה] ממש כמ"ש ונחנו מה היה גדול יותר מבטול דאליהו כו'.

For the Name Ban, too, is the level of the nullification of the yesh, as is known from the matter of Moshe and Eliyahu: that Eliyahu is numerically equal to Ban (52), and in him there was the nullification of the body, to the point that he went up in a storm wind, etc.; and nevertheless, the bittul of the level of Moshe, which is the level of Mah itself, as it is written, "And what (mah) are we," was greater than the bittul of Eliyahu, etc.

Ban too is a bittul of the yesh, the sense of self: Eliyahu, whose name (אליהו) has the numerical value 52, like Ban, so nullified his body that he went up to heaven in a storm wind. Yet the bittul of Moshe, who said "What (mah) are we?", the level of Mah itself, was greater still.

או י"ל [יש לומר] החילוק בין הבטול דשעת מ"ת [מתן תורה] לבטול דבימי אחשורוש ע"ד שנתבאר כמ"א גבי משה ואהרן שבשניהם נאמר ונחנו מה ומ"מ משה הוא מ"ה [שם מ"ה] דמ"ה [דשם מ"ה] ואהרן ב"ן [שם ב"ן] דמ"ה [דשם מ"ה]

Or it can be said that the difference between the bittul at the time of the Giving of the Torah and the bittul in the days of Achashverosh is along the lines of what was explained elsewhere concerning Moshe and Aharon: that of both of them it is said, "And what are we," and nevertheless Moshe is Mah of Mah and Aharon is Ban of Mah.

A second way to explain the difference between Sinai and Purim: both Moshe and Aharon said "What are we?", yet Moshe is Mah of Mah and Aharon is Ban of Mah.

ובחיי בטול דבין [דשם בין] דמ"ה [דשם מ"ה] זהו בחיי הנקי יולדת נקבה לגבי בטול מ"ה [שם מ"ה] דמ"ה [דשם מ"ה] שהוא בטול עליון יותר כו'.
מ"ה]

And the level of the bittul of Ban of Mah is the level called “she bears a female,” relative to the bittul of Mah of Mah, which is a higher bittul, etc.

The bittul of Ban of Mah, Aharon's, corresponds to “she bears a female,” compared with Moshe's higher bittul of Mah of Mah; so the bittul at Sinai stands to the bittul of Purim as Ban of Mah to Mah of Mah.

והנה על כל פנים מוכן שהבטול ומס"נ [ומסירות נפש] דכללות ישראל בימי אחשוורוש היה גדול יותר במדרגה מבחי' הבטול דשהקדימו נעשה כו' והיינו בחיי אשה מזרעת תחלה יולדת זכר.

In any case, it is understood that the bittul and self-sacrifice (mesirus nefesh) of the Jewish people as a whole (klalus Yisrael) in the days of Achashverosh was greater in level than the level of the bittul of their putting “we will do” first, etc.; and this is the level of “the woman emits seed first, she bears a male.”

Either way, the bittul and self-sacrifice of the whole Jewish people in the days of Achashverosh was greater than the bittul of “we will do” at Sinai: it is the case of “the woman's seed first, she bears a male.”

והנה כמו שהוא בענין הבטול כך הוא ג"כ בענין עצם גלוי האור שלמעלה שהוא בחיי התורה נקי במ"ת [במתן תורה] החלו לעשות לגבי פורים שנקי וקבל כו' הדר וקבלוה כו' שהוא גלוי עליון יותר ממקור התורה שנקראת משל הקדמוני כנ"ל.

And just as it is with the bittul, so it is also with the very revelation of the light above, which is the level of the Torah: at the Giving of the Torah it is called “they had begun to do,” relative to Purim, which is called “accepted,” etc., “they accepted it again,” etc., which is a higher revelation, from the source of the Torah, which is called “the parable of the Primordial One,” as mentioned above.

The same holds for the light revealed from above, the Torah. At Sinai it was only “they had begun”; on Purim, when “they accepted it again,” the revelation came from a higher place, the source of the Torah, called “the parable of the Primordial One.”

כי אשה מזרעת תחלה יולדת זכר משא"כ איש מזריע תחלה יולדת נקבה. וזהו תורה צוה לנו משה מורשה¹⁵⁰ מאורשה כו' ושייך בחינה זו גם באור התורה ע"פ מ"ש בע"ח [בעץ חיים] ש"א פ"א¹⁵¹ כי עתיק יומין כו' ובחי' מ"ה [שם מ"ה] שבו כו' ע"ש [ועיין מ"ש בביאור ע"פ שימני כחותם]¹⁵²

For “the woman emits seed first, she bears a male,” which is not so when “the man emits seed first, she bears a female.” And this is “Moshe commanded us the Torah, an inheritance (morashah),” [read] “betrothed” (me’orasah), etc. And this level applies also to the light of the Torah, according to what is written in Etz Chaim, Sha’ar 11, chapter 1, that Atik Yomin, etc., and the level of Mah within it, etc.; see there [and see what is written in the explanation on the verse “Set me as a seal”].

The Sages read “Moshe commanded us the Torah, an inheritance (morashah)” as me’orasah, “betrothed”: Israel is betrothed to the Torah, so the image of male and female applies to the light of the Torah too. Etz Chaim teaches that Atik Yomin contains a level of Mah; as the Tzemach Tzedek puts it in Or HaTorah (Vayikra), Atik is made of Mah and Ban, “the male of Atik” and “the female of Atik,” and on Purim the Torah was drawn from “the male of Atik.”

וזהו מה ראו כו' ומה הגיע אליהם מה ראו היינו בחי' הבטול ומה הגיע אליהם היינו בחי' התורה דמחכמה נפקת כח מ"ה [מה] שהיא בחי' משל הקדמוני כנ"ל:^{153, 154}

And this is “what they had seen,” etc., “and what had come upon them”: “what they had seen” is the level of the bittul, and “what had come upon them” is the level of the Torah, which comes forth from Chochmah (wisdom), koach mah, which is the level of “the parable of the Primordial One,” as mentioned above.)

So the verse reads: “what they had seen” is the bittul, and “what had come upon them” is the Torah, which comes from Chochmah, koach mah, “the parable of the Primordial One.”

SECTION 10 • ¶25-27

The joy beyond knowing

25 ועפ"ז [ועל פי זה] יובן מארז"ל [מאמר רבותינו זכרונם לברכה] חייב אינש לבסומי בפוריא עד דלא ידע כו'. ששמחת פורים עצומה ויתירה מהשמחה שביו"ט [שביום טוב].¹⁵⁵

According to this, the saying of our Sages, of blessed memory, will be understood: “A person is obligated to become intoxicated on Purim until he does not know,” etc.: that the joy of Purim is mightier and greater than the joy of Yom Tov.

Now the opening saying is explained: the joy of Purim is mightier than the joy of Yom Tov, and so one drinks “until he does not know.”

כי הנה על כל יו"ט [יום טוב] כתיב רננו צדיקים¹⁵⁶ בהוי"ה. וכמבואר בזוהר תרומה (ד' קל"ז ע"ב) דלכך אומרים מזמור זה בשבתות וימים טובים.

For concerning every Yom Tov it is written, "Sing joyfully, O righteous ones, in Havayah," as is explained in the Zohar, Terumah (page 137b), that this is why this psalm is said on Shabbosos and festivals.

Of every festival it is written, "Sing joyfully, O righteous ones, in Havayah"; the Zohar explains that this is why that psalm is said on Shabbos and festivals.

והנה הוי"ה הוא בחי השתלשלות העולמות יו"ד חכמה ה' בינה כו' ורננו בהוי"ה היינו שממשיכים תוספת אור וגלוי מלמעלה מהשתלשלות בסדר השתלשלות.

Now, Havayah is the level of the chain of descending worlds (hishtalshelus): yud is Chochmah (wisdom), hei is Binah (understanding), etc. And "sing joyfully in Havayah" means that they draw down an addition of light and revelation from above the chain of descent into the order of the chain of descent.

Havayah, the four-letter Name, maps the chain of descent: its yud is Chochmah, its first hei Binah, and so on. To sing "in Havayah" means to draw an added light from above the chain of descent into its ordered levels.

וכמו שכתבתי במ"א על פסוק שוש אשיש בהוי"ה¹⁵⁷ דהפי שכנ"י [שכנסת ישראל] מפעילים השמחה בשם הוי" כו'.

As I have written elsewhere on the verse "I will greatly rejoice in Havayah": that the meaning is that the Community of Israel (Knesses Yisrael) brings about the joy in the Name Havayah, etc.

Similarly, "I will greatly rejoice in Havayah" means that the Community of Israel brings about joy within the Name Havayah. Likkutei Torah, Nitzavim (48a), explains this verse and refers to this maamar: joy is the revelation of delight, and the joy of Purim is greater because through self-sacrifice they reached the Essence itself.

ועד"ז הוא פירוש רננו צדיקים בהוי"ה. וצדיקים היינו צדיק עליון וצדיק תחתון.¹⁵⁸

In the same way is the meaning of "Sing joyfully, O righteous ones, in Havayah." And "righteous ones" means the supernal tzaddik and the lower tzaddik.

"The righteous" in the plural refers to two levels, a supernal tzaddik and a lower one; in Kabbalah, "tzaddik" designates the Sefirah of Yesod.

והנה תוספת אור זה הוא ג"כ בשיעור ומדה (ע"פ קו המדה כו') מאחר שנמשך בהשתלשלות חו"ב [חכמה ובינה] ואינו ערוך למהותו ועצמותו ית' הפשוט בתכלי' [בתכלית] הפשיטו' [הפשיטות] וסדר ההשתלשלו' [ההשתלשלות] הוא רק כטפה מן הים כו'

Now, this additional light, too, is in a measure and dimension (according to the line of measure, etc.), since it is drawn through the chain of descent of Chochmah and Binah, and it bears no comparison to His being and essence, may He be blessed, which is simple in the utmost simplicity; and the order of the chain of descent is only like a drop from the ocean, etc.

This added light, too, comes in a fixed measure, "according to the line of measure" (kav hamidah), since it is drawn through Chochmah and Binah; it bears no comparison to G-d's essence, which is utterly simple, and the whole chain of descent is like a drop from the ocean compared with Him.

ולכן מצות שמחת יו"ט [יום טוב] שנאמר ושמחת בחגך¹⁵⁹ היא בגבול ומדה בשלמי שמחה אין שמחה אלא בבשר

Therefore the mitzvah of the joy of Yom Tov, of which it is said, "And you shall rejoice in your festival," is within limit and measure: with the peace-offerings of joy, "there is no joy except with meat."

That is why the festival's mitzvah of joy is measured: in Temple times it was fulfilled with the peace-offerings, for "there is no joy except with meat."

ועכשיו משחרב בהמ"ק [בית המקדש] אין שמחה אלא ביין וברביעית יין¹⁶⁰ יוצא ידי חובת שמחת יו"ט [יום טוב] שהשמחה היא בגבול ושיעור (וכמו שלמעלה תוספת האור מתלבש בחו"ב [בחכמה ובינה] כו' כך הוא למטה שהשמחה מתלבשת בהדעת כו')

And now that the Holy Temple has been destroyed, "there is no joy except with wine," and with a revi'is of wine one fulfills the obligation of the joy of Yom Tov, for the joy is within limit and measure (and just as above the additional light is clothed in Chochmah and Binah, etc., so it is below, that the joy is clothed in Daas (knowledge), etc.).

Since the Temple's destruction "there is no joy except with wine," and a revi'is, a small measure of wine, fulfills the obligation, for this joy is limited; just as above the added light is clothed in Chochmah and Binah, so below the joy is clothed in Daas, awareness, and stays within it. The Kehot note observes that the codes (Tur and Shulchan Aruch, Orach Chaim 529) mention no measure for this wine.

משא"כ שמחת פורים שהשמחה גדולה יותר למעלה מהדעת עד דלא ידע כו'

Whereas the joy of Purim is a greater joy, above Daas, "until he does not know," etc.

Purim's joy is greater, above Daas, "until he does not know."

והוא מפני ענין המבואר למעלה שע"י המס"נ [המסירות נפש] שהיה בהם אז כל השנה שהוא בחיי שלמעלה מהטעם ודעת הנה באתעדל"ת [באתערותא דלתתא] ובטול זה הגיעו למעלה מעלה בעצמות א"ס ב"ה שלמעלה מעלה מגדר ההשתלשלות שאינו בגדר סובב וממלא כו' שמזה דוקא נמשך בחיי המס"נ [המסירות נפש] כנ"ל באריכות.¹⁶¹

And this is because of the matter explained above: that through the self-sacrifice (mesirus nefesh) that was in them then, throughout that year, which is a level above reason and Daas, through this arousal from below (isarusa dilesata) and self-nullification (bittul) they reached to the very heights, into the Essence of Ein Sof (the Infinite One), blessed be He, which is far above the bounds of the chain of descent, which is not within the category of sovev and memalei, etc.; and it is from this specifically that the level of self-sacrifice derives, as explained above at length.

This is because of the self-sacrifice the Jews showed throughout that year, which is above reason and understanding: through this arousal from below and bittul they reached the very Essence of Ein Sof, far above the chain of descent and beyond sovev and memalei, the very level from which self-sacrifice derives.

26 ולכן השמחה מגלוי זה הוא למעלה מהדעת. והיינו עד דלא ידע בין ארור המן לברוך מרדכי¹⁶²

Therefore the joy from this revelation is above Daas (knowledge); and this is “until he does not know [the difference] between ‘Cursed is Haman’ and ‘Blessed is Mordechai,’”

So the joy that comes from this revelation is above Daas, and that is “until he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’”

כי בהגלות נגלות הארת עצמותו ית' כולם שוים ממש וכחשכה כאורה כמ"ש גם חשך לא יחשיך.¹⁶³

for when the radiance of His essence, may He be blessed, is openly revealed, all are truly equal, and “the darkness is as the light,” as it is written, “Even darkness does not darken.”

When the radiance of G-d's essence is revealed, all distinctions are truly equal before it, “the darkness is as the light,” as the psalm says, “Even darkness does not darken for You.” The joy that comes from it is therefore beyond the knowing that distinguishes.

27 וכמ"ש אם צדקת מה תתן לו¹⁶⁴ ורבו פשעיך מה תעשה לו.¹⁶⁵ אמנם לענין איסור עשיית מלאכה הוא דוקא ביו"ט [ביום טוב] ולא בפורים וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] ולבסוף כתיב לעשות אותם ימי משתה ושמחה¹⁶⁶ ואילו יו"ט [יום טוב] לא כתיב.^{167, 168}

As it is written, "If you are righteous, what do you give Him?" and "If your transgressions are many, what do you do to Him?" However, as for the prohibition of doing work, it is specifically on Yom Tov and not on Purim, as our Sages, of blessed memory, said: "And in the end it is written, 'to make them days of feasting and joy,' whereas 'Yom Tov' is not written."

In the light of G-d's essence, righteousness and sin make no difference to Him, as Elihu says to Job, "If you are righteous, what do you give Him?" The maamar now turns to the second question, why work is forbidden on Yom Tov but not on Purim, where the Talmud notes that the Megillah's later verse speaks of "days of feasting and joy" and drops the words "Yom Tov."

SECTION 11 • ¶ 28-36

Why work is permitted on Purim

28 והענין כי היא הנותנת כי הנה ענין איסור דעשיית מלאכה שהוא עליות השכל והמדות לשרשן שזהו ענין השביתה והוא ענין עליות העולמות

The matter is that this itself is the reason. For the matter of the prohibition of doing work, which is the ascent of the intellect and the emotive attributes (middos) to their root, for this is the matter of resting, and it is the matter of the ascent of the worlds,

The very point already made is the reason. Refraining from work on Shabbos and festivals represents the ascent of intellect and emotions to their root, and the ascent of the worlds.

כנודע מענין כי בו שבת¹⁶⁹ כו' כ"ז [כל זה] אינו שייך אלא בההארה שבסדר ההשתלשלות דשייך שם מעלה ומטה במדרגה.

as is known from the matter of "for on it He rested," etc.: all this applies only to the radiance within the order of the chain of descending worlds (hishtalshelus), where there is higher and lower in level.

This is known from "for on it He rested"; and all of it applies only to the radiance within the chain of descent (hishtalshelus), where there are higher and lower levels to rise between.

29 ולכן ששת ימים תעשה מלאכה ואח"כ ביום השביעי שהוא מדרגה יותר נעלית הרבה תשבות להיות עליות העולמות ממדרגה שלמטה למדרגות עליונות יותר

Therefore, "six days you shall do work," and afterward, "on the seventh day," which is a much loftier level, "you shall rest," so that there be the ascent of the worlds from a lower level to higher levels.

Six days of work and a seventh of rest correspond to an ascent of the worlds: on Shabbos, a much higher level, they rise from lower levels to higher ones.

וכן עדיין בכל היו"ט [היום טוב] שנמשך בהם תוספת אור וגלוי ועיי"ן שייך איסור מלאכה ושבתון מהמלאכה שהוא בחי עשייה למדרגה העליונה המתגלה אז וכי"ן [וכל זה] אינו אלא בסדר השתלשלות דשייך שם מדרגת מעלה ומטה רוחניים.

And so too, in the same way, on all the festivals, in which an addition of light and revelation is drawn down: through this the prohibition of work applies, and rest from work, which is the level of doing, relative to the higher level that is revealed then. And all this is only in the order of the chain of descending worlds (hishtalshelus), where there are spiritual levels of higher and lower.

The festivals likewise draw down an added light, so on them too work is forbidden: work is the level of "doing," which gives way to the higher level then revealed. All this belongs to the chain of descent, where there are spiritual levels of higher and lower.

אבל בעצמותו ומהותו ית' שאינו בגדר עלמין כלל אין שייך כלל בחי שביתה שהוא עליות המדרגות But in His essence and being, may He be blessed, which is not within the category of worlds at all, the level of resting, which is the ascent of the levels, does not apply at all.

In G-d's essence, which is beyond the category of worlds, rest, the ascent from level to level, has no meaning at all.

שהרי מעלה ומטה שוין אצלו לגמרי שהעשייה גשמיות עם ח"ע [חכמה עילאה] שניהן שוין ממש כלא חשיבי

For higher and lower are entirely equal before Him: the physical [World of] Asiyah (Action) and the higher Chochmah (Chochmah Ila'ah) are both truly equal, considered as nothing.

Before Him higher and lower are entirely equal: the physical World of Asiyah and the higher Chochmah are alike as nothing.

ולכן גבי שבת נא' [נאמר] שבת להוי"ה. וכנ"ל בענין רננו צדיקים בהוי"ה. ולכן בפורים מותר בעשיית מלאכ' [מלאכה] כו'.

Therefore regarding Shabbos it is said, "a Shabbos to Havayah," as mentioned above concerning "Sing joyfully, O righteous ones, in Havayah." And therefore on Purim the doing of work is permitted, etc.

That is why Shabbos is called "a Shabbos to Havayah": it belongs to the Name Havayah, the chain of descent, just as the festival joy is "in Havayah." And that is why work is permitted on Purim, whose light comes from beyond that level.

(ועמ"ש בד"ה למנצח על השמינית¹⁷⁰ בענין ששאל מין¹⁷¹ א' לר' [לרבין] יהושע¹⁷² כתיב כי בו שבת¹⁷³ כו'. והלא הקב"ה מוריד גשמים ומצמיח דשאים כו' והשיב לו משל מעירוב והוצאה שברשות א' א"צ [אין צריך / אינו צריך] עירוב והוצאה כך כל העולם שלו הוא.

(And see what is written in the discourse beginning "Lamenatze'ach al hasheminis," on the matter that a certain heretic asked Rabbi Yehoshua: "It is written, 'for on it He rested,' etc.; but surely the Holy One, blessed be He, makes the rain fall and the grasses grow," etc. And he answered him with a parable from eruv and carrying: that within a single domain there is no need for an eruv, nor [any question of] carrying; so too, the whole world is His.

