



TORAH OHR • MEGILLAS ESTHER • MAAMAR 11

ביאור על הנ"ל

An Explanation of the Above



The mitzvos done in actual deed make vessels whose root, in the World of Tohu, is higher than the light, so they reach beyond what Avraham drew down; this work, begun at Sinai, was completed on Purim, when self-sacrifice, a will above intellect, made the Jews one, and so “accepted” is written in the singular.

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 mitzvos done in actual deed make vessels whose root, in the World of Tohu, is higher than the light, so they reach beyond what Avraham drew down; this work, begun at Sinai, was completed on Purim, when self-sacrifice, a will above intellect, made the Jews one, and so “accepted” is written in the singular.

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

THE MAAMAR IN BRIEF

This maamar explains the one before it, on “And the Jews accepted what they had begun to do.” Avraham kept the Torah before it was given by drawing down the encompassing light through ratzo vashov, yet not receiving the Torah at Sinai is counted a lack in him. The answer lies in “we will do and we will hear”: the mitzvos are vessels, the 248 limbs of the King, and light is drawn down only where it has a vessel, as fire shines only on a wick. Moreover, the vessels come from the World of Tohu and are rooted higher than the lights, and physical mitzvos, done with things that fell in the shattering, reach that root, as Avraham could not. The “horse” of the Giving of the Torah is Binah, the Name Sag: it lifts Z’eir Anpin and Nukva above their level on Shabbos, and descends even into the realm of the kelipos to refine the attributes, as the intellect can contemplate even what it hates. Sinai only began this work. Under Haman’s decree, self-sacrifice, a will above intellect, made the Jews one, so “accepted” is singular, and the kesiv keeps that oneness hidden in every Jew.

OUTLINE

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|----------|--|-------|
| 1 | Avraham and the encompassing light | ¶1-2 |
| | Avraham drew down the light that encompasses all worlds through ratzo vashov; why not receiving the Torah is still a lack in him will be explained through “we will do and we will hear.” | |
| <hr/> | | |
| 2 | Light needs a vessel | ¶3-8 |
| | The mitzvos are vessels, the 248 limbs of Z’eir Anpin; like fire that shines only on a wick, light is drawn only into vessels, so love needs Torah and mitzvos and “we will do” comes first. | |
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| 3 | The vessels’ higher root | ¶9-10 |
| | The vessels come from Tohu and its fallen sparks, higher than the lights of Tikkun; physical mitzvos reach that root, which Avraham’s service could not. | |

4 The horse: Binah ascending and descending

¶11-19

The “horse,” twice Sag, is Binah: it lifts Z’eir Anpin and Nukva on Shabbos to where the kelipos have no hold, and descends to refine the attributes, as intellect can contemplate even what it hates; the mother bird, the Omer and Purim’s robe and horse show the same pattern.

5 Begun at Sinai, completed on Purim

¶20-22

Sinai only began the refining of the vessels; under Haman’s decree self-sacrifice completed it, and the singular vekibel, like “Israel encamped,” shows the people as one.

6 One will above intellect

¶23-27

Comprehension divides people into levels, but the heart’s desire of self-sacrifice is one in all; the kesiv vekibel keeps that hidden oneness in every Jew, while the keri vekiblu reflects each one’s own vessels.

KEY CONCEPTS

Lights and vessels אורות וכלים

Divine light is revealed only where a vessel holds it; the mitzvos done in deed are the vessels, and without them the light withdraws to its source, like fire without a wick.

Running and returning (ratzo vashov) רצוא ושוב

The surge toward G-d and the return, the way the soul receives light from above the chain of worlds; Avraham drew down the light of the mitzvos in this way.

Tohu and Tikkun תהו ותיקון

The World of Tohu had great lights in vessels that shattered; its fallen sparks are rooted higher than the lights of Tikkun, so the vessels made from them through the mitzvos draw down more light.

The horse (Sag, Binah) סוס

Sus equals twice Sag (63); it is Binah, which carries Z’eir Anpin and Nukva above their level on Shabbos and descends into the realm of the kelipos to refine and transform the attributes.

The heart’s desire רעותא דלבא

A simple will above comprehension, shown in the self-sacrifice under Haman’s decree; at this level all Jews are equal, as one.

Keri and kesiv קרי וכתב

The read and written forms of a word; in “The Jews established and accepted” the written singular is the hidden self-sacrifice in every Jew, the read plural the revealed, divided receiving.

SECTION 1 • 11-2

Avraham and the encompassing light

1 ביאור על הנ"ל

An explanation of the above.

This maamar explains the one before it in Torah Ohr, on the verse “And the Jews accepted what they had begun to do.” It takes up that maamar’s themes in turn, Avraham’s keeping of the Torah, “we will do and we will hear” and the “horse,” and then adds why “accepted” is in the singular.

2 הנה ענין קיים אברהם אבינו ע"ה כל התורה¹ עד שלא ניתנה² היינו שהמשיך אור מבחי' סוכ"ע שזהו קוטב ויסוד העיקר שבכל התורה ומצות שהוא להמשיך גלוי האור הסוכ"ע.

Now, the matter of Avraham our father, peace be upon him, having fulfilled the whole Torah before it was given means that he drew down light from the level of the light that encompasses all worlds (sovev kol almin), which is the pivot and the principal foundation in the whole of the Torah and mitzvos: to draw down the revelation of the light that encompasses all worlds.

The Sages teach that Avraham kept the whole Torah before it was given at Sinai. The Alter Rebbe explains what this means: Avraham drew down light from the light that encompasses all worlds, the light too great to enter the worlds, and drawing down that light is the axis of all the Torah and its mitzvos.

וכמבואר בדוכתי טובא. (עמ"ש בפסוק וזאת המצוה^{3,4} בפרי' ואתחנן ובפסוק את שבתותי תשמרו) ולכך היה עבודתו בבחי' הלוך ונסוע⁵ שהוא רצוא ושוב^{6,7}.

As is explained in many places. (See what is written on the verse “And this is the mitzvah,” in Parshas Va’eschanan, and on the verse “You shall keep My Shabbosos.”) And therefore his service was in the mode of “going on and journeying,” which is “running and returning” (ratzo vashov).

The parenthesis points to two other maamarim where this is explained. The verse says Avraham went “going on and journeying,” and the Alter Rebbe reads this as ratzo vashov, the “running and returning” of the living creatures in Ezekiel’s vision: a surge toward G-d and then a return.

כי ההמשכה מבחי' זו שלמעלה מההשתלשלות א"א שיהיה נמשך כ"א בדרך רצוא ושוב. ולכן גם עבודת האהבה דאברהם שנמשך מבחי' התבוננות דסוכ"ע היה

For the drawing down from this level, which is above the chain of descending worlds (hishtalshelus), cannot possibly be drawn down except by way of ratzo vashov. And therefore Avraham's service of love too, which was drawn from contemplation of the light that encompasses all worlds, was

Light from above the chain of descending worlds cannot settle in a fixed vessel, so it can be received only in surges, reaching out and drawing back. Avraham's love of G-d, which came from contemplating the encompassing light, worked in the same way.

ע"ד רצוא ושוב שאין כח בנפש להכיל את אור האהבה זו כי אם בבחי' רצוא ושוב (ועמ"ש ע"פ טוב לחסות^{8,9} ויש התבוננות שהיא כו' והלב קטן מהכיל כו' ע"ש).

in the manner of ratzo vashov, for the soul has no power to contain the light of this love except in the mode of ratzo vashov. (And see what is written on the verse "It is better to take refuge," [that] there is a contemplation that is, etc., and the heart is too small to contain [it], etc.; see there.)

The soul cannot hold so intense a love steadily; it can only rush toward it and return. The parenthesis refers to the maamar on "It is better to take refuge in G-d," which speaks of a contemplation that the heart is too small to contain.

אך להבין מה שלפעמים נחשב לו לגרעון מה שלא זכה לתורה ומצות שניתן בסיני. זה יובן בביאור ענין פ"י נעשה ונשמע.^{10,11}

But to understand why it is sometimes counted as a deficiency in him that he did not merit the Torah and mitzvot that were given at Sinai: this will be understood through explaining the meaning of "We will do and we will hear."

Yet sometimes it is counted as a lack in Avraham that he did not receive the Torah and mitzvot given at Sinai. To explain this, the maamar turns to the words Israel said at Sinai, "we will do and we will hear," and to their order.

והוא כי נעשה פ"י הכלים ע"ד רמ"ח פקודין אינון רמ"ח אברין דמלכא שהן בחי' כלים לגלוי אוא"ס ב"ה¹² כמו שהאבר הוא כלי לחיות הנמשך מן הנפש.¹³

It is this: "we will do" means the vessels, in the manner of "the 248 commandments are the 248 limbs of the King," which are the level of vessels for the revelation of the Infinite Light (Or Ein Sof), blessed be He, just as a limb is a vessel for the life-force drawn from the soul.

The words "we will do" stand for the vessels. Each of the 248 positive commandments is called a "limb of the King": just as a limb is the vessel through which the soul's life-force acts, each mitzvah is a vessel through which the Infinite Light is revealed.

SECTION 2 • 113-8

Light needs a vessel

3 ופי' נשמע הוא האור שנמשך לתוך הכלי ע"י קיום מצוה זו. ומה שהקדימו נעשה לנשמע¹⁴

And "we will hear" means the light that is drawn into the vessel through the fulfillment of this mitzvah. And the fact that they put "we will do" before "we will hear"

The words "we will hear" mean the light that fills the vessel when a mitzvah is done. The Sages praise Israel for saying "we will do" before "we will hear," and the maamar now explains that order.

היינו לפי שהמצות שהם הכלים הם הגורמים שיכואו האורות וימשכו ויתפשטו כהכלים ואם לא הכלים לא היו האורות נמשכים כלל.

is because the mitzvos, which are the vessels, are what cause the lights to come and to be drawn down and spread into the vessels; and were it not for the vessels, the lights would not be drawn down at all.

The mitzvos come first because they are the vessels, and without vessels the lights would not be drawn down at all. The doing makes room for the hearing.

ויובן זה ע"פ שני דרכים. הא' ע"פ מ"ש כי הוי' אלקיך אש אוכלה הוא.¹⁵ כי

This can be understood in two ways. The first is according to what is written, "For Havayah your G-d is a consuming fire." For,

The first of two explanations rests on the verse "For Havayah your G-d is a consuming fire." The analogy of fire that follows shows how light depends on a vessel.

הנה יש ד' יסודות ארמ"ע ויסוד האש הוא למעלה מרוח מים עפר כי הוא תחת גלגל הירח. ויש חקירה בין החוקרים במהותו.¹⁶

behold, there are four elements, fire, air, water and earth, and the element of fire is above air, water and earth, for it is [directly] beneath the sphere of the moon. And there is a debate among the philosophers concerning its nature.

The science of the time held that there are four elements and that elemental fire is the highest of them, lying just below the sphere of the moon. Philosophers disagreed about what that elemental fire actually is.

4 והנה הקושיא מפני מה יש חשך בלילה. והתירוץ הוא שאור ואש הנאחז בפתילה ועצים זהו הארה והשפעה מיסוד האש.

Now, the question is: why is there darkness at night? And the answer is that the light and fire that takes hold in a wick and in wood is a glimmer and an outflow from the element of fire.

If elemental fire, a kind of light, is always present above, why is the night dark? The answer is that the flame we see on a wick or on wood is only a glimmer and outflow from the element of fire.

אבל יסוד האש עצמו הוא המקור של האור והאש אינו כלל ע"ד מהות האש שבפתילה ורק אש שבפתילה הוא הארה והמשכה ממנו.

But the element of fire itself is the source of the light and the fire, and it is not at all like the nature of the fire in the wick; only the fire in the wick is a glimmer and a drawing-forth from it.

Elemental fire itself, the source of all light and fire, is nothing like the flame on a wick. The wick's flame is only a ray drawn from it.

5 ולכן מיסוד האש עצמו אינו נמשך כלל אור והארה כ"א אחר שנמשך האש בפתילה אז הוא מאיר.

Therefore no light or glimmer at all is drawn down from the element of fire itself; only after the fire is drawn into the wick does it shine.

So elemental fire gives no light below by itself; only when fire is drawn into a wick does it shine. That is why the night can be dark although elemental fire is always there.

אמנם אנו רואים מי הוא הגורם שימשך האש ממקורו האש היסודי זהו הפתילה והעצים שהן

Now, we see what it is that causes the fire to be drawn from its source, the elemental fire: it is the wick and the wood, which are

What draws the fire down from its elemental source is the wick and the wood. They are the cause of the light below.

הכלים שבהן נאחז האור ואז נמשך ומאיר ומתגלה למטה משא"כ בהעדר הפתילה מסתלק האש למקורו האש היסודי מהגילוי אל ההעלם ונעשה חשך למטה.

the vessels in which the light takes hold, and then it is drawn down and shines and is revealed below; whereas in the absence of the wick, the fire withdraws to its source, the elemental fire, from revelation into concealment, and it becomes dark below.

The wick and the wood are vessels in which the light takes hold, and so it shines and is revealed below. Take away the wick, and the fire returns to its source, from revelation into concealment, and below it becomes dark.

