



TORAH OHR • MEGILLAS ESTHER • MAAMAR 2

ביאור על הנ"ל

An Explanation of the Above



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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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

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

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

OUTLINE

- 1 Torah from inner Keser, mitzvos from outer Keser** ¶1-5
The Torah is rooted in Mocha Stima’ah, the hidden Chochmah of Keser; the mitzvos in the outer dimension of Keser within Keser, because what is infinite is revealed only outwardly, as a torch by its distant light and deep wisdom by many parables.
- 2 The royal garment** ¶6-8
The Malchus of the Infinite One surrounds all worlds equally and alone creates something from nothing, so the mitzvos are clothed in physical things; Torah and mitzvos each have a superiority, and a gloss explains the two inner levels of Keser, Atik and Arich Anpin.

3 The horse

¶9-13

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

4 Haman, the crown and self-sacrifice

¶14-15

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

5 Mordechai and Esther

¶16-18

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

6 What Haman could not give

¶19-20

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

KEY CONCEPTS

Keser within Keser כתר שבכתר

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

Mocha Stima'ah (the hidden brain) מוחא סתימאה

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

The royal garment (levush malchus) לבוש מלכות

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

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

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

Atik עתיק

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

The Names Mah and Sag שם מ"ה ושם ס"ג

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

Mira dachya (pure myrrh) מירא דכיא

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

Self-nullification (bittul) ביטול

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

SECTION 1 • 11-5

Torah from inner Keser, mitzvos from outer Keser

1 ביאור על הנ"ל

An explanation of the above-mentioned [maamar].

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

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

בחי' מו"ס [מוחא סתימאה] חכמה שבכתר

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

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

ושם עדיין לא בא לידי גילוי חכים כמו ח"ע [חכמה עילאה] שאף שהיא לא בחכמה ידיעא² מ"מ יש בה גילוי ל"ב שבילין דאתפתחין כו'. משא"כ מו"ס [מוחא סתימאה] סתים³ כו'. אבל המצות הן בחי' כתר שבכתר.

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

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

3 והיינו בבחי' חיצוניות כי פנימית הכתר אינו מן המנין⁴ י"ס [י' ספירות] לפי שנכלל בא"ס ואינו בא לידי גלוי כ"א בחיצוניות כמשל האבוקה שמאירה למרחוק

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

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

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

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

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

4 ועד"ז ג"כ נראה בחוש הארת חכמה נפלאה ועמוקה א"א להשיג כ"א ע"י משל פשוט. ולכן ר"מ [רבי מאיר] היה דורש תילתא מתלי⁵ כי ר"מ [רבי מאיר] גדול בדורו היה. ונקי ר' [רבי] נהוראי⁶ שמנהיר עיני חכמים.

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

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

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

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

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

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

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

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

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

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

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

SECTION 2 • ¶6-8

The royal garment

6 והנה על הכתר⁹ ומו"ס [ומוחא סתימאה] מלביש בחי' לבוש ה' מלך גאות לבש¹⁰ כו' כמו עד"מ טלית

שמשמין על הראש ועטרה שבראש שהטלית מקיפתו מראשו ועד רגליו וגם בחי' העטרה בכלל

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

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

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

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

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

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

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

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

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

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

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

משא"כ מהשתלשלות דרך עו"ע [עילה ועלול] לא היה יש כלל רק כמו חכמה שהיא בחי' ראשית היש ונק' בשם חכמה¹⁶ לא היתה עולה בשם כלל רק היתה בבחי' בטול ממש וכן התהוות המדות מחכמה כו'

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

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

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

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

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

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

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

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

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

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

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

דהיינו בעשייה גשמיית שנתהווה מבחינת לבוש מלכות¹⁷ הוא לבוש אוא"ס [אור אין סוף]¹⁸ עצמו המקיף את כולם בהשוואה אחת

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

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

ונקי לבוש מלכות כי הלבוש הזה הוא מבחי מלכות דא"ס שהיא בחינה אחרונה כנ"ל שהיא המלבשת ומקפת את כל העולמות כנ"ל. משא"כ התורה שהיא בחי' מו"ס [מוחא סתימאה] שרשה מבחי' פנימי' [פנימיות / פנימית] הכתר¹⁹ שאין שם גלוי בחי' סוכ"ע.

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

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

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

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

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

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

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

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

אך קשה דכאן לעיל אמר כי פנימיות הכתר אינו ממנין הי"ס [היי ספירות] א"כ מבואר שפנימיות הכתר נלקח ממקום גבוה יותר מחיצוניותו וזה לכאורה סותר למ"ש. וגם הוא נגד משי"ש [מה שכתוב שם] במ"ח סי' די.²⁰

But there is a difficulty: for here, above, he said that the inner dimension of Keser is not of the count of the ten Sefiros; if so, it is clear that the inner dimension of Keser is taken from a higher place than its outer dimension, and this seemingly contradicts what was said. It is also against what is written there in Mishnas Chassidim, section 4.

The gloss raises a difficulty. Earlier the maamar said that the inner dimension of Keser is not counted among the ten Sefiros at all, which makes it higher than the outer dimension; how, then, can the outer dimension hold a revelation that the inner one lacks? It also seems to go against section 4 of Mishnas Chassidim, which says that when the Sefiros are counted by their outer dimension the count begins from Chochmah, since the outer dimension of Keser is not of their kind but is their root.

אכן באמת לק"מ [לא קשה מידי] דפנימיות הכתר שאינו ממנין י"ס [יי ספירות]²¹ דקאמר לעיל כוונתו למ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'].²²

In truth, however, there is no difficulty at all. The inner dimension of Keser that is not of the count of the ten Sefiros, of which he spoke above, refers to what is written in Etz Chaim, Sha'ar 41, chapter 3.

The answer: the "inner dimension of Keser" that the maamar said is not counted among the Sefiros is the one described in Etz Chaim, the classic work of the Arizal's Kabbalah, in the chapter the gloss names (in the Sefaria edition, Sha'ar 42, chapter 1). There Etz Chaim says that some Kabbalists called Keser Ein Sof and some counted it among the ten Sefiros, but that it is in truth intermediate between the Infinite One and what is emanated, holding something of each.

ובי בחיי אלו הם הנק' עתיק וא"א²³ כו' ומבואר שם דדוקא בחיי א"א הוא ממנין הי"ס [היי ספירות] משא"כ בחיי עתיק שהוא בחיי תחתונה שבא"ס אינו במנין הע"ס [העשר ספירות] וע"ז אמר לעיל דפנימית הכתר אינו ממנין י"ס [יי ספירות] דבחי עתיק היינו ודאי פנימית העיקרי שבכתר כו'.

These two levels are those called Atik and Arich Anpin, etc., and it is explained there that specifically the level of Arich Anpin is of the count of the ten Sefiros, whereas the level of Atik, which is the lowest level of the Infinite One, is not in the count of the ten Sefiros. Of this he said above that the inner dimension of Keser is not of the count of the ten Sefiros, for the level of Atik is certainly the principal inner dimension of Keser, etc.

Etz Chaim calls these two aspects of Keser Atik ("the Ancient One"), the lowest level of the Infinite One, and Arich Anpin ("the Long Face"), the highest of all that is emanated; only Arich Anpin is counted among the ten Sefiros. Atik, the principal, truest inner core of Keser, is the inner dimension the maamar meant when it said that the inner dimension of Keser is not counted.

משא"כ מו"ס [מוחא סתימאה] עם היותו ג"כ פנימית הכתר היינו פנימי [פנימיות / פנימית] מבחי' הבי' שבכתר הנק' א"א ונק' מו"ס [מוחא סתימאה] חכמה שבכתר לכן אמר שאין שם בחי' גלוי סוכ"ע דהיינו בחי' עתיק

Whereas Mocha Stima'ah, though it too is the inner dimension of Keser, is the inner dimension of the second level in Keser, called Arich Anpin, and is called Mocha Stima'ah, the Chochmah within Keser. Therefore he said that there is no revelation of the level of sovev kol almin there, that is, the level of Atik.

Mocha Stima'ah is also inner, but it is the inner dimension of Arich Anpin, the second level of Keser, and it is the Chochmah within Keser. So when the maamar said that sovev kol almin is not revealed in Mocha Stima'ah, it meant that Atik is not openly revealed there.

דאע"ג [דאף על גב] דגבורה דע"י [דעתיק יומין] מלוכש במו"ס [במוחא סתימאה] היינו שההארה באה ע"י בחי' גבורה וצמצום קו המדה אבל בבחי' חיצוניות הכתר דהיינו גלגלתא הנק' כתר שבכתר מלוכש חסד דעתיק שלמעלה מבחי' קו המדה

For although the Gevurah of Atik Yomin is clothed in Mocha Stima'ah, this means that the illumination comes through the level of Gevurah and the contraction of the measuring line (kav hamiddah); but in the outer dimension of Keser, that is, the Skull (Gulgalta), which is called Keser within Keser, there is clothed the Chesed of Atik, which is above the level of the measuring line.

An aspect of Atik, its Gevurah (restraint), is clothed within Mocha Stima'ah, but its light comes there through contraction, the "measuring line" that gives light by measure. In the outer dimension of Keser, the Skull (Gulgalta) of Arich Anpin, it is the Chesed (kindness) of Atik that is clothed, and that is beyond any measure.

וזהו ע"ד שכי' [שכתב] המ"ח הנ"ל רק שמ"מ אין הגלוי בבחי' פנימית כמו במו"ס [במוחא סתימאה] רק בבחי' חיצונית. וע' בע"ח [בעץ חיים] שער מוחין דצלם ספ"ו החיצוניות שלו כו' והוא הגלגלת כו'.

And this is along the lines of what the above-mentioned Mishnas Chassidim wrote; only that, nevertheless, the revelation is not in an inner way, as in Mocha Stima'ah, but only in an outer way. And see Etz Chaim, Sha'ar Mochin deTzelem, end of chapter 6: "its outer dimension," etc., "and this is the skull," etc.

This agrees with Mishnas Chassidim; even so, in the outer dimension the revelation is only outward, not inward as in Mocha Stima'ah. The gloss also refers to Etz Chaim, Sha'ar Mochin deTzelem, where the outer dimension is identified with the skull.

ועיין בהרמ"ז [בהרב משה זכות] פ' אמור דפ"ח²⁴ וז"ל [זוה לשוננו] והענין כי גם כתר אריך נחשב מעולם א"ס כדרך כל כתר שמתייחס למה שלמעלה ממנו ועיקרו של אצילות מתחיל ממוחא סתימאה שהוא חכמה דאריך עכ"ל [עד כאן לשוננו]:²⁵

And see the Ramaz (Rabbi Moshe Zacuto) on Parshas Emor, folio 88; these are his words: "The matter is that the Keser of Arich, too, is reckoned as [part] of the world of Ein Sof, as is the way of every Keser, which is related to what is above it; and the essential [part] of the World of Atzilus (Emanation) begins from Mocha Stima'ah, which is the Chochmah of Arich." End of quote.)