From here on, according to the Kehot note, the text is apparently a gloss of the Tzemach Tzedek. It cites the midrash in which a heretic asked how G-d can be said to rest on Shabbos when He makes rain fall and grass grow, and the answer by a parable from eruv: one who lives alone in a courtyard may carry throughout it, and the whole world is His.

ולכאורה אינו מובן התירוץ שהרי שאר כל ל"ח אבות מלאכות זולת מלאכת ההוצאה אינן תלויות בחילוק רשויות כלל שאסור לחרוש ולזרוע ברה"י [ברשות היחיד] כמו ברה"ר [ברשות הרבים].

At first glance the answer is not understood, for all the other thirty-eight primary categories of work, besides the work of carrying, do not depend on the distinction of domains at all, for it is forbidden to plow and to sow in the private domain just as in the public domain.

The answer seems puzzling: of the thirty-nine categories of labor only carrying depends on domains, while plowing and sowing are forbidden even in a private domain.

אלא שהתירוץ הוא כי ענין השביתה לא שייך רק בסדר ההשתלשלות שיש שם מדרגות רבות כמו חילוק רשויות אבל בבחי' המקיף את כל העולמות בשוה הרי כל העולם כולו שלו הוא והכל בבחי' השוואה אחת לפניו כחשכה כאורה¹⁷⁴ הרי בבחי' זו לא שייך ענין שביתה כו' וע"ש.

Rather, the answer is that the matter of resting applies only in the order of the chain of descent, where there are many levels, like the distinction of domains; but at the level that encompasses all the worlds equally, the whole world is entirely His, and everything is in one state of equality before Him, "the darkness is as the light"; at this level the matter of resting does not apply, etc.; and see there.

The real point of the answer is that rest applies only within the chain of descent, where there are many levels, like separate domains; at the level that surrounds all worlds equally, the whole world is one domain and everything is equal before Him, "the darkness is as the light," and there rest has no meaning. Likkutei Torah, Tazria (21c), compares this level to the skin, which covers head and foot alike, so that no ascent applies to it.

ומזה יובן יותר למ"ש לענין הא דפורים מותר בעשיית מלאכה.

And from this, what was written about Purim's permitting the doing of work will be understood better.

This sheds further light on why work is permitted on Purim: its light comes from that all-encompassing level.

אך עדיין צריך למודעי דא"כ דהא דפורים מותר בעשיית מלאכה הוא מפני שכשהגילוי הוא מבחי' עליונה יותר אין שייך איסור מלאכה א"כ איך מרדכי גזר בעשיית מלאכה ורצה שיהיה פורים יו"ט [יום טוב] לאסור במלאכה.

But this still needs clarification: if so, that Purim's permitting the doing of work is because when the revelation is from a higher level the prohibition of work does not apply, then how did Mordechai decree [against] the doing of work, and wish that Purim be a Yom Tov, to forbid work [on it]?

A difficulty remains: if work is permitted on Purim because its revelation is from a higher level, why did Mordechai decree a ban on work and wish to make Purim a Yom Tov?

ובודאי לא עלה על דעתו למעט במדרגת הגלוי שלא יהיה מבחי' עליונה כ"כ [כל כך]. ועוד דבכמה דרושים דלעיל מבואר דפורים ויוה"כ [ויום הכפורים] בחד דרגא אינון

And certainly it did not enter his mind to diminish the level of the revelation, so that it should not be from so high a level. Furthermore, in several discourses above it is explained that Purim and Yom Kippur are on one level.

Surely he did not mean to lower its revelation. Moreover, earlier discourses teach that Purim and Yom Kippur are on one level.

דכמו שבמקדש ביוה"כ [ביום הכפורים] היה גורלות גורל¹⁷⁵ אי להוי"ה כו' כן נקי פורים ע"ש [על שם] הפור הוא הגורל כו' עמש"ל [עיין מה שכתוב לעיל] בד"ה כי אברהם לא ידענו.¹⁷⁶ וגם מהא דאיתא דכל המועדים בטלים לע"ל [לעתיד לבוא] חוץ מימי הפורים ויוה"כ [ויום הכפורים] משמע כן.

For just as in the Temple on Yom Kippur there were lots, "one lot for Havayah," etc., so Purim is named for the pur, "that is, the lot," etc.; see what is written above in the discourse beginning "Ki Avraham lo yeda'anu." And this is also implied by what is stated, that all the festivals will be nullified in the Time to Come except for the days of Purim and Yom Kippur.

On Yom Kippur in the Temple lots were cast, "one lot for Havayah," and Purim is named for the pur, "that is, the lot"; the Sages' teaching that all the festivals will be nullified in the Time to Come except Purim and Yom Kippur also shows that they are alike.

והרי יוה"כ [יום הכפורים] אסור בעשיית מלאכה יותר משאר היו"ט [היום טוב].

And surely on Yom Kippur the doing of work is forbidden more than on the other festivals.

Yet Yom Kippur forbids work even more than the other festivals, so a light from the highest level does not of itself rule out a ban on work.

והענין הוא דעם היות כי אמת נכון הדבר דהא דפורים אין בו איסור בעשיית מלאכה כביו"ט [כביום טוב] הוא מפני שהאור מבחי' עליונה הרבה יותר מביו"ט [מביום טוב]. מ"מ מצד אי' יש בקדושת יו"ט [יום טוב] מעלה יתירה משא"כ בפורים.

The matter is this: although "the thing is true and certain" that Purim's having no prohibition of doing work, as on Yom Tov, is because the light is from a level much higher than on Yom Tov, nevertheless, in one respect there is an added superiority in the holiness of Yom Tov, which is not so on Purim.

The answer: it is indeed true that Purim permits work because its light is far higher than that of Yom Tov; nevertheless, in one respect the holiness of Yom Tov has an advantage over Purim.

והוא בהקדים מש"ל [מה שכתוב לעיל] (בד"ה כי אברהם לא ידענו) בענין הטעם שבזמן הגלות על הרוב כל הניסים והנפלאות נעשים דרך הטבע וכמו נס דפורים שלא היה דבר נראה לעין שהוא למעלה מהטבע משא"כ בזמן הבית שהיו ניסים יוצאים מהטבע

This [will be understood] by first introducing what was written above (in the discourse beginning "Ki Avraham lo yeda'anu") on the reason why in the time of exile, for the most part, all the miracles and wonders are done by way of nature, like the miracle of Purim, in which there was nothing visible to the eye that was above nature, whereas in the time of the Temple there were miracles that departed from nature.

To explain it, the maamar recalls the earlier discourse "Ki Avraham lo yeda'anu," on why in exile most miracles happen through nature, like the Purim miracle, in which nothing visibly supernatural occurred, while in Temple times miracles broke nature openly.

שהוא מפני שנסתלקו המדות דאצי" שהיו מאירים פכ"פ [פנים בפנים] בזמן הבית ונשארה ההארה ממקום עליון יותר שלמעלה מהמדות

This is because the emotive attributes (middos) of Atzilus, which shone face to face in the time of the Temple, withdrew, and there remained the radiance from a higher place, above the middos.

The reason: in exile the middos, the emotive attributes of Atzilus that shone "face to face" in Temple times, withdrew, and only a radiance from a higher place, above the middos, remained.

ע"כ צריך להתלבש בדברים תחתונים שהוא ע"פ הטבע מפני שמרוב מדרגתו הגבוה אין לו כלום במה להתלבש אלא במקום היותר נמוך.

Therefore it must be clothed in lower things, which is according to nature: because, on account of the greatness of its high level, it has nothing at all in which to be clothed except in the lowest place.

That higher radiance must clothe itself in lower things, in nature, precisely because it is so high: it has nothing in which to rest except the lowest place.

30 וכןזכר המשל שם מענין פני אריה כו' ע"ש

As in the parable mentioned there, from the matter of "the face of a lion," etc.; see there.

The earlier discourse illustrates this with a parable drawn from "the face of a lion."

ונמצא עם היות דניסים אלו שבהתלבשות הם ממקום עליון יותר. אעפ"כ [אף על פי כן] ודאי יש ג"כ מעלה יתירה כשהניסים הם בהתגלות שלא ע"י לבוש הטבע כלל שהרי זהו התגלות אלקות נראה לעין ולכן קובל הנביא אותותינו לא ראינו¹⁷⁷ כו'.

It follows that although these miracles that are clothed [in nature] are from a higher place, nevertheless there is certainly also an added superiority when the miracles are revealed, not through the garment of nature at all, for this is a revelation of G-dliness visible to the eye. And therefore the prophet laments, "Our signs we have not seen," etc.

So although miracles clothed in nature come from a higher place, open miracles, not clothed in nature at all, have an advantage of their own: they are a revelation of G-dliness that the eye can see. That is why the psalm laments in exile, "Our signs we have not seen."

31 וע' בזהר ר"פ ויקרא¹⁷⁸ ע"פ שאל לך אות^{179, 180} כו' שכוונתו שהניסים שבהתלבשות הם ע"י אות¹⁸¹ ה' אחרונה דשם הוי"ה ונק' העמק שאלה שמתלבשת בלבושים המסתירים.

And see in the Zohar at the beginning of Parshas Vayikra, on the verse "Ask for yourself a sign," etc.: its intent is that the miracles that are clothed [in nature] come through the final letter hei of the Name Havayah, which is called "ask it deep," for it is clothed in concealing garments.

The Zohar at the beginning of Vayikra, on Isaiah's words to Achaz, "Ask for yourself a sign ... ask it deep, or high above," teaches that miracles clothed in nature come through the final hei of the Name Havayah (Malchus), called "ask it deep," because it is clothed in concealing garments.

והניסים נגלים הם ע"י אות י' דשם הוי"ה ונק' הגבה למעלה א"כ הרי הניסים שבהתגלות הן בחי' הגבה למעלה וכמ"ש ג"כ לקמן בס"ד [בסייעתא דשמיא] גבי פסח (בדי"ה להבין מפני מה)¹⁸²

And the revealed miracles come through the letter yud of the Name Havayah, which is called "high above." If so, the miracles that are revealed are the level of "high above," as is also written below, with the help of Heaven, concerning Pesach (in the discourse beginning "Lehavin mipnei mah").

Revealed miracles come through the yud of the Name, Chochmah, which is called "high above"; so open miracles belong to the level of "high above," as the discourse "Lehavin mipnei mah," on Pesach, also explains. That discourse (Likkutei Torah, Tzav 16a) asks why Pesach is kept on the day of the miracle, while Chanukah and Purim are kept on the day of rest.

אלא שמעלה יתירה זו הוא רק ענין ההתגלות בלי לבוש אבל בעצם האור הרי מבואר דבניסים שבהתלבשות הוא ממקום עליון יותר הרבה

Except that this added superiority is only a matter of the revelation without a garment; but as for the light itself, it is explained that in the miracles that are clothed [in nature] it is from a much higher place.

But the advantage of open miracles is only that they are revealed without a garment; as for the light itself, the miracles clothed in nature come from a much higher place.

שזהו פ"י כי אתה אבינו כי אברהם¹⁸³ שהוא בחי' המדות עליונות לא ידענו כו' ע"ש.

And this is the meaning of "For You are our Father, for Avraham," who is the level of the supernal attributes, "does not know us," etc.; see there.

That is the meaning of "For You are our Father, for Avraham does not know us": Avraham stands for the supernal attributes, and in exile the light comes from beyond them, from "our Father." In the discourse "Ki Avraham lo yeda'anu" (Torah Ohr, Megillas Esther 93c) the Alter Rebbe explains that through true faith every Jew is bound to "our Father," the level before which all is as nothing and sins do not separate.

32 וכעין זה הוא ג"כ ענין הפרש שבין קדושת יו"ט [יום טוב] לפורים כי הנה מה שיו"ט [שיום טוב] אסור במלאכה היינו מפני השראת קדושה עליונה למטה

Similar to this is also the matter of the difference between the holiness of Yom Tov and Purim. For the fact that work is forbidden on Yom Tov is because of the resting of a supernal holiness below.

A similar distinction applies to the holiness of Yom Tov compared with Purim: work is forbidden on Yom Tov because a higher holiness rests below.

שבששת ימי המעשה נמשך האור והחיות ע"י ההתלבשות בעשייה משא"כ ביו"ט [ביום טוב] נמשך מעולם הבריאה כו'. וכמ"ש בפע"ח [בפרי עץ חיים] שער מקראי קדש פ"ג [פרק ג'] וזהו בחי' השבתון מהמלאכה והעשייה.

For on the six weekdays the light and the life-force (chayus) are drawn down through being clothed in [the World of] Asiyah (Action), whereas on Yom Tov it is drawn from the World of Beriah (Creation), etc., as is written in Pri Etz Chaim, Sha'ar Mikra'ei Kodesh, chapter 3. And this is the level of resting from work and from doing.

On weekdays the light and life-force come clothed in Asiyah, the World of Action, but on Yom Tov they are drawn from the higher World of Beriah, as the Arizal's Pri Etz Chaim explains; that is the meaning of resting from work, from "doing" (asiyah).

וא"כ בפורים שלא נאסר בעשיית מלאכה היינו מפני שאין למטה הגילוי מעולם הבריאה כמו ביו"ט
[ביום טוב] אלא ע"י התלבשות

If so, that on Purim the doing of work was not forbidden is because below there is not the revelation from the World of Beriah, as on Yom Tov, but only through being clothed.

Work is not forbidden on Purim because its light is not revealed below from the World of Beriah, as on Yom Tov; it comes only clothed.

ומ"ש גם כן גבי ר"ח [ראש חודש] דמותר בעשיית מלאכה (ע' [עין] בד"ה והיה מדי חדש בחדשו¹⁸⁴ כו').

And so too [is] what is written concerning Rosh Chodesh, that the doing of work is permitted (see the discourse beginning "Vehayah midei chodesh bechodsho," etc.).

The same explains why work is permitted on Rosh Chodesh. In Likkutei Torah, V'Zos HaBerachah (97b), the discourse "Vehayah midei chodesh bechodsho" explains that although work is permitted on Rosh Chodesh, it is not counted among the six days of work, and on it the inner gate "shall be opened" as on Shabbos.

וא"כ מצד זה יש מעלה יתירה ביום טוב שבא האור בהתגלות משא"כ בפורים הוא בהתלבשות והוא
דוגמת מעלת הנס שבהתגלוי [שבהתגלות] על הניסים שבהתלבשות.

If so, in this respect there is an added superiority to Yom Tov, in that the light comes in revelation, whereas on Purim it is in a clothed form; and this is like the superiority of the revealed miracle over the miracles that are clothed [in nature].

In this respect Yom Tov has an advantage: its light comes openly, while Purim's comes clothed, just as an open miracle has an advantage over one clothed in nature.

ולכן נק' יו"ט [יום טוב] מקרא קדש משא"כ פורים. אמנם מצד עצם האור שבהלכוש הרי מבואר שבפורים
הוא המשכת אוא"ס [אור אין סוף] ב"ה ממש ע"י המס"נ [המסירות נפש] העצום שלמעלי [שלמעלה] מעלה
מהאור שביו"ט [שביום טוב].

Therefore Yom Tov is called "a holy convocation" (mikra kodesh), which is not so of Purim. However, as for the light itself within the garment, it has been explained that on Purim it is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, itself, through the mighty self-sacrifice (mesirus nefesh), far higher than the light of Yom Tov.

That is why Yom Tov is called mikra kodesh, "a holy convocation," and Purim is not. Yet the light within Purim's garment is the Infinite Light itself, drawn down by the mighty self-sacrifice of that time and far above the light of Yom Tov.

33 וגם זה ההתלבשות אינו העלם גמור רק כמו דוגמת הנס דפורים

And this clothing, too, is not a complete concealment, but rather like the example of the miracle of Purim.

This clothing is not a total concealment, as the Purim miracle shows.

שאַע"פּ [שאף על פי] שלא היה דבר נראה לעין שהוא למעלה מהטבע רק ע"י אהבת אסתר מ"מ נראה בחוש שכל הסיבות היו רק למעלה מהטבע רק שנשתלשל ובא להתלבש בדרך הטבע.

For although there was nothing visible to the eye that was above nature, [it came] only through the love for Esther, nevertheless it is plainly seen that all the causes were entirely above nature, except that it descended in a chain and came to be clothed in the way of nature.

Outwardly nothing supernatural was seen, and everything seemed to happen through the king's love for Esther; yet one can plainly see that all the causes were above nature, which only came down and were clothed in natural events.

וא"כ אין זה העלם גמור וכך ע"ד זה גם גלוי אוא"ס [אור אין סוף] ב"ה בפורים מאיר על כל אי מישראל בחי' כי אתה אבינו כו'.

If so, this is not a complete concealment. And so, in the same way, the revelation of the Infinite Light (Or Ein Sof), blessed be He, on Purim also shines upon every one of Israel: the level of "For You are our Father," etc.

So the concealment is not complete. In the same way the revelation of the Infinite Light on Purim shines upon every Jew, the level of "For You are our Father."

עוד יובן דוגמא לכ"ז [לכל זה] ממ"ש בפי' שלח (סדי"ה והיה לכם לציצית)¹⁸⁵ דכ"י [דכתב] האריז"ל [האריז"ל זכרוננו לברכה]¹⁸⁶ שקדושת הטלית גדלה מעלתה במאד מאד על קדושת הציצית שהן רק נימין נמשכים מהטלית

An example of all this will be further understood from what is written in Parshas Shelach (at the end of the discourse beginning "Vehayah lachem letzitzis"): that the Arizal, of blessed memory, wrote that the holiness of the tallis is very, very much greater in stature than the holiness of the tzitzis, which are only threads extending from the tallis.

An example comes from the end of the discourse on tzitzis in Likkutei Torah, Shelach (44b), which says this almost word for word: the Arizal writes that the holiness of the tallis is far greater than that of the tzitzis, which are merely threads extending from it.

רק שמפני גודל מעלת קדושתה אינה יכולה להתלבש בטלית הגשמי¹⁸⁷ [הגשמיים / הגשמיות / הגשמית] ממש כמו בציצית

Except that, because of the greatness of the stature of its holiness, it cannot be clothed in the actual physical tallis as in the tzitzis.

Because the holiness of the tallis is so great, it cannot be clothed in the physical garment itself, the way the holiness of the tzitzis is clothed in the threads.

ולכן אין בטלית הגשמית שום קדושה כלל ומותר להשתמש בה דברי חול¹⁸⁷ משא"כ בציצית.

And therefore the physical tallis has no holiness at all, and it is permitted to use it for mundane things, which is not so with the tzitzis.

Therefore the physical tallis has no holiness and may be used for mundane purposes, while the tzitzis may not.

34 וכך עדי"ז האור הנמשך בפורים גדלה מעלתו במאוד מאד על האור שמאיר ביו"ט [ביום טוב] ולכן שמחת

פורי¹⁸⁸ [פורים] גדלה במאד משמחת יו"ט [יום טוב] כנ"ל

And so, in the same way, the light that is drawn down on Purim is very, very much greater in stature than the light that shines on Yom Tov, and therefore the joy of Purim is very much greater than the joy of Yom Tov, as mentioned above;

So too the light drawn down on Purim is far greater than the light of Yom Tov, and therefore the joy of Purim is far greater.

רק שמפני גודל האור בבחי' א"ס ממש אינו יכול להאיר בגלוי כמו האור המאיר ביו"ט [ביום טוב] ולפיכך

אין איסור בעשיית מלאכה בפורים משא"כ ביו"ט [ביום טוב].

only that, because of the greatness of the light, at the level of Ein Sof (the Infinite One) itself, it cannot shine openly like the light that shines on Yom Tov; and therefore there is no prohibition of doing work on Purim, which is not so on Yom Tov.