6 והנמשל יובן למעלה שיש אור וכלי בע"ס.¹⁷ האור הוא גילוי והמשכה מהמאציל העליון ב"ה והכלי הוא בחי' ע"ס חו"ב חג"ת כו' שהן בחי' כלים שבהן נמשך ונאחז האור מאין סוף ברוך הוא.

The parallel [of the analogy] will be understood above: there is light and vessel in the Ten Sefiros. The light is a revelation and drawing-forth from the Supernal Emanator, blessed be He, and the vessel is the level of the Ten Sefiros, Chochmah and Binah, Chesed, Gevurah and Tiferes, etc., which are the level of vessels in which the light from the Infinite One (Ein Sof), blessed be He, is drawn and takes hold.

Now the analogy is applied above. The Ten Sefiros have lights and vessels: the light is a revelation from G-d, the Supernal Emanator, and the vessels are the Sefiros themselves, Chochmah, Binah, Chesed and the rest, in which the light from the Infinite One is held.

והנה מעשה המצות שנקר' רמ"ח אברין זהו היותן בחי' כלים דעשר ספירות כנודע וע"כ על ידי קיום המעשה שהוא עשיית רבוי הכלים היינו טפ"ט עולה פ"א.¹⁸

Now, the deed of the mitzvos, which are called "248 limbs": this is because they are the level of vessels of the Ten Sefiros, as is known. Therefore, through the fulfillment of the deed, which is the making of a multitude of vessels, that is: nine times nine comes to eighty-one,

The practical mitzvos are called the "248 limbs" because they are vessels of the Ten Sefiros. Doing them multiplies the vessels, and the maamar begins to count them: nine times nine makes eighty-one.

7 ובכל אחד יש ראש תוך סוף עולה רמ"ג וה"ח המגדילין נמצא זהו בחי' רבוי הכלים שכל ספירה כלולה מט' ומג' בחי' ראש תוך סוף

and in each one there are head, middle and end, which comes to 243, and the five Chasadim that bring [them] to growth. It follows that this is the multiplicity of vessels: that each Sefirah is comprised of nine, and of three aspects, head, middle and end,

Each of the eighty-one has head, middle and end, which makes 243; with the five Chasadim that bring growth, the total is 248, the number of the limbs. So the many vessels are each Sefirah comprised of nine, and each with its head, middle and end.

וגם הגדלתן ע"י ה"ח והוא תקון והגדלת אברים וכלים דז"א כמ"ש בכהאריז"ל בדרוש עבור יניקה מוחין.

and also their growth through the five Chasadim. And this is the rectification and growth of the limbs and vessels of Z'eir Anpin (the emotive attributes), as is written in the writings of the Arizal, in the discourse on gestation (ibbur), nursing (yenikah) and the intellect (mochin).

The five Chasadim make the vessels grow, and all this is the rectification and growth of the limbs and vessels of Z'eir Anpin. The Arizal describes it in his discourses on the stages by which Z'eir Anpin grows: gestation, nursing and the intellect (mochin).

8 וזהו פי' נעשה והיינו שע"י הצדקה וג"ח מתקנים ועושים בחי' חסד דרועא ימינא¹⁹ דז"א כו'. וכן בכל המצות מתקנים בחי' כלי פ'.

And this is the meaning of “we will do”: that through charity and acts of kindness we rectify and make the level of Chesed (kindness), “the right arm” of Z'eir Anpin (the emotive attributes), etc. And so too with all the mitzvos: we rectify the level of such-and-such a vessel.

The words “we will do” mean that each mitzvah builds a particular vessel above. Charity and acts of kindness rectify Chesed, called “the right arm” of Z'eir Anpin, and every other mitzvah likewise rectifies its own vessel.

ועי"ז דוקא ונשמע שיומשכו האורות בכלים והיינו תוספת אור וגלוי מא"ס ב"ה מחמת רבוי הכלים שבהן יומשך ויתאחז האור. משא"כ בהעדר הכלי מסתלק האור למקורו ושרשו במאציל העליון ב"ה.

And through this specifically [comes] “and we will hear”: that the lights will be drawn into the vessels, that is, an addition of light and revelation from the Infinite One (Ein Sof), blessed be He, because of the multitude of vessels in which the light will be drawn and take hold. Whereas in the absence of the vessel, the light withdraws to its source and root in the Supernal Emanator, blessed be He.

Then comes “we will hear”: lights are drawn into those vessels, and the more vessels there are, the more light and revelation from the Infinite One. Without a vessel the light withdraws to its source in G-d, the Emanator.

וזהו כי הוי' אלקיך אש אוכלת הוא ²⁰ כמשל האש שבהעדר הפתילה מסתלק האש לשרשו (ועמ"ש ע"פ הזהר ²¹ בפ' בלק ע"פ שחורה אני ²² כו').

And this is [the meaning of] "For Havayah your G-d is a consuming fire," like the analogy of fire, which in the absence of the wick withdraws to its root. (And see what is written on the Zohar in Parshas Balak, on the verse "I am black," etc.)

This is why G-d is called "a consuming fire": like fire that withdraws to its root when there is no wick, divine light that finds no vessel returns to its source. The parenthesis refers to an explanation of the verse "I am black" in connection with the Zohar in Parshas Balak.

ולכן אמרו"ל ולא עם הארץ חסיד. ²³ פ"י כי חסיד היינו בחי' מדת האהבה שנק' חסד.

Therefore our Sages, of blessed memory, said, "Nor is an unlearned person (am ha'aretz) pious (chasid)." The meaning is that chasid is the level of the attribute of love, which is called Chesed.

The Mishnah says that an unlearned person cannot be pious (chasid). A chasid is one whose attribute is love, Chesed, and the maamar goes on to explain why such love needs Torah.

והנה ואהבת הוא ²⁴ בגימטריא ב"פ אור. וכל אור אינו מאיר ונמשך כ"א כשיש לו כלי ²⁵ במה שיתאחז דוקא

Now, ve'ahavta ("and you shall love") is numerically twice or ("light"). And no light shines or is drawn down except specifically when it has a vessel in which to take hold;

Ve'ahavta ("and you shall love") has the numerical value 414, twice or ("light," 207): love is a light. And light shines only when it has a vessel to hold it.

לכן להיות בחי' אורות האהבה מתגלים בנפש הוא דוקא ע"י כלים שהן הן התורה ומצות וממילא מובן דעם הארץ שאינו בתורה ומצות א"א לו כלל להיות נמשך בו אור האהבה.

therefore, for the lights of love to be revealed in the soul is specifically through vessels, which are none other than the Torah and mitzvot. And it follows of itself that an unlearned person, who is not [engaged] in Torah and mitzvot, cannot possibly have the light of love drawn into him.

The lights of love are revealed in a soul only through vessels, which are the Torah and mitzvot. So one who is not engaged in Torah and mitzvot has no vessel, and the light of love cannot be drawn into him.

וזהו שהקדימו נעשה לנשמע²⁶ וזהו שכתוב (מלכים ב' ס"ד) אין עוד כלי ויעמוד השמן.²⁷ ואילו היו עוד כלים היה עוד רבוי המשכת האורות כו' והוא מטעם הנ"ל.

And this is why they put "we will do" before "we will hear." And this is what is written (II Kings, chapter 4), "There is not another vessel; and the oil stopped." Had there been more vessels, there would have been still more drawing down of the lights, etc., and this is for the reason mentioned above.

That is why "we will do" comes first. Elisha's miracle shows it: the widow's oil flowed as long as there were vessels, and when there was not another vessel the oil stopped; more vessels would have meant more oil, just as more vessels draw more light.

והדרך השני בפ"י שהקדימו נעשה לנשמע ולא עם הארץ חסיד הוא מפני שהכלים שרשם גבוהים מן האורות²⁸ ולכך הוא שבהם ועל ידם נמשך ומתגלה האור.²⁹

And the second way of explaining why they put "we will do" before "we will hear," and "nor is an unlearned person pious," is that the root of the vessels is higher than the lights; and that is why it is in them and through them that the light is drawn down and revealed.

The second explanation is that the vessels have a higher root than the lights. That is why the light is drawn down and revealed precisely in them and through them.

SECTION 3 • 19-10

The vessels' higher root

9 והוא כנודע מענין שבירת הכלים דתהו ורפ"ח נצוצין שהם גבוהים יותר מעולם התקון. ולכן האדם ניזון ומקבל חיות מדצ"ח אף שהם למטה ממנו במדרג' אלא משום ששרשם מעולם התהו

This is as is known from the matter of the shattering of the vessels of Tohu, and the 288 sparks, which are higher than the World of Tikkun. And therefore man is nourished by and receives life-force from the inanimate, vegetative and animal, although they are beneath him in rank; but [this is] because their root is from the World of Tohu,

The vessels' higher root is explained by the shattering of the vessels of Tohu (chaos): its vessels broke, and 288 sparks from them fell, sparks that are higher than the World of Tikkun (rectification) that came after. That is why a person is nourished by the inanimate, plants and animals, though they rank below him: their root is in Tohu.

ולכן נפלו למטה יותר עד"מ אבן הנופלת מן החומה³⁰ שכל שתפול מן הגובה ביותר אזי תפול למטה בריחוק יותר.

and therefore they fell lower, by way of analogy, [like] a stone that falls from a wall: the greater the height from which it falls, the farther down it falls.

Because their root is so high, they fell lower, like a stone falling from a wall: the higher it falls from, the farther down it lands. So what is lowest came from the highest place.

10 והנה כל המצות מעשיות נעשים הכל בדברים שנפלו בשב"כ כמו תרומות ומעשרות בצומח כו'. קרבנות בחי כו'. וגם התפלה והתלמוד תורה הרי הדיבור הוא גשמי וגם נלקח מחיות שאכל וניזון כו'.

Now, all the practical mitzvos are all done with things that fell in the shattering of the vessels: such as terumos and tithes, with plants, etc.; sacrifices, with animals, etc. And also prayer and the study of Torah: speech is physical, and it is also taken from the life-force of what one ate and was nourished by, etc.

Every practical mitzvah is done with things that fell in the shattering of the vessels: terumah and tithes with produce, sacrifices with animals. Even prayer and Torah study use speech, which is physical and is sustained by the food a person has eaten.

לכן כ"ז הוא תקון הכלים שנשברו ורפ"ח נצוצין הנ"ל להיות נכלל ברמ"ח אברין דמלכא שהוא בחי ז"א שהוא מעולם התקון ועי"ז נמשך האורות בז"א כו'

Therefore all this is the rectification of the vessels that shattered and of the 288 sparks mentioned above, so that they are included in the 248 limbs of the King, which is the level of Z'eir Anpin (the emotive attributes), which is from the World of Tikkun; and through this the lights are drawn into Z'eir Anpin, etc.

So all the mitzvos repair the shattered vessels and the 288 sparks, raising them into the 248 limbs of the King, Z'eir Anpin, which belongs to the World of Tikkun. Through this the lights are drawn into Z'eir Anpin.

והאורות הם מעולם התקון וא"כ שרש הכלים שהן מעולם התהו הרי הם גבוהים בשרשם מהאור רק שירדו להיות כלים

And the lights are from the World of Tikkun. If so, the root of the vessels, which are from the World of Tohu: they are higher in their root than the light; only, they descended to become vessels.

The lights belong to the World of Tikkun, but the vessels come from Tohu, so in their root the vessels are higher than the light. They only descended in order to serve as vessels.

לכן מ"מ בהם ועל ידם דוקא נמשך האור וכמו שהמאכל מחיה את האדם כו' מצד שבשרשו הוא נלקח ממקום גבוה יותר.

Therefore, nevertheless, it is specifically in them and through them that the light is drawn down; just as food gives life to a person, etc., because in its root it is taken from a higher place.

That is why the light is drawn down precisely in and through the vessels. In the same way, food sustains a person because its root comes from a higher place than his own life.

(ועמ"ש ע"פ ראשי המטות ^{31,32} ג"כ מזה וע"פ כי ביום הזה יכפר) ³³ והנה אברהם שקיים כל התורה היינו שהמשיך האור הנמשך ע"י המצות המשיך זה ע"י עבודתו ברצוא ושוב כו'

(And see what is written about this too on the verse "The heads of the tribes," and on the verse "For on this day He will atone.") Now, Avraham, who fulfilled the whole Torah, that is, he drew down the light that is drawn down through the mitzvos, drew it down through his service in "running and returning" (ratzo vashov), etc.;

The parenthesis points to two further discussions, on "the heads of the tribes" and on "For on this day He will atone." Avraham drew down the light that the mitzvos draw down, but he did it through his inner service of ratzo vashov.

אך הכלים הנעשים ע"י עשיית המצות בפועל ממש זה ודאי לא היה יכול לקיים כיון שעדיין לא ניתנה תורה כלל במעשה כו'

but the vessels that are made through doing the mitzvos in actual deed, this he certainly could not fulfill, since the Torah had not yet been given at all in deed, etc.

What Avraham could not do was make the vessels that come only from doing the mitzvos in actual deed, since the Torah had not yet been given as something to be done.

