



TORAH OHR • MEGILLAS ESTHER • MAAMAR 1

# יביאו לבוש מלכות אשר לבש בו המלך וסוס...

“Let them bring royal apparel  
that the king has worn”



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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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## THE BIG IDEA

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

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

## THE MAAMAR IN BRIEF

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

## OUTLINE

### 1 The three honors and Purim

¶1-2

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

### 2 Study and deed

¶3-4

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

- 3 Chochmah and the leap from ayin** ¶15-11
- Chochmah, though “found from ayin,” is a beginning counted with what follows it and carries the Infinite Light step by step as memalei; Moshe, at the level of true ayin, stood above it. Cause and effect cannot produce a true “something”: even Chochmah emerges by a leap, and all the more so the physical, which comes directly from sovev kol almin. So creation is truly something from nothing.
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- 4 Why deed is higher** ¶12-13
- Teshuvah and good deeds draw sovev, which is higher than the graded light of Chochmah. In the objects of the mitzvos, which are G-d’s will, sovev is revealed without concealment, and the lowest level reveals it most.
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- 5 The garment of majesty** ¶14-18
- This radiance is G-d’s kingship: He is yachid, alone as before creation, and relates to the worlds only as King, through exaltation, “clothing Himself in majesty” so that the world exists. “Let them bring” teaches that this kingship is drawn down by human action, as physical things are made into mitzvos and nullified to His light.
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- 6 The royal crown** ¶19-20
- A person’s own performance of the mitzvos with body and possessions draws a higher light: the crown, made of the lowest material, stone, yet the king’s delight and glory. Torah study, the halachos that draw the Infinite Light into the world, equals all the mitzvos.
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- 7 The Megillah and the halachos endure** ¶21-26
- In the future the Prophets will be eclipsed like a ray in the sun, but the Megillah of Esther, rooted in the most hidden level, and the halachos, Mordechai’s “pure myrrh,” wisdom clothed in bitterness, are the luminary itself. Like a torch seen from afar or an overflowing barrel, their reach into the physical shows how high their source is.
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- 8 We will do and we will hear** ¶27
- Doing before hearing was a surrender of will that drew down the crown: the 620 mitzvos, equal in number to keser, pillars joining the Infinite Light to this lowly world.
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- 9 The king’s horse** ¶28-33
- G-d’s “riding” is the drawing of light through combinations of letters: at night into the angels through eighteen thousand worlds, matching the eighteen blessings and the spine; at Sinai into the Torah; in the Mishkan into physical materials. These channels, called “horses,” bring the garment and the crown below.
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- 10 The self-sacrifice of Purim** ¶34
- Under Haman’s decree the Jews, Kohanim and Levites among them, gave themselves over rather than abandon their faith. This completed the acceptance of the Torah and revealed the garment, the crown and the horse.
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Amalek and Haman hover above the Tree of Knowledge: brazenness and arrogance. Its refined counterpart is the heart lifted up in G-d's ways, an eighth of an eighth, the ascent that must come before the drawing down of Chochmah. This exaltation is rooted in the garment and the horse, which Haman could take; the crown, pure nullification of will, has no counterpart outside holiness.

## KEY CONCEPTS

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

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

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

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

### Chochmah is found from ayin החכמה מאין תמצא

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

### Something from nothing יש מאין

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

### Echad and yachid אחד / יחיד

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

### The garment of majesty לבוש גאות

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

### The royal crown (keser malchus) כתר מלכות

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

### The horse סוס

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

### Haman after refinement המן לאחר הבידור

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

### Self-sacrifice (mesirus nefesh) מסירות נפש

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

## SECTION 1 • 11-2

## The three honors and Purim

1 יביאו לבוש מלכות<sup>1,2</sup> אשר לבש בו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו.

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

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

הנה ענין לבוש מלכות הוא ענין מ”ש ה’ מלך גאות לבש<sup>3</sup> שנתלבש בלבוש גאות להיות מלך העולם.

Now, the meaning of “royal apparel” is the meaning of what is written, “G-d reigns; He has clothed Himself in majesty”: He clothed Himself in a garment of majesty in order to be King of the world.

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

2 וסוס אשר רכב עליו המלך<sup>4</sup> הוא ענין מ”ש במ”ת כי תרכב על סוס<sup>5</sup> מרכבותיך ישועה.

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

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

ואשר נתן כתר מלכות בראשו הוא ענין מ”ש בעטרה שעטרה לו אמו ביום חתונתו זה מ”ת.<sup>6</sup>

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

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

כי הנה כל הבחי' שנתגלה במ"ת נתגלה ג"כ בפורים בימי מרדכי שנא' וקבל היהודים<sup>7</sup> את אשר החלו לעשות

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

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

כי במ"ת שאמרו ישראל נעשה ונשמע<sup>8</sup> החלו לעשות שהיה רק התחלה ובימי מרדכי היה גמר הקבלה:<sup>9</sup>

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

At Sinai the people declared "We will do and we will hear," but that was only the beginning of their acceptance of the Torah; in Mordechai's time the acceptance was completed. The maamar will later show (paragraph 34) that it was the self-sacrifice of the Jews in those days that completed it.

## SECTION 2 • 113-4

### Study and deed

3 וביאור הדברים יובן בהקדים לבאר מארז"ל תכלית חכמה תשובה<sup>10</sup> ומע"ט שנאמר ראשית חכמה<sup>11</sup> יראת ה' שכל טוב לכל עושיהם ללומדיהם לא נאמ' כו'.

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

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

והלומד שלא<sup>12</sup> לעשוי נוח לו אלו נהפכה שלייתו על פניו<sup>13</sup> מפני שהעיקר הוא המעשה והיינו במצוה שא"א לעשות ע"י אחרים

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

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

אבל במצוה שאפשר לעשות ע"י אחרים ארז"ל ע"פ<sup>14</sup> וכל חפצים לא ישוו בה אפי' חפצי שמים שכל המצות אינם שווים אפי' לדבר

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

For a mitzvah that others can do, the Talmud applies the verse "And all desirable things cannot compare to her," said of wisdom: not even "the desires of Heaven," the mitzvos, compare to the study of Torah. In such a case one does not interrupt Torah study to do the mitzvah.

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

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

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

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

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

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

והענין כי הנה חכמה היא ראשית ההשתלשלות.<sup>15,16</sup> ובחיי ההשתלשלות היא כשלשלת מהרבה טבעות אחוזות זו בזו. כך החכמה היא בבחינת ההשתלשלות שממנה נשתלשלו המדות.

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

The explanation starts from the structure of the chain of descent. Chochmah is its first link, and the emotive attributes come from it the way each link of a chain hangs from the one above; so Chochmah, however high, belongs to the same ordered series as what follows it.

### SECTION 3 • 15-11

## Chochmah and the leap from ayin

5 והחכמה עצמה מלובשת היא בתוכן והמדות מלובשות במחשבה ומחשבה בדבור ומעשה. ועם היות שהחכמה מאין תמצא

And Chochmah (wisdom) itself is clothed within them, and the emotive attributes (middos) are clothed in thought, and thought in speech and action. And although “Chochmah is found from ayin (nothingness),”

Each level is clothed in the one below it: Chochmah within the emotive attributes, these within thought, and thought within speech and action, much as a person’s insight shapes feelings that then find expression in thought, word and deed. The verse “Chochmah is found from ayin” is read to say that Chochmah emerges from a level of “nothingness” beyond all grasp.

והיא בחי' מקור ושרש לכל ההשתלשלות עכ"ז בהיותה נקי' ראשי' הגלוי הרי יש לה שניה ושלישי' שגם הראשונה נמנית מן המנין למנות אחרי' שני' ושלישי'

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

Even though Chochmah comes from ayin and is the root of the whole chain, it is called “the beginning,” and a beginning is the first of a series. Being first means being counted together with a second and a third, so Chochmah remains part of the ordered series rather than above it.

לכן אברהם שהית' מדתו מדת החסד נקי אב"ר מ"ה שהוא בבחי' אבר וכלי להתלבשות בחי' חכמה<sup>17</sup> כח מ"ה שהחכמה עצמה היא המלובשת בתוך המדות<sup>18</sup> ולכן כתיב והחכמה מאין תמצא<sup>19</sup> ולא אין ממש.

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

The letters of the name Avraham (אברהם) are read as eiver mah (אבר מה), "a limb of mah," and the letters of Chochmah (חכמה) as koach mah (כח מה), "the power of mah." Avraham, the embodiment of Chesed, is a limb or vessel in which Chochmah is clothed; and since Chochmah is clothed in the attributes, the verse says it is found "from ayin," not that it is itself true ayin.

6 ומשרבע"ה שהיה בבחי' ונחנו מה דהיינו בבחי' אין ממש אמר כבד פה וכבד לשון אנכי<sup>20</sup> כבד פה לגבי תושבע"פ<sup>21</sup> וכבד לשון בתושב"כ שהית' מדרגת נשמתו למעלה מבחי' התורה דאורייתא מחכמי נפקת

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

Moshe, who said of himself and Aharon "and what are we," embodied complete self-nullification, the level of true ayin, higher than Chochmah. His protest that he was "heavy of mouth and heavy of tongue" is read as a statement about his soul: it stood above the Torah as it comes forth from Chochmah, so the speech of the Oral and the Written Torah was "heavy" for him.

שהיא בבחי' ראשית והתלבשות אוא"ס ב"ה שבה הוא בבחי' ממכ"ע כסדר ההשתלשלות שמתלבש בבחינת עלמין בכל עולם לפי מדרגתו.

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

Chochmah is called "beginning," and the Infinite Light clothed in it is the light that fills all worlds: light that enters each world in a measure suited to it, step by step down the chain. Torah, coming from Chochmah, carries the Infinite Light in this graded, inward way.

אבל הארת והמשכת אוא"ס ב"ה במעשי המצות גשמיות תרומות ומעשרות כו' הוא בבחי' סוכ"ע שלא בדרך הדרגה והשתלשלו' אלא בדרך דילוג.

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

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

כמ"ש קול דודי דופק<sup>22</sup> כו' מדלג על ההרים<sup>23</sup> כו'. לפי שאין ההארה ההיא מלוכשת ממש בדברים גשמיים שבהם נעשים המצות כמו החכמה המלוכשת במדות ומדות במחשבה כו'. אלא בחי' הארה בעלמא.

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

The verses of the Song of Songs about the Beloved who knocks and comes "leaping over the mountains" illustrate this leap. This light is not clothed in the physical objects of the mitzvos the way Chochmah is clothed in the emotive attributes; it only shines upon them as a radiance from above.