The gloss ends by quoting the Ramaz (Rabbi Moshe Zacuto) in his notes on the Zohar, Parshas Emor: the Keser of Arich Anpin still belongs to the world of the Infinite One, as every Keser relates to the level above it. Atzilus proper begins only with Mocha Stima'ah, the Chochmah of Arich Anpin.

SECTION 3 • 19-13

The horse

9 וסוס אשר רכב עליו המלך.²⁶ היינו מ"ש כי תרכב על סוסך²⁷ כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] בלילה רוכב²⁸ על כרוב קל שלו ושט בייח אלף עלמין²⁹

"And the horse that the king rode upon": this is what is written, "When You ride upon Your horses." For our Sages, of blessed memory, said that at night He rides upon His swift cherub and roams through eighteen thousand worlds.

The maamar turns to the second item in Haman's words, "the horse that the king rode upon," and links it to the prophet's words to G-d, "When You ride upon Your horses," which the previous maamar connected with the giving of the Torah. The Sages said that at night G-d rides upon His swift cherub and roams through eighteen thousand worlds.

הן בחי' ח"י ברכאן דצלותא שהן בבחי' ח"י חוליות השדרה³⁰ שבהן נמשך מוח החכמה לירכים ורגלים לפי שהחוט מגיע עד גיד הנשה וג"ה [וגיד הנשה] מתפשט בירכים ורגלים.

These are the level of the eighteen blessings of prayer, which are in the aspect of the eighteen vertebrae of the spine, through which the brain of Chochmah is drawn down to the thighs and legs; for the [spinal] cord reaches down to the sciatic nerve (gid hanasheh), and the sciatic nerve spreads through the thighs and legs.

These eighteen thousand worlds correspond to the eighteen blessings of the Amidah prayer, which the Sages paired with the eighteen vertebrae of the spine. Through the spine the head's wisdom reaches the thighs and legs, since the spinal cord extends down to the sciatic nerve, which spreads through the legs.

10 ולכן כל הכורע כורע בברוך³¹ שבברכה ראשונה שהכריעה היא כפיפת הראש דהיינו המשכת חכמה ע"י שכופף ראשו וחכמתו שבו

Therefore whoever bows, bows at "Baruch" (Blessed) in the first blessing; for bowing is the bending of the head, that is, the drawing down of Chochmah, by his bending his head and his Chochmah that is in it.

Because the eighteen blessings draw Chochmah down the spine, one bows at the word "Blessed" in the first blessing. Bowing bends the head, which holds Chochmah, and bending it draws that wisdom down into the body.

אלא שהח"י ברכאן הן באצ"י והוא ע"י הנשמות שהעלאתן ביום משא"כ המלאכים שירתם ומזונם הוא בלילה דוקא.

Only, the eighteen blessings are in Atzilus, and this is through the souls, whose ascent is by day; whereas [as for] the angels, their song and their nourishment are specifically at night.

The eighteen blessings of prayer, however, work in Atzilus, through the souls of Israel, whose prayers rise by day. The angels sing, and receive their nourishment, specifically at night.

ותקם בעוד לילה³² ותתן טרף לביתה אלו המלאכים וחק לנערותיה אלו ההיכלות שבע הנערות הראויות לתת³³ כו'.

"She rises while it is yet night and gives food to her household": these are the angels; "and a portion to her maidens": these are the chambers (heichalos), "the seven maidens fit to be given," etc.

The verse about the woman of valor, who "rises while it is yet night and gives food to her household, and a portion to her maidens," is read as feeding the angels and the heavenly chambers (heichalos) at night. Her "maidens" are linked with the seven maidens given to Esther in the king's palace.

ולהם נמשך בבחי' ח"י אלפין כי רכב אלקים רבותים אלפי שנאן.³⁴ אלפי שאינן³⁵ מרבותים והיינו שמתחלק לח"י אלף מיני השגות לכל חד לפום שיעורא דיליה.

And to them it is drawn in the aspect of eighteen thousand, for "The chariot of G-d is twice ten thousand, thousands of shinan": thousands that are not (she'einan) [there], out of the twice ten thousand. That is, it is divided into eighteen thousand kinds of comprehension, to each one according to his measure.

Among the angels the flow divides into eighteen thousand: the verse speaks of "twice ten thousand," twenty thousand, and "thousands that are not" takes away two thousand, leaving eighteen thousand. These are eighteen thousand kinds of comprehension, each angel receiving according to its capacity.

11 והנה המשכה והשפעה זו היא בבחי' כרוב כרביא דהיינו בחי' אדם. אלא שפני אדם הוא אפי רברבי וכרוב הוא אנפי זוטרי.³⁶

Now, this drawing down and flow is in the aspect of a cherub (keruv), "like a child" (ke-ravya), that is, the aspect of a man (adam); only, the face of a man is "a large face," and the cherub is "a small face."

This flow to the angels comes through the cherub (keruv), which the Sages explained as ke-ravya, "like a child," so it has a human face. A grown man has "a large face," and the cherub has "a small face," the face of a child.

ובאור זה הנה אדם הוא שם מ"ה [שם מ"ה] שהמילוי הוא באלפ"ף ואל"ף הוא יו"ד וי"ו יו"ד

The explanation of this: adam (man) is the Name Mah (45), whose spelling-out (milui) is with alefs; and the alef is [made of] yud, vav, yud,

The word adam (man) has the numerical value 45, the value of the Name Mah, the Name Havayah spelled out with alefs. The letter alef itself is drawn as an upper yud and a lower yud joined by a vav.

דהיינו וי"ו המחבר יו"ד עלאה עם יו"ד תתאה כענין עושה שלום במרומיו³⁷ כו' והיינו ע"י בחי' בטול הנמשך להם.

that is, the vav that joins the upper yud with the lower yud, as in "He makes peace in His heights," etc.; and this is through the level of self-nullification (bittul) that is drawn to them.

The vav joining the two yuds expresses the joining of higher and lower, as in "He makes peace in His heights." This joining comes about through the self-nullification (bittul) drawn down to them.

12 והנה אנפי רברבי הוא שנמשך מבחי' מוחין יותר שזהו ההפרש בין גדול לקטן שלפי שכלו יהולל איש³⁸ כנודע. והמוחין הן בחי' בטול הנמשך לו.

Now, a large face means that more is drawn from the level of the intellect (mochin); for this is the difference between an adult and a minor, since "a man is praised according to his intellect," as is known. And the intellect is the level of self-nullification (bittul) drawn to him.

A "large face" receives more from the intellect (mochin): an adult differs from a child in the measure of his understanding, as the verse says, "a man is praised according to his intellect." The maamar identifies this intellect with self-nullification (bittul): as it says later, Chochmah is lowliness, koach mah, "the power of 'what.'"

ולכן זקן מיושב³⁹ [מיושבת] דעתו³⁹ מפני שיש לו בחי' בטול יותר. משא"כ בחור יש לו רתיחת הבחורות מפני שלא נמשך בו בחי' בטול כ"כ [כל כך].

Therefore an old man's mind is settled, because he has more of the quality of self-nullification; whereas a young man has the boiling of youth, because the quality of self-nullification is not drawn into him so much.

This is why an old man's mind is calm and settled: he has more self-nullification. A young man is hot-blooded, because self-nullification has not yet been drawn into him as much.

וזהו ענין אנפי זוטרי והוא בבחי' מט"ט [מטטרון] שנק' נער⁴⁰ ובבחי' כרוב זה נמשך שפע בחי' אלף עלמין.⁴¹

This is the matter of a small face, and it is in the aspect of Metatron, who is called "a youth" (na'ar); and in the aspect of this cherub, the flow is drawn into the eighteen thousand worlds.

A "small face" is this youthful level, the level of the angel Metatron, who is called "a youth" (na'ar). Through this cherub the flow reaches the eighteen thousand worlds.

13 והנה כתיב רכב אלקים רבתיים כו' אדני במ סיני בקדש⁴² כו' כלומר כשם שנמשך בבחינת מלאכים בחי' אלף עלמין כך נמשך ג"כ בבחי' סיני בקדש להיות המשכת אלקות בבחי' עשייה גשמית בתורה על הר סיני.

Now it is written, "The chariot of G-d is twice ten thousand," etc., "the L-rd is among them, [as at] Sinai, in holiness," etc. That is to say: just as it is drawn into the level of angels in the eighteen thousand worlds, so it is also drawn into the level of "Sinai, in holiness," so that there be a drawing down of G-dliness into the level of physical action, in the Torah [given] on Mount Sinai.

The verse about G-d's chariot of thousands continues, "the L-rd is among them, [as at] Sinai, in holiness." Just as G-d's flow reaches the angels in the eighteen thousand worlds, so at Sinai G-dliness was drawn down into physical action through the Torah.

והמשכה זו היא בבחי' סוסים סוס בגימטריא ב"פ [ב' פעמים] ג"ס. שהוא משם ס"ג [שם ס"ג] שהוא למעלה משם מ"ה [שם מ"ה]. כי כדי להמשיך אור בעשיי' [בעשייה] גשמית מוכרח להיות הארה מלמעלה מעלה כמשל האבוקה הנ"ל.

This drawing down is in the aspect of horses: sus (horse) in gematria is twice gimmel-samech (63), which is from the Name Sag (63), which is above the Name Mah (45). For in order to draw light into physical action, there must be an illumination from very high above, like the analogy of the torch mentioned above.

This drawing into the physical comes through "horses": the word sus (horse) equals 126, twice 63, the value of the Name Sag (Havayah spelled out to total 63), which is higher than the Name Mah. The text writes this 63 as gimmel-samech, Sag's letters reversed, which spell gas, "coarse," as the next paragraph takes up. To bring light down into physical action needs a light from very high above, as only a great torch can light a far place.

והיינו גבורת הסוס לרוץ למקום שאין הרוכב יכול להגיע שם וריצת הסוס גדולה מריצת אדם היא בחי' הכרוב הנמשך במלאכים שאינו רץ כ"כ [כל כך] כמו הסוסים:

This is the strength of the horse, to run to a place that the rider cannot reach; and the running of the horse is greater than the running of a man, which is the level of the cherub that is drawn into the angels, which does not run as much as the horses.

A horse can carry its rider to places he could not reach himself, and it runs faster than a man. The cherub, with its human face, is like a man running: it does not run as far or as fast as the horses.

SECTION 4 • ¶14-15

Haman, the crown and self-sacrifice

14 והנה בחי' לבוש וסוס יכול להיות ע"י בחי' המן. המן העץ⁴³ בחי' גסות שנתברר בקדושה מבני בניו של המן^{44, 45}. כו' דהיינו הגבהת הלב ויגבה לבו⁴⁶ כו'.