וכיון שבשרש התקון הכלים גבוה יותר ע"י קיום התומ"צ בפו"מ זהו גבוה יותר ממה שקיים אברהם כו' (ועמ"ש בד"ה משה ידבר): ^{34,35}

And since in [its] root the rectification of the vessels is higher, through the fulfillment of the Torah and mitzvos in actual deed, this is higher than what Avraham fulfilled, etc. (And see what is written in the discourse beginning "Moshe would speak.")

Since in its root the rectification of the vessels is higher, the fulfillment of Torah and mitzvos in actual deed reaches higher than what Avraham achieved. This answers why not receiving the Torah at Sinai counts as a lack in him.

SECTION 4 • 11-19

The horse: Binah ascending and descending

11 והנה על ענין המשכה זו נאמר במתן תורה כי תרכב על סוס³⁶ כו'. סוס בגימטריא כ"פ ס"ג.

Now, concerning this drawing down it is said of the Giving of the Torah, "When You ride upon Your horses," etc. Sus ("horse") is numerically twice the Name Sag (63).

This drawing down through the deed is what the verse says of the Giving of the Torah: "When You ride upon Your horses, Your chariots are salvation." The word sus (horse) equals 126, twice 63, the value of the Name Sag, one of the spellings-out of the Name Havayah.

וכמארז"ל גבי סוס שרוחו גסה עליו.³⁷ והוא ב' בחינות מלמטה למעלה ומלמעלה למטה. ופירוש מלמטה למעלה הוא כענין עליית העולמות בשבת³⁸ כי

And as our Sages, of blessed memory, said of the horse, that its spirit is proud within it. And it is two aspects: from below to above, and from above to below. And the meaning of "from below to above" is like the ascent of the worlds on Shabbos. For,

The Sages say a horse is proud-spirited, and a horse carries its rider where he could not go by himself. This "horse" has two aspects, from below to above and from above to below. "From below to above" is like the ascent of the worlds on Shabbos.

הנה בחול הוא ירידת כלים דז"נ דאצילות בזו"נ דבי"ע כדי ללקט ניצוצים ולברר בירורים כל ששת ימי המעשה.

behold, on weekdays there is a descent of the vessels of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of the World of Atzilus (Emanation) into Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah, in order to gather sparks and carry out refinements throughout the six days of work.

On weekdays the vessels of Z'eir Anpin and Nukva of Atzilus descend into the corresponding levels of the lower worlds, Beriah, Yetzirah and Asiyah. There, through the six working days, they gather sparks and refine what needs refining.

12 ועי"ז בשבת הוא עליית זו"נ שעליה זו היא עי"ז בירור ניצוצים הנ"ל ששרשם גבוה מז"א שהוא בחי' שם מ"ה

And through this, on Shabbos there is the ascent of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus). This ascent is through the refinement of the sparks mentioned above, whose root is higher than Z'eir Anpin, which is the level of the Name Mah (45);

The weekday work leads to the Shabbos ascent of Z'eir Anpin and Nukva. The ascent comes from refining the sparks, whose root is higher than Z'eir Anpin, the level of the Name Mah (45).

כי הם נפלו בשבירה מז"ת דס"ג³⁹ ונפלו בשם ב"ן וכשמתבררים עולים לשרשם בס"ג שהוא למעלה משם מ"ה

for they fell in the shattering from the seven lower [Sefiros] of Sag (63), and they fell into the Name Ban (52); and when they are refined they rise to their root in Sag, which is above the Name Mah.

The sparks fell in the shattering from the seven lower Sefiros of Sag (63) into the Name Ban (52). Once refined they return to their root in Sag, which is above Mah.

ולכן לע"ל כשיושלם כל הבירורים תהיה המלי שהיא שם ב"ן עטרת בעלה⁴⁰ שם מ"ה ע"י שתעלה בבחינת ס"ג.

And therefore in the Time to Come, when all the refinements are completed, Malchus (sovereignty), which is the Name Ban, will be "the crown of her husband," the Name Mah, by rising to the level of Sag.

So in the Time to Come, when all the refinements are complete, Malchus (the Name Ban) will be "the crown of her husband," above Z'eir Anpin (the Name Mah), because she will rise to the level of Sag.

13 וזהו לע"ל ליום שכולו שבת.⁴¹ ואמנם מעין זה יש בכל שבת שע"י בירור ניצוצים הנ"ל דשם ב"ן בשבת ימי המעשה נעשה עלייה גדולה בשבת לבח"י ס"ג.

And this is [the meaning of] the Time to Come, "the day that is entirely Shabbos." Yet something of this is present every Shabbos: through the refinement of the sparks of the Name Ban mentioned above during the six days of work, a great ascent takes place on Shabbos to the level of Sag.

The Time to Come is called "the day that is entirely Shabbos." A foretaste of it comes every Shabbos, when the sparks of Ban refined during the six days rise to the level of Sag.

והוא כענין העלייה להיות גילוי אורות דתהו שהיו גדולים מאורות דתקון כו'

And this is like the ascent [that brings about] a revelation of the lights of Tohu, which were greater than the lights of Tikkun, etc.

That ascent brings a revelation of the lights of Tohu, which were greater than the lights of Tikkun.

(דאף שמבואר לעיל שבתקון נעשה רבוי האורות ע"י רבוי הכלים היינו רבוי דוקא אבל מהות עצם האור היה בתהו גדול יותר שלכך לא הכילום הכלים מגודל תוקף גדולת האור כו')

(For although it was explained above that in Tikkun there came to be a multiplicity of lights through the multiplicity of vessels, that is multiplicity specifically; but the very essence of the light was greater in Tohu, which is why the vessels could not contain them, because of the great strength of the greatness of the light, etc.)

This does not contradict what was said above, that Tikkun has more lights because it has more vessels: Tikkun has more of them, but in its essence the light of Tohu was greater. It was so intense that its vessels could not contain it.

וזהו בחי' הסוס שמוליך למעלה האדם זו"נ מלמטה למעלה למקום שלא יוכלו לעלות בעצמן היינו למעלה משם מ"ה דז"א.

And this is the level of the horse, which carries the man, Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), upward from below to above, to a place to which they could not rise by themselves, namely above the Name Mah of Z'eir Anpin.

This is the "horse": it carries the rider, Z'eir Anpin and Nukva, up to a place they could not reach by themselves, above Z'eir Anpin's Name Mah.

והוא בס"ג דבינה. ולכן נק' בינה בזהר עלמא דחירות ונק' יובלא עלאה וקראתם דרור⁴² מפני שהוא בחי' גבוה מאד שאין לחיצונים יניקה שם כלל

And that is in Sag of Binah. Therefore Binah (understanding) is called in the Zohar "the world of freedom," and it is called "the supernal Jubilee" [and] "You shall proclaim liberty," because it is a very high level, where the external forces have no nurture at all

That place is Sag of Binah. So the Zohar calls Binah "the world of freedom" and "the supernal Jubilee," as in "proclaim liberty," because it is so high that the external forces, the kelipos, cannot draw any nurture from it.

(שיניקתן רק מזו"נ שהם ז' מדות שהיה בהן שבה"כ משא"כ בג"ר כו'. ומש"ל שבס"ג היה השבירה היינו בז"ת שהם המדות שרש זו"נ כו'. משא"כ בבינה שהיא ג"ר כו')

(for their nurture is only from Z'eir Anpin and Nukva, which are the seven emotive attributes (middos) in which the shattering of the vessels took place, which is not so in the first three [Sefiros], etc. And what was written above, that the shattering was in Sag, means in the seven lower [Sefiros], which are the attributes, the root of Z'eir Anpin and Nukva, etc., which is not so in Binah, which is [among] the first three, etc.)

The external forces draw only from Z'eir Anpin and Nukva, the seven emotive attributes in which the shattering took place, and not from the first three Sefiros. When it was said above that the shattering was in Sag, it meant only the seven lower Sefiros of Sag, the root of Z'eir Anpin and Nukva, not Binah, which is among the first three.

וענין מלמעלה למטה היינו שזה גופא להיות בירור והתהפכות המדות הוא ע"י המשכה מבינה שהוא בחי' ס"ג.

And the meaning of "from above to below" is that this very thing, the refinement and transformation of the attributes, is through a drawing down from Binah, which is the level of Sag.

The other direction, from above to below, means that the refining and transforming of the attributes itself comes through a drawing down from Binah, the level of Sag.

וכמו ספירת העומר שהוא בירור ז' מדות⁴³ דנה"ב הוא דוקא ע"י שממשיכים מקיפים דאימא⁴⁴ שע"ז נאמר וספרתם לכם ממחרת השבת⁴⁵ כו'. שהבינה נק' מחרת השבת כמ"ש במ"א.

Like the Counting of the Omer, which is the refinement of the seven attributes of the animal soul: it is specifically through drawing down the encompassing [lights] of Imma, of which it is said, "And you shall count for yourselves from the morrow of the Shabbos," etc.; for Binah is called "the morrow of the Shabbos," as is explained elsewhere.

So in the Counting of the Omer the seven attributes of the animal soul are refined by drawing down the encompassing lights of Imma (Binah). The Omer is counted "from the morrow of the Shabbos," and that "morrow of the Shabbos" is Binah.

14 וזהו ענין תבא אמו דוקא ותקנה⁴⁶ כו'. וכן יוה"כ מחילת עונות נושא עון ע"י תבא אמו כו'

And this is the meaning of "Let his mother come," specifically, "and clean up," etc. And likewise Yom Kippur, the forgiveness of sins, "bearing iniquity," is through "let his mother come," etc.

Binah's cleansing role is alluded to in the saying "Let the mother come and clean up" after her child. So too the atonement of Yom Kippur, G-d "bearing iniquity," comes through the "mother," Binah, called Imma.

גם כמ"ש בע"ח שער החשמל פ"א כפי כניסת הכלים דתבונה מבפנים כן בחי' האור שלה מלובש מבחוץ⁴⁷ כו'.

Also, as is written in Etz Chaim, the Gate of the Chashmal, chapter 1: according to the entry of the vessels of Tevunah within, so the level of her light is clothed outside, etc.

The Arizal's Etz Chaim, in the Gate of the Chashmal, chapter 1, says the same: as the vessels of Tevunah (the lower aspect of Binah) enter Z'eir Anpin within, so her light is worn outside it as a garment.

15 וע"ש שכל זה התקון הוא כדי לדחות החיצונים מזו"נ שהוא דוקא ע"י המשכת אור הבינה מבפנים ומבחוץ כו'

And see there that this whole rectification is in order to push the external forces away from Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), which is specifically through drawing down the light of Binah (understanding) within and without, etc.

Etz Chaim explains there that this whole arrangement exists to push the external forces away from Z'eir Anpin and Nukva. It is done precisely by drawing the light of Binah into them from within and around them from without.

והוא ענין לבוש החשמל⁴⁸ דבינה שמלביש לזו"נ בשביל שלא יינקו מהן החיצונים הרי כל זה על ידי הבינה.

And this is the garment of the chashmal of Binah, which clothes Z'eir Anpin and Nukva so that the external forces should not draw nurture from them. Thus all this is through Binah.

This is the garment of the chashmal of Binah, which clothes Z'eir Anpin and Nukva so that the external forces cannot draw nurture from them. So the protection comes entirely through Binah.

16 ומזה יובן ענין סוס שמלמעלה למטה היינו שנמשך אפ"י למטה במקום הקליפות לברר ולהפך המדות לפי שהוא דוקא יכול לדחות החיצונים כו'

From this the matter of the "horse" from above to below will be understood: that it is drawn down even below, into the place of the kelipos (husks), to refine and transform the emotive attributes (middos), because it specifically is able to push away the external forces, etc.;

This explains the "horse" from above to below: Binah's light is drawn down even into the realm of the kelipos to refine and transform the emotive attributes. Only it can do this, because only it can push the external forces away.

משא"כ המדות עצמן אין להם כח לירד כ"כ כי מהם יוכלו החיצונים לינק אם לא ע"י סוס שהוא המשכה דבינה המוליכן כ"כ למטה.

whereas the attributes themselves have no power to descend so far, for the external forces could draw nurture from them, unless [it is] through the "horse," which is the drawing down of Binah (understanding) that carries them so far below.

The attributes themselves cannot descend so far, for the external forces would draw nurture from them. They can go so low only when the "horse," Binah's drawing down, carries them.

ויוכן זה עד"מ שאנו רואים ההפרש בין השכל למדות שהשכל יש בכחו לסבול דבר שהוא שונא בתכל"י ולהיות מעיין ומתבונן בו כמו שמתבונן בדבר האהוב אצלו. ויוכל לצייר בדמיון מחשבתו אע"פ שישנא אותו בתכלית.

This will be understood by way of analogy, for we see the difference between the intellect and the attributes: the intellect has it in its power to bear a thing that one utterly hates, and to examine and contemplate it just as one contemplates a thing one loves. And one can picture it in the imagination of one's thought even though one hates it utterly.

An analogy from the human mind: the intellect can bear to think about something it utterly hates, examining it as closely as something it loves. It can picture it in the imagination while hating it completely.