7 והענין הוא כי אם היתה המשכת אוא"ס שבתוך עלמין רק בדרך התפשטות והתלבשות בבחי' ממכ"ע בסדר ההשתלשלות בדרך עילה ועלול לא היו יכולים הנברא' להיות מאין ליש כלל

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

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

רק היו בטלים במקורם ושרשן ואפי' התהוות בחי' ח"ע להיות חכים ולא בחכמה ידיעא<sup>24</sup> מ"מ מאחר שנק' בשם חכמה הרי הוא בחי' דבר מה עד שעולה בשם בפ"ע

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

Instead, everything would remain nullified within its source. Even the higher Chochmah, described in a classic Kabbalistic phrase as "wise, but not with a known wisdom," is still called "Chochmah," and so it is a definite "something" with a name of its own.

ולא הי' זה אפשר להיות מאוא"ס ב"ה שכשמו כן הוא אין לו סוף כנ"ל רק היתה כלולה במקור' ושרשה and this could not have come from the Infinite Light, blessed be He, for as its name is, so is it: it has no end, as mentioned above; rather, it would have been included in its source and root,

Such a defined "something" could not result from the Infinite Light by mere extension, because that light is, as its name says, without end. Had Chochmah come about by simple unfolding, it would have stayed absorbed in its source and never existed as a level of its own.

כמו התכללו' המדויבשכל עד"מ שהרי המדות נולדו ונתהוו משכל המולידן ובודאי היו כלולין בשכל תחלה קודם שנולדו ונתהוו בבחי' מדות מורגשות בפ"ע

like the inclusion of the emotive attributes (middos) in the intellect, by way of analogy. For the emotive attributes were born and came into being from the intellect that gives birth to them, and they were certainly included in the intellect first, before they were born and came into being as felt attributes in their own right;

The analogy is the human mind. The emotions are "born" from the intellect, and they were certainly contained in it before they emerged as feelings in their own right.

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

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

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

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

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

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

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

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

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

כי מה שנפש הבהמות היא נמשך מבחי' פני שור<sup>26</sup> שבמרכב' והעופות מפני נשר.

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

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

10 ונה"ב שבאדם כו' היינו בחי' הנפש היא הרוחניות וחיות אבל גוף הגשמי של אדם ובהמה וחיות ועופות לא נתהוו מרוחניות כלל

and the animal soul in man, etc., this refers to the level of the soul, which is the spiritual [element] and life-force; but the physical body of man and beast, wild animals and birds did not come into being from spirituality at all.

The animal soul in a person likewise has a spiritual source, but all these sources account only for the soul, the spiritual life-force. The physical bodies of people, beasts, wild animals and birds did not come into being from anything spiritual at all.

אלא התהוות הגשמי הוא מהארת בחי' א"ס ב"ה ממש הסוכ"ע שהוא ית' כל יכול וקמיה כחשכה כאורה ורוחניות וגשמיות שוין לפניו משם נמשך הארה והמשכה

Rather, the coming into being of the physical is from the radiance of the level of the very Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin); for He, may He be blessed, is omnipotent, and before Him "darkness is as light," and spirituality and physicality are equal before Him. From there a radiance and drawing down is drawn

Physical matter comes into being from the Infinite One Himself, as sovev kol almin, for only He, the Omnipotent, can bring it about. Before Him "darkness is as light," and the spiritual and the physical are equal, so the physical is no farther from Him than the spiritual.

להיות בחי' יש ודבר בהשתלשלות העולמות עד שמתהווה אפי' יש גשמי מחומריות העוה"ז ואוא"ס ב"ה הסוכ"ע מאיר וממשיך חיות לכולם בשוה בבחי' סובב ומקיף עליהם מלמעלה.<sup>27</sup>

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

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

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

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

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

## SECTION 4 • ¶12-13

## Why deed is higher

**12** ולכן אמרו תכלית חכמה תשובה ומע"ט<sup>28</sup> כו' כי חכמה היא בבחי' השתלשלות בחי' ממכ"ע אלא שהיא

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

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

שהיא ראשי' ומקור לכולם ומ"מ מאחר שנק' ראשית הוא מן המנין וראוי למנות אחריה שניה ושלישית כו'. משא"כ תשובה ומע"ט היא המשכת אוא"ס ב"ה הסוכ"ע.

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

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

**13** והגם שאינו בבחי' גדר כל עלמין ואינו נמשך אלא הארה בעלמא בחי' אין ממש מ"מ מאחר שהארתה

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

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

והמשכתי הוא אוא"ס ב"ה ממש הסוכ"ע הרי היא בבחי' ומדרגת יותר נעלה על המשכת אוא"ס ב"ה הנמשך בבחי' ההשתלשלות דרך עילה ועלול הוא בחי' ממכ"ע.

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

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

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

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

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

משא"כ שאר כל המעשים אשר לא לה' המה הגם שאוא"ס ב"ה הוא הסוכ"ע ומקיף כל

Whereas all other deeds, which are not for G-d: although the Infinite Light, blessed be He, is the light that encompasses all worlds and surrounds all

Other activities, not done for G-d's sake, are different. It is true that the Infinite Light as sovev kol almin surrounds all the worlds equally, with no distinction among them.

העולמות בהשוואה אחת הוא המהוה היש והעשיה יש מאין מ"מ יש שם לבוש והסתר פנים המכסה ומסתיר אור ה' וקדושתו ונראים ליש ודבר נפרד בפ"ע.

the worlds equally, and is what brings into being the "something" (yesh) and [the World of] Asiyah (Action), something from nothing, nevertheless, in their case there is a garment and a concealment of the Face that covers and hides the light of G-d and His holiness, and they appear as a "something" and a thing separate in its own right.

That light creates every "something," down to the lowest world, Asiyah, out of nothing. Yet in ordinary things it is covered by a "garment" that hides G-d's light and holiness, so that they appear to be separate, independent entities.

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

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

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

הנה מאחר שיש בהם גלוי ואוא"ס ב"ה הסוכ"ע ומקיף את כולם בהשוואה אחת הרי כל מה

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

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

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

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

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

#### SECTION 5 • ¶14-18

### The garment of majesty

14 והנה על הארה והמשכה זו שמבחי" סוכ"ע שאינה אלא הארה בעלמא נאמר ה' מלך גאות לבש.<sup>29</sup>

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

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

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

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

The liturgical phrase “Unique One, Life of the worlds, King” is the key. G-d is “unique,” alone just as before creation; His relation to the worlds as their “Life” comes only through the level of “King.”

15 וכמ"ש אתה ה' לבדך כו'. וזהו ההפרש שבין פ"י וביאור מלת אחד לפ"י וביאור מלת יחיד. כי מלת אחד מורה על המשכת יחודו ית'.

And as it is written, “You are G-d, You alone,” etc. And this is the difference between the meaning and explanation of the word echad (one) and the meaning and explanation of the word yachid (unique). For the word echad indicates the drawing down of His unity, may He be blessed,

The verse “You are G-d, You alone” expresses that G-d is alone. The maamar distinguishes two words for His oneness: echad, “one,” describes His unity as it is drawn into the world.

ונמשך בז' רקיעים וארץ וד' רוחות העולם להיות בטלים ונכללים ביחודו העליון ית' בבחי' בטול והתכללות ממש ולא יהי' תופס מקום ויש ודבר נפרד כו'.

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

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

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

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

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

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

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

His being "Life of the worlds" is only the aspect of "King," the attribute of Malchus, kingship over all worlds. The analogy is a human king who rules a country while his own essence does not spread through it.

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

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

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

כי לפי שהוא המלך המרומי לבדו מאז והמתנשא מימות עולם מזה נמשך חיות והתהוות כל הנבראים  
ליש מאין דהיינו מבחי' ההתנשאות שהוא הארת אין ממש:<sup>31</sup>

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

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

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

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

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

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

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

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

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

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

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

## 17 וזהו יביאו לבוש מלכות<sup>33,34</sup> כו'. הוא בחינת גאות והתנשאות אור א"ס ב"ה. ויביאו כתיב שבחי' גאות

והתנשאות להמשיך בחי' מלכותו ית' באתעדל"ת תליא מילתא

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

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

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

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

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

ית' משם יאיר ויתגלה אוא"ס ב"ה ממש בגילוי בלי שום הסתר פנים לכוש להיות הדברים הגשמיים ההם הנתונים תחת ממשלת ק"נ בטלים לאור ה' וקדושתו הנמשך ומאיר בהם.

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

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

18 והמשכה זו באתעדל"ת תליא מילתא כמ"ש אשר יעשה אתם האדם<sup>36</sup> שהאדם עושה אותן למצות כו' כמ"ש במ"א.

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

This depends on human action, as the verse says “which man shall do them,” which the maamar reads as saying that man makes them into mitzvos. Wool becomes tzitzis and parchment becomes tefillin only when a person makes them so.

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

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

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

## SECTION 6 • ¶19-20

## The royal crown

**19** וכיוצא בהן שהתהוות מאין ליש הגשמי שבהם הוא מאוא"ס ב"ה הסוכ"ע<sup>37</sup> ומקיף כולן בהשוואה אחת.

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

The physical substance of tzitzis, tefillin and esrog was itself brought into being from nothing by the light that encompasses all worlds, which surrounds all things equally. That is the light revealed in them when they become objects of a mitzvah.

אמנם קיום המצות במעשה<sup>38</sup> האדם אשר יעשה בגופו ומאודו כגון בלבישת הטלית ותפלין ונטילת האתרוג ונתינת הצדקה וכיוצא בהם

However, the fulfillment of the mitzvos through the action of a person, which he does with his body and his means, such as putting on the tallis and tefillin, taking the esrog, giving charity and the like,

The maamar now turns to a second level: a person's own performance of the mitzvos with his body and his possessions, such as wearing a tallis and tefillin, taking the esrog or giving charity.

שהוא המשכת אור וגילוי החיות מאור א"ס ב"ה בנפש האדם ממש הגם שהארה והמשכה זו היא ג"כ בבחי' מקיף מ"מ אין הארה זו נמשכת מאוא"ס ב"ה הסוכ"ע ומקיף את כולם בהשוואה אחת לבד

which is the drawing down of light and the revelation of life-force from the Infinite Light, blessed be He, into the very soul of the person: although this radiance and drawing down is also at the level of an encompassing [light] (makif), nevertheless this radiance is not drawn only from the Infinite Light, blessed be He, the light that encompasses all worlds and surrounds them all equally.

Here light and life-force from the Infinite Light reach the person's soul itself. This light is also "encompassing" (makif), shining on the person from above rather than being absorbed as understanding, but it does not come only from the light that surrounds all things equally.

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

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

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

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

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

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

אבל ההארה הנמשכת על האדם בקיום המצות במעשה בפו"מ היא בחי' כתר מלכות<sup>39</sup> והוא בחינת בעטרה שעטרה לו אמו<sup>40</sup> וכתר שנעשה

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

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

על ראש המלך עד"מ הוא מאבנים טובות שהם בחי' דוממים שהוא מבחי' התחתונה שבד' בחי' דצח"מ. for the head of the king, by way of analogy, is of precious stones, which are the level of the inanimate, the lowest of the four levels: inanimate, vegetative, animal and speaking.