Now, the level of the garment and the horse can come about through the level of Haman. "Hamin ha-etz" ("from the tree?"): the level of coarseness that was refined into holiness, "of the grandchildren of Haman," etc.; that is, the elevation of the heart: "And his heart was lifted up," etc.

The garment and the horse can come about even through "Haman." The Sages found Haman (המן) hinted in G-d's question to Adam, hamin ha-etz, "Have you eaten from the tree?", the same letters read hamin; he stands for coarseness and arrogance, yet once refined this coarseness can enter holiness, as some of Haman's descendants studied Torah. Refined, it becomes the holy elevation of the heart, like the king of whom it says, "his heart was lifted up" in the ways of G-d.

והענין כי הנה צריך שיתן עיניו למטה ולבו למעלה.⁴⁷ עיניו בחי' חכמה בחי' משה שהיה ענו שהחכמה שפלות כח מ"ה [מה]

The explanation: one must direct his eyes downward and his heart upward. "His eyes" are the level of Chochmah, the level of Moshe, who was humble; for Chochmah is lowliness, koach mah (the power of "what").

A person must keep his eyes lowered and his heart raised. The eyes stand for Chochmah, the quality of Moshe, the humblest of men, for Chochmah is self-effacement: its letters are read as koach mah, "the power of 'what [am I]?'"

אבל לבו כ' [כתב] ביהושפט ויגבה לבו כו' וכן בחי' סוס ב"פ [ב' פעמים] ס"ג [שם ס"ג] שהוא ענין גס

But as for "his heart," it is written of Yehoshafat, "And his heart was lifted up," etc. So too the level of the horse, twice Sag (63), which is a matter of coarseness (gas);

The heart, however, must be raised, as Scripture says of King Yehoshafat that "his heart was lifted up in the ways of Havayah." The horse, whose numerical value is twice Sag, shares this quality: the letters of Sag (samech-gimmel), reversed, spell gas, "coarse."

וגם בחי' סוס לרוץ נעשה מבחי' המן כי ירידה צורך עלייה להיות בע"ת [בעלי תשובה] וזדונות נעשו כוכיות⁴⁸ כו'.

and also the level of the horse, to run, comes from the level of Haman; for descent is for the sake of ascent, so that there be penitents (baalei teshuvah), and willful sins become like merits, etc.

The horse's power to run, to carry light far down, also comes from the refined level of Haman. Descent is for the sake of ascent: the fall makes penitents (baalei teshuvah) possible, and through their teshuvah even willful sins become like merits.

אבל כתר מל' הוא בחי' בעטרה שעטרה לו אמו⁴⁹ דווקא היינו ע"י נעשה ונשמע⁵⁰ בבחי' נעשה תחלה בחי' עשייה שהיא מבחי' מקיף הסוכ"ע בשוה.

But the royal crown (keser malchus) is specifically the level of "the crown with which his mother crowned him," that is, through "we will do and we will hear," in the aspect of "we will do" first: the level of action, which is from the level of the encompassing light (makif), the sovev kol almin, equally.

The royal crown does not come from this source. It is "the crown with which his mother crowned him," given through Israel's "we will do and we will hear," and saying "we will do" first is the level of action, which comes from the light that surrounds all worlds equally.

15 ואח"כ נשמע המשכת התורה בפנימיות ואין זה אלא בבחי' ישראל מקדשי שמך שיש להם מס"נ [מסירות נפש].

And afterwards "we will hear": the drawing down of the Torah inwardly. This is only in the level of Israel, "who sanctify Your Name," who have self-sacrifice (mesirus nefesh).

After "we will do" comes "we will hear," the drawing of the Torah's wisdom inward, into understanding. This belongs only to Israel, whom the prayers call those "who sanctify Your Name," because they have self-sacrifice (mesirus nefesh).

ולכן הם דווקא הממשיכים בחי' כתר תר"ך עמודי אור כמו עמוד המחבר מעלה ומטה.

Therefore it is specifically they who draw down the level of Keser, the six hundred and twenty pillars of light, like a pillar that joins above and below.

Self-sacrifice is why Israel alone draw down Keser, described as six hundred and twenty pillars of light, a pillar joining above and below; the previous maamar explained the number as the 613 mitzvos of the Torah and the 7 of the Rabbis, and 620 is also the numerical value of keser (כתר).

וגם בפורים היה גילוי זה וקבל היהודים⁵¹ את אשר החלו לעשות. היהודים דוקא דהיינו ע"י מס"נ [מסירות נפש] כו' ע"י מרדכי ואסתר כו'. כי מרדכי הוא מר דרור⁵² ומתרגמין מירא דכיא.⁵³ מר דרור נק' למעלה בעלמא דחירות.

On Purim, too, there was this revelation: "And the Jews took upon themselves what they had begun to do." "The Jews" specifically, that is, through self-sacrifice, etc., through Mordechai and Esther, etc. For Mordechai is "mor dror" (free-flowing myrrh), which we translate [into Aramaic] as "mira dachya" (pure myrrh). Above, in the world of freedom, it is called "mor dror."

On Purim this was revealed again, when "the Jews took upon themselves" what they had begun at Sinai; the verse says "the Jews" specifically because in Mordechai and Esther's time the Jews were ready to give their lives rather than abandon their faith. The Sages found Mordechai's name in mor dror, the "free-flowing myrrh" of the anointing oil, which the Aramaic translation renders mira dachya, "pure myrrh," a sound close to "Mordechai." Above, in the realm called "the world of freedom" (dror means freedom), it is mor dror.

SECTION 5 • 16-18

Mordechai and Esther

16 ולמטה נקרא מירא דכיא בחי' מר שהוא מרירות וגבורות הנמשך בבחינת דכין ומסאבין. היא התורה הנמשכת ומתלבשת בעוה"ז הגשמי שהיא בבחי' גלות ומרירות בעניני העוה"ז.

And below it is called "mira dachya": the level of mor (myrrh), which is bitterness and severities (gevuros), drawn into the realm of the pure and the impure. This is the Torah, which is drawn down and clothed in this physical world; it is in a state of exile and bitterness in the matters of this world.

Below, the same quality is called mira dachya: mor (myrrh) is read as mar, "bitter," the bitterness and severities (gevuros) drawn into a realm of the pure (dachyan, like dachya) and the impure. This is the Torah as it comes down into this physical world, where it is in exile and bitterness, clothed in worldly matters.

וע"ז אמרו רז"ל [רבותינו זכרונם לברכה]⁵⁴ הנביאים עתידים להבטל כביטול זיו השמש. שהגם שהזיו מאיר ויש לו אור רב מ"מ במקורו הוא בטל שאינו נראה ונרגש כלל.

Of this our Sages, of blessed memory, said: the Prophets are destined to be nullified, like the nullification of the radiance of the sun. For although the radiance shines and has much light, nevertheless in its source it is nullified, so that it is not seen or felt at all.

The Sages said that the books of the Prophets will one day be nullified; the previous maamar quotes this teaching from the Jerusalem Talmud, Megillah, which adds that the Megillah of Esther and the halachos will not, as this maamar goes on to explain. The Alter Rebbe compares this nullification to the sun's radiance within the sun itself: the radiance is bright on its own, but within its source it is not even noticed.

כך הנביאים שהם מנו"ה [מנצח והוד] יהיו בטלים שלא יהיו נראים ונגלים למעלה יתירה וגדולה בהגלות נגלות אוא"ס [אור אין סוף] ממש ונגלה כבוד⁵⁵ ה' ממש וראו כל בשר כו'.

So too the Prophets, who are from Netzach (victory) and Hod (splendor), will be nullified, so that they will not be seen and revealed as an added and great superiority, when the Infinite Light (Or Ein Sof) itself is openly revealed, and "the glory of Havayah will be revealed," truly, "and all flesh will see," etc.

The Prophets draw their prophecy from Netzach and Hod, and in the Time to Come their revelation will no longer stand out as a special advantage, because the Infinite Light itself will be openly revealed. Then, as the verse says, "the glory of Havayah will be revealed, and all flesh will see."

אבל מגלת אסתר היא בחי' הסתר אסתיר פני ביום ההוא⁵⁶ דהיינו בחי' מלי' שמסתתרת בראש הבריאה ונעשה עתיק דבריאה.

But the Megillah of Esther is the level of "I will surely hide My face on that day," that is, the level of Malchus, which hides itself at the head of [the World of] Beriah (Creation) and becomes the Atik of Beriah.

The Megillah of Esther is different: it is the level of "I will surely hide (haster astir) My face on that day," the words in which the Sages found the name Esther. It stands for Malchus, which conceals itself at the top of the World of Beriah and becomes its Atik, the hidden source within it. Quoting this passage in Or HaTorah, the Tzemach Tzedek concludes that Malchus, as the Atik of Beriah, stands higher than Netzach and Hod of Atzilus, the root of the Prophets.

17 ויום ההוא הוא בחי' בינה. ולכן נק' בחי' עתיק הסתר אסתיר ביום ההוא⁵⁷ שגילוי עתיק הוא כבינה.

And "that day" is the level of Binah (understanding). Therefore the level of Atik is called "I will surely hide [My face] on that day," for the revelation of Atik is in Binah.

"That day" refers to Binah, and the revelation of Atik is in Binah. So Atik is called "I will surely hide [My face] on that day": a hidden level that shows itself in Binah while remaining concealed.

דהיינו בחי' פני היא בחי' כתר מלכות לפי שהמלכות ל"ל [לית ליה / לית לה] מגרמה כלום ומקבלת מעשר מלכיות⁵⁸ (שלכן אומרים ברי"ה [בראש השנה] יו"ד מלכיות)⁵⁹

That is, the level of "My face" is the level of the Keser of Malchus; for Malchus has nothing of its own at all, and it receives from ten Kingships (which is why on Rosh HaShanah we say ten [verses of] Kingship, malchiyos).

"My face" is the Keser of Malchus, its highest point. Malchus has nothing of its own: it receives everything from above, from ten "Kingships," the Malchus within each of the ten Sefiros, and this is why ten verses of Kingship (Malchiyos) are said in the Rosh HaShanah prayers.

וכתר מקבלת ממלכות שבכתר והיא בחינת פני וזו היא המסתתרת בראש הבריאה ונעשית עתיק.⁶⁰

And the Keser [of Malchus] receives from the Malchus within Keser. This is the level of "My face," and this is what hides itself at the head of Beriah and becomes Atik.

The highest point of Malchus, its Keser, receives from the Malchus of Keser; this is "My face," which hides itself at the top of Beriah and becomes its Atik. Sefer HaMaamarim 5678, which copies these lines, notes that what hides itself is precisely this "Keser."

ולכן אפי' [אפילו] לעי'ל [לעתיד לבוא] שנאמר ואמר ביום ההוא הנה אלקינו זה⁶¹ שבחי ביום ההוא יהיה בבחי זה בחי גילוי

Therefore, even in the Time to Come, of which it is said, "And he will say on that day: Behold, this is our G-d," [meaning] that the level of "that day" will be in the level of "this," the level of revelation,

Of the Time to Come the prophet foretells, "And he will say on that day: Behold, this is our G-d": "that day," spoken of as hu, the absent "that," will become zeh, "this," pointed to openly, the level of revelation.