17 והנה ההתבוננות באיזו דבר הוא המשכה מהשכל והתבונה לאותו הדבר שהשכל מקיף אותו הדבר ואותו הדבר מוקף בשכלו

Now, contemplation of something is a drawing forth from the intellect and understanding to that thing, in that the intellect encompasses that thing and that thing is encompassed in one's intellect

To contemplate something is for the intellect to reach out to it and encompass it, so that the thing is held within one's intellect.

ומחשבתו וא"כ כשחושב ומתבונן בדבר השנאי הרי אותו הדבר ג"כ מוקף בשכלו וא"כ נמשך הכלי להיות מקיף לדבר ההוא.

and thought. If so, when one thinks about and contemplates a hated thing, that thing too is encompassed in one's intellect; and so the vessel is drawn out to encompass that thing.

When one thinks about something hated, that too is held within one's intellect and thought; the mind, as a vessel, stretches out to surround it.

נמצא השכל והמחשבה יכולים לירד כ"כ למטה אף גם בדבר שרחוק מאד ממנו עד ששונא אותו ועכ"ז יקיפנו במחשבתו ויתבונן בו. משא"כ בהמדות שאין מדת האהבה יכולה להתפשט בדבר שהוא שונאו.

It follows that the intellect and thought can descend so far down, even into a thing that is very far from oneself, to the point that one hates it, and nevertheless one will encompass it in one's thought and contemplate it. This is not so with the emotive attributes (middos): the attribute of love cannot extend into a thing that one hates.

So intellect and thought can reach far down, even to something one hates, and still encompass it. Love cannot: the attribute of love cannot extend into something one hates.

18 וזהו לפי שהמדות הם המשכה בבחי' פנימיות אבל השכל הוא מקיף לכך יכול לירד גם למטה.

This is because the emotive attributes (middos) are a drawing forth in the mode of inwardness, but the intellect is encompassing; therefore it can descend even below.

The reason is that the emotive attributes enter into what they relate to, while the intellect surrounds its object from outside. Because it encompasses rather than enters, the intellect can go down even below.

וכך יובן למעלה דדוקא מבחי' בינה יוכל לימשך גם למטה אפילו במקום הקליפות שהרי הקב"ה יודע גם מעשה הרשעים ומתבונן בהם כמו במעשה הצדיקים משא"כ מדת האהבה לא תתפשט ותומשך במקום הרשע כו'.

And so it will be understood above: that specifically from the level of Binah (understanding) can [light] be drawn even below, even into the place of the kelipos (husks). For the Holy One, blessed be He, knows the deeds of the wicked too and contemplates them as [He does] the deeds of the righteous; whereas the attribute of love will not extend and be drawn into the place of the wicked, etc.

So it is above: only from Binah can light reach even into the place of the kelipos. G-d knows and considers the deeds of the wicked as He does those of the righteous, but the attribute of love does not extend into the place of the wicked.

(ויובן זה עוד ע"פ מ"ש בענין חטא עה"ד דכתיב הן האדם⁴⁹ היה כאחד ממנו לדעת טוב ורע וע"י ידיעה זו שידע את עה"ד טוב ורע שהן היכלות דנוגה נתפתה ונמשך אחריהן

(This will be understood further according to what is written concerning the sin of the Tree of Knowledge, as it is written, "Behold, the man has become like one of us, knowing good and evil." Through this knowledge, in that he knew the Tree of Knowledge of good and evil, which are the chambers of nogah, he was enticed and drawn after them.

The parenthesis brings the sin of the Tree of Knowledge. After it G-d said, "Behold, the man has become like one of us, knowing good and evil": because Adam knew the Tree of Knowledge of good and evil, which are the chambers of nogah (the realm where good and evil are mixed), he was enticed and drawn after them.

וזהו מפני שידיעתו הוא בחי' פנימי כי הדעת מקור השש' מדות ע"כ ע"י ידיעה וקירוב זה שנתקרב להן נמשך אחריהן כו'.

And this is because his knowledge is inward, for Daas (knowledge) is the source of the six attributes; therefore, through this knowing and closeness, in that he came close to them, he was drawn after them, etc.

His knowing was inward, since Daas is the source of the six emotive attributes, and so knowing evil brought him close to it and drew him after it.

משא"כ בחי' דעה עליונה שהיא בחינת מקיף על הדבר ע"כ הגם שדע' זו יודעת הרע היטב לא נמשך מזה יניקה כו' וז"ש הן האדם היה כאחד ממנו לדעת כו' הוא בכ"ף הדמיון שידיעתו הוא בבחי' פנימית והתפעלות משא"כ דעה העליונה כו' וע"ש)

This is not so with the level of supernal knowledge, which encompasses the thing; therefore, although this knowledge knows evil well, no nurture is drawn from it, etc. And this is [the meaning of] what is written, "Behold, the man has become like one of us, knowing," etc.: it is with the kaf of comparison, for his knowledge is in the mode of inwardness and emotional arousal, which is not so with supernal knowledge, etc. See there.)

Supernal knowledge surrounds what it knows, so it can know evil well without giving it any nurture. That is why the verse says "like one of us," with the kaf of comparison: Adam's knowledge was only like it, for it was inward and stirred his emotions, unlike supernal knowledge.

והנה ע"י ירידת והמשכת בחי' סוס מלמעלה למטה לירד ולברר המדות ואתהפכא חשוכא לנהורא בששת ימי המעשה

Now, through the descent and drawing down of the level of the "horse" from above to below, to descend and refine the attributes, and darkness is turned into light during the six days of work,

Through the descent of the "horse" from above to below, the attributes are refined during the six working days, and darkness is turned into light.

והוא ענין מחשבה טובה⁵⁰ הקב"ה מצרפה למעשה ע"י לפי ערך נעשה אח"כ העליה מלמטה למעלה בשבת כו'.

and this is the idea of "A good thought, the Holy One, blessed be He, joins to the deed"; through this, correspondingly, the ascent from below to above then takes place on Shabbos, etc.

This weekday refining is likened to the Sages' teaching that G-d joins a good thought to the deed. Through it, in proportion, the ascent from below to above then takes place on Shabbos.

19 וז"ש והאם רובצת על האפרוחים⁵¹ כ"י שלח תשלח את האם⁵² כ"י. פ"י והאם רובצת זהו הירידה מלמעלה למטה אם רחץ⁵³ כ"י א"ת אם

And this is [the meaning of] what is written, "And the mother is sitting upon the fledglings," etc., "You shall surely send away the mother," etc. The meaning: "and the mother is sitting" is the descent from above to below, [as in] "If [the L-rd] washes," etc.: do not read im ("if")

The mitzvah of sending away the mother bird shows the same pattern. "The mother is sitting upon the fledglings" is the descent from above to below; as in the verse "If the L-rd washes away the filth of the daughters of Zion," where im ("if") is read em ("mother"), the mother is Binah, who cleanses.

אלא א"ת ועי"ז העלייה מלמטה למעלה שלח תשלח את האם כ"י. ועי"ז אח"כ ואת הבנים תקח לך הן תומ"צ להיות הגילוי למטה כמו למעלה.

but em ("mother"). And through this [comes] the ascent from below to above: "You shall surely send away the mother," etc. And through this, afterwards, "and the children you may take for yourself": these are the Torah and mitzvos, so that the revelation be below as above.

Then comes the ascent from below to above, "You shall surely send away the mother." After that, "and the children you may take for yourself": these are the Torah and mitzvos, so that the revelation is below as it is above.

ולכן נאמר במ"ת כי תרכב על סוסך⁵⁴ שהמצות נתלבשו בדברים גשמיים שמק"נ כמשי"ל ובהם צ"ל הברור. ולכן זהו ע"י סוס המוליך מלמעלה למטה ועי"ז אח"כ העלייה מלמטה למעלה

Therefore it is said of the Giving of the Torah, "When You ride upon Your horses": for the mitzvos are clothed in physical things that are from kelipas nogah, as written above, and it is in them that the refinement must take place. Therefore this is through the "horse" that carries from above to below, and through this, afterwards, [comes] the ascent from below to above.

That is why the verse of horses is said of the Giving of the Torah: the mitzvos are clothed in physical things from kelipas nogah, the husk that holds both good and evil, and these must be refined. So the "horse" must first carry the light from above to below, and only then comes the ascent from below to above.

(ועד"ז היא ספה"ע קודם חג השבועות מ"ת שהוא בירור בכדי שע"ז יוכל להיות המשכת אלקות בדברים גשמיים כמ"ש במ"א וספרתם לכם^{55,56} כו'. ובירור נה"ב ע"י מקיפים דאימא כנ"ל. וזהו ענין והאם רובצת כו'.

(And in the same way, the Counting of the Omer before the festival of Shavuot, the Giving of the Torah, is a refinement, so that through it there can be a drawing down of G-dliness into physical things, as is explained elsewhere on "And you shall count for yourselves," etc. And the refinement of the animal soul is through the encompassing [lights] of Imma, as mentioned above. And this is the meaning of "And the mother is sitting," etc.

Likewise the Counting of the Omer before Shavuot, the festival of the Giving of the Torah, is a refinement, so that G-dliness can be drawn into physical things. The animal soul is refined through the encompassing lights of Imma, and this is "the mother is sitting" upon the fledglings.

ועמ"ש ע"פ מקושש עצים^{57,58} בענין ועל יובל ישלח שרשיו⁵⁹ שיש בחי' יובל בחול"ם ויש במלאפ"ם והוא ג"כ בחי' מלמעלה למטה ומלמטה למעלה. והיינו ג"כ ב' בחינות הנ"ל שבבינה כי בינה נק' יובלא דרור^{60,61} כו').

And see what is written on the verse of the one "gathering wood," concerning "and it sends out its roots by the stream (yuval)," that there is the level of yovel with a cholam, and there is [yuval] with a melupum, and this too is the level of from above to below and from below to above. And these too are the two aspects mentioned above that are in Binah (understanding), for Binah is called "the Jubilee of liberty," etc.)

The parenthesis points to the maamar on the man "gathering wood" on Shabbos. There "and it sends out its roots by the stream (yuval)" is explained: yovel with a cholam and yuval with a melupum are the two directions, from above to below and from below to above; both are in Binah, which is called "the Jubilee of liberty" (yovla deror).

וכן בפורים נאמר לבוש מלכות כו' וסוס אשר רכב⁶² כו' לבוש מלכות היינו הלבושים הנעשים ממעשי המצות שהן מבירורי נוגה כנ"ל והוא ע"י וסוס אשר רכב כו'

And so too on Purim it is said, "royal apparel," etc., "and the horse that [the king] rode," etc. "Royal apparel" is the garments made from the deeds of the mitzvos, which are from the refinements of nogah, as mentioned above; and this is through "and the horse that [the king] rode," etc.

Purim has the same pair: Haman told the king to bring "royal apparel" and "the horse that the king rode." The royal apparel is the garments made from doing the mitzvos, which come from refining nogah, and they come about through the horse the king rode, Binah's drawing down.

(גם) אשר לבש בו המלך הוא כענין החשמל דבינה המלביש לזו"נ מצדדיהן והנה למטה נעשה מנעל תחת רגליהן וכעין זה הוא בחי' וסוס כו'.

(Also, "which the king has worn" is like the chashmal of Binah, which clothes Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) from their sides; and below it becomes a shoe beneath their feet. And something like this is the level of "and the horse," etc.

The garment "which the king has worn" is like the chashmal of Binah, which clothes Z'eir Anpin and Nukva from their sides; below, it becomes a shoe under their feet. The "horse" is something like this as well.

ועמ"ש במ"א ההפרש בין סוס לכרוב שהן ב' מיני אותיות מסוכ"ע וממכ"ע ויובן עם הנ"ל דסוס אותיות והמשכות דבינה להקיף גם על דבר השנאוי. והוא בחי' אותיות והמשכות דמקיפים בחינת סוכ"ע. וכרוב אותיות דממכ"ע המשכת המדות כו'.

And see what is written elsewhere on the difference between a horse and a cherub, which are two kinds of letters, from the light that encompasses all worlds (sovev kol almin) and from the light that fills all worlds (memalei kol almin). And it will be understood with what was said above: the "horse" is the letters and drawings-forth of Binah, to encompass even a hated thing; and this is the level of the letters and drawings-forth of the encompassing [lights], the level of the light that encompasses all worlds. And the "cherub" is the letters of the light that fills all worlds, the drawing forth of the attributes, etc.

Elsewhere a horse and a cherub are explained as two kinds of letters, from the encompassing light and from the light that fills the worlds. The "horse" is the letters and drawings-forth of Binah, which can encompass even a hated thing, so they belong to the encompassing light; the "cherub" is the letters of the light that fills the worlds, the drawing forth of the attributes.

גם להבין עוד איך הבירור דוקא ע"י בחי' וסוס אשר רכב יובן עם מ"ש ע"פ את קרכני⁶³ איך הטעם שהתשובה אינה מועלת רק בעוה"ז משום דדוקא בעוה"ז מאיר ומתגלה בחי' סוכ"ע שבו

Also, to understand further how the refinement is specifically through the level of "and the horse that [the king] rode," it will be understood with what is written on the verse "My offering," on why teshuvah (return) is effective only in this world: because specifically in this world the level of the light that encompasses all worlds shines and is revealed, in which

The maamar on "My offering" explains why teshuvah is effective only in this world: only here does the level of the light that encompasses all worlds shine and become revealed.