But because it is the light of Ein Sof itself, it cannot shine openly as the light of Yom Tov does; so Purim has no prohibition of work, while Yom Tov does.

35 ומרדכי דגזר בעשיי [בעשיה] מלאכה בפורים רצה שיהי [שיהיה] ב' המעלות בפורים שהאור הגדול הזה יאיר ג"כ בגילוי ע"ד שהאור שביו"ט [שביום טוב] מאיר בגלוי

And Mordechai, who decreed [against] the doing of work on Purim, wanted both superiorities to be on Purim: that this great light should also shine in revelation, in the way that the light of Yom Tov shines in revelation.

In decreeing a ban on work on Purim, Mordechai wanted Purim to have both advantages: its great light, and its open revelation as well, as the light of Yom Tov shines openly.

וכמו בחי' יוה"כ [יום הכפורים] שהוא בחד דרגא עם פורים שמאיר בו ג"כ בבחי' האור הגדול הזה

And like the level of Yom Kippur, which is on one level with Purim, in which there also shines the level of this great light.

His model was Yom Kippur, which is on one level with Purim and in which this great light also shines.

וזהו ענין הגורל במקדש כו' ששם אין עונות מבדילין וזדונות נעשו כזכיות¹⁸⁸ ונקי' שבת שבתון שהוא למעלה מבחי' שבת כמ"ש במ"א (בד"ה האזינו השמים)

And this is the matter of the lot in the Temple, etc., for there sins do not separate, and deliberate sins become like merits; and it is called "a Shabbos of Shabbosos" (Shabbos Shabboson), which is above the level of Shabbos, as is written elsewhere (in the discourse beginning "Ha'azinu hashamayim").

That is the meaning of the lots cast in the Temple on Yom Kippur: on it sins do not separate from G-d, deliberate sins become like merits, and it is called Shabbos Shabboson, which the Torah means as "a Shabbos of complete rest" and the maamar reads as "a Shabbos of Shabbosos," above even Shabbos, as the discourse "Ha'azinu hashamayim" explains.

והרי האור מאיר בגלוי שלכן יוהכ"פ [יום הכפורים] אסור בעשיי [בעשיה] מלאכה יותר מיו"ט [מיום טוב]

And the light shines in revelation, which is why on Yom Kippur the doing of work is forbidden more than on Yom Tov.

On Yom Kippur that light shines openly, which is why work is forbidden on it more strictly than on Yom Tov.

לכן עד"ז רצה מרדכי שיהיה בפורים ג"כ מאיר בחי' זו בגלוי. ולכן רצה לגזור בעשיית מלאכה.

Therefore, in the same way, Mordechai wanted this level to shine in revelation on Purim too. And therefore he wanted to decree [against] the doing of work.

Mordechai therefore wanted Purim, too, to reveal this level openly, and so he sought to forbid work.

ולא קבלו עלייהו כי ביוה"כ [ביום הכפורים] שהוא דאורייתא מי מונע ומי מעכב וג"ז [וגם זה] הוא ע"י קדימת עשיית [עשרת ימי תשובה] וממעמקים קראתיך¹⁸⁹ כו' ויום אסור [אסור] באכילה ושתייה כו'

But they did not accept it upon themselves. For on Yom Kippur, which is from the Torah, who can prevent and who can hold back? And this too is through the Ten Days of Teshuvah that come before it, and "From the depths I have called You," etc., and a day on which eating and drinking are forbidden, etc.

But the people did not accept it. Yom Kippur is commanded by the Torah, so nothing can hinder its revelation; and it is prepared for by the Ten Days of Teshuvah, by crying to G-d "from the depths," and by a day without eating and drinking.

אבל בפורי' [בפורים] אין לנו כח להמשיך בחי' זו בגלוי ממש.

But on Purim we do not have the power to draw down this level in actual revelation.

On Purim, however, we lack the power to draw this level down into actual open revelation.

36 ועוד מפני שהענין היה בימי הגלות שזה גורם בחי' ההתלבשות כו' שאותותינו לא ראינו¹⁹⁰ וכמו שגם הנס נתלבש כו' כנ"ל.

And further, because the event was in the days of exile, which causes the level of being clothed, etc., for "our signs we have not seen," just as the miracle, too, was clothed, etc., as mentioned above.

A further reason: the miracle happened in exile, which itself causes the light to be clothed, "our signs we have not seen," just as the Purim miracle itself was clothed in nature.

והגם דלעיל נת' [נתבאר] דמצד עצם האור שבפורים אין שייך איסור [איסור] עשיית מלאכה משום שהוא מבחי' שלמעלה מגדר התחלקות מדרגות מעלה ומטה

And although it was explained above that, as regards the light of Purim itself, the prohibition of doing work does not apply, because it is from a level above the bounds of division into levels of higher and lower,

It was said above that Purim's light itself is beyond the distinction of higher and lower, so no prohibition of work applies to it.

את"ל [אם תמצא לומר] דפורים ויוה"כ [ויום הכפורים] חד דרגא אינון ויוה"כ [ויום הכפורים] אסור במלאכה עכצ"ל [על כרחך צריך לומר] דמצד האור כמו שהוא למעלה הוא כך אבל כשנמשך להאיר בגלוי באבי"ע [באצילות בריאה יצירה עשיה] ודאי לא כמו שמאיר באצ"י כך מאיר בבריאה כו'

if you say that Purim and Yom Kippur are on one level, and on Yom Kippur work is forbidden, you are compelled to say that as regards the light as it is above, it is so; but when it is drawn down to shine in revelation in Atzilus, Beriah, Yetzirah and Asiyah, certainly the way it shines in Atzilus is not the way it shines in Beriah, etc.

But if Purim and Yom Kippur are on one level and Yom Kippur forbids work, one must say that this holds only for the light as it is above. When that light is drawn down to shine openly in the four worlds, it certainly does not shine in Beriah as it shines in Atzilus.

וא"כ מצד התגלותו בעולמות שייך ענין שבתון שהיא עליית המדרגות כו'. וזהו איסור המלאכה ביוה"כ [ביום הכפורים].

If so, with respect to its revelation in the worlds, the matter of resting applies, which is the ascent of the levels, etc. And this is the prohibition of work on Yom Kippur.

So in its revelation within the worlds, rest, the ascent from level to level, does apply, and this is the prohibition of work on Yom Kippur.

ומרדכי גזר גם בפורים ולא קבלו עליהו משום שבפורים אין מאיר למטה בהתגלות מעולם הבריאה כמו ביו"ט [ביום טוב] כ"א ע"י התלבשות כו' כנ"ל.

And Mordechai decreed on Purim too, but they did not accept it upon themselves, because on Purim [the light] does not shine below in revelation from the World of Beriah, as on Yom Tov, but only through being clothed, etc., as mentioned above.

Mordechai decreed the same for Purim, but the people did not accept it, because on Purim the light does not shine openly below from the World of Beriah, as on Yom Tov, but only clothed.

SECTION 12 • ¶ 37-39

No Name in the Megillah

37 והנה בכ"ז [בכל זה] יובן הטעם שלא נזכ' [נזכר] שם¹⁹¹ הוי"ה במגלה ולא שאר שמות של הקב"ה¹⁹²

Now, with all this the reason will be understood why the Name Havayah is not mentioned in the Megillah, nor the other Names of the Holy One, blessed be He.

All this explains why the Megillah never mentions the Name Havayah, nor any other Name of G-d. The Ibn Ezra, too, writes in his introduction to Esther that this Megillah has no mention of the Name, and yet it is among the holy books.

והענין הוא ע"ד המשל המבואר [המבואר] בזהר ס"פ בחקתי¹⁹³ גבי לכלתם^{194, 195} כתי' [כתיב] כמשל החתן שהולך ללון לבורסקי בשביל הכלה כו' ע"ש

The matter is along the lines of the parable explained in the Zohar at the end of Parshas Bechukosai, concerning "lechalosam" ("to destroy them") as it is spelled: like the parable of the bridegroom who goes to lodge in a tannery for the sake of the bride, etc.; see there.

The Zohar on the verse "I will not ... destroy them (lechalosam)" reads the word, by its spelling, as kallasam, "their bride." It compares G-d to a bridegroom who goes to lodge in a tannery, a foul-smelling place, for the sake of his bride who is there.

כן מלי' דאצי' נשפלת למטה מאד בעולמות תחתוני' [תחתונים] ומתלבשת בק"נ [בקליפת נוגה] ולמטה יותר וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גלו לבבל שכינה עמהם.¹⁹⁶

So the Malchus (sovereignty) of Atzilus is lowered very far down in the lower worlds and is clothed in kelipas nogah, and lower still, as our Sages, of blessed memory, said: "They were exiled to Babylon; the Shechinah (Divine Presence) was with them."

So Malchus of Atzilus, the Shechinah, descends very low into the lower worlds and is clothed in kelipas nogah, the husk in which good and evil are mixed, and even lower; as the Sages say, "They were exiled to Babylon; the Shechinah was with them."

38 ועכ"ז [ועם כל זה] החתן העליון בחי' חסד שלמעלה נמשך ויורד לשם וא"כ אדרבה אז נראה ונפלאה האהבה יותר

And nevertheless the supernal Bridegroom, the level of the Chesed (kindness) above, is drawn and descends there. If so, on the contrary: then the love is seen and is more wondrous.

Even so, the supernal Bridegroom, the Chesed above, comes down to that lowly place, and so His love is seen all the more.

ועד"ז הוא ג"כ התלבשות הנס בלבוש הטבע כו' שהוא מעוצם האהבה הולך ג"כ להתלבש בבית הבורסקי שהוא לבוש הטבע כו' וע"כ לא נזכר שם הוי"ה במגלה מפני שאז הי' [היה] הכלה הכלולה בתכלית השפלות שמסתתרת כו'.

And in the same way is also the clothing of the miracle in the garment of nature, etc., for out of the intensity of the love He also goes to be clothed in the tannery, which is the garment of nature, etc. And therefore the Name Havayah is not mentioned in the Megillah, because then the bride, the perfected one (kelulah), was in the utmost lowliness, hiding herself, etc.

The clothing of the Purim miracle in nature is the same: out of the intensity of His love He "lodges in the tannery," the garment of nature. The Name Havayah is not mentioned in the Megillah because the bride (kallah), who is kelulah, "perfected," was then in the utmost lowliness, hiding herself.

ע"כ מוכרח להיות גלוי חסד שלמעלה ג"כ בבחינת התלבשות לירד לשם אל המקום אשר הם ולכן לא נז' [נזכר] השמות שהוא בחי' הגלוי שבלי לבוש כו'.

Therefore the revelation of the Chesed above must also be in a state of being clothed, to descend there, to the place where they are; and therefore the Names are not mentioned, for they are the level of the revelation that is without a garment, etc.

So the revelation of the Chesed above must also come clothed, descending to where they are. Therefore the Names, which are revelation without a garment, are not mentioned.

אך כמו שבהמשל הנה ירידה זו הוא מורה על עוצם האהבה כמ"ש בזהר שם. כמו"כ [כמו כן] האור המלוכש במגלה זו הוא למעלה מבחי' שמות.

But just as in the parable this descent indicates the intensity of the love, as is written in the Zohar there, so too the light that is clothed in this Megillah is above the level of Names.

But just as in the parable the descent shows the depth of the love, so the light clothed in the Megillah is higher than the level of the Names.

39 ותדע שהרי ארז"ל [אמרו רבותינו זכרונם לברכה] שהנביאים עתידים להבטל לע"ל [לעתיד לבוא]¹⁹⁷ ומגלת

אסתר לא תבטל¹⁹⁸ אע"פ [אף על פי] שאין בה שם ובנביאים יש שמות הרבה¹⁹⁹

And know [that this is so]: for our Sages, of blessed memory, said that the Prophets will be nullified in the Time to Come, but the Scroll of Esther will not be nullified, even though there is no Name in it, while in the Prophets there are many Names.

A proof that the Megillah's light is above the Names: the Sages say that the books of the Prophets will be nullified in the Time to Come but the Scroll of Esther will not, although the Prophets are full of G-d's Names and the Megillah has none.

אלא הענין כי השם שהוא גלוי הארה שבסדר ההשתלשלות יו"ד חכ' [חכמה] ה' בינה כו' הוא רק כטפה מהים לגבי עצמיות אוא"ס [אור אין סוף] ב"ה וכמו שם האדם שאין זה עצמיותו.

But the matter is that the Name, which is the revelation of the radiance within the order of the chain of descending worlds (hishtalshelus), yud Chochmah (wisdom), hei Binah (understanding), etc., is only like a drop from the ocean relative to the very essence of the Infinite Light (Or Ein Sof), blessed be He; just like a person's name, which is not his essence.

A Name of G-d, such as Havayah, whose letters stand for Chochmah, Binah and the rest, is the revelation of a radiance within the chain of descent. Compared with the essence of the Infinite Light it is like a drop from the ocean, just as a person's name is not his essence.

אבל בפורים עיי המס"נ [המסירות נפש] הגיעו לעצמות איס ב"ה שלמעלה מבחי שם הוי"ה ועמשי"ל [ועיין מה שכתוב לעיל] בד"ה ובבואה לפני המלך²⁰⁰ בענין א"ת [אל תקרי] שמות אלא שמות²⁰¹ כו' ע"ש

But on Purim, through the self-sacrifice (mesirus nefesh), they reached the Essence of Ein Sof (the Infinite One), blessed be He, which is above the level of the Name Havayah. And see what is written above in the discourse beginning "Uv'vo'ah lifnei hamelech," on the matter of "Do not read shamos (desolations) but shemos (names)," etc.; see there.

On Purim, through their self-sacrifice, the Jews reached the Essence of Ein Sof, above even the Name Havayah. The earlier discourse "Uv'vo'ah lifnei hamelech" develops this through the Sages' wordplay, "Do not read shamos (desolations) but shemos (names)": there (Torah Ohr, Megillas Esther 96a) the Alter Rebbe explains that even the final rest of the world is only "names," drawn from His Name, while He Himself is beyond the category of worlds.

א"כ האור המלובש במגלה זו היא למעלה מבחי השמות אלא שמ"מ ההתלבשות בהמגלה הוא ע"י לבושי [לבושין / לבושים] שלמטי [שלמטה] מבחי השמות בסיפור המעשה דמרדכי ואסתר ואחשורוש והמן ושתי.

If so, the light that is clothed in this Megillah is above the level of the Names; except that nevertheless the clothing in the Megillah is through garments that are below the level of the Names, in the story of the events of Mordechai and Esther, Achashverosh, Haman and Vashti.

So the light clothed in the Megillah is above the Names, even though its garments, the story of Mordechai and Esther, Achashverosh, Haman and Vashti, are below the level of the Names.

אסתר הוא בחי מלי דאצי כשמסתתרת בראש הבריאה ושבע נערויות הראויות לתת לה מבית המלך²⁰² הן ז' היכלות דבריאה.

Esther is the level of Malchus (sovereignty) of Atzilus when she hides herself (mistateres) in the head of [the World of] Beriah; and "her seven maidens, fit to be given to her from the king's house," are the seven chambers (heichalos) of Beriah.

In Kabbalistic terms Esther is Malchus of Atzilus when she hides herself (mistateres, a word that echoes her name) in the "head" of the World of Beriah, and her seven maidens "from the king's house" are the seven heichalos, the chambers, of Beriah.

מרדכי הוא בחי יסוד אבא. וענין קריאת המגלה הוא כמו קורא בתורה שקורא וממשיך גלוי האור:²⁰³

Mordechai is the level of Yesod (foundation) of Abba. And the matter of the reading of the Megillah is like one who reads in the Torah: he reads and draws down the revelation of the light.

Mordechai is Yesod of Abba. Reading the Megillah is like reading the Torah: by reading it one draws down the revelation of the light hidden within it.

IN ONE'S AVODAH

Every Jew, even the lowest, has the power of self-sacrifice that will not let him be separated from G-d; when a person sins, it is only because a spirit of folly makes him think the sin does not separate him. And one who has the time to study Torah must use it, for his soul needs the whole parable to reach “the pleasantness of Havayah.”

QUESTIONS FOR DISCUSSION

1. Why does the maamar call the Torah a “parable,” and what does this imply about studying laws that deal with physical matters?
2. How can the acceptance of the Torah at Sinai be called “compelled” if what moved the people was love and not fear?
3. Why does a bittul that begins from below draw down a higher light than one awakened from above?
4. How can Purim’s light be greater than that of Yom Tov while only Yom Tov forbids work?
5. What does the absence of G-d’s Name from the Megillah teach about His presence in times of hiddenness?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 חייב אינש לבסומי בפוריא

The text of this maamar is the Tzemach Tzedek's transcript, preserved in a manuscript volume of 5571 (1811) under the heading "Purim, Sunday, Tisa," which dates it to Purim of that year.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר הצ"צ בבוך תקע"א בכותרת "פורים יום א' תשא". נדפס בסה"מ תקע"א ע' קכד. וראה שם ע' קלו. באוה"ת מג"א (תש"ג) ע' רפח המאמר עם הגהות. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת מג"א ע' רעט מתחיל לבאר הקושיא הראשונה, ע"ש בארוכה.

2 חייב אינש לבסומי בפוריא

Rava rules that a person is obligated to become intoxicated on Purim until he does not know the difference between "cursed is Haman" and "blessed is Mordechai." The maamar opens with this ruling as its question and returns to it in paragraphs 25-26 as its answer.

Megillah 7b:7-8 ח"ז ב"ז:ח"ז

אמר רבא: מיחייב אינש לבסומי בפוריא עד דלא ידע בין ארור המן לקרוה מרדכי. רבה ורבי זירא עבדו סעודת פורים בהדי הדדי. איבסום. קם רבה שחטיה לרבי זירא. למחר, בעי רחמי ואחיייה. לשנה, אמר לקה: ניתי מר ונעביד סעודת פורים בהדי הדדי. אמר לקה: לא בכל שעתא ושעתא מתרחיש ניסא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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KEHOT'S NOTE

מגילה ז, ב. ראה לעיל צה, א הערת כ"ק אדמו"ר.

3 וכמ"ש הרמב"ם

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

KEHOT'S NOTE

הל' יו"ט פ"ו ה"כ.

4 לא ימשך ביין

The Rambam rules that when a person eats, drinks and rejoices on a festival he should not be drawn after wine, laughter and levity, for drunkenness is not rejoicing. The

maamar cites this to show that the festival's joy, though a Torah command, has a limit.

משנה תורה, הלכות 6:20 Mishneh Torah, Rest on a Holiday שביתת יום טוב ו':כי

כשאדם אוכל ושותה ושמח ברגל לא ימשך ביינו ובשחוק וקלות ראש ויאמר שכל מי שיוסף בזה ורבה במצות שמחה. שהשכרות והשחוק הרבה וקלות הראש אינה שמחה אלא הוללות וסכלות ולא נצטוינו על ההוללות והסכלות אלא על השמחה שיש בה עבודת יוצר הכל שנאמר (דברים כח מז) "תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל". הא למדת שהעבודה בשמחה. ואי אפשר לעבד את השם לא מתוך שחוק ולא מתוך קלות ראש ...

When one eats and drinks on a festival, he should not be drawn after wine or joking or light-headedness, and say that the more one can increase this, the more enhances the commandment of joy. For drunkenness, much joking and light-headedness are not joy, but rather wildness and foolishness. And we were not commanded about wildness and foolishness, but rather about joy that has service to the Maker of everything. As it is stated (Deuteronomy 28:47), "because you did not serve the L-rd your G-d with joy and with a ...

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5 בפסח קיי"ס ובשבעות מ"ת כו'

That text completes the list of festival miracles with "and so on Sukkos, with the Clouds of Glory."