מ"מ בחי אסתר⁶² שהיא בחי עתיק היא בחי סדכ"ס [סתימא דכל סתימין] כי סתימין הם או"א [אבא ואימא]⁶³ ועתיק הוא סתימא⁶⁴ אפי' [אפילו] לגבי סתימין ולכן אין לה בטול

nevertheless the level of Esther, which is the level of Atik, is the level of the Hidden of all hidden ones; for the "hidden ones" are Abba and Imma, and Atik is hidden even in relation to the hidden ones; and therefore there is no nullification for it.

Even so, Esther remains hidden: she is Atik, "the Hidden of all hidden ones." Abba and Imma (Chochmah and Binah) are themselves called "hidden," and Atik is hidden even compared with them, so Esther's light is never nullified. The Rebbe Rashab's table of corrections marks the word "is" (היא) before "the Hidden of all hidden ones" as superfluous.

וכן ההלכות שהן בחי מרדכי מירא דכיא ויהי אומן את הדסה היא אסתר⁶⁵ שהיא המעלה את הנשמות בגי'ע [בגן עדן].

So too the halachos, which are the level of Mordechai, "mira dachya." "And he raised Hadassah, that is, Esther": she is the one who elevates the souls in Gan Eden.

The same is true of the halachos, which are Mordechai, mira dachya: they too will never be nullified. Mordechai raised Hadassah, that is, Esther, and Esther is the power that raises the souls in Gan Eden.

ששה חדשים בשמן המור.⁶⁶ שמן בחי חכמה. מור יש בו ריח חזק והיינו ענין העלאה בבחי גבורות דהיינו גבורות דאבא.

"Six months with oil of myrrh": oil is the level of Chochmah; myrrh has a strong scent; and this is the matter of elevation in the aspect of severities (gevuros), namely, the gevuros of Abba.

Before coming to the king, the maidens were prepared for "six months with oil of myrrh," which the previous maamar read as the soul's entry into Gan Eden. Here the oil is Chochmah, and the myrrh, with its strong scent, is the soul's elevation through the severities (gevuros) of Abba.

18 וששה חדשים בבשמים⁶⁷ הם גבורות דאימא. ובזה הוא העמוד המחבר מעלה ומטה הנערה באה⁶⁸ כו'.

“And six months with spices” are the gevuros of Imma. “And with this,” that is, the pillar that joins above and below, “the maiden comes,” etc.

The next six months were “with spices,” which are the severities (gevuros) of Imma. The verse goes on, “And with this the maiden comes [to the king],” and “this” is the pillar that joins above and below, by which the soul rises from one Gan Eden to the next.

כי כשם שבג"ע [שבגן עדן] התחתון צריך שישכח חיו דהאי עלמא. כך בגע"ע [בגן עדן העליון] צריך שישכח עונג גע"ת [גן עדן התחתון] ששם הוא ענין תענוג נפלא אחר שהוא למעלה מעלה.

For just as in the lower Gan Eden one must forget the sight of this world, so in the Upper Gan Eden one must forget the delight of the lower Gan Eden, for there is a matter of another, wondrous delight there, which is far higher.

When a soul enters the lower Gan Eden it must forget the sights of this world, and when it rises to the Upper Gan Eden it must forget even the delight of the lower Gan Eden. Each higher level holds a new and wondrous delight beyond the one before.

וכל הענג הזה הוא מטעמי תורה ישקני מנשיקות פיהו.^{69,70} וכוונת המצות שידעו וישיגו טעמי ההלכות וסודותיהן

And all this delight is from the reasons of the Torah: “Let him kiss me with the kisses of his mouth.” And the intent of the mitzvos is that they should know and grasp the reasons of the halachos and their mysteries,

All this delight comes from the reasons of the Torah, the “kisses of his mouth” for which the verse yearns; Rashi explains it as Israel’s plea that G-d keep His promise to appear again and reveal the secret of the Torah’s reasons. The purpose of the mitzvos is that the souls come to know and grasp the reasons of the halachos and their mysteries.

ובזה יתענגו בתענוג נפלא ועצום והיינו בחי' מרדכי מירא דכיא. ולכן גם ההלכות אינם בטלים כמשל האבוקה הנ"ל:

and in this they will delight with a wondrous and mighty delight. This is the level of Mordechai, “mira dachya.” Therefore the halachos, too, are not nullified, like the analogy of the torch mentioned above.

In this the souls will take a wondrous, mighty delight, and this is the level of Mordechai, mira dachya. Therefore the halachos, too, will never be nullified: like the torch whose light reaches far away, they testify to their very great source.

SECTION 6 • 19-20

What Haman could not give

19 אך ויקח המן את הלבוש ואת הסוס וילבש את מרדכי⁷¹ כי בחי מקיף נמשך גם בהמן כנודע שיש י"א סממני קטורת ולבונה הוא המקיף דקרו ליה אלהא דאלהיא.⁷²

However, "Haman took the garment and the horse, and clothed Mordechai," for the level of the encompassing light (makif) is drawn into Haman too, as is known: there are eleven spices of the incense, and the frankincense is the makif, which they call "the G-d of gods."

Haman ended up dressing Mordechai in the royal garment and leading him on the king's horse. This is because the encompassing light (makif) reaches even Haman: as is known, of the eleven spices of the incense, the frankincense is the makif, the level called "the G-d of gods," the name by which, the Talmud says, even the nations call Him.

ולכן נמשך גם בה בחינת לבוש עליון מלכות דא"ס וכן הסוס משם ס"ג [שם ס"ג]. משא"כ הכתר שהוא המשכה מקו וחוט לבחי פנימי [פנימיות / פנימית] אין להמן שליטה שם

Therefore there is drawn into it, too, the level of the supernal garment, the Malchus of the Infinite One (Ein Sof), and likewise the horse, from the Name Sag. Whereas the Keser (crown), which is a drawing down from the kav and chut into the inner dimension: Haman has no dominion there,

So the supernal garment, the Malchus of the Infinite One, and the horse from the Name Sag can pass through Haman. But the crown, drawn from the kav into the inner dimension, is beyond his reach: Haman has no dominion there.

ולא נעשה רק ע"י ישראל שהם מקדשי שמך ע"י נעשה ונשמע^{73,74} בחי בטול בא"ס דוקא. ולא ע"י גסות בחי המן אפי' [אפילו] אחר הכירור שיתברר בקדושה:

and it comes about only through Israel, who "sanctify Your Name," through "we will do and we will hear," the level of self-nullification (bittul) to the Infinite One specifically; and not through coarseness, the level of Haman, even after the refinement, when it will be refined into holiness.

The crown comes only through Israel, "who sanctify Your Name," through their "we will do and we will hear," their self-nullification before the Infinite One. It never comes through the coarseness of Haman, even once that coarseness is refined into holiness, which is why the verse has Haman give Mordechai the garment and the horse but not the crown.

20 [ועיין בע"ח [בעץ חיים] שער י"פ"ב [פרק ב'] דע כי או"פ [אור פנימי] כו' וזהו בבחי' על ידי דוקא ע"ש]:

[And see Etz Chaim, Sha'ar 10, chapter 2: "Know that the inner light (Or Pnimi)," etc.; and this is specifically in the aspect of "through" (al yedei). See there.]

A closing gloss refers the reader to Etz Chaim, Sha'ar 10, chapter 2, to the passage that opens, "Know that the inner light (Or Pnimi)." It adds that this is specifically "through" (al yedei), that is, by means of something else; in the last paragraph the maamar said that the crown comes about only "through" Israel.

IN ONE'S AVODAH

A person needs both lowered eyes and a raised heart: the humility of Chochmah, like Moshe, together with a holy elevation of the heart, the refined form of Haman's pride, which drives him forward in serving G-d; even a descent serves the ascent of teshuvah. Yet the crown, the deepest revelation, is drawn down only by self-nullification and self-sacrifice, "we will do" before "we will hear." And the soul's highest delight is to know and grasp the reasons of the halachos.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the mitzvos, rooted in the outer dimension of Keser, have a superiority over the Torah, which comes from its inner dimension?
2. How does the analogy of the torch explain both why the Infinite Light is revealed only outwardly and why the halachos will never be nullified?
3. What is the difference between the cherub of the Name Mah and the horses of the Name Sag, and why was the second needed at Sinai?
4. In what way can the coarseness of Haman serve holiness, and why can it never bring down the crown?
5. Why will the Prophets be nullified in the Time to Come, while the Megillah of Esther and the halachos will not?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

Another transcript (hanachah) of this explanation is printed there, among the Alter Rebbe's maamarim of 5572.

KEHOT'S NOTE

עוד הנחה במאמרי אדה"צ תקע"ב ע' ר. עוד הנחה בהנחות הר"פ ז"ל ע' קמד. ראה שערי אורה סד, א ואילך. עם הגהות וקיצורים באוה"ת מג"א ע' פב, ע' צד, ע' צו.

PARAGRAPH 2

2 בחכמה ידיעה

In Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar, G-d is addressed: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The maamar uses the phrase for the higher Chochmah: wise, yet with a wisdom that cannot be known.

Tikkunei Zohar 17b:3-4 ד'ג-ב: תקוני הזהר י"ז

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

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3 משא"כ מו"ס סתים

Likkutei Torah on Sh'lach refers to this explanation: Gulgalta, Keser within Keser and the source of the mitzvos, is in a sense higher even than Mocha Stima'ah, the Chochmah within Keser and the source of the Torah, though only as an outer dimension.

KEHOT'S NOTE

בלקוית פ' שלח מט, ד מציין לכאן: "אמנם בביאור ע"פ יביאו לבוש מלכות מבאר דגם לגבי בחי' מו"ס שייך לומר שיש בחי' בגלגלתא שהיא גבוה יותר כי מו"ס היא חכמה שבכתר והוא מקור התורה וגלגלתא הוא כתר שבכתר והוא מקור המצות אלא שהיא חיצונית כו', וכן נתבאר עוד במ"א, ולכאורה זהו נגד מ"ש בע"ח (שכ"ב פ"ה) ע"ש. בארוכה. וראה גם בלקוית שה"ש כב, ד. ואילך.

PARAGRAPH 3

4 כי פנימית הכתר אינו מן המנין

The note sends the reader to this discourse for a lengthy discussion of why the inner dimension of Keser is not counted among the ten Sefiros.

KEHOT'S NOTE

ראה בארוכה בד"ה וילך תרס"ו.

PARAGRAPH 4

5 ר"מ הי' דורש תילתא מתלי

Rabbi Yochanan says that when Rabbi Meir taught, he would teach a third halachah, a third aggadah and a third parables. The Alter Rebbe brings this as an example of a deep wisdom revealed through parables.