ועל ידו דוקא כח הבירור להיות אתהפכא כו' והמשכה וגילוי זה מבחי' סוכ"ע ע"י בחי' וסוס כו' ועי' עוד מ"ש ע"פ לסוסת^{64, 65} מענין אותיות דוכרן ונוקבן ולכן בבינה הוא שם הוי"ה בניקוד אלהים שהוא נגד ב' בחי' הנ"ל):

and through which specifically is the power of refinement, so that there be transformation, etc.; and this drawing down and revelation from the level of the light that encompasses all worlds is through the level of "and the horse," etc. And see further what is written on the verse "To My mare," concerning masculine and feminine letters; and therefore in Binah there is the Name Havayah with the vowels of Elokim, which corresponds to the two aspects mentioned above.)

Only through that encompassing level is there the power to refine and transform, and its revelation comes through the "horse." The maamar on "To My mare" explains masculine and feminine letters, and so Binah has the Name Havayah with the vowels of Elokim, corresponding to the two aspects described above.

SECTION 5 • ¶20-22

Begun at Sinai, completed on Purim

20 וזהו ענין וקבל היהודים את אשר החלו לעשות⁶⁶ כי במ"ת רק החלו לעשות. דכבר מבואר למעלה בענין נעשה ונשמע⁶⁷ שהעיקר הוא ע"י נעשה שהיא בחי' תקון ובירור הכלים ועי"ז אח"כ ונשמע גילוי האור כו'.

And this is the meaning of "And the Jews accepted what they had begun to do": for at the Giving of the Torah they only began to do. For it was already explained above, concerning "we will do and we will hear," that the main thing is through "we will do," which is the level of the rectification and refinement of the vessels, and through this, afterwards, [comes] "and we will hear," the revelation of the light, etc.

Now the maamar's verse, "And the Jews accepted what they had begun to do," can be explained: at Sinai they only began. As explained above, the main thing is "we will do," the rectifying and refining of the vessels, and through it comes "we will hear," the revelation of the light.

21 ובמ"ת היה רק התחלת תקון הכלים והמשכת האור כענין מעט מעט אגרשנו.⁶⁸ וכמו שאנו רואים שלא היו שלימות עדיין בישראל וכל ימי השופטים עליות וירידות וגם אח"כ.

And at the Giving of the Torah there was only the beginning of the rectification of the vessels and of the drawing down of the light, as in "Little by little I will drive them out." As we see, there was not yet completeness in Israel, and all the days of the Judges were ascents and descents, and afterwards too.

At Sinai there was only the beginning of rectifying the vessels and drawing down the light, a gradual start, like the conquest of the land, which was to be "little by little." Israel was not yet complete: the days of the Judges, and later times too, were ascents and descents.

אבל בימי המן וקבל היהודים⁶⁹ קבלה גמורה ע"י הבטול הגדול ע"י מסירת נפש נזדככו הכלים בתכלית עד שנמשך האור לתוכן להיות וקבל כו'

But in the days of Haman, "and the Jews accepted," a complete acceptance: through the great self-nullification (bittul), through self-sacrifice (mesirus nefesh), the vessels were utterly refined, until the light was drawn into them, so that it would be "and [the Jews] accepted," etc.

In Haman's time came a complete acceptance: through the great self-nullification of self-sacrifice the vessels were wholly refined, and the light was drawn into them.

ולכן נאמר⁷⁰ וקבל לשון יחיד. כי הנה במ"ת נאמר ויחן שם ישראל⁷¹ לשון יחיד כאלו הם כולם כאיש אחד.

Therefore vekibel ("accepted") is said in the singular. For at the Giving of the Torah it is said, "And Israel encamped there," in the singular, as though they were all like one man.

This is why vekibel ("accepted") is singular. At Sinai too the verse says "Israel encamped" in the singular, as if all of them were one man.

22 ועי"ז זכו למתן תורה כמאמר ברכנו אבינו כולנו כאחד באור פניך שהוא אור קבלת התורה כמו שמפרש כי באור פניך נתת לנו תורת חיים.

And through this they merited the Giving of the Torah, as in the words, "Bless us, our Father, all of us as one, with the light of Your countenance," which is the light of receiving the Torah, as it explains, "for with the light of Your countenance You gave us a Torah of life."

Their unity earned them the Torah, as in the prayer "Bless us, our Father, all of us as one, with the light of Your countenance," which continues, "for with the light of Your countenance You gave us a Torah of life." The light of the countenance is the light of receiving the Torah.

שגילוי זה הוא כשכולנו כאחד דוקא כי אין התלבשות וגילוי אור א"ס ב"ה שהוא אחד האמת אלא במקום האחדות וההתכללות

For this revelation is specifically when all of us are as one, for there is no enclothing and revelation of the Infinite Light (Or Ein Sof), blessed be He, who is the true One, except in a place of oneness and inter-inclusion;

That light comes only when "all of us are as one." The Infinite Light, the true One, clothes itself and is revealed only where there is oneness and inter-inclusion.

ולכן בפורים שאז היה הגמר שקבלו מה שהחלו במ"ת לכך נאמר וקבל לשון יחיד כאלו הם⁷² איש אחד. אך איך יהיה בחי' זו.

and therefore on Purim, when the completion took place, that they accepted what they had begun at the Giving of the Torah, it is therefore said vekibel, in the singular, as though they were one man. But how can this level come about?

On Purim the acceptance begun at Sinai was completed, so the verse again uses the singular, as if they were one man. The maamar now asks how such oneness can come about.

SECTION 6 • ¶23-27

One will above intellect

23 והענין דהנה ענין התחלקות המדרגות זהו רק מהחכמה למטה⁷³ כמ"ש נודע בשערים בעלה⁷⁴ לכל חד לפום מה דמשער בלביה⁷⁵ דהיינו כל אחד לפי השגתו.

The explanation is that the division of levels is only from Chochmah (wisdom) downward, as it is written, "Her husband is known in the gates (she'arim)": "to each one according to what he measures (meshaer) in his heart," that is, each one according to his comprehension.

Division into levels begins only below Chochmah. The Zohar reads "Her husband is known in the gates (she'arim)" as "to each one according to what he measures (meshaer) in his heart": each knows G-d according to his own comprehension.

והיינו במדות שנמשכים ונולדים מהשכל א"כ כשאין דעותיהם שוות גם המדות אינם שוות.

And this is in the emotive attributes (middos), which are drawn and born from the intellect: if so, when their minds are not alike, the attributes too are not alike.

The emotive attributes are born from the intellect, so when people's minds differ, their feelings differ too.

24 וכמו תלמידי שמאי והלל שנתרבו הדעות וההתחלקות זה פוסל וזה מכשיר מחמת שינוי הדעות אף ששמאי והלל לא נחלקו רק בג' דברים

Like the disciples of Shammai and Hillel, among whom opinions and divisions multiplied, one disqualifying and the other declaring fit, because of the difference of opinions; although Shammai and Hillel disagreed in only three matters,

The disciples of Shammai and Hillel illustrate this: as they multiplied, so did differing views, one declaring unfit what the other declared fit. Shammai and Hillel themselves disagreed in only three matters.

אבל תלמידיהם נחלקו הרבה זה תופס השכל ששמע מרבו כך וזה כך. ועד"ז בהעבודה מצד השכל המושג נמשך התחלקות המדרגות.

their disciples disagreed a great deal: one grasped the reasoning he had heard from his teacher this way, and the other that way. And in the same way in divine service: from the side of the comprehended intellect, a division of levels comes about.

Each disciple grasped his teacher's reasoning in his own way, and so disputes multiplied. So too in divine service: when it comes from comprehension, people divide into levels.

אבל בחיי רעותא דלבא שהוא הרצון שלמעלה מהשגת השכל לגמרי והיינו ענין המס"נ שהיה בימי הגזירה דהמן שנתדבקו בו ית' בבחינת רצון פשוט שלמעלה מהשכל והשגה

But the level of the heart's desire (re'usa deliba), which is the will that is entirely above intellectual comprehension, namely the self-sacrifice (mesirus nefesh) in the days of Haman's decree, when they cleaved to Him, may He be blessed, with a simple will that is above intellect and comprehension:

But the heart's desire (re'usa deliba) is a will entirely above comprehension. That was the self-sacrifice of the Jews in the days of Haman's decree, when they cleaved to G-d with a simple will above intellect.

הנה בבחי' זו כולם משתווים בו יחד כאלו אינו אלא רצון אחד מכולם יחד כאיש אחד

at this level all are equal together in it, as though there were only one will of them all together, as one man

At that level all are equal, as though there were a single will in all of them, like one person.

(ועמ"ש ע"פ מים רבים כו' פרשה תולדות)⁷⁶ כי בלמעלה מהחכמה אין שייך שום התחלקות כלל. ולכן נאמר וקבל לשון יחיד.

(and see what is written on the verse "Many waters," etc., in Parshas Toldos), for above Chochmah (wisdom) no division whatsoever applies. Therefore vekibel is said in the singular.

Above Chochmah there can be no division at all, and that is why vekibel is singular. The parenthesis points to the Torah Ohr maamar on "Many waters" in Parshas Toldos.

והיינו שע"י בחי' בטול זה ורעותא דלכא הוא שזכו לגלוי אור א"ס ב"ה דכתיב בו כי לא יראני האדם⁷⁷ שאינו נתפס בשום שכל אלא רק ברעותא דלכא.⁷⁸

That is, it is through this level of self-nullification (bittul) and the heart's desire that they merited the revelation of the Infinite Light (Or Ein Sof), blessed be He, of which it is written, "For man shall not see Me," for it is not grasped by any intellect, but only by the heart's desire.

Through this self-nullification and heart's desire they merited the revelation of the Infinite Light. Of that light it is written, "For man shall not see Me": no intellect can grasp it, only the heart's desire.

25 וזהו וקבל היהודים דוקא שבחי' הודאה היא לבחי' שלמעלה מהשכל שאינו נתפס בשכל רק ע"י הודאה כו'.

And this is [why it says] specifically "and the Jews (Yehudim) accepted": for acknowledgment (hoda'ah) relates to the level that is above intellect, which is not grasped by intellect, only through acknowledgment, etc.

The Jews (Yehudim) are named for hoda'ah, acknowledgment, and that is why the verse says "the Jews accepted." Acknowledgment relates to what is above intellect: what cannot be grasped can only be acknowledged.

וכמאמר לך טוב להודות ולשמך נאה לזמר כי הזמר היא התפעלות המדות מחמת ההשגה כענין בעלי השיר יוצאין בשיר.⁷⁹

And as in the words, "To You it is good to give thanks (lehodos), and to Your Name it is fitting to sing": for song is the arousal of the emotive attributes (middos) because of comprehension, as in "the masters of song go out with song."

As the closing blessing of Hallel says, "To You it is good to give thanks, and to Your Name it is fitting to sing." Song is emotion stirred by comprehension; the Mishnah's words about animals that wear a shir (a collar), "they go out with a shir," are read here as song, the feelings going out in singing.

וזה שייך לשמך בחי' שם והארה אבל לך טוב להודות כי לית מחשבה תפיסא ביה כלל כנ"ל.

And this belongs to "Your Name," the level of a name and a glimmer; but "to You it is good to give thanks," for no thought can grasp Him at all, as mentioned above.

Song suits "Your Name," a name and a glimmer that can be grasped. But to G-d Himself, "to You," only thanks and acknowledgment are fitting, for no thought can grasp Him at all.

26 והנה אח"כ כתיב קימו וקבלו היהודים⁸⁰ ושם יש קרי וכתוב הכתיב וקבל והקרי וקבלו. כי הנה בשעת הגזרה שהיה המס"נ בגלוי היה וקבל לשון יחיד.

Now, afterwards it is written, "The Jews established and accepted," and there, there is a keri and a kesiv: the kesiv (written form) is vekibel and the keri (read form) is vekiblu. For at the time of the decree, when the self-sacrifice (mesirus nefesh) was revealed, it was vekibel, in the singular.

Later the Megillah says "The Jews established and accepted," and there the written and read forms differ: written vekibel (singular), read vekiblu (plural). At the time of the decree, when self-sacrifice was out in the open, it was singular.

אבל אח"כ כשעבר הזמן ולא היה המס"נ בגלוי נאמר הקרי וקבלו שמקבל כל אחד לפי השגתו ולפי הכלים שמכין כך הוא ממשיך ולפי ערך זכוך הכלים כו'.

But afterwards, when the time had passed and the self-sacrifice was not revealed, the keri vekiblu is said: each one receives according to his comprehension, and according to the vessels he prepares, so he draws down, and in proportion to the refinement of the vessels, etc.

Afterwards, when self-sacrifice was no longer revealed, the plural applies: each person receives according to his own comprehension, and draws down light according to the vessels he prepares and how refined they are.