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

**20** ואעפ"כ נעשי עטרה וכתר על הראש להתענג ולהתפאר כו'. וכך בקיום המצות אשר יעשה האדם הגם שהן מלובשים בדברים גשמיים מ"מ זה נעשה בחי' כתר עטרה למעלה

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

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

דהיינו בחי' ענג העליון ב"ה נח"ר לפני שאמרתי ונעשה רצוני. וענג ונח"ר זה מתגלים בנפש האדם בעשותה אחת מכל מצות ה' ות"ת כנגד כולם<sup>41</sup>

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

This crown is G-d's own delight, expressed in the Sages' words that it is "gratification before Me that I spoke and My will was done." That delight is revealed in the soul of the person who does a mitzvah; and Torah study, as the Mishnah says, is equal to all the mitzvos.

כי הלכות הן הליכות עולם<sup>42</sup> שהן המשכת אוא"ס ב"ה ממש בעולם ואין להקב"ה בעולמו אלא ד"א של הלכה:<sup>43</sup>

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

Torah study equals them all because the halachos are "the ways of the world": they draw the very Infinite Light into the world. As the Talmud says, all that G-d has in His world is the four cubits of halachah.

## SECTION 7 • ¶21-26

## The Megillah and the halachos endure

**21 ולכן ארז"ל<sup>44</sup> (בירושל' דמגלה) הנביאים והכתובים עתידים להבטל ומגלת אסתר והלכות אין עתידים ליבטל.<sup>45,46</sup> והענין מ"ש הנביאים והכתובים עתידים להבטל אין פ"י שיבטלו לגמרי ולא יהיה גלוי הנביאים כלל ח"ו**

Therefore our Sages, of blessed memory, said (in the Jerusalem Talmud, Megillah): "The Prophets and the Writings are destined to be nullified, but the Megillah of Esther and the halachos are not destined to be nullified." And the explanation: what they said, that the Prophets and the Writings are destined to be nullified, does not mean that they will be nullified entirely and there will be no revelation of the Prophets at all, G-d forbid;

This explains a teaching of the Jerusalem Talmud: in the future the Prophets and the Writings will be "nullified," but the Megillah of Esther and the halachos will not. The Alter Rebbe insists that "nullified" cannot mean they will cease to exist.

**אלא שיהיה אוא"ס ב"ה כ"כ בגילוי רב ועצום עד שגילוי הנביאים יהיו בטלים כבטול זיו השמש בשמש<sup>47</sup> שעם היות שהזיו ודאי יש לו אור רב במקורו ביתר שאת מהאור המאיר לארץ ולדרים עליה**

rather, the Infinite Light (Or Ein Sof), blessed be He, will be in so great and intense a revelation that the revelation of the Prophets will be nullified, as the radiance of the sun is nullified within the sun. For although the radiance certainly has great light in its source, far surpassing the light that shines upon the earth and those who dwell on it,

Rather, G-d's light will then be revealed so powerfully that the revelation of the Prophets will be swallowed up in it, as a ray is lost within the sun. Inside the sun the ray is even brighter than it is on earth, but there it is not seen as anything of its own.

**אלא שבמקורו הוא בטל מחמת אור השמש שהוא מקור האור. וכך כל הנביאים עתידים להבטל באור גילוי א"ס ב"ה שיתגלה לע"ל וראו כל כו'.<sup>48</sup>**

yet in its source it is nullified because of the light of the sun, which is the source of the light. So too, all the Prophets are destined to be nullified in the light of the revelation of the Infinite One (Ein Sof), blessed be He, which will be revealed in the Time to Come, [as it is written,] "and all shall see," etc.

The ray is nullified within the sun because its source overwhelms it. So too the prophetic revelations will be nullified within the revelation of the Infinite One in the Time to Come, when "all shall see."

22 והנה ע"ז אמרו שמגלת אסתר לא תבטל. והענין כי ארז"ל אסתר מן התורה מנין<sup>49</sup> דכתיב ואנכי הסתר אסתיר<sup>50</sup> פני ביום ההוא שהשכינה מסתתרת בגלות בבחינת ביום ההוא בחי' עלמין סתימין דלא אתגליין.<sup>51</sup>

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

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

דהנה לע"ל כתיב ואמר ביום ההוא<sup>52</sup> הנה אלקינו זה קוינו לו שבחי' הוא בחי' סתים יהי' בבחי' זה

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

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

שהוא בחי' התגלות כאלו הוא לנוכח דהיינו שיאיר אוא"ס ב"ה המסתתר והנעלם בבחי' עלמין סתימין<sup>53</sup> להיות בגילוי בעלמין דאתגליין.<sup>54</sup>

which is the level of revelation, as though He were directly present; that is, the Infinite Light (Or Ein Sof), blessed be He, which is hidden and concealed at the level of the hidden worlds, will shine so as to be revealed in the revealed worlds.

Then the Infinite Light now hidden in the concealed worlds will shine openly in the revealed worlds, so plainly that one could point and say "this."

משא"כ בחי' אסתר שהוא בחינת הסתר אסתר פני ביום ההוא שאפי' בבחי' ביום ההוא הוא בבחי' הסתר והעלם לפי ששרשה מבחי' סתימו דכל סתימין וע"ז נאמר אכן אתה אל מסתתר<sup>55</sup>

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

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

הנה אור כזה גדול מאד ורב כחו שאין לו בטול כמו זיו השמש בשמש שאור זה אינו זיו אלא מאור<sup>56</sup> עצמו.

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

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

23 וכן הלכות שהן בחיי מרדכי. כי מרדכי מן התורה מנין<sup>57</sup> דכתיב מר דרור ומתרגמינן<sup>58</sup> מירא דכיא<sup>59</sup> כו'.

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

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

פיי מירא דכיא מרירות שבמקום טהור דהיינו הלכות שהן דבר<sup>60</sup> הי ושרשן ומקורן בחי' המלובשות בבחי' מרירות<sup>61</sup> שהוא גשמיות גסות עוה"ז וחומריות כתרומות ומעשרות ואפי' בדברים טמאים כגון שקצים ורמשים אשר הבדילנו מהם.

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

Mira dachya is read as “bitterness in a pure place”: the halachos are G-d’s word, rooted in the higher Chochmah, yet clothed in the “bitterness” of this coarse physical world. They deal with terumah and tithes, and even with impure creatures from which the Torah separates us.

**24** וע"ז נאמר ששה חדשים בשמן המור<sup>62</sup> שמן הוא בחי' ח"ע<sup>63</sup> המלובשת בבחי' מרירות שהן הלכות שמלובשות בגשמיות.

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

The verse in Esther about the young women's preparation, "six months with oil of myrrh," is read the same way. Oil stands for the higher Chochmah and myrrh for bitterness; together they are the halachos, G-d's wisdom clothed in physical matters.

ופסוק זה מדבר על ענין ביאת הנשמה לג"ע שצ"ל בשמן המור. וכמארז"ל אשרי מי שבא לכאן<sup>64</sup> ותלמודו בידו.

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

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

**25** ומה שההלכות מלובשות בגשמיות הוא כמשל האבוקה שמאירה למרחוק מאד. וכן חבית מלאה שנתמלאה על כל גדותיה בשפע רב ועצום עד שנשפך לחוץ באכוד<sup>65, 66</sup> וכן בחי' ההולדה אינו בקטן עד שיהי' גדול ויכנסו בו מוחין דגדלות.

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

Why should the highest wisdom be clothed in the lowest matters? Three analogies answer: a great torch lights up places far away; a barrel filled beyond its brim spills over; and only a grown person, with mature intellect, can beget children. In each case, reaching far below is a sign of great abundance above.

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

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

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

וזהו סימן ברכה בית שנשפך בו יין כמים<sup>67</sup> כו'. ואדרבה מאור וגילוי זה שבגשמיות מוכן מקור האור ושרשו שהוא בבחי' האבוקה הגדולה.

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

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

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

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

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

שגדול מאד והאבוקה גדולה היא ולכן אור וגילוי זה שבהלכות אין לו בטול כבטול זיו השמש. that it is very great and that the torch is a great one. Therefore this light and revelation in the halachos has no nullification like the nullification of the radiance of the sun.

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

(וּז"ש ויקחו אליך שמן זית<sup>68</sup> זך כתית למאור שהוא בחי' מאור ולא אור וזיו לבד. וכמארז"ל מאור שבה<sup>69</sup> מאור דוקא). וכן מגלת אסתר הגם שהנס של פורים היה מלוכש בדרך הטבע<sup>70</sup> ע"פ אחשורוש.

(And this is [the meaning of] what is written, "that they bring to you pure olive oil, crushed, for the luminary (maor)," which is the level of a luminary and not merely light and radiance; and as our Sages, of blessed memory, said, "the luminary (maor) in it": specifically a luminary.) And likewise the Megillah of Esther: although the miracle of Purim was clothed in the way of nature, through Achashverosh,

In a parenthesis the Alter Rebbe adds that the oil for the Menorah was brought "for the luminary," not merely for light, and that the Sages speak of "the luminary in it," meaning in the Torah. The Megillah of Esther is like the halachos: its miracle came hidden in natural events, through Achashverosh.

הנה אדרבה מזה מובן ששרש האור וגילוי למעלה הוא ממדרגות עליונות מאד וכמשל אור האבוקה וחבית של יין המלאה עד שעוברת ממנה על כל גדותיה לחוץ. לכן כתיב וימי הפורים האלה<sup>71</sup> לא יעברו מתוך היהודים.

on the contrary, from this one understands that the root of the light and revelation above is from very high levels, as in the analogy of the light of the torch, and of a barrel of wine so full that it overflows all its brims to the outside. Therefore it is written, "And these days of Purim shall not pass from among the Jews."

That concealment in nature shows that the source of the Purim miracle is very high, like a far-reaching torch or an overflowing barrel. That is why the days of Purim "shall not pass from among the Jews," in keeping with the teaching that the Megillah will never be nullified.

## SECTION 8 • 127

### We will do and we will hear

27 והנה כדי להמשיך אור וגילוי גדול כזה שאין לו בטול בבחי' זיו אמרו ישראל בשעת מ"ת נעשה ונשמע<sup>72</sup> הוא ענין

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

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

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

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

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

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

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

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

כך המשכת התורה והמצות הן המשכות ממקום עליון מאד מאד ב"ה ממש למקום נמוך מאד הוא העוה"ז השפל הגשמי:

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

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

#### SECTION 9 • ¶128-33

### The king's horse

**28** אך כל ה' בחניות לבוש מלכות וכתר מלכות עדיין צריכין לבחי' סוס אשר רכב עליו המלך. והוא כי הנה כתיב במ"ת כי תרכב על סוסך מרכבותיך<sup>73</sup> כו'.