Sanhedrin 38b:22 ב"כ: סנהדרין ל"ח ב

דאמר רבי יוחנן: כי הוה דריש רבי מאיר בפירקיה, הוה 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 בלקו"ש ח"ט ע' 202 הערה 34.

6 ונק' ר' נהוראי

The Talmud says that no one in Rabbi Meir's generation was his equal, and a baraisa there says his real name was Rabbi Nehorai: he was called Meir because he "illuminated (meir) the eyes of the sages in halachah," and the name Nehorai, borne by another sage, is explained the same way, "he illumined (manhir) the eyes of the sages." The maamar brings both names of light to show that Rabbi Meir's great wisdom was revealed through parables.

Eruvin 13b:4 ד"ג ב: עירובין י"ג ב

תנא: לא רבי מאיר שמו אלא רבי נהוראי שמו, ולמה נקרא שמו רבי מאיר? שהוא מאיר עיני חכמים בהלכה. ולא נהוראי שמו אלא רבי נחמיה שמו, ואמרי לה רבי אלעזר בן ערר שמו, ולמה נקרא שמו נהוראי? שמנהיר עיני חכמים בהלכה.

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KEHOT'S NOTE

עירובין יג, ב. ראה באו"ת מהמגיד ס"פ בראשית.

PARAGRAPH 5

7 וידבר שלשת אלפים משל

The narrator tells of King Shlomo's wisdom: "And he spoke three thousand parables, and his songs were a thousand and five." Plainly these are the proverbs and songs he composed; the Alter Rebbe reads the verse as parable upon parable needed to convey one point of Torah.

I Kings 5:12 א ה': מלכים א

וידבר שלשת אלפים משל ויהי שירו חמשה ואליף:

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

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

KEHOT'S NOTE

מלכים-א ה, יב.

8 וידבר שלשת אלפים משל

Rav Hamnuna explains the verse: Shlomo said three thousand parables on every single word of the Torah, and a thousand and five reasons on every word of the Sages. The maamar builds on this: so deep a wisdom needs parable upon parable.

Eruvin 21b:21א"כ: עירובין כ"א ב: כ"א

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

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PARAGRAPH 6

9 והנה על הכתר

The note points to these pages of Or HaTorah on Ki Sisa for this passage on the garment that clothes Keser and Mocha Stima'ah.

KEHOT'S NOTE

ראה אוה"ת פ' כי תשא ע' בינט. ב"סו.

- 10 The psalm sings of G-d as King, robed in majesty and girded with might: "Havayah reigns; He has clothed Himself in majesty; Havayah has clothed Himself, girded Himself with strength." The previous maamar identified this garment with the "royal garment" of Esther 6:8; here it is the garment that surrounds Keser.

Psalms 93:1א"ג: תהילים צ"ג א"א: 1

ה' מלך גאות לבש לבש ה' עו התאזר אף-תכון תבל כל-תמוט:

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

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11 מלי דא"ס . . קודם הצמצום

The note points to Or HaTorah on Beha'aloscha on the Malchus of the Infinite One, which surrounds the vacated space as before the tzimtzum.

KEHOT'S NOTE

ראה אוה"ת פ' בהעלותך ע' תד.

PARAGRAPH 7

12 שאור מקיף . . ומצחצח הכלי

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

KEHOT'S NOTE

ראה ע"ה שער העקודים רפ"ב. סוף שער השתלשלות י"ס. ובשער הכללים בתחלתו.

13 שאור מקיף מאיר מבחוץ והא"פ מבפנים ומצחצח הכלי

At the start of the second chapter of Sha'ar HaAkudim, Etz Chaim explains that the light the vessel cannot hold stays outside it as surrounding light, while the inner light shines within; each reaches halfway through the vessel's wall,

and through these two lights the vessel is illumined and refined. The maamar's "polishes the vessel" draws on this.

עץ חיים ו:ב'2: Sefer Etz Chaim

... כן בחינת האורות כי אור הגדול שלא יוכל הכלי להגביל ולקבל בתוכו מאיר מבחוץ בסוד אור מקיף ואור המועט נשאר בפנים משא"כ בכלים וא"כ איך מבחי' און שהוא עליון יהיה חיצוניות הכלי ומן החוטם שהוא יותר תחתון יהיה פנימיות הכלי. התשובה בזה דע כי האור כולו הוא שוה בהשוואה א' וכאשר רצה לכנס ולהיות מוגבל תוך הכלי אז האור ההוא שאינו יכול לישא' בכלי נשאר מבחוץ בבחי' מקיף וא"פ הוא מאיר מבפנים בכלי ועובר האור עד חצי עובי דופני הכלי מצד פנימיותו ואור המקיף הוא מאיר מבחוץ לכלי ועובר ...

Sefer Etz Chaim (Public Domain)

14 שאור מקיף מאיר מבחוץ והא"פ מבפנים ומצחצח הכלי

At the end of the gate on the descent of the ten Sefiros within the circles, Etz Chaim again describes the inner light passing through half the thickness of the vessel's wall from within and the surrounding light through half from without, so that the vessel receives light from both and is greatly refined.

עץ חיים ב:ג'3: Sefer Etz Chaim

15 שאור מקיף מאיר מבחוץ והא"פ מבפנים ומצחצח הכלי

Sha'ar HaKlalim opens with the first point that was emanated, which held ten inner lights within its vessel and ten surrounding lights outside it. The surrounding light is the greater, it says, because the inner light is contracted within the vessel.

עץ חיים, שער הכללים 1:1-2: Sefer Etz Chaim, Shaar HaKlalim

... וז"ס ודברתי אתך מבין ב' הכרובים שהיה מצומצמת שם השכינה ומנקודה זו נתפשטו י' נקודות מכתר עד המלכות עד"ז כי מהיותר מובחר ועליון מנקודה זו נעשה כתר ונתפשט למטה ושאר הטי' כלולים בו ומה שנשאר בתוכה ג"כ ממובחר הנשאר מתפשט למטה מהכתר ונעשה חכמה והטי' כלולים בו. ואח"כ בינה והטי' כלולים בה. ואח"כ הוי' נקודות יחד ואח"כ המלי' וזהו נקרא עולם התהו ובהו ועולם הנקודות. והאור העליון היה נכנס בתוכם ר"ל בתוך הכלי ואור הא"ס מקיף לכתר [ומתפשט עד סיום מקום כל ה"י ספירות] ומא"פ שבכתר נעשה פנימי ומקיף ...

Sefer Etz Chaim (Public Domain)

16 ונק' בשם חכמה

the passage shares nothing with the note

KEHOT'S NOTE

שער היחוד והאמונה פרק ח-ט. אוה"ת פ' ואתחנן ע' קכב.

PARAGRAPH 8

- 17 Haman advises the king: "Let them bring the royal garment that the king has worn, and the horse that the king has ridden, and on whose head the royal crown was

placed." The two maamarim read the garment, the horse and the crown as three levels of G-dly light.

אסתר ו:ח: Esther 6:8

וַיָּבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבִשְׁבוּ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרָאשׁוֹ:

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

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18 שו"ה מבחינת — לבוש מלכות הוא לבוש אוא"ס

The Tzemach Tzedek asks how this fits: the royal garment, the Malchus of the Infinite One, surrounds all four worlds equally and is above the royal crown (Gulgalta and Mocha Stima'ah), yet the garment can come through Haman and the crown only through Israel.

KEHOT'S NOTE

באווה"ת שה"ש בעי' תרצב "ועפ"ז יש לתרץ מ"ש בדרוש יביאו לבוש מלי' כו' אשר לבוש מלי' זהו מלי' דא"ס הסובב לכל הארבע עולמות בשוה כו' וכתר מלי' זהו גלגלתא ומא"ס בחי' בעטרה שעטרה לו אמו וה"ז למטה מבחי' לבוש מלי', ואיך משמע שם דבחי' העטרה והכתר דוקא לא יוכלו להיות ע"י המן אף לאחר הכירור כ"א זהו שעטרה לו אמו דוקא הוא כנס"י, ולפמ"ש שיש בחי' בעיגולים ובמקיפים שנמשכים ע"י הקו שמ"מ שרשם נמשך מהעיגול שלמעלה מהקו כו', כמור"כ יובן בחי' כתר מלי' אף שנמשך מבחי' לבוש מלי' עכ"ז י"ל שרשו גבוה יותר מהלבוש מלי', וזהו כי לבוש מלי' זהו בחי' המקיף לדי' עולמות בשוה ונקי' סוכ"ע וידוע שיש בחי' שלמעלה גם מסוכ"ע ומשם שורש הכתר מלי', ע"ש.

19 משא"כ התורה שהיא בחי' מו"ס שרשה מבחי' פנימי הכתר

The note says this is explained at length in Or HaTorah on Nitzavim: that the Torah, from Mocha Stima'ah, is rooted in the inner dimension of Keser.

KEHOT'S NOTE

בארוכה נתבאר באווה"ת פי' נצבים עי' ארעה.

20 מש"ש במ"ח סי' ד

The note quotes the section the gloss means: "But when the ten Sefiros are counted by their outer dimension, their count begins only from Chochmah, for the outer dimension of Keser is not of their kind, but is their root." This is the second difficulty: here it is the outer dimension of Keser that stands outside the count.

KEHOT'S NOTE

ו"ל "אבל כאשר ימנו העשר ספירות מצד חזוניתם אין ראשית מנינם אלא מחכמה, שאין חזונית הכתר כערכם אלא שהוא שרשם". ראה בארוכה באווה"ת פי' יתרו עי' תתלט. ובאווה"ת פי' שמיני עי' לב "ידוע כי רבו הפירושים בזה אם הכתר הוא נמנה בע"ס או אינו נמנה, והכריע האר"י"ל בזה שהכתר הוא הממוצע" וזהו בע"ח שמביא לקמן בתחילת ע"ד. בענין מש"כ המשנת חסידים בסי' ד — ראה ביאורו"ז להצ"צ כרך א עי' ערה ואילך ושם מציין שדברי המ"ה נובעים מע"ח שער מוחין וצלם פי"ד. ושם בעי' רעו כתב: "ורבינו ז"ל סמך יותר עמ"ש בע"ח שמ"א פי"ג כי שם דיבר בכללות הכתר דאצי" משא"כ שער מוחין דצלם דבר בכתר דו"א". וראה לקמן צא, ד מציין לזה. וראה שם בעי' רצ שאפשר לומר דדעת המ"ה הם ג"כ אמת אפי' בכתר דאצי". בענין הנ"ל ראה ד"ה וידעת תרמ"ז עי' לח.

21 דפנימיות הכתר שאינו ממנין י"ס

The note sends the reader here on the inner dimension of Keser that is not counted among the ten Sefiros.

KEHOT'S NOTE

ראה בד"ה וילך בהמשך תרס"ו עי' קסה ואילך.