KEHOT'S NOTE

בסה"מ תקע"א ע' קכד "וכן בסוכות בענגי כבוד".

6 דמרדכי גזר ולא קבלו עלייהו

The Talmud explains that on Purim the people accepted the prohibitions of eulogy and fasting but not the prohibition of work, for the later verse speaks only of "days of feasting and joy" and leaves out "Yom Tov." The maamar takes this as the second point in which Purim seems to rank below the festivals.

מגילה ה' Megillah 5b

KEHOT'S NOTE

ראה מגילה ה, ב.

7 וקבל היהודים

After the victory the Jews took upon themselves to keep doing what they had begun to do, celebrating the days, and what Mordechai had written to them. The maamar reads "what they had begun" as the Giving of the Torah, which Purim completed. (context: Steinsaltz Tanakh)

אסתר ט':23 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

קימו וקבל היהודים

The verse says that the Jews confirmed and accepted upon themselves and their descendants to keep the days of Purim. The Talmud reads it as a renewed acceptance of the Torah itself.

אסתר 9:27 ט"ז:כ"ז

קימו וקבלו היהודים עליהם ועל יורעם ועל כל הנלולים 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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9

וכמאמר ר"ל ע"פ קימו . . מה שקיבלו כבר

The Talmud teaches that at Sinai G-d held the mountain over Israel like a tub, which gives "a great protest of duress against the Torah," and that they accepted it again in the days of Achashverosh: "they confirmed what they had already accepted." This passage frames the maamar's whole argument.

שבת פ"ח א:ה"ח:88a Shabbat

"ויתיצבו בתחתית ההר", אמר רב אבדימי בר חמא בר חסא: מלמד ששכפה הקדוש ברוך הוא עליהם את ההר כגיגית, ואמר להם: אם אתם מקבלים התורה מושב, ואם לאו — שם תהא קבורתכם. אמר רב אחא בר יעקב: מפאן מודעא רבה לאורייתא. אמר רבא: אף על פי כן הדור קבלה בימי אחשורוש, דכתיב: "קימו וקבלו היהודים" — קיימו מה שקיבלו כבר.

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KEHOT'S NOTE

שבת פח, א. ראה לקו"ט במדבר יט, ד. בד"ה וקבל היהודים תשי"א (סה"מ מלוט — ח"ג ע' 50) בהערה 4 "אף שלכאורה הם שני ענינים, ד"וקבל היהודים את אשר החלו" הוא שרק בפורים היתה הקבלה, משא"כ "קיימו מה שקבלו" הוא שגם במ"ת היתה הקבלה אלא שלא הי' לה קיום "ע"ש בארוכה. וראה שם ע' עז.

10

בלקו"ש ח"ז ע' 27 הערה 55 העיר

The Rebbe remarks that the Tzemach Tzedek, in a gloss in Likkutei Torah (Vayikra 4c), refers to this maamar simply as "Derush Purim," though many discourses deal with Purim, because the mitzvah of drinking "until he does not know" expresses what Purim is.

KEHOT'S NOTE

בלקו"ט ויקרא ד, ג מציין כ"ק אדמו"ר הצ"צ לד"ה זה בשם "דרוש פורים" — וייל שלכן נק' דרוש זה בשם "דרוש פורים" סתם — אף שישנם כמה דרושים המדברים בעניני פורים — כי במצוה זו [עד דלא ידע] מתבטא ענין פורים. אלא שמ"מ אינו מציין ל"דרוש המתחיל חייב אינש כו' עד דלא ידע" — אף שכוונתו ב"דרוש פורים" הוא לענין "חייב כו' עד דלא ידע" שבוודאי — כי אז, מכיון שאופן הציון בכ"מ הוא ל"ד"ה כו", לא הי' ניכר שמרמז בזה איזה ענין, ובמילא לא היינו יודעים שכוונתו היא (גם) לענין

...חייב אינש לבסומי בפוריא עד דלא ידע בין

"חייב כו' עד דלא ידע", כ"א לדרוש המתחיל חייב כו', ולכן מציין ל"דרוש פורים". עכ"ל ע"ש. ובלקו"ט תוריע כא, ג מציין לד"ה זה: לד"ה עד דלא ידעי בין כו'.

11

יותר אונס ממעשה דאחשוורוש

That text sharpens the question: at first glance the days of Achashverosh were more of a compulsion, since Haman sought to destroy all the Jews.

KEHOT'S NOTE

בספה"מ תקע"א ע' קכה "וזה פלא לכאורה דהרי בימי אחשוורוש הי' אונס יותר כי המן ביקש להשמיד את כל היהודים כו".

PARAGRAPH 2

12

שארז"ל אשרי . . ותלמודו בידו

The Talmud reports that in the upper world it was said: "Fortunate is he who comes here with his learning in his hand." The maamar asks why learning about physical matters should matter to souls in Gan Eden.

פסחים נ' א:ד"ח:50a:7 Pesachim

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

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KEHOT'S NOTE

פסחים נ, א.

PARAGRAPH 3

13

מ"ש רז"ל

Among the explanations of "For he has scorned the word of Havayah," Rabbi Nehorai says it refers to anyone who is able to occupy himself with Torah and does not. The maamar asks why this is judged so gravely.

סנהדרין צ"ט א:י"ט:99a:19 Sanhedrin

תנ"א אידך: "כי דבר הי' בזה" — זה האומר אין תורה מן השמים. ואפילו אמר כל התורה כולה מן השמים, חוץ מפסוק זה שלא אמרו הקדוש ברוך הוא אלא משה מפי עצמו — זהו "כי דבר הי' בזה". ואפילו אמר כל התורה כולה מן השמים, חוץ מדקדוק זה, מקל וחומר זה, מגזירה שנה זו — זה הוא "כי דבר הי' בזה".

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KEHOT'S NOTE

סנהדרין צט, א.

14

כי דבר הי' בזה

In the laws G-d gives Moshe about one who sins defiantly, the verse says that he has scorned the word of Havayah and broken His commandment, and his soul shall surely be cut off. The Sages (Sanhedrin 99a) apply it to one who could study Torah and does not.

במדבר ט"ו:ל"א:15:31 Numbers

כי דבר'הי' בזה ואת מצותו הפר הכרת תכרת הנפש ההוא עונה כה:

Because he hath despised the word of the L-RD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

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KEHOT'S NOTE

במדבר טו, לא.

15

דמאחר שמי שא"א

The note sends the reader to the Tzemach Tzedek's Or HaTorah on Nach for this question: why one who could study and does not is judged so severely when one chapter morning and evening suffices.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ע' תרמו.

16

כאשר יאמר משל הקדמוני

David, having spared Shaul in the cave, tells him, "As the proverb of the ancients says, From the wicked comes forth wickedness": evil comes from the wicked, so his own hand will not be against Shaul. Plainly hakadmoni is "the ancients"; the maamar, with Rashi, reads it as "the Primordial One," G-d, so that His "parable" is the Torah. (context: Steinsaltz Tanakh)

I Samuel 24:14 שמואל א כ"ד: י"ד

כַּאֲשֶׁר יֹאמֵר מִשַּׁל הַקְּדָמוֹנִי מִרְשָׁעִים יֵצֵא רָשָׁע וְיָדֵי לֹא תִהְיֶה-בּוֹ:

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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KEHOT'S NOTE

שמואל-א כד, יד. ראה אוה"ת פ' וארא ע' קנב. ובכ"מ. בלקו"ת ויקרא ד, ג מצוין לכאן: כמ"ש מזה בדרוש פורים (ראה לעיל בתחילת המאמר). צו יד, ג. חקת נט, ב. ראה יח. ד.

17

בפרק א' שחרית ופרק א' ערבית

Rabbi Ami says that even one who studies only one chapter in the morning and one chapter in the evening has fulfilled the mitzvah "This book of the Torah shall not depart from your mouth." The maamar sets this minimum against the severity of the punishment.

Menachot 99b:16-17 מנחות צ"ט ב: ט"ז-י"ז

אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיו אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה אסור לאומרו בפני עמי הארץ ורבא אמר מצוה לאומרו בפני עמי הארץ

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PARAGRAPH 4

18

והאלקים אנה לידו

In the laws G-d gives Moshe after Sinai, one who killed without intent, where "G-d caused it to come into his hand," is not put to death but flees to a city of refuge. The

Sages (Makkos 10b) read it as the Torah's own source for the proverb "From the wicked comes forth wickedness," which is why the maamar brings it here. (context: Steinsaltz Tanakh)

Exodus 21:13 שמות כ"א: י"ג

וְאִשֶּׁר לֹא צָדָה וְהָאֱלֹקִים אָנָּה לִידּוֹ וְשָׁמָּה יָנוּס שָׁמָּה:

And if a man lie not in wait, but G-d cause it to come to hand; then I will appoint thee a place whither he may flee.

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KEHOT'S NOTE

שמות כא, יג.

19

והאלקים אנה לידו

Reish Lakish opens the laws of the unwitting killer with two verses together, "G-d caused it to come into his hand" and "As the parable of the Primordial One says, From the wicked comes forth wickedness." This is why the maamar links the Torah's verse with the parable of the Primordial One.

Makkot 10b:3-4 מכות י"ב: ג-ד

רבי שמעון בן לקיש פתח לה פתחא להאי פרשתא מהכא: "וְאִשֶּׁר לֹא צָדָה וְהָאֱלֹקִים אָנָּה לִידּוֹ וגו'", "כַּאֲשֶׁר יֹאמֵר מִשַּׁל הַקְּדָמוֹנִי מִרְשָׁעִים יֵצֵא רָשָׁע וגו'", בַּמָּה הַפֶּתוּחַ מְדַבֵּר - בְּשֵׁנֵי בְנֵי אָדָם שֶׁהֲרֹגוּ אֶת הַנֶּפֶשׁ, אֶחָד הָרֹג בְּשׁוֹגֵג וְאֶחָד הָרֹג בְּמִזִּיד, לָזֶה אֵין עֲדִים וְלָזֶה אֵין עֲדִים. הַקְּדוּשׁ בְּרוּךְ הוּא מְזַמֵּן לְפִנְיָהּ אֶחָד, זֶה שֶׁהֲרֹג בְּמִזִּיד יוֹשֵׁב תַּחַת הַסּוּלָם, וְזֶה שֶׁהֲרֹג בְּשׁוֹגֵג יוֹרֵד בְּסוּלָם, וְנִפְלַע עָלָיו וְהֲרֹגוּ, זֶה שֶׁהֲרֹג בְּמִזִּיד - נִהָרֵג, וְזֶה שֶׁהֲרֹג בְּשׁוֹגֵג - ...

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20

להבין משל ומליצה

Shlomo opens the book of Proverbs by saying that it teaches how to understand a parable and an epigram, the words of the wise and their riddles. The maamar cites it as a second example of wisdom conveyed through parable.

Proverbs 1:6 משלי א': ו

לְהִבִּין מִשָּׁל וּמִלִּיצָה דְּבָרֵי חֲכָמִים וְחִידוֹתָם:

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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KEHOT'S NOTE

משלי א, ו.

21

קדמונו של עולם

Rashi explains "the parable of the Primordial One" as the Torah, the parable of the Holy One, blessed be He, the Primordial One of the world (kadmono shel olam), and finds "From the wicked comes forth wickedness" in the Torah's "G-d caused it to come into his hand," as in tractate Makkos. The maamar builds on his phrase.

Rashi on I Samuel 24:14 רש"י על שמואל א כ"ד: י"ד

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיוצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיאת במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

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PARAGRAPH 5

22 אבל מהותו ועצמותו

The note points to this maamar as a parallel discussion of G-d's being and essence, which is beyond the category of worlds.

KEHOT'S NOTE

ראה ד"ה ועשית חג שבועות תשי"ז ע' 186.

23 ולכן נקי קדמונו של עולם

The transcript adds that "primordial" (kedem) is not like "beginning": a beginning has a middle and an end, as in the chain of descent where Chochmah is called "the beginning," but kedem means that He is singular and alone, with nothing besides Him, preceding all that came before.

KEHOT'S NOTE

בהנחת כ"ק הצ"צ נוסף: "כי קדם אינו כמו תחלה שהתחלה יש לה אמצע וסוף והיינו בבחי' השתלשלות שחכמי נקי ראשית כ"י אבל הקדם הוא שהוא יחיד ומיוחד ואין עוד מלבדו והוא קדמון לכל הקדומי".

PARAGRAPH 8

24 וקדושים בכל יום

That text explains: "the holy ones are the souls without a body in Gan Eden."

KEHOT'S NOTE

בסה"מ תקע"א ע' קצו ובאוה"ת מג"א ע' רפט כ' וקדושים הן הנשמות שבלא גוף בגי' ע"ש.

25 בלקוטי הש"ס להאריז"ל

This letter of the Tanya expounds what is written in the Arizal's Likkutei HaShas on the saying "Torah scholars have no rest," that the souls ascend continually from level to level.

KEHOT'S NOTE

סוף ברכות. ראה גם תניא אגה"ק סי' יז.

26 צדיקים אין להם מנוחה

The maamar's wording "the righteous have no rest" follows the Shelah's version of the saying there.

KEHOT'S NOTE

סוף ברכות. וע"פ גירסת השלי"ה בהקדמה בית חכמה (יז, א). עמק המלך שער דיקנא קדישא פ"ח (סא, ג). וראה לעיל פי' שמות מט, א. ובלקו"ש ח"י"ד ע' 179. חט"ו ע' 137 הערה 5. בסה"מ תקע"א ע' קצו הגירסא "ת"ח".

...חייב אינש לבסומי בפוריא עד דלא ידע בין

27 ילכו מחיל אל חיל

The sons of Korach describe the pilgrims who go up to Zion "from strength to strength" until they appear before G-d there. The Sages read it as the endless ascent of the righteous.

Psalms 84:8 ח"ח:8

ילכו מחיל אל-חיל יראוהו אל-אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ח.

28 אין להם מנוחה לא בעוה"ז ולא בעוה"ב שנאמר ילכו מחיל אל חיל

The Talmud's closing words: Torah scholars have no rest in this world or in the World to Come, as it is said, "They go from strength to strength." The maamar uses it to show that the soul's ascent never ends.

Berakhot 64a:12-13 א"י:י"ב-י"ג

אמר רבי חייה בר אשי אמר רב: תלמידי חכמים אין להם מנוחה לא בעולם הזה ולא בעולם הבא, שנאמר: "ילכו מחיל אל חיל יראוהו אל-אלקים בציון". אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבדים שלום בעולם, שנאמר: "וכל בניה למודי ה' ורב שלום בניה".

R. Hiyya b. Ashe said in the name of Rab[3]: The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd; and great shall be the peace of thy children" ...

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PARAGRAPH 9

29 וידבר שלשת אלפים משל

The verse praises Shlomo's wisdom: he spoke three thousand parables. The maamar reads them as three thousand levels in every matter of the Torah.

I Kings 5:12 ה':י"ב

וידבר שלשת אלפים משל ויהי שירו חמשה ואילף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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KEHOT'S NOTE

מלכים-א ה, יב.

30 וידבר שלשת אלפים משל. פי' על כל דבר מד"ת

Rav Hamnuna teaches that Shlomo spoke three thousand parables on every single matter of the Torah. The maamar

explains them as three thousand levels of comprehension in each matter, each a parable for the one above it.

Eruvin 21b:21א"ב: עירובין כ"א

אמר רב המנונא, מאי דכתיב: "וידבר שלשת אלפים משל ויהי שירו חמשה ואף" — מלמד שאמר שלמה על כל דבר ודבר של תורה שלשת אלפים משל, על כל דבר ודבר של סופרים חמשה ואף טעמים.

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31 חיל — וכל השגה לגבי מה שלמעלה ממנה נקי משל

The transcript adds an explanation: a parable has the likeness of the thing it illustrates, only in a coarser form; so too every comprehension, relative to the one above it, is the same matter, only in a more physical way, and is therefore called a parable.

KEHOT'S NOTE

בהנחת כ"ק הצ"צ נוסף: "כמו המשל שהוא בדמות הנמשל רק במציאות מגושם ממנו כיון הוא כל השגה לגבי שלמעלה הימנה הגם שהם הכל בבחי' א' רק שזה באופן גשמי כיון ונקי משל".

32 ולתבונתו אין מספר

"Great is our Master and abundant in power; His understanding is beyond number." The maamar uses it for the endless levels of comprehension of G-d's wisdom.

Psalms 147:5: תהילים קמ"ז

גדול אדונינו ורב־כח לתבונתו אין מספר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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KEHOT'S NOTE

תהלים קמז, ה.

PARAGRAPH 10

33 אוריינתא מחכמה נפקת

The Zohar teaches that the Torah comes forth from Chochmah, the supernal wisdom. The maamar builds on it: because the Infinite Light is clothed in Chochmah, the Torah that issues from it can be the parable through which He is grasped.

Zohar II, 121a: חז"ל קכא,

KEHOT'S NOTE

חז"ל קכא, א.

34 ונהר יצא מעדן

"A river goes forth from Eden to water the garden." The maamar uses the image for Chochmah as the source from which all levels of Torah comprehension flow.

Genesis 2:10: בראשית ב'

ונהר יצא מעדן להשקות את־הגן ומשם יפרד ויהיה לארבעה ראשים:

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

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KEHOT'S NOTE

בראשית ב, י.

ההשגות — ובחי' ח"ע עצמה

35

Or HaTorah notes there that this Torah Ohr passage makes the higher Chochmah the first root of these parables.

KEHOT'S NOTE

באוה"ת בראשית כרך ז תתנט, ב דכאן בתו"א מבאר דשורש הראשון לבחי' משלים אלו הוא חכמה עילאה, ושם [באוה"ת] משמע דע"י המשל אינו מושג רק הדמות ע"ד אסשא"מ, וכאן בתו"א משמע קצת שע"י משל הקדמוני יושג המהות, ע"ש.

36

נקי בזהר רוא דשמה קדישא

There the Alter Rebbe explains the Zohar's saying that all the Torah and mitzvos serve "to perfect the mystery of His Name": the seven Names that may not be erased are only a name and radiance of Ein Sof in each attribute, no more comparable to His essence than a person's name is to his self.

KEHOT'S NOTE

ראה לעיל מט, ד.

37

ה' בחכמה

Shlomo, praising wisdom, says that Havayah founded the earth with wisdom (Chochmah) and established the heavens with understanding. The maamar reads it as the Infinite Light resting and clothed in Chochmah.

Proverbs 3:19: משלי ג'

ה' בִּחְכֻּמָּה יִסַּד־אֶרֶץ כִּוְּנָן שָׁמַיִם בְּתִבְנוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

38

עטה אור כשלמה

The psalmist praises G-d, "wrapping [Himself] in light as in a garment." Some read it plainly as G-d enveloping the world in light; the maamar, with the other reading, takes the light as His garment, and applies it to Chochmah and the Torah as the garment of the Infinite Light. (context: Steinsaltz Tanakh)

Psalms 104:2: תהילים ק"ד

עֹטֶה־אֹר כְּשֶׁלֶמָה נוֹטֶה שָׁמַיִם כְּפָרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

39

באגה"ק ד"ה אשת חיל עט"ב

The letter speaks of the light stored for the righteous, "the pleasantness of Havayah," the tzachtzachos and the four hundred worlds of yearning, which has many levels; the garment the soul receives from its Torah and mitzvos comes from the outermost level of that light, and the Supernal Will is the outer and "back" dimension of the supernal delight.

KEHOT'S NOTE

סיי כט.

40

כל אשר חפץ הי עשה

"Whatever Havayah desired, He did, in the heavens and on the earth": He rules every part of creation. The maamar cites it for the Supernal Will, which brings all the worlds into being and is therefore called sovev.