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

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

והענין הוא כי הנה ארז"ל ג' שעות ראשונות של יום<sup>74</sup> הקב"ה יושב וזן כו'. ובלילה רוכב על כרוב קל שלו ושט בח"י אלף עלמין:

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

The Talmud describes how G-d spends the hours of the day, and says that at night He "rides upon His swift cherub" through eighteen thousand worlds. The maamar goes on to explain what this riding means.

29 וביאור הדברים הנה תקנו חז"ל ח"י ברכאן דצלותא<sup>75</sup> נגד ח"י חוליות שבשדרה. ולכאורה אינו מובן.

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

The eighteen blessings of the Amidah correspond, the Sages say, to the eighteen vertebrae of the spine. The maamar asks what this correspondence means.

אך הענין הוא דהנה השדרה היא הנמשכת מן המוח אל הירכיים הן סוף המדרגות ולכן בברכה הא' כורע בברוך שהכריעות והשתחוואות הן כריעת הראש

But the explanation is this. The spine is what extends from the brain to the thighs, which are the end of the levels. Therefore in the first blessing one bows at "Blessed," for the bowings and prostrations are a bowing of the head,

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

והוא המשכת בח"י ח"ע. ואח"כ בברכה שלאחריו אומרים מודים אנחנו לך בחינת הודאה שהוא מבחינת ירכין.

which is the drawing down of the level of the higher Chochmah (Chochmah Ila'ah). And afterwards, in the later blessing, one says, "We give thanks to You," the level of acknowledgment, which is from the level of the thighs.

Bowing the head draws down the higher Chochmah, the brain. Later one bows at "We give thanks to You": acknowledgment belongs to the thighs, so the blessings span the whole spine, from the highest level to the lowest.

30 והנה הח"י ברכאן ממשיכים נש"י ג"פ ביום. אך המלאכים זמן שירתם היא בלילה שאז ותתן טרף לביתה<sup>76</sup>

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

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

ואזי נמשכים בח"י הח"י ברכאן במלאכים ושם מתחלק לח"י אלף עולמות כי רכב אלקים<sup>77</sup> רבותים אלפי שנאן.

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

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

אלפי שאינן<sup>78,79</sup> שבי אלפים חסר מרבותים שהוא י' אלף. שנשאר ח"י אלף וכך מתחלק השפע בכל מדרגה ומדרגה לפי השגתה בכל הח"י אלף מדרגות.

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

The Talmud reads shinan as she'einan, "that are not": two myriads, twenty thousand, less two thousand leaves eighteen thousand. The divine flow is divided among these eighteen thousand levels, each receiving according to its capacity.

והשפעה והמשכה זו היא בבחי' כרוב קל<sup>80</sup> שלו היא בבחי' צירופי אותיות שנק' כך בשם כרוב.

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

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

**31** והנה בתריה דהאי קרא רכב אלקים רבותים כו' כתיב אדני במ סיני בקדש.<sup>81</sup> כלומר שכמו שנמשך שפע וגילוי בצירופי אותיות והמשכות במלאכים.

Now, right after this verse, “The chariot of G-d is myriads,” etc., it is written, “the L-rd is among them, Sinai, in holiness.” That is to say: just as flow and revelation are drawn down through combinations of letters and drawings-down into the angels,

The same verse continues, “the L-rd is among them, Sinai, in holiness.” Just as G-d’s flow reaches the angels through combinations of letters, so it reaches Sinai.

כך נמשך בבחי' סיני בקדש הם צירופי אותיות והמשכות גילוי אא"ס ממש בתורה ממש שניתנה בהר סיני.

so it is drawn down at the level of “Sinai in holiness”: these are combinations of letters and drawings-down of the revelation of the very Infinite Light (Or Ein Sof) into the very Torah that was given at Mount Sinai.

At Sinai the combinations of letters carried the revelation of the Infinite Light itself into the Torah. The Torah given there is a “riding” of G-d, like His riding on the cherub.

**32** וגם אחר ירידת משה מן ההר בסוף מ' יום כתיב ועשו לי מקדש<sup>82</sup> ושכנתי בתוכם להיות גילוי שכינה ממש בגשמי' הדברים שנעשה בהם המשכן זהב וכסף ונחשת ויריעות וקרשים כו'.

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

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

וזהו כי תרכב על סוסך<sup>83</sup> שהמשכות אלו להיות גילוי רב נק' בשם סוסים שהם צירופי אותיות שנק' כך בשם סוסים. שיש אותיות שנק' בשם סוסים.

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

These channels of great revelation are the “horses” of “When You ride upon Your horses.” Some combinations of letters are called “horses,” just as others are called “cherub.”

ויש אותיות שנק' בשם כרוב. כי יש הרבה מיני אותיות. אותיות הדבור ואותיות השכל ואותיות המחשבה ואפי' בקדמות השכל יש בחי' אותיות:

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

There are many kinds of letters, of speech, of intellect and of thought, and letters exist even at the stage that precedes intellect. Different combinations carry divine revelation at different levels.

**33** וזהו ענין וסוס אשר רכב עליו המלך<sup>84</sup> שכדי להיות בחי' גילוי בחי' לבוש מלכות וכתר מלכות צ"ל ע"י בחי' סוס שהן בחי' צירופי אותיות והמשכות להמשיך גילוי א"ס ב"ה למטה כמו למעלה.

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

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

#### SECTION 10 • 134

### The self-sacrifice of Purim

**34** והנה כל בחי' הללו נתגלו גם בפורים בימי מרדכי שאז קבל היהודים את אשר החלו לעשות<sup>85</sup> במ"ת<sup>86</sup> שבמ"ת

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

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

אמרו נעשה ונשמע<sup>87</sup> שהיה בחי' בטול רצון ובימי מרדכי ואסתר מס"נ ממש על קדוש השם שהרי המן לא רצה להרוג אלא יהודים.

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

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

וכמאמר כל הכופר בעכו"ם<sup>88</sup> נק' יהודי. ולכן נק' מרדכי איש יהודי<sup>89</sup> ואף שהיה משבט בנימין.

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

The Talmud explains that Mordechai is called "a Jewish man" (Yehudi), though he was of the tribe of Binyamin, not Yehudah, because whoever repudiates idolatry is called a Yehudi. To be a Yehudi is to be bound to G-d alone.

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

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

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

#### SECTION 11 • ¶ 35-40

### Haman and the raised heart

35 אך להבין מ"ש ויקח המן את הלבוש ואת הסוס<sup>90</sup> כו' מאין זכה המן לבחי' הללו.

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

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

הנה ארז"ל המן מן התורה מנין<sup>91</sup> דכתיב המן העץ<sup>92</sup> כו'. והענין דכתיב ראשית גוים עמלק<sup>93</sup> שכל העכו"ם הן מבחי עה"ד טו"ר ועמלק הוא למעלה מהן.

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

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

וזהו המן העץ בתמיה שהוא למעלה מבחי העץ. ומ"מ מאחר דכתיב המן העץ אפי' בלשון תמיה הרי יש לו עכ"פ קצת שייכות אל העץ.

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

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

שאל"כ למה מזכירו אצל העץ. אך הענין שהוא בבחי מקיף להעץ נוגע ואינו נוגע והוא בחי חוצפה וגסות הרוח.

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

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

**36** והנה לעומת זה יש בקדושה ונק' ג"כ בחי המן לאחר הבירור. כי מכני בניו של המן<sup>94</sup> למדו תורה ברכים.

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

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

הרי שיש בחיי המן לאחר הבירור שנכלל בקדושה והוא ויגבה לבו<sup>95</sup> בדרכי<sup>96</sup> ה' וכמארז"ל שצ"ל עיניו למטה ולבו למעלה.<sup>97,98</sup> עינים הם בחיי חכמה כח מ"ה משה שהיה ענו מכל האדם<sup>99</sup> בחינת בטול.

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

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

**37** ובחיי הלב צ"ל למעלה ששם יסוד האש והצמאון וטבע האש להגביה ולעלות למעלה. והאדם צ"ל כלול משניהם.<sup>100</sup>

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

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

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

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

Without any self-elevation, a person would not dare approach the service of G-d at all, thinking, "Who am I, and what is my service?" So he needs a raised heart, the longing and thirst that carry him upward.

**38** וגם בחיי עינים למטה להיות בחיי בטול ממש באוא"ס ב"ה בהמשכת ח"ע כח מ"ה בעסק התורה דאורייתא מחכמה נפקת וכמ"ש ודברי אשר שמתתי בפיו<sup>101</sup> כו'.

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

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

וזהו ענין שהת"ח צריך להיות בו שמינית<sup>102</sup> שבשמינית. כי הנה בבחי' חכמה יש ל"ב נתיבות החכמה וגם לב בגימטריא ל"ב וכללות שניהם עולה ס"ד.<sup>103</sup>

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

The Talmud says that a Torah scholar should have "an eighth of an eighth" of pride. The maamar works out the number: Chochmah has thirty-two paths of wisdom, and lev, "heart" (לב), also equals thirty-two, so together they make sixty-four.

**39** ושמינית שבשמינית הוא חלק א' מס"ד והיינו הגבהת הלב המחובר אל מוח החכמה כי העיקר היא החכמה המשכת בחי' הבטול<sup>104</sup>

And an eighth of an eighth is one part of sixty-four; that is, the elevation of the heart that is joined to the mind of Chochmah (wisdom). For the main thing is Chochmah, the drawing down of the level of self-nullification (bittul),

An eighth of an eighth is one sixty-fourth: a small measure of the heart's elevation, joined to Chochmah. The main thing remains Chochmah, the self-nullification drawn down through Torah.

<sup>105</sup> אלא שצריכה העלאה תחלה בבחינת הגבהת הלב כדי להמשיך אח"כ שאם אין העלאה אין המשכה. but it needs an ascent first, at the level of elevation of the heart, in order to draw down afterwards; for if there is no ascent, there is no drawing down.

Yet self-nullification cannot be drawn down without first rising: the heart's ascent must come first, and only then the drawing down. Without ascent there is no drawing down.

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

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

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

כי הלבוש הוא ה' מלך גאות לבש<sup>106</sup> בבחי' גאות והתנשאות. וסוס בגימטריא כ"פ ס"ג.