22 בע"ח שמ"א פ"ג

The Tzemach Tzedek notes that the Alter Rebbe relied more on this chapter of Etz Chaim, which speaks of the Keser of Atzilus as a whole, than on Sha'ar Mochin deTzelem, the source of Mishnas Chassidim, which speaks of the Keser of Z'eir Anpin.

KEHOT'S NOTE

בביאורו"ז להצ"צ עי' רעו מציין: "ורבינו ז"ל סמך יותר עמ"ש בע"ח שמ"א פי"ג כי שם דיבר בכללות הכתר דאצי", משא"כ שער מוחין דצלם [שזהו מקור לבעל מ"ח ע"ש] דיבר בכתר דו"א" עכ"ל שם. ובהמשך המאמר כתב שאפשר לפרש שאין סתירה בין בי' המקומות בע"ח. באווה"ת פי' יתרו עי' תתמ כי "ורבינו אאומ"ר נ"ע תפס בכל הדרושים כמ"ש בע"ח בהיכל השביעי שער מ"א פי"ג בענין מה שקצת מקובלים קוראים לכתר אין סוף, וקצת קוראים לכתר ממנין ע"ס" ע"ש. וראה גם באווה"ת ענינים עי' קסב. שם עי' קעה. ושם עי' קעו כי "וגם דבריו צריכים ביאור דאיך שייך לומר שיש בו מבחי' א"ס ממש כיון שבחי' א"ס הוא מהותו ועצמותו". ראה ספה"מ תרס"ו עי' קסה. וספה"מ תרמ"ז עי' לח.

23 ובי' בחי' אלו הם הנקי' עתיק וא"א

Etz Chaim says that some Kabbalists called Keser Ein Sof and some counted it among the ten Sefiros, but that it is intermediate between the Emanator and the emanated, with something of each, "and these two aspects are called Atik and Arich Anpin." The gloss cites it as Sha'ar 41, chapter 3; in the Sefaria edition it is Sha'ar 42, chapter 1.

עץ חיים מ"ב:ג: Sefer Etz Chaim 42:3

... עד נוקבא דו"א. והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות דו"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכע"ז גי' בחי' אבא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצונית לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי ...

Sefer Etz Chaim (Public Domain)

24 ועיין בהרמ"ז פי' אמור דפ"ח

The Ramaz's words that the gloss quotes are also quoted in Or HaTorah on Nitzavim.

KEHOT'S NOTE

הלשון מובא גם באווה"ת פי' נצבים עי' ארעד.

25 (עיין במ"ה . . ובחיצוניותו כו' ע"ש)

The note quotes the passage: Keser always joins the higher with the lower; in its inner dimension it holds the highest level of the lower, and in its outer dimension it has the val-

ue of the lowest level of the higher, whereas in the Sefiros below it the inner and outer dimensions are alike.

KEHOT'S NOTE

וזה"ל המשנת חסידים במסכת ברייתא אדם קדמון שם: "ומפני שלעולם הכתר היא בחינה אמצעית הקושרת העליון עם התחתון, כי הוא בפנימיותו יש לו הבחי' עליונה של התחתון, ובחזוניתו יש לו ערך הבחי' תחתונה של העליון, משא"כ שאר הספירות שלמטה ממנו שחזוניתם ופנימיותם שוה שהוא מבחי' עצמה ולא מבחי' עליונה" עכ"ל שם. ראה כענין זה גם בד"ה ועברתי בארץ מצרים תרמ"ד סעי' ד, ובד"ה פקודא ליתן מחצית השקל תשכ"ג (הנחה בלתי מוגה).

PARAGRAPH 9

26 וסוס אשר רכב עליו המלך

The second of the three honors Haman proposes: "the horse that the king has ridden." The maamar reads it as the riding by which G-dly light is carried down.

אסתר ו:ח"ח Esther 6:8

יביאו לבוש מלכות אשר לבש-בו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

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

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KEHOT'S NOTE

אסתר ו, ח.

27 כי תרכב על סוסך

In his prayer the prophet Chavakuk asks G-d whether His anger burned against the rivers and the sea, "when You ride upon Your horses, Your chariots of salvation": the image is of G-d riding out to save His people. The previous maamar read it as describing the giving of the Torah.

חבקוק ג:ח"ח Habakkuk 3:8

הבנהרים תרה ה' אם בנהרים אפה אם-בים עברתך כי תרכב על-סוסך מרכבתך ישועה:

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

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KEHOT'S NOTE

חבקוק ג, ח.

28 ארז"ל בלילה רוכב

The Talmud asks what the Holy One, blessed be He, does at night; one answer is that He rides upon His swift cherub and roams through eighteen thousand worlds. The Alter Rebbe links these worlds to the eighteen blessings of prayer.

עבודה זרה ג' ב:י"ג Avodah Zarah 3b:13

ובליליא מאי עביד? איבעית אימא: מעין זממא, ואיבעית אימא: רוכב על כרוב קל שלו ושט בשמונה עשר אלה עולמות, שנאמר: "רכב אלקים רבתיים שנאון", אל תקרי "שנאון" אלא "שאינון", ואיבעית

אימא: יושב ושומע שירה מפי חיות, שנאמר: "יומם יצנה ה' חסדו ובלילה שירה עמיו".

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

KEHOT'S NOTE

ע"ז ג, ב.

29 רוכב על כרוב קל שלו ושט ב"ח אלה עלמין

The note says these words are cited in the Tzemach Tzedek's Biurei HaZohar; see there.

KEHOT'S NOTE

מובא בב"א"ה"ז להצ"צ כרך א ע' רכט ע"ש. וראה סה"מ תרל"ה ח"א ע' לה.

30 חוליות השדרה

Rabbi Tanchum in the name of Rabbi Yehoshua ben Levi: the eighteen blessings correspond to the eighteen vertebrae of the spine, and one who prays must bow until all the vertebrae of the spine stand out. The maamar makes the spine the channel that carries Chochmah down through the body.

Berakhot 28b:17-18 ח"ב:י"ז-י"ח

אמר רבי הלל בריה דרבי שמואל בר נחמני: כנגד שמונה עשרה אונקות שאמר דוד ב"הבו לה' בני אלים". רב יוסף אמר: כנגד שמונה עשרה אונקות שבקריאת שמע. אמר רבי תנחום אמר רבי יהושע בן לוי: כנגד שמונה עשרה חוליות שבשדרה. ואמר רבי תנחום אמר רבי יהושע בן לוי: המתפלל צריך שיכרע עד שיתפקקו כל חוליות שבשדרה.

R. Hillel, the son of R. Samuel b. Nahmani, said : They correspond to the eighteen times the Divine Name [Havayah] is mentioned by David in the Psalm "Ascribe unto the L-rd, O ye sons of might" (Ps.xxix). Rab Joseph said : They correspond to the eighteen times the Divine Name is mentioned in the Shema'. R. Tanhum said in the name of R. Joshua b. Levi : They correspond to the eighteen vertebrae in the spinal column. R. Tanhum also said in the name of R. Joshua b. Levi ...

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PARAGRAPH 10

31 הכורע כורע בכור

Rabbah bar Chinena the Elder in the name of Rav: one who prays bows at "Blessed" and straightens up at the Name. The maamar explains the bow as drawing Chochmah down from the head.

Berakhot 12a:24-26 כ"ד-כ"ו

ואמר רבה בר חנינא [סבא] משמיה דרב: המתפלל, כשהוא כורע כורע בקריה, וכשהוא זוקף — זוקף בשם אמר שמואל: מאי טעמא דרב — דקתיב: "ה' זוקף כפופים". מתיבי: "מפני שמי נחת הוא".

Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word "Blessed" ; and when returning to the erect position, he should do so on mentioning the Divine Name. Samuel asked : What is Rab's reason ? Because it is written, "The L-rd raiseth up them that are bowed down" (ibid, cxlvi.

8). Against this is quoted, "And from before My name he is afraid" (Mal. ii. 5)!

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32 ותקם בעוד לילה

Of the woman of valor: "She rises while it is yet night and gives food to her household, and a portion to her maidens." Here the household is the angels and the maidens are the heavenly chambers, nourished at night.

Proverbs 31:15 וי"א: משלי

ותקם בעוד לילה ותתן טרף לביתה וחק לנערותיה:

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

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KEHOT'S NOTE

משלי לא, טו.

33 שבע הנערות הראויות לתת

Hegai gave Esther "the seven maidens fit to be given to her from the king's house." The maamar links them with the chambers that receive the night's portion.

אסתר ב: ט"ז Esther 2:9

ותיטב הנערה בעיניו ותשא חסד לפניו ויבהל את-תמרקיה ואת-מנותה לתת לה ואת שבע הנערות הראויות לתת-לה מבית המלך וישנה 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 portions, and the seven maidens, who were meet to be given her out of the king's house; and he advanced her and her maidens to the best place in the house of the women.

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KEHOT'S NOTE

אסתר ב, ט.

34 רכב אלקים רבתיים אלפי שנאן

David's psalm describes G-d's descent at Sinai with His hosts: "The chariot of G-d is twice ten thousand, thousands of shinan; the L-rd is among them, [as at] Sinai, in holiness." The plain sense of the rare word shinan is uncertain (it may refer to troops or to angels); the Talmud reads it as she'einan, "that are not," giving eighteen thousand (context: Steinsaltz Tanakh).

Psalms 68:18 וי"ח: תהילים

רכב אלקים רבתיים אלפי שנאן אד-ני כם סיני בקדש:

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

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35 אלפי שאינן

The Talmud proves the eighteen thousand worlds from this verse: "do not read shinan but she'einan," thousands

that are not. The Alter Rebbe spells out the count: twenty thousand less two thousand.

Avodah Zarah 3b:13 זרה ג' ב: עבודה

ובליליא מאי עבד? איבעית אימא: מעין יממא, ואיבעית אימא: רוכב על כרוב קל שלו ושט בשמונה עשר אלף עולמות, שנאמר: "רכב אלקים רבתיים אלפי שנאן", אל תקרי "שנאן" אלא "שאינן", ואיבעית אימא: יושב ושומע שירה מפני חיות, שנאמר: "יומם יצוה ה' חסדו ובליליה שירה עמיו".

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PARAGRAPH 11

36 כרוב כרביא . . אפי רכרבי וכרוב הוא אנפי זוטרי

Rabbi Abahu explains keruv as ke-ravya, "like a child," for in Babylon a child is called ravya; asked how the face of a cherub then differs from the face of a man, the Talmud answers, "a large face and a small face." The maamar builds on this: the cherub has a human face, but a small one.

Chagigah 13b:7 ו"ג ב: חגיגה

מאי "כרוב"? אמר רבי אבהו: כרביא, שכן בבבל קורין לילנא קרביא. אמר לקה רב פפא לאביו: אלא מעתה, דכתיב: "פני האחד פני הכרוב ופני השני פני אדם והשלישי פני ארנה והרביעי פני נשר", היינו פני כרוב היינו פני אדם? אפי רכרבי ואפי זוטרי.