Psalms 135:6:י"ה:קל"ה

כל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בְּכִל־תְּהוֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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41

כתרו את בנימין

In the battle against Binyamin the tribes "surrounded" (kitru) them. The maamar derives the name Keser, crown, from this word for encircling.

Judges 20:43:י"ג:מ"ג

כָּתְרוּ אֶת־בְּנֵי־מִנְחֵם הַרְדִּיפָהוּ מִנוֹחָה הַדְּרִיכָהוּ עַד נֹכַח הַגִּבְעָה מִמֶּזְרָח־שָׁמֶשׁ:

They inclosed the Benjamites round about, and chased them, and overtook them at their resting-place, as far as over against Gibeah toward the sunrising.

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KEHOT'S NOTE

שופטים כ, מג. ראה לעיל יט, ד.

42

עתיק . . בחי' תחתונה שבא"ס

The note points there for what is explained here about Atik, the inner dimension of Keser and the lowest level within Ein Sof.

KEHOT'S NOTE

ע"ה שער דרושי אבי"ע פ"א. למה שנתבאר כאן בענין עתיק — ראה סה"מ תקס"ה ח"ב ע' תתקמ ואילך. [ובמקבילו באוה"ת בראשית כרך ג#]. סה"מ תרל"ו ע' שטז ואילך.

43

פי עתיק יומין

The note points there for the meaning of the name Atik Yomin.

KEHOT'S NOTE

ראה דרך מצותיך מצות וידי תשובה פרק ב (לה, ב).

44

המתנשא מימות עולם

There Atik Yomin is explained by "Who is uplifted from the days of the world": the "days" are the supernal attributes clothed in memalei to give life to the worlds, as the six days of creation drew forth Chesed and the rest, while His essence is holy and set apart from them.

KEHOT'S NOTE

ברכת יוצר. ראה לקו"ת אמור לא, ד בענין ימות עולם.

45

הוא הנקי קדמונו של עולם

The Tzemach Tzedek explains there what is written here about the level called the Primordial One of the world.

KEHOT'S NOTE

ראה באוה"ת נ"ך כרך ג ע' איקעב שמבאר מה שכתוב כאן.

46

ועתיק יומין יתיב

In Daniel's vision the Ancient of Days sits, His garment white as snow. The maamar reads the garment as the Torah, which clothes and conceals the light of Atik as snow is water congealed.

Daniel 7:9:ט"ז:דניאל

חָזָה הָיִית עַד דִּי כָרְסוֹן רָמְיוּ וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתֹלֵג חֹר וְשַׁעַר רְאִישָׁה כְּעֶמֶר נִקְא כְּרִסְיָה שְׂבָבִין דִּי־נִינּוּר גְּלָגְלוּהִי נוֹר דָּלֵק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

47

ע"פ כי ביום הזה יכפר

In the explanation of the discourse "For on this day He shall atone," the section that begins "Hinei chayei," Likkutei Torah explains "His garment as snow": as snow comes from water, congeals and melts back into water, so the garment of the Torah begins and ends in Chochmah, like a parable through which the student comes to his teacher's idea itself.

KEHOT'S NOTE

לקו"ת אחרי כז, ג.

48

איתא בזהר ענין ת' עלמין

There Keser is described as the intermediary between the Emanator and the emanated, from which the supernal delight flows to the righteous in the Time to Come; this is the four hundred worlds of yearning.

KEHOT'S NOTE

פ' חיי שרה כנג, ב בתוספתא. ראה לעיל כד, ג. ושם בשם אד"ר קכח, ב (וראה אוה"ת פ' חיי שרה ע' קטו, ב).

49

ארבע מאות שקל כסף

Avraham weighs out for Efron four hundred shekels of silver "current with the merchant," silver that passes in trade, for the Cave of Machpelah. The maamar reads the silver (kesef) as the worlds of yearning (kisufin) and "over lasocher" as passing beyond the encompassing light. (context: Steinsaltz Tanakh)

בראשית כ"ג:ט"ז:Genesis 23:16

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דָּבָר בְּאֲזְנֵי בְנֵי־חֶת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לִפְתָּח:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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KEHOT'S NOTE

בראשית כג, טז.

50 דירתין צדיקייא שנק' ארבע מאות שקל כסף עובר לסוחר

In the Idra Rabba the Zohar teaches that from the whiteness of the supernal skull the righteous inherit four hundred worlds in the World to Come, as it is written, "four hundred shekels of silver, current with the merchant." The Kehot note gives this place, with the Tosefta in Chayei Sarah, for the four hundred worlds of yearning.

Zohar, Idra Rabba 3:14-6:25ה"ד-ר"ב:ה"ה-ה"ו

51 לשון סחור

The Talmud quotes the Aramaic saying "Go around, go around (sechor, sechor), O nazirite; do not come near the vineyard." The maamar uses this sense of sechor, "around," to read socher as the encompassing light.

Avodah Zarah 17a ז"א זרה זרה

KEHOT'S NOTE

ע"ז, א.

PARAGRAPH 11**52** אשרי מי שבא לכאן ותלמודו בידו

"Fortunate is he who comes here with his learning in his hand." The maamar now explains it: the learning is the parable without which the soul cannot grasp the light revealed in Gan Eden.

Pesachim 50a:7-8ח"ח-ח"ז

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.

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53 ואם יחסר מלהשיג איזו דברים

That text explains at length why missing some details of the parable prevents grasping the lesson at all.

KEHOT'S NOTE

ראה בסה"מ תקע"א ע' קכו בארוכה.

54 ע"כ צ"ל תלמודו בידו

That text draws a point from the wording: the Sages said "his learning," the whole of it, and not one order or one tractate, because the whole parable is needed to grasp the lesson.

KEHOT'S NOTE

בסה"מ תקע"א ע' קכח מדייק "וזהו שאמי ותלמודו בידו כל התלמוד דוקא ולא אמרו סדר א' או מס' א' כי כל המשל צריכים להשגת הנמשל".

55 נועם הוי"ה

David asks one thing of Havayah: to dwell in His house all his days, "to behold the pleasantness of Havayah." The

maamar names with it the delight the soul beholds through its Torah.

Psalms 27:4ד"ד:כ"ז

אחת שאלתי מאתה: אותה אבקש שבתה בביתיה כל ימי חיי לחיות בנעםיה ולבקר בהיקרלה.

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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56 להשביע בצחצחות

Isaiah promises the one who feeds the hungry that G-d will "satisfy your soul betzachtzachos." The word may mean "in parched places," in time of drought, or "with brightness," a clear light; the maamar, with the Kabbalah, takes the tzachtzachos as the dazzling light of Atik revealed to the righteous. (context: Steinsaltz Tanakh)

Isaiah 58:11א"ח:ל"ח

ונתקך ה' תמיד והשביע בצחצחות נפשך ועצמתך יחליץ והיית כגן רנה וכמוצא מים אשר לא ייבשו מימיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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PARAGRAPH 12**57** משמת ר"מ בטלו מושלי משלים

The Mishnah lists what ceased with the passing of great Sages: when Rabbi Meir died, the tellers of parables ceased. The maamar takes it as proof that a deep wisdom needs many parables.

Sotah 49a:15-16ט"ז-ט"ח

משמת רבי מאיר בטלו מושלי משלים. משמת בן עזאי בטלו השקדנים. משמת בן זומא בטלו הדרשנים. משמת רבי עקיבא בטל כבוד התורה. משמת רבי חנינא בן דוסא בטלו אנשי מעשה. משמת רבי יוסי קטנתא פסקו חסידים. ולמה נקרא שמו "קטנתא" — שהיה קטנתא של חסידים. משמת רבן יוחנן בן זבאי בטל זיו החכמה. משמת רבן גמליאל הזקן בטל כבוד התורה, ומתה טהרה ופרישות. משמת רבי ישמעאל בן פאבי בטלה זיו ...

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KEHOT'S NOTE

סוטה מט, א.

58 שלשת אלפים משל

Shlomo spoke three thousand parables. The maamar explains the number by the depth of his wisdom.

I Kings 5:12ב"ה:י"ב

וידבר שלשת אלפים משל ויהי שירו חמשה ואָלף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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59

תילתא משלי

Rabbi Yochanan says that when Rabbi Meir taught, he gave a third halachah, a third aggadah and a third parables. The maamar cites it for the same point.

סנהדרין ל"ה ב: כ"ב: 38b:22 Sanhedrin

דאמר רבי יוחנן: כי הנה דריש רבי מאיר בפירקיה, הנה דריש תילתא שמעתא, תילתא אגדתא, תילתא מתלי. ואמר רבי יוחנן: שלש מאות משלות שועלים היו לו לרבי מאיר, ואנו אין לנו אלא שלש.

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KEHOT'S NOTE

סנהדרין לח, ב. וראה לעיל צא, ג.

PARAGRAPH 13

60

שכל צדיק נכוה מחופתו של חברו

Kehot's note points to Bamidbar Rabbah 21:20 for these words.

במדבר רבה כ"א: כ"ב: 21:20 Bamidbar Rabbah
KEHOT'S NOTE

במד"ר כא, כ.

61

נכוה מחופתו של חברו

The Talmud teaches that in the Time to Come G-d will make a canopy for each righteous person according to his honor, and Rabbi Chanina explains the fire in the canopy: each one is "burned" by the canopy of his fellow. The maamar cites it to show that souls differ in their level of comprehension; Bamidbar Rabbah 21:22 has the idea in other words. (Kehot: Bamidbar Rabbah 21:20)

בבא בתרא ע"ה א: ט"ו: 75a:15 Bava Batra

עשן בחופה למה? אומר רבי חנינא: שכל מי שענינו צרות בתלמידים חכמים בעולם הזה, מתמלאות עיניו עשן לעולם הבא. ואש בחופה למה? אומר רבי חנינא: מלמד שכל אחד ואחד נכוה מחופתו של חברו. אוי לה לאותה בושח, אוי לה לאותה קלימה.

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62

בוזרה פי אמור דק"א ע"ב

The Rebbe notes that the Zohar passage is found on folio 101a.

KEHOT'S NOTE

בלקו"ש חכ"א ע' 248 הערה 52 מציין שנמצא בדף קא, א. וזה קאי על לבושי הנשמה שישלים לו בג"ע ("ההוא עלמא"). אבל פשוט, לכאורה, שאפ"ל תשלום בעוה"ו.

63

קוב"ה אשלים ליה

The Zohar teaches that when a righteous man departs before his deeds have completed the garments of his soul, the Holy One, blessed be He, completes them for him from the good deeds a wicked man forfeited, so that he is clothed in them in that world. The maamar applies it to one who studies all he can; the Kehot note, following

Likkutei Sichos, places the passage on 101a rather than the 101b printed in the text.

ספר זוהר, אמור מ' רכ"ח-רל"ד 40:228-234 Zohar, Emor

64

כי דבר ה' בזה

"For he has scorned the word of Havayah ... that soul shall surely be cut off." The maamar now explains why the verse applies to one who could study and did not.

במדבר ט"ו: ל"א: 15:31 Numbers

כי דבר'ה' בזה ואת מצותו הפר הכרת תכרת הנפש ההוא עונה כה:

Because he hath despised the word of the L-RD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

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65

בפרק א' שחרית ופרק א' ערבית

One chapter in the morning and one in the evening fulfill the mitzvah of Torah study. The maamar explains this as the parable that suffices for a soul whose circumstances allow no more.

מנחות צ"ט ב: ט"ז-י"ז: 99b:16-17 Menachot

אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיו אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה אסור לאומרו בפני עמי הארץ ורבא אמר מצוה לאומרו בפני עמי הארץ

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PARAGRAPH 14

66

ישראל זכו למתן תורה ע"י יסורים

Rabbi Shimon bar Yochai teaches that the Holy One, blessed be He, gave Israel three good gifts, the Torah, the Land of Israel and the World to Come, all of them through suffering. The maamar applies this to the exile of Egypt before Sinai.

ברכות ה' א: ח"ט: 5a:8 Berakhot

אמר רבי יוחאי ואיתימא רבי חנינא בר פפא: בא וראה שלא כמדת הקדוש ברוך הוא מדת בשר ודם. מדת בשר ודם, אדם מוכר חפץ לחבירו, מוכר עצב, ולוקח שמחה, אכל הקדוש ברוך הוא אינו כן, נתן להם תורה לישראל — ושמחה, שנאמר: "כי לקח טוב נתתי לכם תורת" אל תעזבו".

R. Zera (another version : R. Hannina b. Pappa) said : Come and see that the attribute of a human being differs from that of the Holy One, blessed be He. What is the attribute of a human being ? When a man sells a valued article to his fellow, the seller grieves and the purchaser rejoices. But with the Holy One, blessed be He, it is not so. He gave the Torah to Israel and rejoiced; as it is said, "For I give you good doctrine ; forsake ye ...

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KEHOT'S NOTE

75

ועל דמות הכסא

Ezekiel sees upon the likeness of the throne a likeness like the appearance of a man. The maamar identifies this supernal Man with the 248 positive commandments and 365 prohibitions.

יחזקאל א':כ"ו Ezekiel 1:26

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

76

רמ"ח מ"ע

The words here quote Tikkunei Zohar, Tikkun 30 • 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 • 74a:8 תקו"ז תיקון 30 • 74a:8

ועוד מצוה דא עמודא דאמצעימא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרוייהו, ובגין דא אתמר על תרוייהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתאה, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהו"ה ככל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז ת"ל.

PARAGRAPH 15

77

ודמות פניהם פני אדם

Ezekiel describes the four faces of the living beings of the Chariot, the first being the face of a man. The maamar takes this as the "man" of the lower worlds who answers the supernal Man.

יחזקאל א':י"ז Ezekiel 1:10

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני־שור מהשמאול לארבעתן ופני־נשר לארבעתן:

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

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KEHOT'S NOTE

יחזקאל א, יז. ראה אוה"ת בשלח ע' תעו.

78

משכני אחריך נרוצה

The bride says to her beloved, "Draw me, we will run after you," and tells how the king brought her into his cham-

bers. The maamar reads it as the soul's longing, awakened by love from above, to run toward G-d.

שיר השירים א':ד"ד Song of Songs 1:4

משכני אחריך נרוצה הביאני המלך חדריו נגילה ונשמחה כה נזפירה דריך מיין מישרים אהבוך:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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KEHOT'S NOTE

שה"ש א, ד.

79

אחותי כלה מה טוב דריך מיין

The lover praises his bride: "How much better is your love than wine, my sister, [my] bride." The maamar cites it for the name kallah, bride, given to the Community of Israel.

שיר השירים ד':י"ד Song of Songs 4:10

מה־יפו דריך אחתי כלה מה־טוב דריך מיין וריח שמניך מכל־בשמים:

How fair is thy love, my sister, my bride! How much better is thy love than wine! And the smell of thine ointments than all manner of spices!

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KEHOT'S NOTE

שה"ש ד, י.

80

על כל דבור פרח נשמתן

Rabbi Yehoshua ben Levi teaches that at each utterance that went forth from the Holy One, blessed be He, the souls of Israel left them. The maamar explains it as bittul before the revelation.

שבת פ"ח ב'ו"ב Shabbat 88b:6

ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא יצתה נשמתן של ישראל, שנאמר: "נפשי יצאה בדברו". ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעתידי להחיות בו מתים והחיה אותם, שנאמר: "גשם נדבות תניף אלקים נחלתך ונגלאת אתה כוננתה". ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת ...

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KEHOT'S NOTE

שבת פח, ב.

81

מ"ש כיוצא בזה בפרשת לך לך

There Torah Ohr explains the Sages' "when the utterance goes forth from the mouth of the Holy One, blessed be He, they are silent": when the divine speech is revealed below, the angels fall silent, absorbed in the bittul drawn from Chochmah, as "a fence for wisdom is silence"; when it withdraws, they speak with a great noise.

KEHOT'S NOTE

לעיל יב, ב ואילך.

82 בשעה שהדבור יוצא מפי הקב"ה חשות

The Talmud explains chashmal: "at times they are silent (chashos), at times they speak"; when the utterance goes forth from the mouth of the Holy One, blessed be He, they are silent. The maamar reads the silence as bittul.

חגיגה י"ג ב:א' Chagigah 13b:1

חיות אש ממללות. במתניתא תנא: עתים חשות, עתים ממללות. בשעה שהדיבור יוצא מפי הקדוש ברוך הוא — חשות, ובשעה שאין הדיבור יוצא מפי הקדוש ברוך הוא — ממללות.

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83 אברהם שקראו הר

The Talmud contrasts the patriarchs: of Avraham the Temple site is called "mountain," of Yitzchak "field," of Yaakov "house." The maamar uses Avraham's "mountain" as a name for the supernal love.

פסחים פ"ח א:ד' Pesachim 88a:4

אֵלָא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בוֹ "הָרִ", שְׁנֵאמַר: "אֲשֶׁר יֹאמַר הַיּוֹם בְּהָרִי יִרְאֶה", וְלֹא כִּי־צִחַק שֶׁכָּתוּב בוֹ "שָׂדֶה", שְׁנֵאמַר: "וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשָׂדֶה", אֵלָא כִּי־עֵלֶב שֶׁקָּרָא "בֵּית", שְׁנֵאמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֱלִי".

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84 מקדש עמו ישראל על ידי חופה וקדושין

The Talmud gives the betrothal blessing, which in the name of Rav Yehudah concludes with praise of G-d Who sanctifies Israel through chuppah and kiddushin. The maamar explains why the chuppah is named before the kiddushin.

כתובות ז' ב:ט' Ketubot 7b:9

תנא אידך: מכרכין ברכת חתנים בבית חתנים, ובכפת ארוסין בבית הארוסין. ברכת הארוסין מאי מכרכה? רבין בר רב אדא ורבה בר רב אדא, תרניהו משמיה דרב יהודה אמרי: "ברוך אתה ה' אלקינו מלך העולם, אשר קדשנו במצותיו, וצונו על העריות, ואסר לנו את הארוסות, והתיר לנו את הנשואות על ידי חופה וקדושין". רב אדא בריה דרבא מסיים בה משמיה דרב יהודה: "ברוך אתה ה', מקדש ישראל על ידי חופה וקדושין".

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85 למה שינו הסדר להקדים חופה לקידושין

The note points to this maamar, and to the Rebbe's note on it, for the question why the blessing puts chuppah before kiddushin.

KEHOT'S NOTE

ראה ד"ה והוא כחתן תרנ"ז ע' קעב ובהערת כ"ק אדמו"ר שם. ובלקו"ש חכ"ב ע' 61 הערה 47.

86 על ידי המשכת המקיף תחלה

The Rebbe observes that in this maamar the holding of the mountain over them brought them to say "we will do" first, while Midrash Tanchuma and Tosafos (Shabbos 88a) show that "we will do" came before the mountain; the midrashim differ, and the maamar's order is that of

Midrash Tehillim 1:4 and the Mechilta of Rabbi Shimon bar Yochai.

KEHOT'S NOTE

"בתו"א ד"ה חייב . . שעי" שכפה עליהם הר כגיגית באו להקדמת נעשה לנשמע. ובמדרש תנחומא ובתו"ס (שבת פח, רע"א) מוכח דהקדמת נעשה לנשמע הי' קודם כפיית ההר. מדרשות חלוקות הן. וכמשי"כ בתו"א כן הוא במדרש תהלים א, ד. ובמכילתא דרשב"י" — לקו"ש חיי"ג ע' 166.

87 מכאן מודעא רבא לאורייתא

Rav Acha bar Yaakov says that the mountain held over Israel gives "a great protest of duress against the Torah," and Rava answers that they accepted it again in the days of Achashverosh. The maamar now explains what made Sinai a compulsion and Purim a willing acceptance.