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

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

משא"כ בחי' כתר מלכות<sup>107</sup> הוא בחינת בעטרה שעטרה לו אמו<sup>108</sup> דוקא שאין בולעו"ז בבחי' המז' בחי' זו<sup>109</sup> כלל אלא היא בחי' בטול רצון ממש<sup>110</sup> נעשה קודם לנשמע כו' וד"ל:

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

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

#### IN ONE'S AVODAH

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

#### QUESTIONS FOR DISCUSSION

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

## SOURCES AND REFERENCES

## Notes

## PARAGRAPH 1

## 1 יביאו לבוש מלכות

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

## KEHOT'S NOTE

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

## 2 יביאו לבוש מלכות

Haman's advice to King Achashverosh on how to honor the man the king wishes to honor: royal apparel the king has worn, the horse the king has ridden, and a royal crown. The maamar reads the three as three levels of G-d's kingship.

אסתר ו':ח"ט Esther 6:8

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

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

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## KEHOT'S NOTE

אסתר ו', ח.

## 3 ה' מלך גאות לבש

"G-d reigns; He has clothed Himself in majesty... the world also is established, that it cannot be moved." The Alter Rebbe identifies this garment of majesty with the royal apparel in Esther; later in the maamar he ties the verse's continuation to the existence of the physical world.

תהילים צ"ג:א' Psalms 93:1

ה' מלך גאות לבש לבש ה' עז התאזר אף-תכון תבל בל-תמוט:

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

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## KEHOT'S NOTE

תהלים צג, א.

## PARAGRAPH 2

## 4 The second and third of the honors Haman proposed: the horse the king has ridden and the royal crown. The maa-

mar ties both to the Giving of the Torah.

אסתר ו':ח"ט Esther 6:8

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

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

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## 5 כי תרכב על סוסך

From the prayer of Habakkuk, which speaks of G-d riding on His horses and chariots of salvation. The maamar reads it as said of the Giving of the Torah and links it to the king's horse.

חבקוק ג':ח"ט Habakkuk 3:8

הבנהרים תרה ה' אם בנהרים אפך אם-במים 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.

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

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

שיר השירים ג':יא"א Song of Songs 3:11

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

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

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תענית כ"ו ב' Taanit 26b:6

וכן הוא אומר: "צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו." "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בגין בית המקדש, שייבנה במהרה בקמינו.

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## KEHOT'S NOTE

שה"ש ג, יא. תענית כו, ב.

## 7 וקבל היהודים

The Jews took upon themselves to continue the celebration of Purim that they had begun. The maamar reads

"that which they had begun" as the acceptance of the Torah begun at Sinai and completed in Mordechai's time.

אסתר ט:23ג"כ:

וְקָבְלוּ הַיְּהוּדִים אֶת אֲשֶׁר־הֵחֵלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מֶרְדֵּכַי אֱלֵיהֶם:  
And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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KEHOT'S NOTE

אסתר ט, כג.

8

#### נעשה ונשמע

At Sinai the people answered, "All that G-d has spoken we will do and we will hear." The maamar calls this only the beginning of the acceptance.

שמות כ"ד:7:

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

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

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9

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

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

Shabbat 88a:7:

דַּרְשׁ רַבִּי סִימְאִי: בְּשַׁעַר שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שְׁשִׁים רִיבּוּאֵי שָׁל מִלְּאֲכֵי הַשָּׂרָת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קִשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כִּנְגָד "נַעֲשֶׂה" וְאֶחָד כִּנְגָד "נִשְׁמָע". וְכִיוֹן שֶׁחָטְאוּ יִשְׂרָאֵל, קִרְדּוּ מֵאָה וְעֶשְׂרִים רִיבּוּאֵי מִלְּאֲכֵי חֲבֵלָה וּפִירְקוֹם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדֵים מֵהָר חוֹרֵב". אָמַר רַבִּי חֲמַאי בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טַעֲנּוּ, בְּחוֹרֵב פִּרְקוּ. בְּחוֹרֵב טַעֲנּוּ — כְּדָאֲמֵרוּ, בְּחוֹרֵב פִּרְקוּ — דְּכָתִיב: "וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל וְגו'". אָמַר ...

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אסתר ט:27ז"כ:

קִיְּמוּ וְקָבְלוּ הַיְּהוּדִים עֲלֵיהֶם וְעַל־יָרְעָם וְעַל כָּל־הַנְּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבֹר לְהִיּוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכִזְמָנָם בְּכָל־שָׁנָה וּשְׁנָה:

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

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KEHOT'S NOTE

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

#### PARAGRAPH 3

10

#### תכלית חכמה תשובה ומעשי"ט

A favorite saying of Rava: "The goal of wisdom is teshuvah and good deeds," so that a person should not study and then rebel against his parents or teacher, as the verse says, "The beginning of wisdom is the fear of G-d; a good understanding to all who do them." The Alter Rebbe uses it to show that wisdom finds its purpose in deed.

ברכות י"א:א"א:11a:17 Berakhot

מְרַגְּלָא בְּפוּמִיָּה דְּרַבָּא: תְּכִלִּית חֲכָמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שְׁלֹא יְהֵא אָדָם קוֹרָא וְשׁוֹנָה וּבּוֹעֵט בְּאֲבִיו וּבְרַבּוֹ וּבְמִי שֶׁהוּא גְדוֹל מִמֶּנּוּ בְּחֲכָמָה וּבְמִנְיָן, שֶׁנֶּאֱמַר: "רֵאשִׁית חֲכָמָה יִרְאָת ה' שְׂכָל טוֹב לְכָל עוֹשֵׂיהֶם". "לְעוֹשִׂים" לֹא נֶאֱמַר, אֶלָּא "לְעוֹשֵׂיהֶם" — לְעוֹשִׂים לְשִׁמָּה וְלֹא לְעוֹשִׂים שְׁלֹא לְשִׁמָּה. וְכָל הָעוֹשֶׂה שְׁלֹא לְשִׁמָּה, נוֹחַ לוֹ שְׁלֹא נִבְרָא.

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

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KEHOT'S NOTE

ברכות י"א, א.

11

#### ראשית חכמה

"The beginning of wisdom is the fear of G-d; a good understanding to all who do them." The maamar stresses that the verse speaks of those who do, not those who only learn.

Psalms 111:10:

רֵאשִׁית חֲכָמָה יִרְאָת ה' שְׂכָל טוֹב לְכָל־עוֹשֵׂיהֶם תְּהִלָּתוֹ עַד־עַד:

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

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KEHOT'S NOTE

תהלים קיא, י.

12

#### והלומד שלא לעשות

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

KEHOT'S NOTE

ירושלמי שבת פ"א ה"ב.

13

#### והלומד שלא לעשו' נוח לו אלו נהפכה שלייתו על פניו

Rabbi Yochanan says that for one who learns without intending to do, it would have been better had his afterbirth been turned over on his face so that he never came out

into the world. The maamar cites it to show that learning reaches its purpose in the deed.

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

14

ארז"ל ע"פ

"For wisdom is better than pearls, and all desirable things cannot compare to her." The Sages read "all desirable things" to include even the mitzvos.

Moed Katan 9b:3-ד'4-ב'ג: מועד קטן ט"ב:ג'4-3

כאן במצוה שאפשר לעשותה על ידי אחרים, כאן במצוה שאי אפשר לעשותה על ידי אחרים. אמרו לקה: מאי בעית הקא? אמר להו, דאמר לי אבא: זיל גבייהו דליכרונה. אמרו לקה: יהא רענא דתנורע ולא תחצד, תעזיל ולא תיפוק, תיפוק ולא תעזיל, ליתרוב ביתך וליתוב אושפיזך, לבלבל פתורך, ולא תחזי שתא תדמא.

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Proverbs 8:11א'ח: משלי ח'

כייטובה חכמה מפנינים וכל חפצים לא ישוויה:

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

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KEHOT'S NOTE

מו"ק ט, ב. משלי ח, יא.

#### PARAGRAPH 4

15

חכמה היא ראשית ההשתלשלות

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

KEHOT'S NOTE

ראה ע"ח שער דרושי אבי"ע פ"א.

16

חכמה היא ראשית ההשתלשלות

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

Sefer Etz Chaim 42:3:ג'42: ס' עץ חיים מ"ב:3

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

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#### PARAGRAPH 5

17

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

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

KEHOT'S NOTE

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

18

שהחכמה עצמה היא המלוכשת בתוך המדות

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

KEHOT'S NOTE

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

19

והחכמה מאין תמצא

"But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from ayin": Chochmah comes into being from a level of nothingness above it. The Alter Rebbe adds that the verse says "from ayin," not that Chochmah is itself ayin.

Job 28:12:ב'12: איוב כ"ח:

והחכמה מאין תמצא ואי זה מקום בינה:

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

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KEHOT'S NOTE

איוב כח, יב.

#### PARAGRAPH 6

20

כבד פה וכבד לשון אנכי

Moshe's words at the burning bush: "I am not a man of words... for I am heavy of mouth and heavy of tongue." The Alter Rebbe reads his difficulty with speech as a sign that his soul stood above the Torah that comes from Chochmah.

Exodus 4:10:י'4: שמות ד':10

ויאמר משה אלהי בי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברה אלי עבדך כי כבד"פה וכבד לשון אנכי:

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

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KEHOT'S NOTE

שמות ד, י.

21

כבד פה לגבי תושבע"פ

In the Raaya Mehemna, Moshe, the Faithful Shepherd, says that as he was at first "heavy of mouth and heavy of tongue," so the Holy One, blessed be He, will establish

him: heavy of mouth in the Oral Torah and heavy of tongue in the Written Torah. The Alter Rebbe draws on this reading of Moshe's words.

Zohar III, 28a, א"ח כח,

KEHOT'S NOTE

א"ח כח, א. ראה לעיל טו, ב.

22

#### קול דודי דופק

"I sleep, but my heart wakes; the voice of my beloved knocks: Open to me." The maamar joins these words to "leaping over the mountains" from Song of Songs 2:8, a verse that opens with the same "voice of my beloved."

Song of Songs 5:2: שיר השירים ה'ב':

אני ישנה ולבי ער קול דודי דופק פתח־לי אחתי רעיתי יונתי תמתי שראשי נמלא־טל קנצותי רסיסי לילה:

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

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KEHOT'S NOTE

שה"ש ה, ב.

23

#### מדלג על ההרים

"The voice of my beloved! Here he comes, leaping over the mountains, skipping over the hills." The image of leaping illustrates the light of sovev kol almin that skips the gradations of the chain.

Song of Songs 2:8: שיר השירים ב'ח:

קול דודי הנה־זה בא מדלג על־ההרים מקפץ על־הגבעות:

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

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#### PARAGRAPH 7

24

#### חכים ולא בחכמה ידיעא

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

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

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

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#### PARAGRAPH 8

25

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

איוב כ"ח: Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

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

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#### PARAGRAPH 9

26

#### פני שור

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

יחזקאל א'י"ז: Ezekiel 1:10

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני־שור מהשואל לארבעתו ופני־נשר לארבעתו:

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

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#### PARAGRAPH 10

27

"Even darkness is not dark for You... darkness is as light." The maamar applies it to show that for G-d the physical and the spiritual are equal, so He alone can create the physical.