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KEHOT'S NOTE

חגיגה יג, ב.

37 עושה שלום במרומיו

Bildad says of G-d, "Dominion and fear are with Him; He makes peace in His heights." The maamar applies it to the vav that joins the upper and lower yud of the alef.

Job 25:2 ב"ב: איוב

המשל ופחד עמו עשה שלום במרומיו:

Dominion and fear are with Him; He maketh peace in His high places.

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PARAGRAPH 12

38 שלפי שכלו יהולל איש

"A man is praised according to his intellect, and the perverse of heart will be despised." The maamar uses it to say that the difference between an adult and a child is in the intellect.

Proverbs 12:8 ח"ח: משלי

לפי-שכלו יהלל-איש ונעוה-לב יהיה לבוז:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

39

זקן מיושב דעתו

Rabbi Shimon ben Akashya says that the minds of the unlearned grow confused as they age, while the minds of Torah scholars grow more settled as they age. The maamar explains an old man's settled mind as greater self-nullification.

Mishnah Kinnim 3:6 ר"ג: משנה קינים ג'

40

מט"ט שנקי נער

Rabbi Shmuel bar Nachmani said in the name of Rabbi Yonasan that the verse "I was a youth, and I have also grown old" (Psalms 37:25) was spoken by the Prince of the World, since it cannot be G-d's words, nor David's. The Kehot note gives it as the source for Metatron being called "a youth" (na'ar).

Yevamot 16b במ"ז: יבמות

Zohar I, 95b זח"א צה, כב

KEHOT'S NOTE

יבמות טז, ב. זח"א צה, ב. ועוד.

41

זקן מיושבת דעתו

The Idra Rabba describes Mocha Stima'ah, the hidden wisdom within the Skull, as "quiet and calm in its place, like good wine on its lees," and so speaks of the Elder whose mind is hidden and whose brain is "hidden and calm." The maamar finds this settledness in an old man, in whom the intellect brings more self-nullification.

Zohar III, 128b זח"ג קכח, כב

KEHOT'S NOTE

סוף קנים. זח"ג קכח, ב.

PARAGRAPH 13

42

רכב אלקים רבותים כו' אדני במ סיני בקדש

The verse that speaks of G-d's chariot of twenty thousand goes on, "the L-rd is among them, [as at] Sinai, in holiness." The Alter Rebbe reads it as the same flow reaching both the angels and the giving of the Torah at Sinai.

Psalms 68:18 תהילים ס"ח: י"ח

רכב אלקים רבותים כו' אדני במ סיני בקדש:

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

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PARAGRAPH 14

43

המן העץ

G-d asks Adam, "Have you eaten from the tree of which I commanded you not to eat?" The Talmud reads the words hamin ha-etz, "is it from the tree," as a hint to Haman (המן) in the Torah.

Genesis 3:11 בראשית ג': י"א

ויאמר מי הגיד לך כי עירם אתה המדועץ אשר צויתיה לבלתי אכל ממנו אכלת:

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

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44

שנתברר בקדושה מבני בניו של המן

The previous maamar says there that Haman too has a counterpart in holiness after the refinement, for some of Haman's grandchildren studied Torah in public: the raised heart, "his heart was lifted up in the ways of Havayah," together with lowered eyes, the self-nullification of Chochmah, as in Moshe.

KEHOT'S NOTE

ראה הנסמן לעיל צא, ב.

45

מבני בניו של המן

The Talmud lists converts and descendants of Israel's enemies who came to holiness, among them: "Of the grandchildren of Haman, [some] studied Torah in Bnei Brak." The maamar brings it to show that Haman's coarseness, once refined, can enter holiness.

Gittin 57b:7-8 ח"ח: ז' - ח"ז: ג'

מבני בניו של המן למדו תורה בבני ברק; מבני בניו של סיסרא למדו תינוקות בירושלים; מבני בניו של סנחריב למדו תורה ברבים - מאן אינון? שמעיה ואבטליון. היינו דכתבי: "נתתי את דמה על צחיח סלע לבלתי הפסות".

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46

ויגבה לבו

The Chronicler praises King Yehoshafat: "His heart was lifted up in the ways of Havayah," and he removed the high places from Yehudah. This is the holy form of a raised heart, the refined counterpart of Haman's pride.

II Chronicles 17:6 ר"ז: ו'

ויגבה לבו בדרך ה' ועוד הסיר את־הקבמות ואת־האשרים מיהודה:

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

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47

שיתן עיניו למטה ולבו למעלה

Rabbi Yishmael son of Rabbi Yosi taught in his father's name that one who prays must direct his eyes downward and his heart upward, so that two verses are both fulfilled. The maamar reads the eyes as humble Chochmah and the heart as holy elevation.

Yevamot 105b:5 ב"ה: ה'

וחד אמר: עיניו למעלה, שנאמר: "נשא לבבנו אל כפיים". אדהכי אתא רבי ישמעאל ברבי יוסי לגביה. אמר להו: במאי עסקיתו? אמרו להו: בתפלה. אמר להו: כה אמר אבא: המתפלל צריך שיתן עיניו למטה ולבו למעלה, כדי שיתקיימו שני מקראות הללו.

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48

וזדונות נעשו כזכיות

Reish Lakish: "Great is teshuvah, for willful sins become for him like merits"; the Talmud explains that this is teshuvah out of love. The maamar brings it to show that the descent is for the sake of the ascent.

Yoma 86b:3 ב"ג: יומא פ"ו

אמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כשגגות, שנאמר: "שובה ישראל עד ה' אלקיך כי כשלת בעונך", ה' "עון" — מזיד הוא, וקא קרי ליה ממשול. איני?! והאמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כזכיות, שנאמר: "ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) יחיה!" לא קשיא: כאן מאהבה, כאן מיראה.

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49

בעטרה שעטרה לו אמו

"Go out and see, daughters of Zion, King Shlomo, with the crown with which his mother crowned him on the day of his wedding." The previous maamar read "the day of his wedding" as the giving of the Torah; here the crown is drawn by Israel's acceptance.

Song of Songs 3:11 א"י: שיר השירים

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

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

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50

נעשה ונשמע

When Moshe read them the book of the covenant at Sinai, Israel answered, "All that Havayah has spoken we will do and we will hear," putting doing before hearing. The maamar reads "we will do" as acceptance rooted in the surrounding light, and "we will hear" as the inward drawing down of Torah.

Exodus 24:7 כ"ד: שמות

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

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

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PARAGRAPH 15

51

וקבל היהודים אשר החלו לעשות

The Megillah tells that "the Jews took upon themselves what they had begun to do, and what Mordechai had written to them": to keep the days of Purim that they had begun to celebrate. The previous maamar read this as completing on Purim the acceptance begun at Sinai with "we will do and we will hear."

Esther 9:23 ט"ג: 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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KEHOT'S NOTE

אסתר ט, כג.

52

מר דרור

G-d tells Moshe the first of the spices of the anointing oil: "Take for yourself choice spices, free-flowing myrrh (mor dror), five hundred [shekels]." The Talmud finds Mordechai's name hinted here.

Exodus 30:23 ג"כ: שמות

ואתה קח־לך בשמים ראש מר־דרור חֲמֵשׁ מאות וקנמ־בֶּשֶׂם מִחֲצִיתוֹ חֲמִשִּׁים ומאתים וקנה־בֶּשֶׂם 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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53

מרדכי הוא מר דרור ומתרגמינן מירא דכיא

The Talmud asks where Haman, Esther and Mordechai are hinted in the Torah: Haman in hamin ha-etz, Esther in haster astir, and Mordechai in mor dror, which the Aramaic translation renders mira dachya.

Chullin 139b:12-13 ב"ב: חולין קל"ט

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 הדרסאות וחד תני הדרסאות מאן דתני הדרסאות על שם הורדוס ומאן דתני הדרסאות על שם מקומן

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PARAGRAPH 16

54

ועי' אמרו רז"ל . . הנביאים עתידים . . ולכן אין לה בטול

This passage is quoted there, and the Tzemach Tzedek adds: "So it is explained that the level of Malchus, when it becomes Atik to Beriah, has in it a level higher than Netzach and Hod of Atzilus, the root of the Prophets."

KEHOT'S NOTE

מובא באוה"ת פ' ואתחנן ע' שנה ומוסיף "הרי מבואר דבחי' מלי' כשנעשית עתיק לבריאה יש בה בחי' גבוה מנצח והוד דאצי' דמשם שורש הנביאים ע"ש.

55

ונגלה כבוד ה'

The prophet comforts Israel with the promise of redemption: "And the glory of Havayah will be revealed, and all flesh will see together, for the mouth of Havayah has spoken." This is the future open revelation of the Infinite Light, in which the light of the Prophets will be nullified like the sun's radiance.

Isaiah 40:5 ה"ה: ישעיהו

ונגלה כבוד ה' ויראו כל־בֶּשֶׂר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה.

56

הסתר אסתיר פני ביום ההוא

G-d tells Moshe that when Israel turns to other gods, "I will surely hide My face on that day." The Talmud reads haster astir as a hint to Esther; the Alter Rebbe makes it the root of the Megillah's hidden and enduring light.

דברים ל"א:י"ח:Deuteronomy 31:18

וְאֶגְדֹּף הַסֵּתֶר אֶסְתִּיר פָּנַי בְּיוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים:

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

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PARAGRAPH 17

57

הסתר אסתיר ביום ההוא

G-d's words to Moshe, "And I will surely hide My face on that day." Here "that day" is read as Binah, where Atik is revealed while still hidden.

דברים ל"א:י"ח:Deuteronomy 31:18

וְאֶגְדֹּף הַסֵּתֶר אֶסְתִּיר פָּנַי בְּיוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים:

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

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58

המלכות ל"ל מגרמה כלום ומקבלת מעשר מלכיות

At the start of the gate on the diminution of the moon, Etz Chaim says that the "Kingships" of Malchus, which were within each of the nine Sefiros above it, all descended with it, so that it "has nothing of its own" and must be raised for them to return to their places. The maamar draws on this for Malchus, which receives from ten Kingships.

עץ חיים ל"ו:ב'ג'3:2:Sefer Etz Chaim 36:2-3

... ספירות שלה חזרו ונתעלו ונסתלקו בשרשיהן בט"ס של ז"א כי משם יצאו כנ"ל ולא נשאר רק המלכות שבה שהיא נקודה א' כלולה מי תחת אחורי היסוד של ז"א. וזהו ענין ל"כ ומעטי את עצמך שנסתלקו ט"ס שלה העליונים ועלו בז"א והיא נשארת נקודה מעוטה וירדה תחת אחורי היסוד וענין מיעוט הירח היה ביום ד'. אח"כ ביום ו' חזרה להתגדל בבחי' הג' הנ"ל היותה פרצוף שלם בבחי' אחור באחור נגד החזה דו"א ואי ש בה ה' אורות של ה"ס ראשונות דו"א שהם בחי' ה' ימים ראשונים דימי בראשית כולם האירו ...