שבת פ"ח א:ה' Shabbat 88a:5

"וַיִּתְּצוּ בְּתַתִּית הָהָר", אָמַר רַב אֲבָדִימִי בְּרַחֲמָא בְּרַחֲמָא: מַלְמַד שֶׁכָּפָה הַקָּדוֹשׁ בְּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מִקְבְּלִים הַתּוֹרָה מוֹטָב, וְאִם לֹא — שֵׁם תֵּהָא קְבוּרְתְּכֶם. אָמַר רַב אֲחָא בְּרַחֲמָא: מִכָּאן מוֹדְעָא רַבָּה לְאוּרִייתָא. אָמַר רַבָּא: אִף עַל פִּי כֹן הָדוּר קְבִלְוּהּ בִּימֵי אַחַשְׁוֶרוֹשׁ, דְּכָתִיב: "קָזְמוּ וְקָבְלוּ הַיְּהוּדִים" — קָזְמוּ מַה שֶּׁקִּיבְלוּ כְּבָר.

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88 נתעורר בהם . . ברצון גמור בימי אחשורוש

The Rebbe explains there that the very renewal of the acceptance in the days of Achashverosh was possible because at Sinai this too was given, only in a hidden way.

KEHOT'S NOTE

ראה בלקו"ש ח"ט ע' 149 הערה 53, 54. — שזה גופא מה שהדר וקבלוה בימי אחשורוש הוא לפי שבמ"ת ניתן גם ענין זה אלא שהי' בהעלם (שם הערה 54). וראה גם בלקו"ש ח"ז ע' 26 סעי' ט.

89 ועת לרחק מחבק

Koheles lists "a time to embrace and a time to keep far from embracing." The maamar applies the second to the days of Achashverosh, when G-d's embrace was hidden.

קהלת ג:ה' Ecclesiastes 3:5

עַת לְהִשְׁלִיךְ אֲבָנִים וְעַת כְּנוֹס אֲבָנִים עַת לְחַבֹּק וְעַת לְרַחֵק מִחֻבֵּק:

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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KEHOT'S NOTE

קהלת ג, ה.

90 אסתר מן התורה מנין

The Talmud asks where Esther is alluded to in the Torah and answers with "I will surely hide (haster astir) My face." The maamar draws from it that her time was one of hiddenness.

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

אסתר מן התורה מנין (דברים לא, יח) ואנכי הסתר אסתיר מרדכי מן התורה מנין דכתיב (שמות ל, כג) מר דרור ומתרגמינן מירא דכיא: ואיזהו שאינו מזומן וכו': ר' חייא ור' שמעון חד תני הדרסיותא וחד תני

הרדסיות מאן דתני הרדסיות על שם הורדוס ומאן דתני הרדסיות
על שם מקומן

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KEHOT'S NOTE

חולין קלט, ב.

91

ואנכי הסתר אסתיר פני

Havayah tells Moshe, before his death, that when the people stray He will surely hide His face from them on that day. The maamar reads it as the state of the Purim story, in which the Jews' self-sacrifice came from below; the Sages hear Esther's name in haster astir.

דברים ל"א:י"ח:31:Deuteronomy

ואנכי הסתר אסתיר פני ביום ההוא על כלי-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.

92 | Kehot's note points to Genesis 12:1-17:27 for these words.

בראשית י"ב:א-י"ז:כ"ז:Genesis 12:1-17:27

PARAGRAPH 16

93

וביאור הענין

This section of the maamar is quoted in Or HaTorah on Megillas Esther.

KEHOT'S NOTE

הובא באוה"ת מג"א ע' רצ. ונתבאר בד"ה מצה זו תר"מ פרק כו ע' קעב.

94

איש יהודי

The Megillah introduces Mordechai: "There was a Jewish man (ish Yehudi) in Shushan the capital, and his name was Mordechai ... a Binyaminite (ish Yemini)." Plainly Yehudi can mean a man from the land of Yehudah, though he was of the tribe of Binyamin; the maamar asks why one of Binyamin is called Yehudi and reads the name as acknowledgment and bittul. (context: Steinsaltz Tanakh)

אסתר ב:ה':2:Esther

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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KEHOT'S NOTE

אסתר ב, ה.

95

להשמיד להרג

Haman's letters ordered "to destroy, to kill and to annihilate all the Jews" on one day. The maamar asks why only

"Jews" are named, when all the tribes were included.

אסתר ג:י"ג:3:Esther

ונשלח ספרים ביד הרצים אל-כל-מדינות המלך להשמיד להרג ולאבד
את-כל-היהודים מנער ועד-זקן טף ונשים ביום אחד בשלושה עשר
לחדש שנים-עשר הוא-חדש אדר ושללם לבז:

And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

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KEHOT'S NOTE

אסתר ג, יג.

96

הפעם אודה את ה'

Leah names her fourth son Yehudah, saying, "This time I will thank (odeh) Havayah." The maamar derives from it that Yehudi means one who acknowledges G-d.

בראשית כ"ט:ל"ה:29:Genesis

ותהר עוד ותלד בן ותאמר הפעם אודה את-יה' עלי-כן קראה שמו יהודה
ותעמד מלדת:

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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KEHOT'S NOTE

בראשית כט, לה.

97

פרשת ויחי ע"פ יהודה אתה

the passage shares nothing with the note

KEHOT'S NOTE

מה, ג.

98

יהודה אתה

Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge you (yoducha)." The earlier discourse on this verse, to which the maamar refers, links the name Yehudah with acknowledgment and bittul.

בראשית מ"ט:ח:49:Genesis

יהודה אתה יודוך אחיך ידוך בערף איביך ישתחוו לך בני אביך:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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99

פיי שר ליהודים

The Or HaTorah version gives the reason: "for ish denotes lordship."

KEHOT'S NOTE

באוה"ת מג"א ע' רצא: כי איש לשון שררה.

100

איש הר הבית

The note refers to the Tosafos Yom Tov's comment on "the ish of the Temple Mount."

KEHOT'S NOTE

משנה רפ"ק דמדות מ"ב. ובתוי"ט שם. ראה גם אוה"ת בראשית כרך ג תקמח, א ואילך.

101

איש הר הבית

The Mishnah describes "the ish of the Temple Mount," the officer who went round the watches at night. The maamar uses it to show that ish can mean a leader.

Mishnah Middot 1:2 בי"ב: משנה מדות

איש הר הבית היה מחזיר על כל משמר ומשמר, ואבוקות דולקין לפניו, וכל משמר שאינו עומד, אומר לו איש הר הבית, שלום עליך. נכר שהוא ישן, חובטו במקלו. ורשות היה לו לשרף את כסותו. והם אומרים, מה קול בעצרה. קול בן לוי לוקה ונגדיו נשרפין, שישן לו על משמרו. רבי אליעזר בן יעקב אומר, פעם אחת מצאו את אחי אמא לשון ושרפו את כסותו:

The officer of the Temple Mount used to go round to every watch, with lighted torches before him, and if any watcher did not rise [at his approach] and say to him, "Shalom to you, officer of the Temple Mount, it was obvious that he was asleep. Then he used to beat him with his rod. And he had permission to burn his clothes. And the others would say: What is the noise in the courtyard? It is the cry of a Levite who is being beaten and whose clothes ...

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

102

מרדכי מן התורה מנין

The Talmud asks where Mordechai is alluded to in the Torah and answers: "pure myrrh (mor deror)," which the Aramaic translation renders mira dachya. The maamar builds on the name to make Mordechai the source of bittul.

Chullin 139b:12-13 י"ב: חולין קל"ט ב

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.

103

דכתיב מר דרור

G-d tells Moshe to take, for the anointing oil, choice spices, first among them "pure myrrh (mor deror), five hundred" shekels. The maamar identifies this mor with Mordechai.

Exodus 30:23 ג"כ: שמות ל

ואתה קח־לך בשמים ראש מר־דרור חמש מאות וקנמון־בשם מִחֲצִיתו חֲמִשִּׁים ומאתים וקנה־בשם חֲמִשִּׁים ומאתים:

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

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KEHOT'S NOTE

שמות ל, כג.

104

ומר זה

There Likkutei Torah explains that the myrrh is made from the blood of an animal called yadua when the blood congeals into a spice, which is iskafya and is'hapcha, darkness turned to light, and it refers to this maamar; the myrrh of the incense, rising from below, draws down the mor deror of the anointing oil, mira dachya, the wisdom of the Torah.

KEHOT'S NOTE

ראה לקו"ת פי נשא כא, ב.

ומר זה לדעת הרמב"ם . . ועל דרך זה יש לפרש מחלוקת הפוסקים

Another transcript of this section, on the myrrh and the dispute of the authorities, is printed there.

KEHOT'S NOTE

הנחה אחרת מקטע זה נדפס בסה"מ תקע"א ע' קמג.

106

והרמב"ן

The Ramban's commentary on "pure myrrh" is where he explains the word differently from the Rambam.

שמות ל: כ"ג: Exodus 30:23

ואתה קח־לך בשמים ראש מר־דרור חמש מאות וקנמון־בשם מִחֲצִיתו חֲמִשִּׁים ומאתים וקנה־בשם חֲמִשִּׁים ומאתים:

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

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KEHOT'S NOTE

בפי' על התורה שמות ל, כג. וראה ברבינו בחי' שם. ובאוצר הגאונים ברכות בחלק הפירושים לדף מג, א בשם רב האי גאון (הובא באשכול ח"א ע' 68) "חלבא דשונרא ברא", ובהערה ו מציינו לאבודרהם הלי ברכות שער ז "כי היא זיעת חי כמו חתול". וראה גם בספר הנר לברכות שם לרבינו זכרי' בן אגמאתי ע' 94. ובערוך ערך משק.

107

לדעת . . מושק

The note points to the Radbaz's commentary on the Rambam's ruling that the myrrh is the blood of an animal.

KEHOT'S NOTE

הלי כלי המקדש פ"א ה"ג. וראה בפי' הרדב"ז שם, ובפי' ע"ת מרבינו אברהם בן הרמב"ם ע"פ זה. וראה בברכת הנהנין לרבינו הזקן פרק יא הלי' הי שכי שקורין פזו"ם ואסור לאכלו משום חשש דם, ע"ש. וראה באוה"ת פי' כי תשא ע' אתתקמד. ראה בד"ה מצה זו תר"ם פרק כו בארוכה. ובסידור כז, ב שהוא חי' טמאה ע"ש. ראה טור א"י סרי"ו.

108

בגמרא כיצד מברכין

The Talmud rules that over all fragrant woods one blesses "Creator of fragrant woods," except musk, which comes from an animal and receives the blessing "Creator of kinds of spices." The maamar takes musk as the myrrh of mor deror.

ברכות מ"ג א' 43a Berachot 43a

KEHOT'S NOTE

honor more than me?" The maamar sees in it Haman's sense of self, the opposite of bittul.

אסתר ו':ו' Esther 6:6

וַיָּבֹא הָמָן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מִהֲלַעֲשׂוֹת בָּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בְּיָקָרוֹ וַיֹּאמֶר הָמָן בְּלִבּוֹ לְמִי יִחַפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:

So Haman came in. And the king said unto him: 'What shall be done unto the man whom the king delighteth to honour?'—Now Haman said in his heart: 'Whom would the king delight to honour besides myself?'—

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KEHOT'S NOTE

אסתר ו', ו. בהמשך מצה זו תר"ם ע' קעד נוסף: שלא מצא מציאות נכבד יותר ממנו מפני עוצם ישתו וגסותו: שהיה.

121

אני ואפסי עוד

The prophet describes Babylon, secure in herself, saying in her heart, "I am, and there is none besides me." The maamar borrows the words for Haman's self-importance.

ישעיהו מ"ז:ח' Isaiah 47:8

וְעַתָּה שְׁמַעֲיִזְאֵת עֲדִינָה הַיּוֹשֶׁבֶת לְבִטָּח הָאֶמְרָה בְּלִבָּהּ אֲנִי וְאִפְסֵי עוֹד לֹא אֲשֵׁב אֶלְמָנָה וְלֹא אֶדַּע שְׂכּוֹל:

Now therefore hear this, thou that art given to pleasures, That sittest securely, That sayest in thy heart: 'I am, and there is none else beside me; I shall not sit as a widow, Neither shall I know the loss of children';

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Zephaniah 2:15

זאת העיר העליזה היושבת לבטח האמרה בלבבה אני ואפסי עוד איה היתה לשמה מרבץ לחיה כל עובר עליה ישרק יניע ידו:

This is the joyous city That dwelt without care, That said in her heart: 'I am, and there is none else beside me'; How is she become a desolation, A place for beasts to lie down in! Every one that passeth by her Shall hiss, and wag his hand.

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KEHOT'S NOTE

ע"פ ישע"י מז, ח. צפני" ב, טו.

122

מזרע עמלק

The note points there, alongside Esther 3:1, which calls Haman "the Agagite," for Haman's descent from Amalek.

אסתר ג':א' Esther 3:1

KEHOT'S NOTE

אסתר ג', א. ראה לקוי"ש ח"ג ע' 913 הערות 1-2.

123

ראשית גוים עמלק

Bilam sees Amalek and says, "Amalek is the first of the nations, and his end is everlasting destruction"; plainly, the first nation to make war on Israel. The maamar reads "first" as arrogance, the root of all evil traits. (context: Steinsaltz Tanakh)

Numbers 24:20

וַיֵּרָא אֶת־עַמְלֵק וַיֵּשֶׂא מִשְׁלוֹ וַיֹּאמֶר רִאשִׁית גוֹיִם עַמְלֵק וְאַחֲרֵיתוֹ עֲדִי 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.

124

כי זו אומות . . זו מדות רעות

There the Alter Rebbe teaches that the seven nations, "the Hittite, the Amorite and the Perizzite," are kelipah and evil traits that are in themselves easily set aside before holiness, but that the brazenness and arrogance within every evil trait is Amalek, "war for Havayah from generation to generation," and that the "thoughts of Haman" are what feed arrogance.

KEHOT'S NOTE

ראה לעיל צה, א.

125

שרש כל המדות רעות

The Or HaTorah version explains why arrogance is the root of the evil traits: because he is a "something" in his own eyes, he is full of desire, all for himself; had he felt superfluous in the world, why would he desire anything?

KEHOT'S NOTE

באוה"ת מג"א ע' רצא: (שלפי שהוא יש בעיניו ע"כ הוא בעל תאוה הכל לעצמו כו' וכיוצא) משא"כ אם ה"י כמותר בעולם למה לו להתאוות: ולכן.

PARAGRAPH 20

126

ואפי' קל שבקלים יכול למסור נפשו בפועל ממש

Tanya ch. 18 explains that even one whose knowledge of G-d is slight can serve Him with love and awe from the depth of the heart, through the "hidden love" in every Jewish heart, inherited from the Patriarchs, who were a "chariot" for G-d.

Tanya, Likkutei Amarim י"ח 18

KEHOT'S NOTE

ראה תניא פ"ח. לקוי"ש ח"ג ע' 818.

127

הרוח שטות

Reish Lakish teaches that a person commits a sin only if a spirit of folly has entered him. The maamar uses it to explain how one who is ready to die for G-d's unity can still commit other sins.

Sotah 3a

128

ואם היו כופרים ח"ו לא היו עושים להם כלום

The same point, that the Jews could have saved themselves by renouncing their faith, is made there.

KEHOT'S NOTE

וכ"ה במגילת סתרים ע"פ וקבל היהודים. וכ"ה בשערי אורה שער הפורים צ, ב. ובד"ה וקבל היהודים תרע"ח ע' רד. ובד"ה וקבל היהודים תשי"א (נדפס בסה"מ מלוקט ח"ג ע' סח).

PARAGRAPH 21

129

טעם על מס"ג

There the same question is answered: the Torah gives a reason only for love, "for He is your life," because self-sacrifice comes from the level above intellect, and reason cannot apply to it.

KEHOT'S NOTE

ראה לקו"ת ויקרא ד, ג. סה"מ תרל"ד ע' קו. סה"מ תרנ"ט ע' יג. וראה הערת כ"ק אדמו"ר בסה"מ תש"ט ע' 121.

130

לאהבה את הוי' אלקיך

Moshe urges Israel "to love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The maamar notes that the Torah gives a reason for love but none for self-sacrifice.

דברים ל':כ"ג: Deuteronomy 30:20

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׁמּוֹעַ בְּקוֹל וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיֵּיךָ וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

PARAGRAPH 22

131

כי המס"ג נלקח מבחי שלמעלה מן הדעת

The Tzemach Tzedek glosses "above Daas" there as "above reason and grasped intellect."

KEHOT'S NOTE

באוה"ת שמות כרך ז ע' ב'תקעג מציין ע"ז "ור"ל למעלה מהטעם ושכל המושג".

132

כי לא זה היא עיקר האלקות

That passage repeats this teaching almost word for word: G-dliness is not essentially the bringing of the worlds into being, "You are He before the world was created," and what gives the worlds life is only a radiance, the Life of all life, before which everything is as nothing; there it is said of His essence, which is above even sovev.

שיר השירים ח':א: Song of Songs 8:1

מִי יִתְנֶה כַּאֲךָ לִי יוֹנֵק שְׂדֵי אִמִּי אֲמָצֵאךָ בְּחוּץ אֲשָׁקֶךָ גַּם לֹא־יִבּוֹז לִי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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KEHOT'S NOTE

ראה לקו"ת שה"ש ח, א. נתבאר בארוכה באוה"ת יתרו ע' תתמב. כד"ה ביום השני תרפ"ה סעי' ג (נדפס בסה"מ תרפ"ה ע' ריג): "הכוונה עיקר העצמות מה שהעולמות כו", ע"ש. סה"מ עטר"ת ע' תלט. בסה"מ תרנ"ה ע' רט

מוסיף ע"ז "דהאור אינו מכל עצמותו כ"א מהבחי אחרונה שבו כו", ודוגמא לזה הוא הבהקת אבן טוב דאין עיקרו ע"ז שיבהיק אור ויאיר כו' ולא משום זה היוקר שלו . . וכמ"כ יובן הדוגמא למעלה דעצמות א"ס ב"ה אינו להאיר בעולמות כו', והאור הוא כבי בבחי מעלה מיוחדת שיש בו אור להאיר כו'" עכ"ל ע"ש. ובלקו"ש ח"ט ע' 190 הערה 31 מציין "לקו"ת שה"ש ח, א [אלא ששם — על עצמותו ית' שלמעלה גם מסובב]". בד"ה שיר המעלות תרצ"ז ע' 166: "לא זהו כל העצמות". ומביא שם דוגמא מחיות הנפש שמחי את הגוף, דיש ענינים בהנפש מה שאין אנו יודעים מהם כלל, ע"ש.

133

אתה הוא עד שלא נברא העולם

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

KEHOT'S NOTE

נוסח ברכת השחר — ע"פ תדבאר פכ"א.

134

וכבר נתבאר

The Tzemach Tzedek draws the conclusion there: His being sovev and memalei for the worlds is as nothing compared with His being and essence, which is not in the category of worlds at all, yet from His essence this radiance, too, is drawn forth.

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתמב מציין ע"ז "נמצא בחי היותו סוכ"ע וממכ"ע להיות העולמות זהו כלא חשיב לגבי מהו"ע שאינו בגדר עלמין כלל, אלא שממהו"ע נמשך ג"כ הארה זו שיהי סוכ"ע וממכ"ע", ע"ש. וכ"ה בסה"מ תרס"ה ע' קפא.

PARAGRAPH 23

135

כמש"ל פ' בשלח ד"ה וירא ישראל

The discourse "Vayar Yisrael" asks why creation is called "from nothing to something" when "all is from You," and answers that since His being and essence has no relation to the worlds, they can receive their life and existence only through the Name Havayah: a contraction (the yud) and then an expansion of His radiance (the hei).

KEHOT'S NOTE

לעיל סא, ד ואילך.