תהילים קל"ט: Psalms 139:12

גם־חשך לא־יחשיך ממך ולילה כיום יאיר כחשיכה באורה:

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

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#### PARAGRAPH 12

28

#### תכלית חכמה תשובה ומע"ט

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

ברכות י"א: Berachot 17a:11

מרְגֵלָא בְּפֻמִּיהָ דְּרַבָּא: תְּכֵלִית חֻכְמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שְׁלָא יְהֵא אָדָם קוֹרָא וְשׁוֹנֶה וּבֹעֵט בְּאִבּוֹ וּבְאִמּוֹ וּבְרַבּוֹ וּבְקִמִּי שֶׁהוּא גְדוֹל מִמֶּנּוּ בְּחֻכְמָה וּבְמִנְיָן, שְׁנֵאמַר: "רְאִשִּׁית חֻכְמָה יִרְאֶת ה' שְׂכָל טוֹב לְכָל עוֹשִׂיהֶם." "לְעוֹשִׂים" לֹא נֶאֱמַר, אֶלָּא "לְעוֹשִׂיהֶם" — לְעוֹשִׂים לְשִׁמְהָ וְלֹא לְעוֹשִׂים שְׁלָא לְשִׁמְהָ. וְכָל הָעוֹשֶׂה שְׁלָא לְשִׁמְהָ, נוֹחַ לוֹ שְׁלָא נִבְרָא.

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

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#### PARAGRAPH 14

#### 29 ה' מלך גאות לבש

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

Psalms 93:1 א"ג:1

ה' מלך גאות לבש ה' עז התאזר אֶת־תְּכוּן תִּבֵּל בְּלִי־תְמוּט:

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

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#### PARAGRAPH 15

#### 30 אין עוד מלבדו

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

Deuteronomy 4:35 דברים ד':35

אֵתָּה הָרֹאֶת לְדַעַת כִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבַדּוֹ:

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

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#### KEHOT'S NOTE

דברים ד, לה.

#### 31 אתה ה' לבדך

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

Nehemiah 9:6 נחמיה ט':6

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמִי הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּלָם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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

...יביאו לבוש מלכות אשר לבש בו המלך וסוס

and Thou preservest them all; and the host of heaven worshippeth Thee.

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#### KEHOT'S NOTE

נחמ"ט, ו.

#### PARAGRAPH 16

#### 32 ה' מלך גאות לבש

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

Psalms 93:1 א"ג:1

ה' מלך גאות לבש ה' עז התאזר אֶת־תְּכוּן תִּבֵּל בְּלִי־תְמוּט:

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

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#### PARAGRAPH 17

#### 33 וזהו יביאו לבוש מלכות

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

#### KEHOT'S NOTE

מכאן ואילך ראה בהנחות הר"פ ע"ק ובחוספות להערות וציונים לשם.

#### 34 יביאו לבוש מלכות

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

Esther 6:8 אסתר ו':8

יְבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבָשׁוּ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתֹר מַלְכוּת בְּרֹאשׁוֹ:

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

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#### 35 ויאיר אור א"ס ב"ה הסוכ"ע בגלוי

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

#### KEHOT'S NOTE

ע"באור התורה פ' ראה ע"תתט. ובדרושים לסוכות ע"איתשנו.

#### PARAGRAPH 18

#### 36 אשר יעשה אתם האדם

"You shall keep My statutes and My laws, which man shall do and live by them." The maamar reads "shall do them"

as “shall make them”: man makes physical things into mitzvos.

ויקרא י"ח:ה' Leviticus 18:5

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאָדָם וְחַי בָּהֶם אֲנִי  
Havayah

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

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Ezekiel 20:11א"י יחזקאל כי

וְאֶתְּנֵם לָהֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי הַזֶּה עָשִׂיתִי אִתְּכֶם אֲשֶׁר יַעֲשֶׂה אִתְּכֶם  
הָאָדָם וְחַי בָּהֶם:

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

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KEHOT'S NOTE

ויקרא יח, ה. יחזקאל כ, יא.

#### PARAGRAPH 19

37 וְהַתְּהוּת מֵאֵין לִישׁ . . מֵאֵלֶּיךָ הַסּוֹכֵי

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

KEHOT'S NOTE

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

38 אִמְנֵם קִיּוֹם הַמִּצְוֹת בַּמַּעֲשֶׂה

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

KEHOT'S NOTE

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

39 וְהַתְּהוּת מֵאֵין לִישׁ — הִיא בְּחַי כְּתָר מַלְכוּת

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

KEHOT'S NOTE

ראה לקמן קב, ד בפ"י כתר מלכות.

40 בַּעֲטֶרֶת שֶׁעָטְרָה לוֹ אִמּוֹ

“...upon the crown with which his mother crowned him on the day of his wedding.” The maamar identifies this crown,

...יביאו לבוש מלכות אשר לבש בו המלך וסוס

earlier tied to the Giving of the Torah, with the light a person draws by doing the mitzvos in deed.

Song of Songs 3:11א"י שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֵמָה בַּעֲטֶרֶת שֶׁעָטְרָהּ לּוֹ אִמּוֹ בְּיוֹם הַתְּנָתוֹ וּבְיוֹם שְׂמִיחַת לְבוֹ:

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

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#### PARAGRAPH 20

41 וְתִ"ת כִּנְגַד כּוֹלֵם

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

Mishnah Peah 1:1א"י משנה פאה

אֵלּוּ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר. הַפָּאָה, וְהַפְּכוּרִים, וְהָרְאִיּוֹן, וְגִמְלִיּוֹת חֲסִדִּים, וְתִלְמוּד תּוֹרָה. אֵלּוּ דְּבָרִים שֶׁאֵדָם אוֹכֵל פְּרוּתֵיהֶן בְּעוֹלָם הַהָא וְהַקֶּרֶן מֵיָמָת לוֹ לְעוֹלָם הַבָּא. כְּבוֹד אָב וָאֵם, וְגִמְלִיּוֹת חֲסִדִּים, וְהַבָּאָה שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ, וְתִלְמוּד תּוֹרָה כִּנְגַד כָּלֵם:

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

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42 הַלִּיכּוֹת עוֹלָם

“...the everlasting hills bowed; the ways of the world (halichos olam) are His.” The Sages read halichos as halachos; the maamar takes the halachos to be the channels by which the Infinite Light enters the world.

Habakkuk 3:6א"י חבקוק

עָמַד וַיִּמָּדֶד אֶרֶץ יְרָאָה וַיִּתֵּר גּוֹיִם וַיִּתְּפֹצְצוּ הָרִי־עֵד שָׁחוּ גְבְעוֹת עוֹלָם  
הַלִּיכּוֹת עוֹלָם לוֹ:

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

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43 וְאֵין לְהַקְבִּי"ה בְּעוֹלָמוֹ אֵלָּא דִּ"א שֶׁל הַלְכָּה

“Since the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of

halachah alone.” The maamar uses it to show that the halachos are where G-d’s presence is drawn into the world.

ברכות ח' א:י"ח-י"ט 18-19 Berakhot 8a:

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

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

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#### PARAGRAPH 21

#### 44 ולכן ארז"ל

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

##### KEHOT'S NOTE

ראה בסה"מ הנחות הר"פ ז"ל ע"י קכה. שם התחלת ד"ה כל הנביאים עתידים בשניונים. אוה"ת מג"א (הוצאת תשי"ג) ע"י רל. ובאוה"ת קרה ע"י תרסא עם איזה הגהות ושניונים.

#### 45 הנביאים והכתובים עתידים להבטל ומגלת אסתר והלכות אין עתידים ליבטל

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

Jerusalem Talmud Megillah 1:8 א:ח

משנה: אין בין זב הרוא שתי ראיות לרוא ששלש אלא קרבן. אין בין מצורע מוסגר למצורע מוחלט אלא פריעה ופריעה תגלחת וצפרים: הלכה: אמר רבי יודה בר פזי. דרבי לעזר היא. דרבי לעזר אמר. [אף] בשלישית בודקין אותו מפני הקרבן. גרם כרבן. השנייה מאונס טהור. והשלישית מאונס טמא. אמר רבי יוסה. אין לית היא דרבן ולא אוף דרבי לעזר לית היא. דתני. אמר רבי לעזר. לא לסותרו אמתית אלא שלא יביא קרבן. לא אמתית שאינו ...

MISHNAH: The only difference between a sufferer from flux who experienced two episodes and one who experienced three is the sacrifice. 15:1-30 and Tractate Zavim. After one emission of fluid the sufferer becomes impure; he needs immersion in a miqweh and becomes pure at sundown. If he has two emissions in one day or in two successive days, he is a source of severe impurity and cannot become pure

unless he was seven consecutive days without symptoms. If he has three emissions in at most three consecutive days, he cannot ...

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

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

At the end of the laws of Megillah the Rambam rules that all the books of the Prophets and the Writings will be nullified in the days of Mashiach, except the Megillah of Esther, which will endure like the five books of the Torah and the laws of the Oral Torah, which are never nullified. Kehot's note cites it beside the Jerusalem Talmud.

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

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

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

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

#### 47 כביטול זיו השמש בשמש

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

##### KEHOT'S NOTE

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

#### 48 בירושלמי דמגלה

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

##### KEHOT'S NOTE

פ"א ה"ה. רמב"ם סוף הלי מגילה. ראה בלקו"ש ח"ו לפי צו סעיף ט.

## PARAGRAPH 22

49

## אסתר מן התורה מנין

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

Chullin 139b:12-13ג”כ:י”ב-י”ג

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

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KEHOT’S NOTE

חולין קלט, ב.

50

## ואנכי הסתר אסתיר

G-d’s warning that in exile He will hide His face “on that day.” The maamar reads “on that day” as the hidden level, and “I will surely hide” as Esther.

Deuteronomy 31:18ה”ח:ל”א

וְאֶנְכִי הִסְתַּר אֶסְתִּיר פָּנַי בְּיוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים:

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

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

KEHOT’S NOTE

דברים לא, יח. וראה לקמן קיט, ב ובמ”מ לשם. באוה”ת פ’ כי תשא ע’ בילד. באוה”ת פ’ וארא ע’ קטש ובאוה”ת פ’ וילך מצויין לכאן, שכאן מבואר “שבחי פני זהו מל’ דאצילות שמסתרת בראש הבריא הנק’ ביום ההוא כו’ עלמין סתימין” ע”ש.

51

## עלמין סתימין דלא אתגליין

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

KEHOT’S NOTE

באוה”ת קרח ע’ תרסא נוסף: “בענין מזוזה עם זו יצאתי לי בספר ישעי” סי”ג.”