27 ומ"מ הכתיב וקבל. שהרי מ"מ בכל אי' יש מס"נ ורעותא דלכא בכח עכ"פ רק שהוא בהעלם אשר מצד בחי' זו אין שום התחלקות מדרגות כלל.

Nevertheless, the kesiv is vekibel. For nevertheless, in each one there is self-sacrifice (mesirus nefesh) and the heart's desire, in potential at any rate, only that it is hidden; and from the side of this level there is no division of levels at all.

Yet the written form stays singular, because every Jew still has self-sacrifice and the heart's desire, at least in potential, only hidden. At that level there is no division of levels at all.

וזהו ענין קרי וכתב⁸¹ כי הקרי שקורין זהו הגלוי בקול ודבור. והכתב הוא אע"פ שאינו בגלוי מ"מ ישנו בו בכח עכ"פ ובבחי' זו נאמר קימו וקבל היהודים עליהם ועל זרעם⁸² כו':

And this is the meaning of keri and kesiv: the keri, which is read, is the revealed, in voice and speech; and the kesiv is [what], although it is not revealed, is nevertheless present in him in potential at any rate. And of this level it is said, "The Jews established and accepted (vekibel) upon themselves and upon their descendants," etc.

The keri, the read form, is what is revealed in voice and speech; the kesiv, the written form, is what is present in potential though not revealed. Of that hidden level the verse says "The Jews established and accepted (vekibel) upon themselves and upon their descendants," in the singular.

IN ONE'S AVODAH

The maamar draws two lessons. Love of G-d and divine light can settle in a person only through the vessels of Torah and mitzvos done in actual deed, which is why "we will do" comes before "we will hear." And the self-sacrifice and heart's desire that made the Jews one under Haman's decree remain in every Jew, at least in potential, a will above intellect in which all are equal.

QUESTIONS FOR DISCUSSION

1. If Avraham kept the whole Torah before it was given, why is it a lack in him that he did not receive it at Sinai?
2. What does the analogy of elemental fire and the wick show about light and vessels, and what is the second reason the vessels come first?
3. Why can the intellect contemplate something it hates while love cannot reach it, and how does this explain Binah's descent into the realm of the kelipos?
4. How do the keri and kesiv of "The Jews established and accepted" describe two stages in the people's acceptance of the Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 קיים אברהם אבינו ע"ה כל התורה

Rav says that Avraham our father kept the whole Torah, learning it from "because Avraham listened to My voice and kept ... My commandments, My statutes and My teachings." The maamar explains what it meant for him to keep it before it was given.

Yoma 28b:9-10 יומא כ"ח ב:ט'-י

אמר רב: קיים אברהם אבינו כל התורה כולה, שנאמר: "עקב אשר שמע אברהם בקולי וגו'". אמר לקה רב שימי פר חייא לרב: ואימא שבע מצות? הא איכא נמי מילה! ואימא שבע מצות ומילה! אמר לקה: אם כן "מצותי ותורותי" למה לי? אמר (רב), ואימא רב אשי: קיים אברהם אבינו אפילו עירובי תבשילין, שנאמר: "תורותי", אחת תורה שבכתב ואחת תורה שבעל פה.

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2 כל התורה עד שלא ניתנה

The Mishnah: "We find that Avraham our father did the whole Torah before it was given." The maamar asks how this differs from receiving the Torah at Sinai.

Mishnah Kiddushin 4:14 משנה קידושין ד:י"ד

... וכן הוא אומר באברהם אבינו עליו השלום, (בראשית כד) ואברהם זקן, וחי ברה את אברהם בכל. מצינו שעשה אברהם אבינו את כל התורה כלה עד שלא נתנה, שנאמר, (שם כו) עקב אשר שמע אברהם בקולי וישמר משמרותי מצותי חקותי ותורותי:

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to ...

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3 עמ"ש בפסוק וזאת המצוה

The maamar there on "And this is the mitzvah" asks why the verse speaks of keeping twice and why mitzvos of the body are said to be done "in the land," and answers that Gan Eden is called "land," the reward for doing the mitzvos.

KEHOT'S NOTE

לקו"ת ואתחנן ט, א ואילך.

4 "And this is the mitzvah, the statutes and the ordinances, which the L-rd your G-d commanded to teach you." The

text refers the reader to its explanation of this verse in Likkutei Torah, Va'eschanan.

דברים ו:א' Deuteronomy 6:1

וזאת המצוה החקים והמשפטים אשר צוה ה' אלקיכם ללמד אתכם לעשות בארץ אשר אתם עברים שמה לרשתה:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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5 הלך ונסוע

"And Avram journeyed, going on and journeying toward the south." The Alter Rebbe reads Avraham's constant going and journeying as ratzo vashov.

בראשית י"ב:ט' Genesis 12:9

ויסע אברהם הלך ונסוע הנגבה:

And Abram journeyed, going on still toward the South.

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6 In Ezekiel's vision of the Chariot, "the living creatures ran and returned, like the appearance of a flash." Chassidus takes this as the pattern of a soul that surges toward G-d and returns.

יחזקאל א':י"ד Ezekiel 1:14

והחיות רצוא ושוב כמראה הברק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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7 רצוא ושוב

In the Idra Zuta (Haazinu) the Zohar says of the supernal Head, which no wisdom can grasp: "Of this it is said, 'Flee to your place,' and 'the living creatures ran and returned.'" Likkutei Torah, quoted in the Kehot note, links it to this maamar's point that the soul can hold such love only in ratzo vashov.

ספר הזהר, האדרא זוטא א' כ"ט-ד': ל"ז Zohar, Idra Zuta 1:29-4:37

8 ע"פ טוב לחסות

The maamar on "It is better to take refuge in G-d than to trust in man" contrasts trust (mivto'ach), a bond that enters and cleaves within, with taking refuge (lchasos), sheltering in an encompassing shade from above.

KEHOT'S NOTE

לקו"ת שמע"צ צ, ד.

9 טוב לחסות

"It is better to take refuge in G-d than to trust in man." The text refers to its maamar on this verse (Likkutei Torah,

Shemini Atzeres), which speaks of a contemplation too great for the heart to contain.

Psalms 118:8 ח"ח:8

טוב לַחֲסוֹת בַּה' מִבְּטַח בְּאָדָם:

It is better to take refuge in the L-RD Than to trust in man.

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10 ענין פי' נעשה ונשמע . . ויובן זה ע"פ שני דרכים

As the note quotes it, Or HaTorah sums up what is explained here: light is revealed only where there is a vessel to receive it, as fire takes hold only where it has something to hold, and the root of the vessels is higher than the light.

KEHOT'S NOTE

ומובא באוה"ת פ' תצוה ע' איתקצג שכאן נתבאר "כי גילוי האור תלוי דוקא כשיש כלי לקבל האור וכמשל האש שאינו נאחז אא"כ יש לו כלי במה להתאחז בו, ועוד דשרש הכלים יותר גבוהים מהאור והזיו". וראה גם באוה"ת בראשית כרך ה תתקסט, א ומציין שמכאן "יובן בתוס' ביאור ענין זה שהכלים עצמן מסייעין להיות המשכת האורות" ע"ש.

11 נעשה ונשמע

At Sinai the people said, "All that G-d has spoken we will do and we will hear." The maamar reads "we will do" as the vessels and "we will hear" as the light drawn into them.

Exodus 24:7 ז'ד:24

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

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

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12 שהן בחי' כלים לגלוי אוה"ס ב"ה

There the mitzvos are vessels for the Infinite Light, like wine that cannot be held without a vessel, a flame that withdraws without a wick, or sight and hearing that leave a damaged eye or ear.

KEHOT'S NOTE

ראה לקו"ת בחקותי מז, ב.

13 שו"ה זו — כי אם בבחי' רצוא ושוב

There the red heifer is explained as ratzo vashov: burning it to ash is the ratzo, and the "living water" put on the ash is the shov.

KEHOT'S NOTE

"והיינו כמ"ש בזה"ג (האזינו דרפ"ה ע"ב) ועל האי אקרי כו' והחיות רצוא ושוב" — לקו"ת חקת נו, ב.

PARAGRAPH 3

14 שהקדימו נעשה לנשמע

The Talmud says that when Israel put "we will do" before "we will hear," angels crowned each of them with two crowns, and a heavenly voice asked who had revealed to

them the angels' secret. The maamar explains why the doing must come first.

Shabbat 88a:8 ח"ח:8

אמר רבי אלעזר: בשעה שהקדימו ישראל ל"נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גילה לפני ר' זה שמלאכי השרת משתמשין בו? דקתיב: 'בְּרָכוּ ה' מְלֹאכֵינוּ גִבְרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעָה בְּקוֹל דְּבָרוֹ' — בְּרִישָׁא "עֲשֵׂי", וְהֵדָר "לְשִׁמְעָה". אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מֵאִי דְקָתִיב "כִּתְּפוּחַ בַּעֲצֵי הַיַּעַר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לֹמַר לָהּ: מָה תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעָלֶיו, אֲףִי יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" ל"נִשְׁמָע".

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15 כי הוי' אלקיך אש אוכלה הוא

"For the L-rd your G-d is a consuming fire, a zealous G-d." The maamar draws on the image of fire, which shines only when it has something to take hold of.

Deuteronomy 4:24 ד'כ"ד:4

כִּי הָוַיָּה אֱלֹהֶיךָ אֵשׁ אוֹכֶלֶת הוּא אֵל קָנָא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד. ראה ביאוה"ז ל"צ"צ כרך ב ע' תתרמו.

16 ויש חקירה בין החוקרים במהותו

As the note quotes them, these discourses cite Rambam that spiritual elemental fire is nothing but a very fine, dark light, and not even hot air, and the philosophers that it is not actual fire but a fine air.

KEHOT'S NOTE

במאמרי אדה"א ויקרא ח"ב ע' תע בשם הרמב"ם [מו"נ ח"ב פ"ל] "דיסוד האש הרוחני אינו אלא אור דק מאד וחשוך גם לא אור חם". וראה בהנסמן לשם. ובע' תנ"כ "כי הפילוסופים אומרים כי יסוד האש אינו אש ממש רק אור דק שאי אפשר עליו לומר שהוא אש ממש". וראה במים רבים תרל"ו פרק קו בשם ספרי המחקר שאש היסודי אינו אור אשר יחיי' בו האדם. וראה בספר הערכים חב"ד כרך ב ערך אור. באוה"ת חקת ע' תתז מציין לכאן.

PARAGRAPH 6

17 שיש אור וכלי בע"ס

The note sends the reader to Or HaTorah for the lights and vessels of the Ten Sefiros.

KEHOT'S NOTE

ראה אוה"ת דברים כרך ז ע' בירלג.

18 וע"כ ע"י קיום המעשה . . רבוי הכלים

The note points to this discourse of the Tzemach Tzedek for how the actual deed of the mitzvos makes many vessels.

KEHOT'S NOTE

ראה דרך מצותיך ד"ה לרקע קסו, א. אוה"ת פ' תצוה ע' איתקצה. ד"ה זכור תרנ"ד ע' רא.

PARAGRAPH 8

19 חסד דרועא ימינא

In Elijah's prayer (Patach Eliyahu) the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the torso." The maamar uses it to show that each mitzvah builds its own limb, a vessel, of Z'eir Anpin.

תקוני הזהר י"ז א:ט"ז-י"ז 17a:16-17 Tikkunei Zohar
ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא.
תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית
קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה
מלגו. בינה לבא ובה הלב מבין. ועל אלן תרין כתיב *הנסתרות ליי
אלקינו.

Constantinople, 1740 (CC-BY-NC)

20 כי הויי אלקיר אש אוכלה הוא

"For the L-rd your G-d is a consuming fire." Here the maamar applies it: divine light without a vessel withdraws to its source, as fire without a wick.

Deuteronomy 4:24 דברים ד':כ"ד

Havayah אֱלֹקִיךָ אֵשׁ אוֹכֶלֶת הוּא אֵל קָנָא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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21 ועמ"ש ע"פ הזהר בפי בלק

The note locates the text's reference, an explanation on the Zohar in Parshas Balak on "I am black," in the Mittlerer Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ראה ביאורו"ז לאדה"א ק, ב.

22 שחורה אני

"I am black but comely, O daughters of Jerusalem." The text refers to its explanation of this verse in connection with the Zohar in Parshas Balak.

Song of Songs 1:5 שיר השירים א':ה

שחורה אני ונאנה בנות ירושלם כְּאֶהְיֶה קֶדֶר כִּירְעוֹת שְׁלָמָה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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23 ולא עם הארץ חסיד

Hillel used to say: "A boor does not fear sin, nor is an unlearned person pious." The maamar explains that piety, the attribute of love, needs the vessels of Torah and mitzvos.

Pirkei Avot 2:5 משנה אבות ב':ה

הוא ה"ה אומר, אין בור ירא חטא, ולא עם הארץ חסיד, ולא הבלישן
למד, ולא הקפדן מלמד, ולא כל המרבה בסחורה מחכים. ובמקום שאין
אנשים, השתדל להיות איש:

He used to say: A brute is not sin-fearing, nor is an ignorant person pious; nor can a timid person learn, nor can an im-

patient person teach; nor will someone who engages too much in business become wise. In a place where there are no men, strive to be a man.