Sefer Etz Chaim (Public Domain)

59

יו"ד מלכיות

The Mishnah rules that no fewer than ten verses of Kingship (Malchiyos) are said in the Rosh HaShanah prayers, and the Gemara asks what the ten correspond to. The maamar finds their root in the ten Kingships from which Malchus receives.

ראש השנה ל"ב 32a Rosh Hashanah

60

זו היא המסתרת בראש הבריא ונעשית עתיק

The note points to the Chassidic discourses of the Siddur on Malchus hiding itself at the head of Beriah and becoming its Atik.

KEHOT'S NOTE

ראה ע"ה של"ו פ"א. סידור עם דא"ח נט, ג. לקו"ת מסעי פט, ד. סה"מ תרע"ח ע' ריח שמעתיק מכאן כמה שורות. וראה לקמן הערה לשו"ה אסתר, ומדייק שהכוונה לבחי' "כתר". ומבאר שענין אסתיר פני ביום ההוא כולל ב' ענינים האי שמל' דאצי' מסתרת בבריאה שאפילו בבריאה אינה מתגלה בחי' פני, והבי' שגם בחי' זו דבחי' המל' היא בבחי' עתיק זהו רק בבריאה ואין זה מאיר ומתגלה כלל למטה. ע"ש בארוכה. וראה בלקו"ש חט"ז ע"י 360 הערה 69.

61

ואמר ביום ההוא הנה אלקינו זה

The prophet foretells that on the day of redemption Israel will say, "Behold, this is our G-d; we hoped for Him, and He will save us." In the Time to Come the hidden will become "this," openly revealed.

ישעיהו כ"ה:ט'Isaiah 25:9

וְאָמַר בְּיוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קִוֵּינוּ לוֹ וְיִוָּשְׁעֵנוּ זֶה הִי קִוֵּינוּ לוֹ נִגְלֶה וְנִשְׁמַחָה בִּישׁוּעָתוֹ:

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

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62

שו"ה אסתר — היא

The Rebbe Rashab marks as superfluous the word היא ("is") before "the level of the Hidden of all hidden ones," and cites another version of the passage, printed in Sefer HaMaamarim 5678, p. 218.

KEHOT'S NOTE

עיי' לעיל בלוח התיקון לכ"ק אדמו"ר מהורש"ב (מובא גם ב"היום יום" ליום פורים ע' לו), שמציין שתי "היא" מיותרת ומביא נוסח אחר הנדפס בסה"מ תרע"ח ע' ריח. וראה בסה"מ תש"ה ע' 60. ובאור התורה פ' עקב ע' תקיד.

63

כי סתימין הם או"א

A gloss there on these words reads: "In the manner of 'The hidden things belong to Havayah our G-d': they are yud-hei." The hidden ones are the first two letters of the Name, Abba and Imma.

KEHOT'S NOTE

באוה"ת סידור ע' לו יש הגיה"ה ע"ז וז"ל: "ע"ד הנסתרות לה' אלקינו הם י"ה".

64 ועתיק הוא סתימא אפילו לגבי סתימי

Or HaTorah adds there: "like the Holy of Holies, which is holy and set apart even from the level of 'holies,' which are Chochmah and Binah," and notes that Esther, which is the matter of Purim, is in the level of Yom HaKippurim.

KEHOT'S NOTE

באוה"ת שם נוסף: "וכענין קדוה"ק שגם מבחי' קדשים שהם חריב הוא קדוש ומובדל. עיין בלקו"ת בד"ה שבת שבתון [דרושים ליוה"כ ע, ב]. ובד"ה האזינו השמים דרוש הראשון פ"ד [עב, ג] בענין יוה"כ ואסתר שהוא ענין פורים הרי הוא בבחי' יו"כפ".

65 ויהי אומן את הדסה היא אסתר

The Megillah introduces Mordechai as foster-father to his orphaned cousin: "And he raised Hadassah, that is, Esther, his uncle's daughter." Here Mordechai, the halachos, raises Esther, who raises the souls in Gan Eden.

אסתר ב':ז' Esther 2:7

ויהי אמן את־הַדָּסָה הִיא אֶסְתֵּר בַּת־דָּדוֹ כִּי אֵין לָהּ אָב וְאֵם וְהַנַּעֲרָה יָפְתָּ תֹאֵר וְטוֹבַת מְרָאָה וּבְמֹת אֲבִיהָ וְאִמָּהּ לְקַחָהּ מִרְדֵּכַי לִוְלָבָת:

And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

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66 ששה חדשים בשמן המור

Before coming to King Achashverosh, each maiden was prepared "six months with oil of myrrh and six months with spices." The maamar reads these as two stages of the soul's elevation, through the gevuros of Abba and of Imma.

אסתר ב':י"ב Esther 2:12

וּבְהִגֵּעַ תֵּר נַעֲרָה וְנַעֲרָה לְבֹא אֶל־הַמֶּלֶךְ אַחַשְׁוֵרֹשׁ מִקֵּץ הַיּוֹת לָהּ כְּדָת הַנָּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלֹאוּ מִי מְרוּקֵיהֶן שֶׁשָּׁה חֲדָשִׁים בְּשֶׁמֶן הַמֹּר וְשֶׁשָּׁה חֲדָשִׁים בְּבִשְׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים:

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

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PARAGRAPH 18

67 וששה חדשים בבשמים

The second half of the maidens' preparation: "and six months with spices." The maamar reads it as the gevuros of Imma.

אסתר ב':י"ב Esther 2:12

וּבְהִגֵּעַ תֵּר נַעֲרָה וְנַעֲרָה לְבֹא אֶל־הַמֶּלֶךְ אַחַשְׁוֵרֹשׁ מִקֵּץ הַיּוֹת לָהּ כְּדָת הַנָּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלֹאוּ מִי מְרוּקֵיהֶן שֶׁשָּׁה חֲדָשִׁים בְּשֶׁמֶן הַמֹּר וְשֶׁשָּׁה חֲדָשִׁים בְּבִשְׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים:

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

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68 הנערה באה

"And with this the maiden came to the king": plainly, after this preparation. The maamar reads "with this" as the pillar that joins above and below, by which the soul ascends.

אסתר ב':י"ג Esther 2:13

וּבְהִנָּה הַנַּעֲרָה בָּאָה אֶל־הַמֶּלֶךְ אֶת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לְבֹא עִמָּה מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ:

when then the maiden came unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

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69 מטעמי תורה ישקני מנשיקות פיהו

The Song opens with the beloved's longing: "Let him kiss me with the kisses of his mouth, for your love is better than wine." The souls' delight in the reasons of the Torah is likened to these kisses.

שיר השירים א':ב' Song of Songs 1:2

יִשְׁקֵנִי מְנֻשִּׁיקוֹת פִּיהוּ כִּי־טוֹבִים דִּדְיָךְ מִיַּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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KEHOT'S NOTE

שה"ש א, ב וברש"י שם.

70 מטעמי תורה ישקני מנשיקות פיהו

Rashi explains the verse as Israel's song in exile: G-d gave them His Torah and spoke with them face to face, He has assured them that He will appear to them again "to explain to them the secret of its reasons and its hidden mysteries," and they plead with Him to keep His word. This is the delight in the reasons of the Torah of which the maamar speaks.

רש"י על שיר השירים א':ג' Rashi on Song of Songs 1:3

לְרִיחַ שְׁמָנִיד טוֹבִים. שֶׁם טוֹב נִקְרָא עַל שֶׁם 'שֶׁמֶן טוֹב': לְרִיחַ שְׁמָנִיד טוֹבִים. שֶׁהִרְיָחוּ בָהֶם אֶפְסִי אֶרֶץ אֲשֶׁר שָׁמְעוּ שֶׁמֶעַד הַטוֹב בְּעִשְׂוֹתָהּ נִזְרָאוֹת בְּמַצָּרִים: שֶׁמֶן תּוֹרָה. נִקְרָא שְׁמָהּ, לְהִיּוֹת נֹאמֵר עָלֶיהָ, "אֵתָה שֶׁמֶן אֲשֶׁר תּוֹרָה תְּמִיד לְהִיּוֹת רִיחַ עָרֵב שֶׁלָּךְ יוֹצֵא לְמַרְחֹק", שֶׁכֵּן דָּרָה שֶׁמֶן עָרֵב, כִּכֵּל עַת שֶׁהָיָה בְּצִלּוֹחִית חֲתוּמָה, אֵין רִיחוֹ נִזְדָּה, פּוֹתֶהּ וּמִרִיק שְׁמָנָה לְכָל אַחֵר, רִיחוֹ נִזְדָּה: עַל כֵּן עֲלָמוֹת אֶהְבּוּד. כֹּא יִתְרוֹ לְקוֹל הַשְּׁמוּעָה וְנִתְגַּדֵּר. אֶף רֶחַב הָאֻנָּה אֶמְרָה "כִּי ...

Like the fragrance of good oils. A good name is referred to as, "good oil." due to their pleasant fragrance. (Sefer Duda'im) Like the fragrance of good oils. That those dwelling at the ends of the earth smelled, [i.e.,] those who heard of Your good reputation when You performed awesome deeds in Egypt. [Your name] is like flowing oil. Your

name is thus called. It is said about you that "you are [like] oil that is constantly being poured forth so that your fragrance goes forth to a distance." For ...

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PARAGRAPH 19

71 ויקח המן את הלבוש ואת הסוס וילבש את מרדכי

"And Haman took the garment and the horse, and clothed Mordechai, and led him on horseback through the city square." The verse names the garment and the horse but not the crown, and the maamar explains why.

אסתר ו:י"א Esther 6:11

וַיִּקַּח הָמָן אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס וַיַּלְבֵּשׁ אֶת־מָרְדֳּכָי וַיַּרְכִּיבֵהוּ בָרָחוֹב הָעִיר וַיִּקְרָא לִפְנָיו כָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: 'Thus shall it be done unto the man whom the king delighteth to honour.'

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72 דקרו ליה אלהא דאלהיא

On the verse "My Name is great among the nations," Rav explains that they call Him "the G-d of gods." The maamar uses this to show that the encompassing light is acknowledged even outside holiness.

מנחות ק"י א:ה'–י"א Menachot 110a:5–6

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבוא גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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73 ולא נעשה רק ע"י ישראל . . ע"י נעשה ונשמע

These words are quoted in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

מובא באוה"ת שה"ש כרך ב ע' שפז.

74 נעשה ונשמע

Israel's words at Sinai, "we will do and we will hear." Their self-nullification is what draws down the crown.

שמות כ"ד:ז' Exodus 24:7

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָל־אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע:

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

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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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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