52

## ואמר ביום ההוא

Isaiah’s prophecy of the Time to Come: “And it shall be said on that day: Behold, this is our G-d; we hoped for Him, and He will save us.” The maamar reads it as the hidden “that” becoming the revealed “this.”

Isaiah 25:9ט”ה:ט”ה

וְאָמַר בְּיוֹם הַהוּא הִנֵּה אֶלְקֵינוּ זֶה קֵינּוּ לוֹ וְיִשְׁעֵנוּ זֶה הִי קֵינּוּ לוֹ נְגִילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ:

And it shall be said in that day: ‘Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for

whom we waited, We will be glad and rejoice in His salvation.’

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KEHOT’S NOTE

ישעי”ה כה, ט. ובאוה”ת פ’ ואתחנן ע’ שנא, ושם מצויין למא”א אות א’ סעיף קמד. וראה שם ע’ שנב בהקיצור. באוה”ת מג”א ע’ קכח מצויין לכאן.

53

## המסתתר והנעלם בבחי’ עלמין סתימין

The note refers to these two places in Or HaTorah for the Infinite Light hidden and concealed in the hidden worlds.

KEHOT’S NOTE

ע’ באוה”ת דרושים לר”ה ע’ איתלו. ובפ’ וילך ע’ איתנו.

54

## בעלמין דאתגליין

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

KEHOT’S NOTE

ראה ספר המאמרים תשי”ה ע’ 60.

55

## אכן אתה אל מסתתר

“Truly, You are a G-d who hides Himself, the G-d of Israel, the Savior.” The maamar applies it to the root of Esther in the most hidden level, which stays hidden even in the Time to Come.

Isaiah 45:15ט”ה:ט”ה

אֲכֹן אַתָּה אֵל מְסֻתָּר אֱלֹקֵי יִשְׂרָאֵל מוֹשִׁיעַ:

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

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KEHOT’S NOTE

ישעי”ה מה, טו.

56

## שאור זה אינו זיו אלא מאור

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

KEHOT’S NOTE

ע’ באוה”ת פ’ ואתחנן ע’ שנא.

## PARAGRAPH 23

57

## מרדכי מן התורה מנין

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

Chullin 139b:12-13ג”כ:י”ב-י”ג

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

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KEHOT’S NOTE

חולין קלט, ב. קטע מכאן בהמשך מצה זו תרי”מ ע’ קסו.

58

מר דרור ומתרגמינן

"And you, take for yourself choice spices: pure myrrh..." for the anointing oil. The Sages hear Mordechai's name in its Aramaic translation, mira dachya.

Exodus 30:23ג' שמות לי:

וְאַתָּה קַח־לָךְ בְּשָׂמִים רִישׁ מִרְדְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מִחֲצִיתוֹ חֲמִשִּׁים וּמֵאוֹתֵיהֶם וְקִנְה־בֶשֶׂם חֲמִשִּׁים וּמֵאוֹתֵיהֶם:

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

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KEHOT'S NOTE

שמות ל, כג. ובתרגום אונקלוס שם.

59

מירא דכיא

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

Onkelos Exodus 30:23ג' שמות על שמות לי:

וְאַתָּה סָב לָךְ בּוֹסְמִין רִישָׁא מִרְדָּא דְכִנְיָ מִתְקַל חֲמֵשׁ מֵאָה וְקִנְמָן בֶּשֶׂם פְּלִגְוִתִּיהָ מִתְקַל מֵאֵתָן וְחֲמִשִּׁין וְקִנְה בּוֹסְמָא מִתְקַל מֵאֵתָן וְחֲמִשִּׁין:

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

60

הלכות שהן דבר ה'

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

Shabbat 138bb שבת קל"ח

KEHOT'S NOTE

שבת קלח, ב.

61

בבחי מרירות

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

KEHOT'S NOTE

ראה תניא פרק כט.

## PARAGRAPH 24

62

ששה חדשים בשמן המור

Before coming to the king, each young woman was prepared "six months with oil of myrrh and six months with perfumes." The maamar reads the oil of myrrh as the higher Chochmah clothed in bitterness: the halachos.

Esther 2:12ב' אסתר ב':

וּבְהִגֵּיעַ תֵּר נַעֲרָה וְנַעֲרָה לְבוֹא אֶל־הַמֶּלֶךְ אַחֲשֹׁרוֹשׁ מִקֵּץ הַיּוֹת לָהּ כֶּדֶת הַנָּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלֹאוּ יְמֵי מְרוּקִיהֶן שֵׁשֶׁה חֳדָשִׁים בְּשָׂמָן

המר וששה חֳדָשִׁים בְּבִשְׂמִים וּבִתְמוּרֵי הַנָּשִׁים:

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

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KEHOT'S NOTE

אסתר ב, יב.

63

שמן הוא בחי ח"ע

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

KEHOT'S NOTE

ראה לעיל כא, ב. לט, א. לקו"ת צו ט, ג.

64

אשרי מי שבא לכאן

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

Pesachim 50a:7-8ח"ד-ח"ז פסחים נ' א:

וְשִׁמְעָתִי שְׁהֵיוּ אוֹמְרִים: אֲשֶׁרִי מִי שֶׁבָּא לְכָאן וְתִלְמוּדוֹ בְּיָדוֹ. וְשִׁמְעָתִי שְׁהֵיוּ אוֹמְרִים: הָרוּגִי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמֹד בְּמַחֲצִיתָן. (וּמֵאֵן) נִינְהוּ? אֵילִמָּא רַבִּי עֲקִיבָא וְחֲבִירֵי — מִשּׁוּם הָרוּגִי מַלְכוּת וְתוּ לָא? אֶלָּא: הָרוּגִי לֹוד.

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

KEHOT'S NOTE

פסחים נ, א.

## PARAGRAPH 25

65

שו"ה בידו — כמשל האבוקה

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

KEHOT'S NOTE

מובא בלקו"ת אמור לד, ד.

66

וכן חבית . עד שנשפך לחוץ באבד

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

KEHOT'S NOTE

בהנחת הר"פ ע' קבו המשל בארוכה.

## PARAGRAPH 26

67

בית שנשפך בו יין כמים

Rabbi Chanin bar Pappa says that anyone in whose house wine is not poured like water is not included in the bless-

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

Eruvin 65a:21א"כ: עירובין ס"ה א:

אמר רבי תנן בר פפא: כל שאין יין נשפך בתוך ביתו כמים — אינו בכלל ברכה, שנאמר: "וּבְרַךְ אֶת לַחֲמֶה וְאֶת מִימֶיהָ". מה לחם שניקח בכסף מעשר — אף מים שניקח בכסף מעשר, ומאי ניהו — יין, וקא קרי לקה מים.

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

KEHOT'S NOTE

עירובין סה, א.

68

ויקחו אליך שמן זית

"And you shall command the Children of Israel that they bring to you pure olive oil, crushed, for the luminary (la-maor), to kindle a lamp continually." The maamar stresses the word maor: the luminary itself, not only its light or ray.

Exodus 27:20כ"ז: שמות כ"ז:

וְאַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ כֹּתִית לְמָאֹר לְהַעֲלֹת נֵר תָּמִיד:

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

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KEHOT'S NOTE

שמות כז, ח.

69

מאור שבה

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

KEHOT'S NOTE

ראה ירושלמי חגיגה פ"א ה"ז.

70

שהנס של פורים היה מלובש בדרך הטבע

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

KEHOT'S NOTE

ראה גם לקמן ק, א. לקוי"ש ח"ו ע' 42 הערה 27.

71

וימי הפורים האלה

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

Esther 9:28ט"ח: אסתר ט':

וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דּוֹר וְדוֹר מִשְׁפָּחָהּ וּמִשְׁפָּחָהּ מְדִינָהּ וּמִדִּינָהּ וְעִיר וְעִיר וְיָמֵי הַפּוּרִים הָאֵלֶּה לֹא יִעָבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזָכָרם לֹא־יִסּוּף מִזֶּרַעם:

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

...יביאו לבוש מלכות אשר לבש בו המלך וסוס

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KEHOT'S NOTE

אסתר ט, כח.

## PARAGRAPH 27

72

נעשה ונשמע

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

Exodus 24:7ז"ד: שמות כ"ד:

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

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

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## PARAGRAPH 28

73

כי תרכב על סוסך מרכבותיך

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

Habakkuk 3:8ח"ג: חבקוק ג':

הַבְּנֵה־רִימֹם חֲרָה ה' אִם בְּנֵה־רִימֹם אָפָה אֲפָה אֲסִיפִים עֲבָרְתָּךְ כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתִּיךָ יְשׁוּעָה:

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

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74

ג' שעות ראשונות של יום

The Talmud divides the day into sets of three hours, in one of which G-d "sits and sustains the whole world," and says that at night He "rides upon His swift cherub and roams through eighteen thousand worlds," reading "thousands of shinan" as "thousands that are not." The maamar builds its explanation of the king's horse on this passage.

Avodah Zarah 3b:7ז"ב: עבודה זרה ג' ב:

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

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KEHOT'S NOTE

ע"ז ג, ב.

## PARAGRAPH 29

75

ח"י ברכאן דצלותא

Rabbi Tanchum says in the name of Rabbi Yehoshua ben Levi that the eighteen blessings correspond to the eighteen vertebrae of the spine, and that one who prays must

תהלים סח, יח.

bow until all the vertebrae of the spine are bent. The maamar asks what this correspondence means.

ברכות כ"ח ב:ט"ו-9-10 Berakhot 28b

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

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

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Zohar I, 266b זח"א רסו, בבב

Zohar III, 229a זח"ג רכט, אא

#### KEHOT'S NOTE

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

### PARAGRAPH 30

76

#### ותתן טרף לביתה

"She rises while it is still night and gives food to her household." The maamar uses it to mark the night as the time when the angels receive their nourishment.

Proverbs 31:15 משלי ל"א:ט"ו

ותקם בעוד לילה ותתן טרף לביתה וחק לנעריתה:

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

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#### KEHOT'S NOTE

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

77

#### רכב אלקים

"The chariot of G-d is myriads, thousands of shinan; the L-rd is among them, Sinai, in holiness." The Talmud derives from it the eighteen thousand worlds through which G-d "rides."

Psalms 68:18 תהילים ס"ח:י"ח

רכב אלקים רבתיים אלפי שגאן אדני כם סיני בקדש:

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

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#### KEHOT'S NOTE

#### אלפי . . שגאן . . שאינן

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

#### KEHOT'S NOTE

לעיל עב, א. וש"ב.