136

ואתה מחי את כולם

The Levites praise G-d who made the heavens, the earth and the seas, "and You give life to them all." The maamar reads ve'atah as the letters of divine speech that give life to creation.

נחמיה ט':ו: Nehemiah 9:6

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צִבְּאֵם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּל־ם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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"י ט, ו.

137 פ"י ואתה היינו כ"ב אותיות

the passage shares nothing with the note

KEHOT'S NOTE

ראה שער היחוד והאמונה פ"ב.

138 וא"כ מהותו ועצמותו ית'

That passage cites this maamar ("the discourse Chayav in- ish livsume befuraya") and explains that the G-dly soul's self-sacrifice comes from contemplating the exaltedness of the very Essence of the Infinite Light, called the Primordial One of the world, which is not within the bounds of memalei and sovev.

KEHOT'S NOTE

בלקו"ת ויקרא ג, ב מציינ לכאן.

139 נפשי איתריך

The prophet says, "With my soul I have desired You in the night," seeking G-d even in the night. The Tanya (ch. 44) reads it "My soul, I desire You": You are my soul and my life, so I long for You; the maamar follows this reading. (context: Steinsaltz Tanakh)

Isaiah 26:9 ט"ו: שיעיהו כ"ו

נפשי איתריך בלילה אחריו בקרבי אשחרך כי כאשר משפטיך לארץ צדק למדו ישיבי תבל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישעיי כו, ט.

140 כמ"ש בתניא (פמ"ד)

Tanya ch. 44 explains "My soul, I desire You": because You are my soul and my true life, I long for You as a person longs for his life, a love common to every Jewish soul and inherited from the Patriarchs.

KEHOT'S NOTE

ראה באוה"ת ויקרא כרך ג ע' תשמא. ובליקוט פירושם — חסידים.

141 בע"ח שמ"א פ"ג

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

KEHOT'S NOTE

דפוס שקלאב תק"ס. ובדפוסים אחרים שמ"ב פ"א.

142 ואת מאמר מרדכי

Esther still did not reveal her people, as Mordechai had commanded her, for she did Mordechai's word as when she was raised by him. The maamar applies Mordechai's "word" to the self-sacrifice he inspired in all of Israel.

אסתר ב:20: אסתר

איז אסתר מגדת מולדתה ואת עמה כאשר צוה עליה מרדכי ואת מאמר מרדכי אסתר עשה כאשר היתה באמנה אתו:

Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the command-

ment of Mordecai, like as when she was brought up with him

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143 מקור הבטול איש יהודי

The Rebbe Maharash adds there a summary of this section: Jews of the other tribes too are called Yehudi for their bittul; Mordechai, mira dachya, the source of bittul, is "ish Yehudi"; opposite him Haman, arrogant, the first of the evil traits; and they stood in self-sacrifice, from the hidden love above reason, for by reason one loves G-d "for He is your life," memalei and sovev, which is only a radiance, while "You are He before the world was created" equally, and from this comes self-sacrifice, from the G-dly spark in the soul.

KEHOT'S NOTE

בהמשך מצה זו תר"ם ספכ"ו הוסיף כ"ק מהר"ש קיצור: שכ"י גם משארי שבטים נק' יהודי ע"ש ביטול, ומרדכי מירא דכיא מקור הביטול נק' איש יהודי, ולע"ז הי' המן גם הרוח ראשית כל מדה"ר, ועמדו במס"ג שזהו מבחי אהבה מוסתרת שלמעלה משכל, כי ע"פ שכל לאהבה את ה' כי הוא חייך ממכ"ע וסוכ"ע. אמנם זהו רק הארה לבד, ואתה קודם שנה"ע כו' בשוה וזוה נמשך בחי' זו, והוא מבחי' ניצוץ האלקי שבנשמה, עכ"ל.

144 וקבל היהודים את אשר החלו לעשות

The Jews accepted what they had begun to do. The maamar now explains that the beginning was the bittul of Sinai and the completion the self-sacrifice of Purim.

אסתר ט:23: אסתר

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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145 שנמשך . וזהו וקבל היהודים כו'

Kehot's note points to where this is explained further: The Rebbe Maharash's maamar "Matzah Zu" (5640).

KEHOT'S NOTE

בד"ה מצה זו תר"ם פרק כז מוסיף "וכמ"ש וקבל קבלה גמורה, וכ"ז הוא ע"י היותם יהודים שעמדו בהודים להיות בבחי' הביטול".

PARAGRAPH 24

146 מה ראו על ככה

The Megillah explains that the days were called Purim, after the pur, because of all that Mordechai's letter said, "and what they had seen concerning this, and what had come upon them": the events that led to the festival and its outcome. The maamar reads each mah ("what") as the Name Mah, bittul. (context: Steinsaltz Tanakh)

אסתר ט:26: אסתר

עליכן קראו לימים האלה פורים עלישם הפור עליכן עלילת דברי האגרת הזאת ומה ראו עליכמה ומה הגיע אליהם:

Wherefore they called these days Purim, after the name of pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them,

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KEHOT'S NOTE

אסתר ט, כו.

147 כנודע שיש מ"ה וב"ן

The note points there for the two Names Mah and Ban.

KEHOT'S NOTE

ראה ע"ה שער שביה"כ, ש"ט פ"ז. אוה"ת נצבים ע' אירלג. וראה בספר הליקוטנים ממאמרי הצ"צ ערך מ"ה.

148 אלמלא עוזרו

A person's evil inclination overpowers him every day, and were it not for the Holy One, blessed be He, helping him, he could not withstand it. The maamar draws from this that even a bittul begun from below needs help from above.

Kiddushin 30b:7ז' ל' ב: קידושין

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

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KEHOT'S NOTE

קידושין ל, ב.

149 אשה מזרעת תחלה

Rav Yitzchak son of Rav Ami teaches that when the woman's seed comes first she bears a male, and when the man's comes first, a female. The maamar uses it for the difference between an arousal that begins from below and one that begins from above.

Berachot 60a:14ז' א: ברכות

ומי מהני רחמי? והאמר רב יצחק בריה דרב אמי: איש מזריע תחלה — יולדת נקבה, אשה מזרעת תחלה — יולדת זכר. שנאמר: "אשה כי תזריע וילדה זכר!" הלא במאי עסקינן — כגון שהזריעו שניהם בבת אחת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said: If it is the man who first emits seed his wife bears a daughter; but if the woman first emits seed she gives birth to a son; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing? For instance, if they both emit seed ...

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Niddah 31a:23-24ז' א: נדה

אמר רבי יצחק, אמר רבי אמי: אשה מזרעת תחלה — יולדת זכר, איש מזריע תחלה — יולדת נקבה, שנאמר: "אשה כי תזריע וילדה זכר". תנו רבנן: בראשונה היו אומרים — אשה מזרעת תחלה יולדת זכר, איש מזריע תחלה יולדת נקבה, ולא פירשו חכמים את הדבר, עד שבא רבי צדוק ופירשו: "אלה בני לאה אשר ילדה לעקב בפדו ארם ואת דינה בתו" — תלה הזכרים בנקבות ונקבות בזכרים.

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KEHOT'S NOTE

ברכות ס, א. נדה לא, א. ראה לקו"ת תוריע יט, ג.

...חייב אינש לבסומי בפוריא עד דלא ידע בין

150 תורה צוה לנו משה מורשה

In his final blessing Moshe says, speaking of himself, "Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The Sages read morashah, inheritance, as me'orasah, betrothed, which the maamar applies to Israel's bond with the Torah. (context: Steinsaltz Tanakh)

Deuteronomy 33:4ז' ד: דברים

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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151 ע"פ מ"ש בע"ח שי"א פ"א

In Vayikra, vol. 2, the Tzemach Tzedek writes that Atik of Atzilus is made of Mah and Ban, "the male of Atik" and "the female of Atik," and that on Purim the Torah, "the parable of the Primordial One," was drawn down from "the male of Atik," like "bearing a male"; a summary follows there.

KEHOT'S NOTE

דפוס שקלאב תק"ס. ובדפוסים אחרים שער עתיק שי"ב פ"א. ראה באוה"ת פ' בלק ע' אתרסד. וראה הלשון באוה"ת ויקרא כרך ב ע' תק "וזיל וייל כי עתי" דאצי כל עצמותו נעשה משני בחי' אלו שהם מ"ה וב"ן ובחי' מ"ה שבו הוא הנקי עתיק דדכורא ובחי' הב"ן שבו היא הנקי נקבה דעתיק עכ"ל. וא"כ בימי הפורים ע"י וקבל היהודים היה המשכת התורה הנקי משל הקדמוני מבחי' יולדת זכר היינו שיהי הגילוי מבחי' עתיק דדכורא" ויש שם קיצור. וכ"ה בסה"מ תרכ"ו (הוצאת תשמ"ט) ע' עז.

152 ועיין מ"ש בביאור ע"פ שימני כחותם

The explanation of "Set me as a seal" distinguishes the outer levels of Atik, from which mochin can be drawn now, from the inner Yesod of Atik, the "raised seal" revealed only in the Time to Come; and it refers back to this maamar on "And the Jews accepted ... what they had seen," where "the woman emits seed first" is also discussed.

KEHOT'S NOTE

לקו"ת שה"ש מו, ב.

153 שו"ה כ" — (והענין הוא דהנה כתיב

A passage beginning here is quoted there.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת ויקרא כרך ב ע' תצט.

154 בחי' משל הקדמוני כנ"ל

Its summary: at Sinai the mountain held over them was an arousal from above that awakened an arousal from below, so it is called "they had begun"; in the days of Achashverosh the acceptance was complete, an arousal from below first, which is "what they had seen," and through it "what came upon them" was a higher revelation, like bearing a male; it then links this to the higher and lower awe and to Aharon's entering the Sanctuary.

KEHOT'S NOTE

ראה בד"ה מצה זו תר"מ פרק כז סיום המשך הפי' למה ראו על ככה, ובסופו יש קיצור מהסעי': קיצור. במ"ת כפה עליהם הר אתעדל"ע שמעורר אתעדל"ת לכן נקי' החלו לעשות, נגד בימי אחשורוש שהי' קבלה גמורה שהי' אתעדל"ת תחלה, וזהו מ"ה ראו על ככה, ועיי' מה הגיע אליהם שהי' גילוי' עליון יותר, וע"ד יולדת זכר, חכמה כח מ"ה, וז"ע יר"ע ויר"ת שרשה מיר"ע, ולכן בואת יבא אהרן אל הקדש, וגם בינה יתירה י"ה דעת"י ע"ד אד' מי בינה דעתיק כו'. עכ"ל.

PARAGRAPH 25

155 ששמחת פורים עצומה ויתירה מהשמחה שבי"ו

On "I will greatly rejoice in Havayah," Likkutei Torah explains that the Community of Israel brings about the joy in the Name Havayah, a revelation of the supernal delight below; and it refers to this maamar for the difference between the joy of Purim and that of Yom Tov: through their self-sacrifice they reached the very Essence of the Infinite Light, so the joy from that revelation is far greater.

KEHOT'S NOTE

ראה לקו"ת נצבים מח, א שמציין לכאן.

156 רננו צדיקים בה'

The psalmist calls, "Sing joyfully, O righteous ones, in Havayah; praise befits the upright." The maamar reads "in Havayah" as drawing added light into the Name Havayah, the chain of descent.

Psalms 33:1א:ג תהילים

רננו צדיקים בה' לְיִשְׂרָאֵל נְאֻם הַהוּא:

Rejoice in the L-RD, O ye righteous, Praise is comely for the upright.

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KEHOT'S NOTE

תהלים לג, א.

157 שוש אשיש בהו"ה

Speaking for Israel at the redemption, the prophet says, "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The maamar reads it as Israel bringing about joy within the Name Havayah. (context: Steinsaltz Tanakh)

ישעיהו ס"א:10 Isaiah

שוש אשיש בה' תגל נפשי באלהי כי הלבישני בגדייִשע מעיל צדקה יעטני כחתן יכהו פאר וככלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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158 כי הנה על כל יו"ט . . וצדיקים היינו צדיק עליון וצדיק תחתון

This passage of the maamar is quoted there.

KEHOT'S NOTE

מובא בבאיהו"ז להצ"צ כרך ב ע' תשכה.

ושמחת בחגך

The Torah commands, "And you shall rejoice in your festival." The maamar shows that this joy has a fixed measure.

דברים ט"ז:14 Deuteronomy

וְשִׂמְחָתָּ בְּחִגְּךָ אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאֻמָּתְךָ וְהַגֵּר וְהַיְתוּם וְהָאֵלֶּמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

דברים טז, יד.

160 משחרב בהמ"ק אין שמחה אלא ביין וברביעית יין

Rabbi Yehudah ben Beseira teaches that when the Temple stood there was no joy except with meat, and now that it does not stand, no joy except with wine. The maamar takes this as proof that the festival's joy is measured.

פסחים ק"ט א:ה'5 Pesachim

תנא, רבי יהודה בן בתירא אומר: בזמן שביית המקדש קיים אין שמחה אלא בבשר. שנאמר: "וְזָכַחְתָּ שְׁלָמִים וְאָכַלְתָּ שֶׁם וְשִׂמְחָתָּ לִפְנֵי ה' אֱלֹהֶיךָ", וְעַכְשֵׁי שְׁאִין בֵּית הַמִּקְדָּשׁ קָיָים, אִין שְׂמִיחָה אֱלָא בִיין, שְׁנֵאמַר: "וַיִּין יִשְׂמַח לִבָּב אָנוּשׁ".

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KEHOT'S NOTE

פסחים קט, א. הובא להלכה בטושי"ע ס"י תקכט, ולא הוזכר שם כלל שיעור בשתיית יין.

161 The Zohar on Parshas Terumah explains the order of the psalms said on the day of Shabbos, among them "Sing joyfully, O righteous ones," drawn from "the river that goes forth from Eden." The maamar cites it for why this psalm is said on Shabbos and festivals.

ספר זוהר, תרומה ט"ז:כ"ר-כ"ב:20-21 Zohar, Terumah

Therefore the "Men of the Great Synagogue" have ordered that this Psalm of David should be the first one to be sung on the Sabbath day, since it refers to those particular "Heavens" which lighten all the others. Then follows (in the liturgy) that "river which goes out of Eden", alluded to in the Psalm which follows this one in the Sabbath service: "Rejoice in the L-rd, O ye righteous" (Ps. 33); for this "River" gathers into itself the whole mystery of the "heavens" and the source of life on ...

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

PARAGRAPH 26

162 עד דלא ידע בין ארור המן לברוך מרדכי

Rava's ruling on Purim drinking, with which the maamar opened. Here it is explained as the expression of a joy above Daas.

מגילה ז' ב:ז-ח'7 Megillah

אמר רבא: מיחייב אינש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי. רבה ורבי זירא עבדו סעודת פורים בהדי הדדי. איבסום.

קם רבה שחטיה לרבי זירא. למחר, בעי רחמי ואחיה. לשנה, אמר לקה: גיתי מר ונעבדי סעודת פורים בחדרי הדדי. אמר לקה: לא בכל שעתא ושעתא מתרחיש ניסא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

163

גם חשך לא יחשיך

"Even darkness does not darken for You; the night shines like the day; darkness is as light." The maamar applies it to the revelation of G-d's essence, before which all opposites are equal.

Psalms 139:12: תהילים קל"ט:

גם־החֹשֶׁךְ לֹא־יִחְשֹׁךְ מִמֶּךָ וְלַיֵּל כִּיּוֹם יֵאִיר כְּחֹשֶׁכָה 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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KEHOT'S NOTE

תהלים קלט, יב.

PARAGRAPH 27

164

אם צדקת מה תתן לו

Elihu tells Job, "If you are righteous, what do you give Him, or what does He take from your hand?" The maamar applies it to the level of G-d's essence, before which righteousness and sin are alike.

Job 35:7: איוב ל"ה:

אם־צִדְקָתְךָ מִה־תִּתֶּנִּי לוֹ אוֹ מִה־מִּיָּדְךָ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

165

ורבו פשעיך מה תעשה לו

The preceding verse: "If you have sinned, what do you do against Him, and if your transgressions are many, what do you do to Him?" The maamar quotes both halves of the thought.

Job 35:6: איוב ל"ה:

אם־חֲטִאתָ מִה־תַּפְּעִלְבוּ וְרַבּוּ פְשָׁעֶיךָ מִה־תַּעֲשֶׂה־לוֹ:

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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166

לעשות אותם ימי משתה ושמחה

Mordechai's letter establishes the days of Purim as "days of feasting and joy, and sending portions to one another and gifts to the poor." The absence of "Yom Tov" here is the basis for permitting work.

אסתר ט:כ"ב:

כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם הַיְּהוּדִים מֵאֲבִיהֶם וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִגֹּן לְשִׂמְחָה וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יָמֵי מִשְׁתָּה וְשִׂמְחָה וּמִשְׁלַח מְנוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֶבְיָנִים:

the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

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167

וכמארוז"ל . ואילו יו"ט לא כתיב

The source, Megillah 5b, was given at the opening of this maamar (98a), where Purim's permitting of work, "Mordechai decreed, but they did not accept it upon themselves," is first raised as a question.

KEHOT'S NOTE

נסמן לעיל צח, א.

168

ולבסוף כתיב לעשות אותם ימי משתה ושמחה ואילו יו"ט לא כתיב

The Talmud notes that at first the Megillah speaks of "joy, feasting and a festive day (Yom Tov)," but at the end of "days of feasting and joy" without "Yom Tov," so work was not prohibited. The maamar sets out to explain why.

מגילה ה' ב: י"א-י"ב:

דַּמְעִיקְרָא כְּתִיב: "שִׂמְחָה וּמִשְׁתָּה וְיוֹם טוֹב", וּלְבָסוֹף כְּתִיב: "לַעֲשׂוֹת אוֹתָם יָמֵי מִשְׁתָּה וְשִׂמְחָה", וְאִילוּ "יוֹם טוֹב" לֹא כְּתִיב. וְאֵלָּא רַב מְאִי טַעְמָא לְטַיִיָּה לְהָוָה זָבָרָא? דְּכָרִים הַמוֹתְרִין וְאַחֲרֵים נִהְגוּ בָּהֶן אִיסוּר הֵנָּה. וּבְאַתְרֵיהּ דְּרַבִּי לֹא נִהְגוּ.

Since first it is written, "Rejoicing and feasting and a good day" (Esther 8:17) but afterwards it is written, "That they should make them days of feasting and rejoicing" (Esther 9:22), whereas "a good day" is not written. Why then did Rav curse that man? "Things which are permitted but others make a practice of abstaining from them": but in Rabbi's place this was not the practice

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PARAGRAPH 28

169

כי בו שבת

G-d blessed the seventh day and sanctified it, "for on it He rested from all His work." The maamar reads Shabbos rest as the ascent of the worlds to their source.

בראשית ב': ג:

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְקַלְמִלְאָתוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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PARAGRAPH 29

170

בד"ה למנצח על השמינית

There the answer about eruv and carrying is explained: the outer dimension of all the worlds receives equally from the level that encompasses them all, like skin that covers head and foot alike, so no ascent applies there; "and this is why he answered with the parable of eruv and carrying, since the whole world is His."

KEHOT'S NOTE

לקו"ת תוריע כא, ג. וראה גם לקו"ת שה"ש כג, ד. וראה בסידור שער המילה. עד כאן נמצא בהנחת הצ"צ, וכנראה שמכאן ואילך הוא הגה"ה מהצ"צ.

171

ששאל מין אחד

Turnus Rufus asks Rabbi Akiva why, if G-d honors Shabbos, He lets rain fall and grass grow on it; Rabbi Akiva answers that one who lives alone in a courtyard may carry throughout it, and since there is no other domain with G-d and the whole world is His, it is all permitted to Him. The maamar explains the deeper meaning of this answer.