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24 ואהבת הוא בגימט' ב"פ אור

The previous maamar gives the same gematria: a chasid has the attribute of love, which is light, for ve'ahavta equals twice or, and that light needs a vessel below, the Torah and mitzvos, which an unlearned person lacks.

KEHOT'S NOTE

נסמן לעיל צו, ג.

25 וכל אור אינו מאיר ונמשך כ"א כשיש לו כלי

As the note quotes it: light by its nature rises upward to be absorbed in its source, and for the light to be drawn down there must be a vessel.

KEHOT'S NOTE

מובא בד"ה א"ר אבהו תער"ב (בסה"מ תער"ב-עו) ע' ז "והיינו מפני שהאור
טבעו לעלות למעלה ולהכלל במקורו, ובכדי שיהי המשכת האור זהו ע"י
הכלי דוקא", ע"ש.

26 שהקדימו נעשה לנשמע

The Talmud praises Israel for putting "we will do" before "we will hear." The maamar gives two reasons for that order: the vessels draw the light, and the vessels are rooted higher than the light.

Shabbat 88a:8 שבת פ"ח א:ח

אמר רבי אֶלְעָזָר: בְּשָׁעָה שֶׁהַקָּדִימוֹ יִשְׂרָאֵל "נַעֲשֶׂה" לִ"נִשְׁמָע" יָצְתָה בַּת
קוֹל וְאָמְרָה לָהֶן: מִי גָלָה לְבָנִי רֹז וְהָ שְׁמִלְאָכִי הִשְׁרַת מִשְׁתַּמְשִׁין בּוֹ?
דְּכָתִיב: "בְּרַכּוֹ ה' מִלְּאָכִיו גְּבָרִי כִּחַ עָשִׂי דְּבָרוֹ לְשִׁמְעַ בְּקוֹל דְּבָרוֹ" —
בְּרִישָׁא "עָשִׂי", וְהָדָר "לְשִׁמְעַ". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: מֵאֵי דְּכָתִיב
"כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ' — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לֹמַר לָךְ: מָה
תַּפּוּחַ זֶה פָּרִיָו קוֹדֵם לְעָלִיו, אֵף יִשְׂרָאֵל הַקָּדִימוֹ "נַעֲשֶׂה" לִ"נִשְׁמָע".

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27 אין עוד כלי ויעמוד השמן

When the widow's vessels were full, her son told her, "There is not another vessel," and the oil stopped. The maamar sees here that the flow of light matches the number of vessels.

II Kings 4:6 מלכים ב ד':ו

וַיְהִי כַּמְּלֹאת הַכֵּלִים וַתֹּאמֶר אֶל־בְּנָהּ הַגִּישָׁה אֵלַי עוֹד כֵּלִי וַיֹּאמֶר אֵלֶיהָ
אֵין עוֹד כֵּלִי וַיַּעֲמֵד הַשֶּׁמֶן:

And it came to pass, when the vessels were full, that she said unto her son: 'Bring me yet a vessel.' And he said unto her: 'There is not a vessel more.' And the oil stayed.

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28 שהכלים שרשם גבוהים מן האורות . . שרש הכלים שהן מעולם

התהוה הרי הם גבוהים בשרשם מהאור

The note says this is quoted in Or HaTorah, Inyanim, and points to Or HaTorah on Yom Kippur for the higher root of

the vessels.

KEHOT'S NOTE

ראה גם לעיל צד סע"ג שהכלי נעשה מהכאת או"מ באו"פ. מובא באוה"ת ענינים ע"קנו. וראה דרך מצותיך קסה, ב ואילך בארוכה. אוה"ת ליוהכ"פ ע' ב'קלח.

- 29 | Kehot's note points to Zohar, Balak 1:1-47:507 for these words.

Zohar, Balak 1:1-47:507 תק"ז:א-מ"ז:א בלק א"א-מ"ז:א

PARAGRAPH 9

- 30 | עד"מ אבן הנופלת מן החומה

There the same analogy is used: the highest stone of a falling wall falls farthest, so for G-dliness to descend even to the place of the kelipos it must come from a very high place, from the 288 sparks of the World of Tohu, since Sag is higher than Mah.

KEHOT'S NOTE

ראה לקו"ת ראה כא, ג ובמ"מ לשם.

PARAGRAPH 10

- 31 | ע"פ ראשי המטות

The passage says that no world can receive light from G-d's own essence, yet a great light from that hidden holiness shines to us through the mitzvos He gave, which the verse calls His "bread," for they nourish the soul as bread nourishes the body.

KEHOT'S NOTE

לקו"ת ר"פ מטות פא, ב.

- 32 | ראשי המטות

"And Moshe spoke to the heads of the tribes of the Children of Israel." The text refers to its maamar on this verse at the beginning of Parshas Matos for more on this subject.

Numbers 30:2 ל'ב"ד

וידבר משה אל־ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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- 33 | כי ביום הזה יכפר

"For on this day He will atone for you, to purify you from all your sins." The text refers to its explanation of this verse for more on this subject.

Leviticus 16:30 ל'טו

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תְּטָהֲרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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- 34 | בד"ה משה ידבר

The discourse on "Moshe would speak, and G-d would answer him with a voice" asks what the Giving of the Torah added, since Avraham kept the whole Torah before it was given.

KEHOT'S NOTE

לעיל סז, ד.

- 35 | משה ידבר

At Sinai, "Moshe would speak, and G-d would answer him with a voice." The text refers to its discourse beginning with these words.

שמות י"ט:19 Exodus 19:19

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְהַקוֹל מֵאֵד מִשֶּׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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PARAGRAPH 11

- 36 | כי תרכב על סוסך

"When You ride upon Your horses, Your chariots are salvation." The maamar applies the verse to the Giving of the Torah and reads the "horse" as Sag.

Habakkuk 3:8 ח"ג:ח

הַבְּנֵה־רִים תָּרָה הִ' אִם בְּנֵה־רִים אָפֶה אִם־בָּיִם עֲבֹרְתָהּ כִּי תִרְכַּב עַל־סוּסֶיהָ מִרְכַּבְתֶּיהָ יְשׁוּעָה:

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

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- 37 | וכמארו"ל גבי סוס שרוחו גסה עליו

Among six things said of the horse: it loves war, and its spirit is proud. The maamar cites it for the horse's lofty spirit and goes on to the two directions in which the "horse" carries its rider.

Pesachim 113b ב"ג פסחים

KEHOT'S NOTE

פסחים ק"ג, ב.

- 38 | כענין עליית העולמות בשבת

There two ascents are distinguished: the ascent of the worlds on Shabbos, in which the inner part of the lower world rises and clothes the outer part of the higher, coming through love; and the raising of the lower like an embryo within Imma, a complete self-nullification that draws down new mochin, as at the Exodus.

KEHOT'S NOTE

ראה לקו"ת שה"ש מו, ב. הנחת הר"פ ע' פג. אוה"ת שה"ש ח"ב ע' תלו. המשך מצה זו תר"מ פרק כה.

PARAGRAPH 12

39 בשבירה מז"ת דס"ג

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

KEHOT'S NOTE

ראה לקו"ת ראה לא, ד.

40 עטרת בעלה

"A woman of valor is the crown of her husband." The maamar applies it to Malchus, which in the Time to Come will rise above Z'eir Anpin by reaching the level of Sag.

Proverbs 12:4: יב"ד: יב

אשת־חַיִּל עֲטֶרֶת בְּעָלָהּ וְכִרְקָב בְּעֲצָמוֹתֶיהָ מְבִישָׁהּ:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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PARAGRAPH 13

41 ליום שכולו שבת

On Shabbos the Levites sang "A psalm, a song for the Shabbos day," a song for the Time to Come, "for the day that is entirely Shabbos and rest for eternal life." The maamar sees every Shabbos as a foretaste of it.

Mishnah Tamid 7:4: ד"ד: ז

... בְּשִׁשִּׁי הָיוּ אוֹמְרִים (שם צג), ה' מֶלֶךְ גָּאוֹת לְבַשׁ וְגו'. בְּשֶׁבֶת הָיוּ אוֹמְרִים (שם צב), מְזֻמּוֹר שִׁיר לַיּוֹם הַשַּׁבָּת, מְזֻמּוֹר שִׁיר לְעֶתִיד לְבֹא, לַיּוֹם שֶׁכָּל שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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42 וקראתם דרור

Of the Jubilee year: "And you shall proclaim liberty throughout the land." Binah is the "supernal Jubilee," a freedom where the external forces have no hold.

Leviticus 25:10: י"ה: י

וְקִדַּשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרַאתֶם דְּרוֹר בְּאַרְץ לְכָל־יִשְׂרָאֵל יוֹכֵל הוּא תִהְיֶה לָכֶם וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תֵּשְׁבוּ:

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

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43 וכמו ספירת העומר שהוא בירור ז' מדות

The note says this passage is quoted in Or HaTorah.

KEHOT'S NOTE

44

שממשיכים מקיפים דאימא

The passage refers to this maamar: to keep the external forces from drawing on the attributes, encompassing lights of Imma are drawn down to guard them, as in "the mother is sitting upon the fledglings" and "let the mother come and clean." It adds that elsewhere the six extremities of Abba are said to be clothed in those of Imma, guarding the attributes.

KEHOT'S NOTE

ראה לקו"ת מסעי צ, ב שבמ"א נתבאר שמתלבשי ו"ק דאבא בוי"ק דאימא ובוזה נשמרים המדות מיניקת ההיצונים, ע"ש.

45

וספרתם לכם ממחרת השבת

"And you shall count for yourselves from the morrow of the Shabbos ... seven complete weeks." The maamar reads "the morrow of the Shabbos" as Binah, whose encompassing light refines the attributes during the Omer.

Leviticus 23:15: ט"ו: ט

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הַבִּיאְכֶם אֶת־עֹמֶר הַתְּנוּפָה שִׁבְעַת שָׁבוּעוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT'S NOTE

ויקרא כג, טו.

PARAGRAPH 14

46

תבא אמו דוקא ותקנה

Rashi, citing Rabbi Moshe HaDarshan, explains why a red heifer atones for the golden calf: as with a maidservant's son who soiled the king's palace, "let his mother come and clean up the filth." The maamar reads the "mother" as Binah, whose light cleanses.

Rashi on Numbers 19:22: כ"ב: ט

47 כפי כניסת הכלים דתבונה מבפנים כן בחי האור שלה מלוכש

מבחוץ

In the Gate of the Chashmal, chapter 1, the Arizal teaches that as the vessels of Tevunah enter within, so her "skin," the chashmal, is a garment outside, so that the kelipos cannot take hold of Z'eir Anpin. The maamar cites it to show that this protection comes through Binah.

Sefer Etz Chaim 41:2: ב"א: ע

נבאר ענין אב"א הנה נתבאר כי החצונים יונקים מן העור הנקרא קלי נוגה והנה בהיות ז"א בסוד יניקה או החצונים נאחזין שם מאד יותר מן הצורך מאותן הניצוצין המאירין ועוברין דרך נקבי העור ואחר כך בהיות בגדלות נמשכו בחי מוחין דגדלות אלא שהם עדיין בחי דינין וגבורות קצת אז נמשכו בזוין חשמ"ל מבחי נה"י תבונה הבי לבד כנודע ואז החיצונית מבחי הפנים חשמ"ל הנ"ל אינם יכולים לינק כי הם אור גדול ונכחים עיניהם בסוד לא יתיצבו הוללים לנגד עיניך

אמנם מן האחוריים דחשמ"ל יכולין לינק לכן המוחין הנמשכים אל
הנוקבא ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 15

48 והוא ענין לבוש החשמל

There the Alter Rebbe explains that the true "garment" is the chashmal, and distinguishes the chashmal between Atzilus and the lower worlds, which comes from the outer aspect of Binah and is in nogah, from the higher chashmal that encompasses all.

KEHOT'S NOTE

ראה לקו"ת פ' אחרי כז, ד. ובפ' אמור לו, ג.

PARAGRAPH 18

49 הן האדם היי כאחד ממנו

After the sin G-d said, "Behold, the man has become like one of us, knowing good and evil." The maamar reads the kaf of "like one" as showing that man's knowing is only similar to the supernal, for it is inward.

בראשית ג': כ"ב

וַיֹּאמֶר ה' אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן־
יִשְׁלַח יָדוֹ וְלָקַח גִּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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KEHOT'S NOTE

בראשית ג, כב.

50 מחשבה טובה

The Talmud teaches that the Holy One, blessed be He, joins a good thought to the deed. The maamar uses it for the weekday refining that leads to the Shabbos ascent.

Kiddushin 40a:12-13

מחשבה טובה מצרפה למעשה, שנאמר: "אז נדברו יראי ה' איש אל רעהו ויקשב ה' וישמע ויכתב ספר זכרון לפניו ליראי ה' ולחשבי שמו". מאי: "ולחשבי שמו"? אמר רב אסי: אפילו חשב אדם לעשות מצוה ונאנס ולא עשה - מעלה עליו הכתוב כאילו עשה. מחשבה רעה אין הקדוש ברוך הוא מצרפה למעשה, שנאמר: "און אם ראיתי בלבי לא ישמע ה'". ואלא מה אני מקיים: "הנני מביא אל העם הזה רעה פרי מחשבותם"? מחשבה שעושה פרי הקדוש ...