79

#### אלפי שאינן

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

עבודה זרה ג' ב:י"ג Avodah Zarah 3b

ובליליא מאי עבד? איבעית אימא: מעין ימא, ואיבעית אימא: רוכב על כרוב קל שלו ושט בשמונה עשר אלה עולמות, שגאמר: "רכב אלקים רבתיים אלפי שגאן", אל תקרי "שגאן" אלא "שאינן", ואיבעית אימא: יושב ושומע שירה מפני חיות, שגאמר: "יומם יצנה ה' חסדו ובלילה שירה עמי".

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80

#### בבחי כרוב קל

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

#### KEHOT'S NOTE

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

### PARAGRAPH 31

81

#### אדני במ סיני בקדש

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

Psalms 68:18 תהילים ס"ח:י"ח

רכב אלקים רבתיים אלפי שגאן אדני כם סיני בקדש:

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

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#### KEHOT'S NOTE

תהלים סח, יח.

### PARAGRAPH 32

82

#### ועשו לי מקדש

"And they shall make Me a Sanctuary, and I will dwell with them." The maamar reads it as the revelation of the

Shechinah in the physical materials of the Mishkan.

שמות כ"ה:ח"ד Exodus 25:8

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתֵי בְּתוֹכָם:

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

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KEHOT'S NOTE

שמות כה, ח.

83

כי תרכב על סוסך

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

חבקוק ג' ח"ד Habakkuk 3:8

הַבְּנֵה־רִים תִּהְיֶה אִם בְּנֵה־רִים אַפָּה אִם־בַּיִם אֶבְרַתְךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתִּיךָ יְשׁוּעָה:

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

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#### PARAGRAPH 33

84

וסוס אשר רכב עליו המלך

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

אסתר ו' ח"ח Esther 6:8

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבָשׁוּ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן בְּתָר 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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#### PARAGRAPH 34

85

קבל היהודים את אשר החלו לעשות

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

אסתר ט' כ"ג Esther 9:23

וְקִבְּלוּ הַיְּהוּדִים אֶת אֲשֶׁר־הֵחֵלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכָי אֲלֵיהֶם:

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

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86

את אשר החלו לעשות במ"ת

Rava teaches that the generation accepted the Torah anew in the days of Achashverosh, as it says "The Jews upheld and accepted" (Esther 9:27): they upheld what they had al-

...יביאו לבוש מלכות אשר לבש בו המלך וסוס

ready accepted. The maamar sees in this the completion, through self-sacrifice, of the acceptance begun at Sinai.

שבת פ"ח Shabbat 88a

שבועות ל"ט Shevuot 39a

KEHOT'S NOTE

שבת פח, א. שבועות לט, א. וראה לעיל ז, א בהערה: במ"ת . החלו לעשות.

87

נעשה ונשמע

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

שמות כ"ד:ז Exodus 24:7

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנוֹ הָעָם וַיֹּאמְרוּ כָּל 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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88

כל הכופר בעכו"ם

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

מגילה י"ג א:כ"ג-ג' Megillah 13a:2-3

רַבִּי יוֹחָנָן אָמַר: לְעוֹלָם מְבַנְיָמִן קָאֵתִי, וְאַמַּאי קָרִי לָקָה "יְהוּדִי"? עַל שׁוֹם שֶׁכָּפַר בְּעֵבֻדָּה זָרָה. שֶׁכָּל הַכּוֹפֵר בְּעֵבֻדָּה זָרָה נִקְרָא "יְהוּדִי", כְּדֹכְתִּיב: "אִיתִי גּוֹבְרִין יְהוּדָאִין וְגו'". רַבִּי שְׁמַעוֹן בֶּן פִּזִּי, כִּי הָיָה פֶּתַח בְּדִבְרֵי הַיָּמִים, אָמַר הָכִי: כָּל דִּבְרֵיהֶּ אֶחָד הֵם, וְאֵנּוּ יוֹדְעִין לְדוֹרְשָׁן. "וְאֵשֶׁתוֹ הַיְּהוּדִיָּה יָלְדָה אֶת יֶרֶד אָבִי גְדוֹר וְאֵת הָכֶר אָבִי שׁוֹכֵן וְאֵת יְקוֹתִיאֵל אָבִי זְנוּחַ וְאֵלָה בְּנֵי בִתְיָה בַת פְּרָעָה אֲשֶׁר לָקַח מִרְדֵּי".

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

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KEHOT'S NOTE

מגילה יג, א.

89

איש יהודי

"There was a Jewish man in Shushan the capital, whose name was Mordechai... a Benjamite." The verse calls him both Yehudi and a man of Binyamin, the tension the Talmud resolves.

אסתר ב' ה' Esther 2:5

אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה וְשֵׁמוֹ מָרְדֳּכָי בֶּן יָאִיר בֶּן־שֹׁמֵי בְּקִישׁ אִישׁ יְמִינִי:

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

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## PARAGRAPH 35

## 90 ויקח המן את הלבוש ואת הסוס

"And Haman took the apparel and the horse, and dressed Mordechai, and led him on horseback through the city square." The maamar asks how Haman could have any part in these levels.

אסתר ו:י"א Esther 6:11

ויקח המן את־הלבוש ואת־הסוס וילבש את־מרדכי וירכיבוהו ברחוב העיר ויקרא לפניו ככה יעשה לאיש אשר המלך הפך ביקרו:

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

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## 91 המן מן התורה מנין

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

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

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

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין קלט, ב.

## 92 המן העץ

G-d's question to Adam: "Is it from the tree of which I commanded you not to eat that you have eaten?" The Hebrew hamin ha-etz sounds like "Haman."

בראשית ג:י"א Genesis 3:11

ויאמר מי הגיד לך כי עירם אתה המן־העץ 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 shouldest not eat?'

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KEHOT'S NOTE

בראשית ג, יא.

## 93 ראשית גוים עמלק

Bilam's words: "Amalek is the first of the nations, but his end shall come to destruction." The maamar takes "first"

...יביאו לבוש מלכות אשר לבש בו המלך וסוס

to mean that Amalek stands above the other nations' root.

במדבר כ"ד:כ" Numbers 24:20

וַיֵּרָא אֶת־עַמְלֵק וַיֵּשָׂא מִשְׁלוֹ וַיֹּאמֶר רִאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרָיו עַד־אָבֶד:

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

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KEHOT'S NOTE

במדבר כד, כ.

## PARAGRAPH 36

## 94 מבני בניו של המן

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

גיטין נ"ז ב:ח'7-8 Gittin 57b:7-8

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

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

KEHOT'S NOTE

גיטין נז, ב. וש"נ. וראה לקו"ת להאריז"ל (ובסי' הליקוטם) סי' שופטים דר"ש בר שילת הי' מבני בניו.

## 95 ויגבה לבו

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

KEHOT'S NOTE

דה"י ב יז, ו.

## 96 ויגבה לבו בדרכי ה'

Said of King Yehoshafat: "And his heart was lifted up in the ways of G-d, and he also removed the high places." The maamar takes it as the holy form of self-elevation.

II Chronicles 17:6:ר"ז דברי הימים ב

וַיִּגְבֶּה לְבוֹ בְּדַרְכֵי ה' וְעוֹד הִסִּיר אֶת־הַמָּזֹט וְאֶת־הָאֲשֵׁרִים מִיְּהוּדָה:

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

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## 97 עיניו למטה ולבו למעלה

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

plies the two directions to humility and to the heart's ascent.

Yevamot 105b:5 ה"ה: ב' יבמות ק"ה

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

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

KEHOT'S NOTE

יבמות קה, ב. שו"ע א"ח סי' צה.

98

#### עיניו למטה ולבו למעלה

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

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

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

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

99

#### ענו מכל האדם

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

Numbers 12:3 ג' י"ב: מדבר

והאיש משה ענו מאד מכל האדם אשר על-פני האדמה:

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

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#### PARAGRAPH 37

100

#### והאדם צ"ל כלול משניהם

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

KEHOT'S NOTE

ראה לקו"ת במדבר טו, ג.

#### PARAGRAPH 38

101

#### ודברי אשר שמתו בפיו

"My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth." The

maamar cites it for the G-dly wisdom drawn into a person through Torah study.

Isaiah 59:21 א"ט: כ"א

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתו בפיו לא ימושו מפיו ומפי ורעה ומפי ורעה אמר ה' מעתה ועד עולם:

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

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KEHOT'S NOTE

ישע"י נט, כא.

102

#### שהת"ח צריך להיות בו שמינית שבשמיני

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

Sotah 5a:16 ט"ז: א' סוטה

אמר רב חייה בר אשי אמר רב: תלמיד חכם צריך שיהא בו אחד משמונה בשמינית. אמר רב הונא בריה דרב יהושע: ומעטרא לקה כי סאסא לשופליתא. אמר רבא: בשמינית דאית בקה, ובשמינית דלית בקה.

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

KEHOT'S NOTE

סוטה ה, א. ראה גם לקמן ק"ט, ג. ולכאורה צ"ע מרמב"ם הלי דעות פ"ב ה"ג שפסק דאפילו מקצתה לא. וכ"פ ברי יונה לאבות פ"ד מ"ד. ועייג"כ שו"ע רבינו הוקן חא"ח סקני"ה ס"ט א' וסקני"ו ס"ג. — הערת כ"ק אדמו"ר ז"ע בסוף מאמרי אדמו"ר הוקן הנחות הר"פ ע' קצב. ובלקו"ש ח"ז ע' 297. באג"ק א' ע' רעח, וע' שב. ובלקו"ש חכ"ב ע' 162. וראה גם לקו"ת לויי אגרות ע' שא. וראה לקמן ק"ט, ב. הנחות הר"פ ע' יב.

103

#### וזהו ענין שהת"ח . . עולה ס"ד

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

KEHOT'S NOTE

קטע מכאן מובא ביהל אור ע' שלה.

#### PARAGRAPH 39

104

#### כי העיקר היא החכמה המשכת בחיי הבטול

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

KEHOT'S NOTE

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

105

#### חלק א' מס"ד

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

KEHOT'S NOTE

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

## PARAGRAPH 40

## 106 ה' מלך גאות לבש

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

Tehillim צ"ג:א' Psalms 93:1

ה' מֶלֶךְ גָּאוֹת לְבָשׁ לְבָשׁ ה' עוֹ הַתְּאֹזֵר אֶת־תְּכוֹן תִּבְלָל כָּל־תְּמוּטָה:

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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## 107 בחי' כתר מלכות

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

## KEHOT'S NOTE

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

## 108 בעטרה שעטרה לו אמו

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

שיר השירים ג':א"א Song of Songs 3:11

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֵמָה כְּעֹטֶרָה שְׁעֹטֶרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָת לְבוֹ:

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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## 109 שאין בולעו"ז בבחי' המן בחי' זו

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

## KEHOT'S NOTE

מובא בהמשך תרס"ו ע' ע.

## 110 בטול רצון ממש

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

## KEHOT'S NOTE

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



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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/](https://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