Bereshit Rabbah 11:6 י"א: וראה

פלוסופוס אחד שאל את רבי הושעיה, א"ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א"ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א"ל מפני שגדל עמו בשטות, א"ל אם כן יסמא את עינו ויקטע את ידי וישבר את רגליו על ידי שגדלו עמו בשטות, א"ל ולאלין מיליא אתנין, אתמהא, א"ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, ...

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KEHOT'S NOTE

ב"ר פ"א.

172

ל"ה יהושע

The Rebbe notes that Likkutei Torah, the Siddur and Bereishis Rabbah read "Rabbi Akiva," that of these Tannaim it was Rabbi Yehoshua ben Chananiah who used

...חייב אינש לבסומי בפוריא עד דלא ידע בין

to defeat heretics (Chagigah 5b), and he points to Bereishis Rabbah 11:5 and Shemos Rabbah 30:9.

חגיגה ה' בChagigah 5b

בראשית רבה י"א: ח"א: Bereshit Rabbah 11:5

טורנוסרופוס הרשע שאל את רבי עקיבא, אמר: מה יום מיומים? אמר ליה: ומה גבר מן גוברין, אמר מה אמרית לך, ומה אמרת לי, א"ל אמרת לי מה יום מיומים, מאי שנא יומא דשבתא מכל יומא, ואמרית לך ומן מגוברין, מאי שנא טורנוסרופוס מכל גוברין, א"ל שרצה המלך לכבדני, א"ל אף זו שרצה הקב"ה לכבדה, א"ל מנאן את מודע לי, א"ל הרי נהר סמבטיון יוכיח שמושך אבנים כל ימות השבת, ובשבת הוא נח, א"ל לנגדא את נגיד לי, אתמהא, א"ל והרי המעלה את המת בזכורו יוכיח, שהוא עולה כל ימות ...

The wicked [governor] Tinneus Rufus asked Rabbi Akiva: 'How is this day [Shabbat] different from the other days of the week?' He said to him: 'How is this man [Tinneus Rufus] different from other men?' He said: 'What did I say to you and what did you say to me?' He said to him: 'You said to me: How is this day different from the other days of the week, meaning, in what way is Shabbat different from every day? And I said to you: How is this man different ...

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שמות רבה ל"ז: Shemot Rabbah 30:17

... לא עשיתי להן כלום! באו לים והרג המונים, שאין להן חקר. ומנין שאין פרעה מתנחם על המונו עד שיראה לגוג? שנא' (שם לב): אותם יראה פרעה ונחם על כל המונו:

Rabbi Shimon says: Many warnings are written here, as it is stated: "If men quarrel and one strikes the other" (Exodus 21:18). Nothing good and no peace results from a quarrel. Cain harmed his brother only from the midst of a quarrel, "one strikes another with a stone or a fist (Exodus 21:18). Here G-d cautions, as it is stated: "If he arises and walks outside...[he shall give only his livelihood and he shall provide healing]" (Exodus 21:19). Why is judges [elohim] written here, regarding each and every matter?, a ...

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KEHOT'S NOTE

בלקו"ת ובסידור ובכ"ר הגיר' "לר' עקיבא". מכל התנאים הנ"ל הרגיל לנצח מין הוא ריב"ח — עיין חגיגה ה, ב. (מרשימת כ"ק אדמו"ר). ולעיל בהערות ותיקונים מצייין כ"ק אדמו"ר: "וראה ב"ר פ"א, ה. שמו"ר פ"ל, ט".

173

כי בו שבת

"For on it He rested from all His work." This is the verse the heretic's question challenges.

בראשית ב':ג: Genesis 2:3

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מְקַלְמֶלְאָתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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174

כחשכה כאורה

"The darkness is as the light" before G-d. The maamar uses it for the level that encompasses all worlds equally.

Psalms 139:12: תהילים קל"ט:י"ב

גם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּי־וָי אֵיר כְּחֹשֶׁךְ 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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175

גורלות גורל אי להוי"ה

In the Yom Kippur service G-d gives Moshe for Aharon, Aharon casts lots over the two goats, "one lot for Havayah and one lot for Azazel." The maamar links this lot to the pur of Purim.

Leviticus 16:8: ויקרא ט"ז:ח

וַנִּתֵּן אֶת־הַרְוֵן עַל־שְׁנֵי הַשְּׁעִירִים גִּרְלוֹת גִּרְלָהּ אֶחָד לַהּ וְגִרְלָהּ אֶחָד לְעֹזָזֵל:

And Aaron shall cast lots upon the two goats: one lot for the L-RD, and the other lot for Azazel.

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176

בד"ה כי אברהם לא ידענו

There the Alter Rebbe explains that in exile Israel says "Avraham does not know us ... You are our Father": through true faith every Jew is bound to the level of sovev, before which all is as nothing, where sins do not separate and deliberate sins become merits.

KEHOT'S NOTE

לעיל צג, ג.

PARAGRAPH 30

177

אותותינו לא ראינו

In Asaf's lament over the destroyed Sanctuary: "Our signs we have not seen; there is no longer a prophet": the miracles of old are no longer seen. The maamar reads it as the lament of exile, when miracles are hidden in nature. (context: Steinsaltz Tanakh)

Psalms 74:9: תהילים ע"ד:ט

אוֹתוֹתֵינוּ לֹא־רָאִינוּ אֵינִי־עוֹד נִבְיָא וְלֹא־אֲתָנוּ לִדַּע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהלים עד, ט.

PARAGRAPH 31

178

בוהר ר"פ ויקרא

The Tzemach Tzedek's explanation of this Zohar passage, to which the note points.

KEHOT'S NOTE

ב, א. וראה ביאורו"ז להצ"צ כרך ב ע"ש טז.

179

שאל לך אות

Isaiah tells King Achaz, "Ask for yourself a sign from Havayah your G-d: ask it deep, or high above": a sign from the depths or from the heights, as unlikely as he wishes. The Zohar reads the two as two kinds of miracle. (context: Steinsaltz Tanakh)

ישעיהו ז':יא"א

שְׁאַל־לְךָ אוֹת מֵעַם ה' אֱלֹהֶיךָ הַעֲמֵק שְׁאֵלָה אוֹ הַגְּבֹהַּ לְמַעַלָּה:

'Ask thee a sign of the L-RD thy G-d: ask it either in the depth, or in the height above.'

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180

שאל לך אות

At the opening of Parshas Vayikra the Zohar expounds this verse. The maamar draws from it that hidden miracles come from the final hei of the Name and open ones from the yud.

ספר זוהר, ויקרא א':א-ז'י-7:1

R. Eleazar began here with the verse, "Ask thee a sign1The Hebrew word is oth, which in Talmudic Hebrew commonly means "letter". of the L-rd thy G-d, ask it either in the depth or in the height above" (Isa. 7, 11). He said: 'We have compared the former with the latter generations, and found that the former were conversant with a higher wisdom by which they knew how to combine the letters that were given to Moses on Mount Sinai, and even the sinners of Israel knew a deep wisdom ...

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

181

שבהתלכשות הם ע"י אות ה' אחרונה דשם הוי"ה

The Rebbe notes that Or HaTorah (Acharei, end of p. 564) cites the Ramban (on Lech Lecha 17:1 and Va'era 6:2) that miracles clothed in nature come from the Name Shakkai, and he points to a further source.

KEHOT'S NOTE

בלקו"ש חט"ז ע' 358 הערה 54 מציינ: "ובאוה"ת אחרי (ס"ע תקסד) בשם הרמב"ן (לך יז, א. וארא ו, ב) דנסים המלובשים בטבע הם משם שדי"י. וראה פיה"מ מהדו"ב פקל"ט (צב, ריש ע"ב)."

182

בד"ה להבין מפני מה

That discourse asks why the festival of Pesach falls on the day the miracle happened, while Chanukah and Purim fall on the day of rest, and answers through the difference between memalei, light drawn level by level, and sovev, which shines on all levels equally.

KEHOT'S NOTE

לקו"ת צו טז, א.

183

כי אתה אבינו כי אברהם

"For You are our Father, for Avraham does not know us, and Israel does not recognize us." The maamar reads it as

the higher light of exile miracles, beyond the attributes symbolized by the Patriarchs.

ישעיהו ט"ז:16 Isaiah 63:16

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֹרָהֶם לֹא יֵדְעֵנוּ וְיִשְׂרָאֵל לֹא יִכְיֶרְנוּ אֶתָּה ה' אֲבִינוּ גִּלְגָּלְנוּ מַעֲוִלָם שָׁמָּה:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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PARAGRAPH 32

184

בד"ה והיה מדי חדש בחדשו

There Rosh Chodesh is explained: work is permitted on it, yet it is not counted among the six days of work, for on it the divine speech is renewed and rises to its source; so "on the day of the new moon" the inner gate "shall be opened," as on Shabbos.

KEHOT'S NOTE

לקו"ת ברכה צו, ב ואילך.

PARAGRAPH 33

185

סד"ה והי' לכם לציצית

The end of that discourse says almost word for word what is quoted here: the physical tallis has no holiness at all and may be used for mundane things, unlike kosher tzitzis.

KEHOT'S NOTE

לקו"ת שלח מד, ב.

186

דכ' האריז"ל

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

KEHOT'S NOTE

ראה שער הכוונות ענין הציצית דרוש ב' בתחלתו. פע"ח שער הציצית פ"ג.

187

ומותר להשתמש בה דברי חול

The Alter Rebbe's ruling on the use of a tallis for mundane purposes is there.

KEHOT'S NOTE

ראה שו"ע אדה"י ס"י כא. ובלקו"ש ח"ט ע' 421. חל"ו ע' 158.

PARAGRAPH 35

188

וזדונות נעשו כזכויות

Reish Lakish teaches that teshuvah out of love turns deliberate sins into merits. The maamar links this to the light of Yom Kippur, in which sins do not separate.

Yoma 86b:3 יומא פ"ו ב:ג

אמר ר' לוי: גדולה תשובה שזדונות נעשות לו כשגגות, שנאמר: "שובה ישראל עד ה' אלקיך כי כשלת בעונך", הא "עון" — מזיד הוא, וקא קרי לקה מכשול. איני?! והאמר ר' לוי: גדולה תשובה שזדונות נעשות לו כזכויות, שנאמר: "ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) יחיה!" לא קשיא: כאן מאהבה, כאן מיראה.

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

...חייב אינש לבסומי בפוריא עד דלא ידע בין

189

ממעמקים קראתיך

A song of ascents: "From the depths I have called You, Havayah," the cry of one in distress, from the depths of the heart. The maamar reads it as the prayer from the depths of the soul that prepares the revelation of Yom Kippur. (context: Steinsaltz Tanakh)

Psalms 130:1 א':ל תהילים

שיר המעלות ממעמקים קראתיך ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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PARAGRAPH 36

190

אותותינו לא ראינו

"Our signs we have not seen." The maamar again uses it for exile, which causes the light to be clothed.

Psalms 74:9 ט':ד תהילים

אותותינו לא־ראינו אִינִיעוֹד נִבִּיא וְלֹא־אֵתָנוּ יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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PARAGRAPH 37

191

שם הוי'

the passage shares nothing with the note

KEHOT'S NOTE

כ"ה בפע"ח (שער הפורים פ"ו). וראה גם משנת חסידים מסי אדר פ"ו מ"ג. תוי"א ק, ב (ושם [דהיינו כאן] מוסיף: ולא משאר שמות של הקב"ה). קבא, ב. בסה"מ תקס"ה (כרך א ע' שצו) ואוה"ת אסתר (ע' דש) מוסיף: וגם לא שם אלקים ואד. — לקו"ש חכ"א ע' 201.

192

שלא נזכר שם הוי' במגילה

The Ibn Ezra writes: "There is no mention of the Name in this Megillah, and it is among the holy books."

Shabbat 115b:3 ב:ג ד'ד-ד קט"ו

בעא מיניה ר' יושב גלותא מרבך בר רב הונא: הו' כתובין בסם ובסיקרא בקומס ובקנקנתום, בלשון הקדש, מצילין אותן מפני הדליקה או אין מצילין? תיבעי למאן דאמר מצילין, תיבעי למאן דאמר אין מצילין. תיבעי למאן דאמר אין מצילין — הני מילי היכא דכתיבי תרגום ובכל לשון, אבל הכא דכתיבי בלשון הקדש — מצילין, או דילמא אפילו למאן דאמר מצילין — הני מילי היכא דכתיבי בדיו דמיקנים, אבל הכא כיון דלא מיקנים — לא. אמר ...

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KEHOT'S NOTE

בראב"ע בפתיחתו למגלת אסתר כ': "אין במגילה הזאת זכר השם והיא מספרי הקודש". ובתוד"ה מגילה שבת קטו, ב. מרדכי שם סי' שצו. שו"ע או"ח (ואדה"ו) סי' שלד סיג (סי"ב): "אין בה אזכרות". — לקו"ש חכ"א ע' 201. באוה"ת מג"א ע' ביתא יש ביאור ע"ז.

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בוהר ס"פ בחקתי

The note points to a talk of the Rebbe on this Zohar's parable.

KEHOT'S NOTE

קטו, ב. ולהעיר מפד"ר פכ"ה. וראה בלקו"ש ח"ז ע' 40.

194

לכלתם

Even in their enemies' land, G-d says, "I will not reject them nor abhor them, to destroy them (lechalosam)." The word is spelled without a vav, like kallasam, "their bride," which is the basis of the Zohar's parable.

Leviticus 26:44 מ"ד כ"ו ויקרא

ואף-גם-זאת בהיותם בארץ איביהם לא-מאסתיים ולא-געלתיים לכלתם
להפר בריתי אתם כי אני ה' אלקיהם:

And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the L-RD their G-d.

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

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לכלתם

At the end of Parshas Bechukosai the Zohar reads lechalosam, spelled without a vav, as "their bride," and tells of a man who loves a woman living in the tanners' market: because she is there, it seems to him like the perfumers' market. The maamar applies it to the light clothed in the Megillah.

ספר זוהר, בחקותי י"ד נ"ג-ט"ו: ס"א 14:53-16:61 Zohar, Bechukotai

196

גלו לבבל שכינה עמהם

Rabbi Shimon bar Yochai teaches that wherever Israel was exiled the Shechinah went with them: to Egypt, to Babylon. The maamar cites it for the descent of Malchus into the lower worlds.

Megillah 29a:4 ד"ד כ"ט מגילה

תנאי, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביה בהיותם במצרים וגו'." גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי ככלה." ואף כשהן עתידין ליגאל — שכינה עמהן, שנאמר: "ושב ה' אלקיך את שבותך." "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שב עמהן מבין הגליות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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PARAGRAPH 39

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שנהביאים עתידים להבטל לע"ל

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

KEHOT'S NOTE

ירושלי מגילה פ"א ה"ה.

198

ומגלת אסתר לא תבטל

The Jerusalem Talmud teaches that the Prophets and the Writings will be nullified in the Time to Come, while Reish Lakish adds that the Scroll of Esther and the halachos will not. The maamar takes this as proof that the light of the Megillah is above the Names.

Jerusalem Talmud Megillah 1:8 א"ח:18 תלמוד ירושלמי מגילה

משנה: אין בין זב הרוא שתי ראיות לרוא שלש אלא קרבן. אין בין מצורע מוסגר למצורע מוחלט אלא פריעה ופרימה תגלחת וצפריים: הלכה: אמר רבי יודה בר פזי. דרבי לעזר היא. דרבי לעזר אמר. [אף] בשלישית בודקין אותו מפני הקרבן. ברם קרבן. השנייה מאונס טהור. והשלישית מאונס טמא. אמר רבי יוסה. אין לית היא דרבנן ולא אף 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 miqweh and becomes pure at sundown. If he has two emissions in one day or in two successive days, he is a source of severe impurity and cannot become pure unless he was seven consecutive days without symptoms. If he has three emissions in at most three consecutive days, he cannot ...

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ובנביאים יש שמות הרבה

The Rebbe discusses this point at length there, and notes that the Song of Songs, too, does not mention G-d's Name.

KEHOT'S NOTE

ראה בארוכה בלקו"ש חכ"א ע' 201 הערה 45, ובהערה 46 שם שגם בשה"ש לא נזכר שם ה'.

200

ועמש"ל בד"ה ובבואה לפני המלך

There Torah Ohr explains the Sages' "do not read shamos but shemos": even the seventh millennium, the final rest after all the ascents, the "desolation," is only "names," drawn from His Name, His attribute of kingship, while He Himself is singular and alone, as before the world was created, not within the category of worlds at all.

KEHOT'S NOTE

לעיל צו, א.

201

א"ת שמות אלא שמות

Rabbi Eliezer derives from "Who has made desolations (shamos) in the land" that a name has an effect: do not

read shamos, desolations, but shemos, names. The maamar points to the earlier discourse that builds on this.

ברכות ז' ב"י-י"א 7b:10-11 Berakhot

מנא לן דשמא גרים? אמר רבי אליעזר, דאמר קרא: "לכו חזו מפעלות
הי אשר שם שמות בארץ", אל תקרי "שמות" אלא "שמות". ואמר רבי
יוחנן משום רבי שמעון בן יוחי: קשה תרבות רעה בתוך ביתו של אדם
יותר ממלחמת גוג ומגוג. שנאמר: "מזמור לדוד בכרחו מפני אכשלו
בנו", וכתוב בתריה: "הי מה רבו צרי רבים קמים עליי", ואילו גבי
מלחמת גוג ומגוג, כתוב: "למה רגשו גוים ולאמים יהגו ריק". ואילו
"מה רבו צרי" לא כתוב.

Whence do we learn that the name of a person affects his
life? R. Eleazar said : Because the Scriptures declare,
"Come, behold the works of the L-rd, Who hath made sham-
mot ['desolations'] in the earth" (Ps. xli. 9). Read not sham-
mot but shemot "names." R. Johanan also said in the name
of R. Simeon b. Johai : More painful is filial impiety in a
man's house than the wars of Gog and Magog; as it is said,
"A Psalm of David, when he fled from Absalom his son"
(ibid. ...

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Cohen, Cambridge University Press, 1921 (Public Domain)

Zohar II, 4a, ד, זח"ב

KEHOT'S NOTE

ברכות ז', ב. זח"ב ד, א.

202

הראויות לתת לה מבית המלך

Hegai gave Esther "the seven maidens fit to be given to
her from the king's house." The maamar reads them as
the seven chambers of the World of Beriah in which
Malchus is hidden.

אסתר ב' ט"ו Esther 2:9

והיטב הנערה בעיניו ותשא חסד לפניו ויבהל את-תמרקיה ואת-
מנותה לתת לה ואת שבע הנערות הראיות לתת לה מבית המלך ושנה
ואת-נערותיה לטוב בית הנשים:

And the maiden pleased him, and she obtained kindness of
him; and he speedily gave her her ointments, with her por-
tions, and the seven maidens, who were meet to be given her
out of the king's house; and he advanced her and her maid-
ens to the best place in the house of the women.

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שקורא וממשיך גלוי האור

The Rebbe explains that from the concealment, that there
is no Name in the Megillah, the reading draws down a rev-
elation of the very Essence of Ein Sof, above the level of
Names, and in note 46 that it is above even the light un-
touched by the tzimtzum from which the kav is drawn.

KEHOT'S NOTE

בלקו"ש ח"ז ע' 40 ואילך סעי' ג: ד. ה. אז פון דעם העלם "שאין שום שם
במגלת אסתר" ווערט (דורך קריאת המגילה) נמשך א גילוי אור ואדרבה:
דער גילוי וואס קומט דערפון איז א גילוי פון עצמות א"ס ב"ה וואס איז
"למעלה מבחי שמות" עכ"ל ע"ש. ובהערה 46: שלמעלה גם מבחי האור
שלא נגע בו הצמצום שממנו נמשך הקו.



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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