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

KEHOT'S NOTE

קידושין מ, א.

PARAGRAPH 19

51 והאם רובצת על האפרוחים

If one comes upon a bird's nest "and the mother is sitting upon the fledglings," he must not take the mother with the

children. The maamar reads the mother as Binah, sitting over the attributes to protect them.

דברים כ"ב: ו'

כִּי יִמְרָא קוֹצְפוֹר לְפָנֶיךָ בְּדֶרֶךְ בְּכַל־עֵץ אוֹ עַל־הָאָרֶץ אִפְרוּחִים אוֹ בִּיצִים וְהָאֵם רֹבֶצֶת עַל־הָאִפְרוּחִים אוֹ עַל־הַבִּיצִים לֹא־תִקַּח הָאֵם עִלְיָהֶנּוּ:

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

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KEHOT'S NOTE

דברים כב, ו.

52 שלח תשלח את האם

"You shall surely send away the mother, and the children you may take for yourself." The maamar reads the sending away as the ascent from below to above, and the children as the Torah and mitzvos revealed below.

דברים כ"ב: ז'

שְׁלַח תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים לְמַעַן יִיטֵב לָךְ וְהֶאֱרַכְתָּ יָמֶיךָ:

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

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53 אם רחץ

"When the L-rd has washed away the filth of the daughters of Zion ..." The maamar reads im ("when," "if") as em ("mother"): Binah is the mother who cleanses.

ישעיהו ד': ד'

אם רָחַץ אֲדֹנֵי אֶת צִאת בְּנוֹת־צִיּוֹן וְאֶת־דְּמֵי יְרוּשָׁלַם יְדִיחַ מִקְרָבָהּ בְּרוּחַ מִשְׁפָּט וּבְרוּחַ כָּעַר:

when the L-rd shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of destruction.

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54 כי תרכב על סוסך

"When You ride upon Your horses, Your chariots are salvation." The "horse" carries the light from above to below into physical things, and then the ascent follows.

חבקוק ג': ח'

הַבְּנֵה־רִים תָּרָה ה' אִם בְּנֵה־רִים אָפַד אִם־בָּנִים עֲבֹרְתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתִּיךָ יִשׁוּעָה:

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

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55 כמ"ש במ"א וספרתם לכם

The maamar there on "And you shall count for yourselves from the morrow of the Shabbos" asks why the verse says

fifty days when only forty-nine are counted, and why the count is phrased as it is, and explains the counting from the barley of the Omer to the wheat of Shavuot.

KEHOT'S NOTE

לקו"ת במדבר י, א ואילך.

56

וספרתם לכם

"And you shall count for yourselves from the morrow of the Shabbos." The Counting of the Omer refines the animal soul before the Giving of the Torah.

ויקרא כ"ג:ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימות תהיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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57

ועמ"ש ע"פ מקושש עצים

There the wood-gatherer's sin is explained: on Shabbos night the refinements of the six days rise, the good of the Tree of Knowledge separated from the evil and joined to the Tree of Life; Shabbos day is the Tree of Life, and "and by the stream it sends out its roots" is Shabbos afternoon, a time of favor.

KEHOT'S NOTE

לקו"ת שלח מב, ד.

58

מקושש עצים

In the desert a man was found "gathering wood on the Shabbos day." The text refers to its maamar on this passage in Likkutei Torah, Sh'lach.

במדבר ט"ו:ל"ב Numbers 15:32

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים ביום השבת:

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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59

ועל יובל ישלח שרשיו

The one who trusts in G-d is like a tree planted by water, "and by the stream (yuval) it sends out its roots." The maamar there links yuval to yovel, the Jubilee, which is Binah.

ירמיהו י"ז:ח"ח Jeremiah 17:8

והיה כעץ שתול על-מים ועל-יובל ישלח שרשיו ולא יראו כריבא חם והיה עלהו רענן ובשנת בצורת לא ידאג ולא ימיש מעשות פרי:

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

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60

בינה נקי יובלא דרור

Kehot's note points to Zohar III, 108b for these words.

זח"ג קח, בז"ח Zohar III, 108b

KEHOT'S NOTE

ראה זח"ג קח, ב.

61

בינה נקי יובלא דרור

On Behar (Zohar III 108b, the place the Kehot note gives) the Zohar calls the supernal Imma the fiftieth year, the Jubilee, "in which 'you shall proclaim liberty.'" The supernal Imma is Binah, so the maamar calls Binah "the Jubilee of liberty."

ספר הזהר, בהר ה':ט"ז-כ"ב Zohar, Behar 5:16-22

62

לבוש מלכות כו' וסוס אשר רכב

Haman advised that the man the king wished to honor be given "royal apparel which the king has worn, and the horse which the king has ridden." The maamar reads the apparel as garments made from the mitzvos and the horse as Binah's drawing down.

אסתר ו':ח"ח Esther 6:8

יביאו לבוש מלכות אשר לבשו המלך וסוס אשר רכב עליו המלך ואשר נתן קתר 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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63

את קרבני

"My offering, My bread for My fire-offerings ..." The text refers to its maamar on this verse for why teshuvah is effective only in this world.

במדבר כ"ח:ב' Numbers 28:2

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי יום נחתו ואשמו להקריב לי כמועד:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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64

מ"ש ע"פ לסוסתי

The maamar on "To a mare among Pharaoh's chariots" explains that letters are called horses: the intellect rides and guides them, yet they carry it farther than it could reach alone.

KEHOT'S NOTE

לעיל בפ' יתרו סג, ד.

65

לסוסתי

"To a mare among Pharaoh's chariots I have likened you, My beloved." The text refers to the Torah Ohr maamar on

this verse, on masculine and feminine letters.

Song of Songs 1:9 ט"ז: שיר השירים

לְסִסְתִּי בְּרִכְבִּי פָרְעָה דְּמִיתִיהָ רָעִיתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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PARAGRAPH 20

66 וקבל היהודים את אשר החלו לעשות

After the victory, the Jews accepted what they had begun to do, keeping the days of Purim as Mordechai wrote to them. The maamar reads it as completing the acceptance of the Torah begun at Sinai.

אסתר ט:23 ט"ז: Esther 9:23

וְקָבַל 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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67 נעשה ונשמע

"We will do and we will hear": the vessels first, and through them the light.

שמות כ"ד:7 Exodus 24:7

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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PARAGRAPH 21

68 מעט מעט אגרשנו

"Little by little I will drive them out before you, until you increase and inherit the land." The maamar compares the gradual refining of the vessels after Sinai to this gradual conquest.

שמות כ"ג:30 Exodus 23:30

מַעַט מַעַט אֶגְרֹשְׁנֵם מִפְּנֵיךָ עַד אֲשֶׁר תִּפְרָה וְנָחֳלַת אֶת־הָאָרֶץ:

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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69 וקבל היהודים

The verb vekibel ("accepted") is singular although its subject is "the Jews." The maamar reads this as the oneness reached through self-sacrifice.

אסתר ט:23 ט"ז: Esther 9:23

וְקָבַל 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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70 ולכן נאמר . . ולכן נאמר וקבל לשון יחיד

The note says that a passage from here, continuing on page 98a, is copied into Or HaTorah on Bamidbar.

KEHOT'S NOTE

בדף צח, א קטע מכאן נעתק באוה"ת במדבר ע' כא.

71 ויחן שם ישראל

"And Israel encamped there opposite the mountain": the verb is singular. The maamar reads it as showing they were all like one man.

שמות י"ט:2 Exodus 19:2

וַיֵּצְאוּ מִרְפִּידִים וַיָּבֹאוּ מִדְבַּר סִינִי וַיַּחֲנוּ בְּמִדְבַּר וַיַּחֲוֶה יִשְׂרָאֵל נֶגֶד הָהָר:

And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

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KEHOT'S NOTE

שמות י"ט, ב.

PARAGRAPH 22

72 כאלו הם כולם כאיש אחד

As the note says, the Rebbe points out that the unity of the Giving of the Torah was present on Purim as well, since then too it says vekibel, in the singular.

KEHOT'S NOTE

שענין האחדות שהי' במ"ת הי' ג"כ בפורים, שהרי אז הי' "וקבל (לי יחיד) היהודים עליהם את אשר החלו לעשות" — ראה שיחת י"ב אדר תשל"ט.

PARAGRAPH 23

73 ענין התחלקות המדרגות זהו רק מהחכמה למטה

As the note quotes it: when Chochmah comes into comprehension it becomes divided, for comprehension is a sense of being something, while Chochmah in itself is self-nullification.

KEHOT'S NOTE

בד"ה הנותן שלג תרס"ג (נדפס בסה"מ ליקוט — ב ע' עה) כתב "זהו כשבחי החכמה בא לידי השגה אז הוא בבחי' התחלקות, דהשגה הוא בחי' יש, אבל חכמה בעצם הוא ביטול", ע"ש בארוכה.

74 נודע בשערים בעלה

"Her husband is known in the gates, when he sits among the elders of the land." The Zohar reads "her husband" as G-d, known to each by his own measure.

משלי ל"א:23 Proverbs 31:23

נֹדֵעַ בְּשַׁעְרִים בְּעֵלָה בְּשִׁבְתּוֹ עַם־זְקֵנֵי־אֶרֶץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

75

לכל חד לפום מה דמשער בלביה

The Zohar explains “known in the gates”: G-d is known “to each one according to what he measures in his heart.” The maamar uses it to show that comprehension divides people into levels.

Zohar I, 103bb, זח"א קג,

KEHOT'S NOTE

זח"א קג, ב. ראה לקו"ת מסעי פה, ב.

PARAGRAPH 24

76

ע"פ מים רבים כו' פרשה תולדות

The note says that Or HaTorah on Vayeira refers to this passage.

KEHOT'S NOTE

לעיל יב, ד. באוה"ת וירא כרך ד תשלח, ב מציין לכאן.

77

כי לא יראני האדם

G-d told Moshe, “You cannot see My face, for man shall not see Me and live.” The maamar applies it to the Infinite Light, which no intellect can grasp.

Exodus 33:20, שמות ל"ג:כ

וַיֹּאמֶר לֹא תוּכַל לִרְאוֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵנִי הָאָדָם וְחַי:

And He said: ‘Thou canst not see My face, for man shall not see Me and live.’

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KEHOT'S NOTE

שמות לג, כ.

78 | Kehot's note points to Genesis 25:19-28:9 for these words.

Genesis 25:19-28:9, בראשית כ"ה:י"ט-כ"ח:ט

PARAGRAPH 25

79

בעלי השיר יוצאין בשיר

The Mishnah lists what an animal may wear when it goes out on Shabbos: “all that wear a collar (shir) may go out with a collar and be led by a collar.” The maamar reads shir as song, the emotions going out in singing.

Mishnah Shabbat 5:1, משנה שבת ה':א

במה בהמה יוצאה ובמה אינה יוצאה. יוצא הגמל באפסר, ונאקה בהטס, ולבדקיס בפרמבנא, וסוס בשיר, וכל בעלי השיר יוצאים בשיר ונמשכים בשיר, ומזין עליהן וטובליו במקומן:

Wherewith may [a man let] an animal go out? and wherewith may [he] not [let] it go out? The camel [he] may [let] go out with its halter, the she camel with a nose-ring; the Lybian ass with bridle and bit; the horse with its collar; all [animals] that wear a collar may go out therewith, and be led thereby; [in case it, the collar, becomes unclean] it must be rinsed, and dipped in its place [without taking it off.]

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PARAGRAPH 26

80

קימו וקבלו היהודים

“The Jews established and accepted upon themselves and upon their descendants” to keep the days of Purim. Here the word is written וקבל (singular) and read וקבלו (plural).

אסתר ט:כ"ז, Esther 9:27

קימו וקבלו היהודים עליהם ועל־זרעם ועל כל־הנָּלִיִּים עליהם ולא יַעֲבֹר לְהִיּוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּתֻבָּם וְכִזְמָנָם בְּכָל־שָׁנָה וְשָׁנָה:

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

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PARAGRAPH 27

81

וזהו ענין קרי וכתב

There the Alter Rebbe explains that the kerī follows the understanding revealed to us, while the kesiv is above intellect and understanding: as written, the word has no garment of understanding, and when read aloud it has one.

KEHOT'S NOTE

ראה אגה"ק סי' יט.

82

קימו וקבל היהודים עליהם ועל זרעם

The verse as written, with the singular וקבל: the Jews accepted Purim “upon themselves and upon their descendants.” The maamar reads the written singular as the hidden self-sacrifice in every Jew.

אסתר ט:כ"ז, Esther 9:27

קימו וקבלו היהודים עליהם ועל־זרעם ועל כל־הנָּלִיִּים עליהם ולא יַעֲבֹר לְהִיּוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּתֻבָּם וְכִזְמָנָם בְּכָל־שָׁנָה וְשָׁנָה:

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

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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://www.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