



TORAH OHR • MEGILLAS ESTHER • MAAMAR 8

חייב אינש לבסומי בפוריא עד דלא ידע בין...

A person is obligated to
become intoxicated on Purim



Amalek, and Haman after him, is the yesh, the sense of self, that hides the self-nullification of the Name's yud-hei and cuts it off from the emotions and deeds of its vav-hei, leaving G-d's Name and throne incomplete. Only the "high hand," the higher teshuvah of self-sacrifice that reaches above Name and throne alike, overcomes him; Purim reveals it, and the wine "until he does not know" gives it expression.

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

Amalek, and Haman after him, is the yesh, the sense of self, that hides the self-nullification of the Name's yud-hei and cuts it off from the emotions and deeds of its vav-hei, leaving G-d's Name and throne incomplete. Only the "high hand," the higher teshuvah of self-sacrifice that reaches above Name and throne alike, overcomes him; Purim reveals it, and the wine "until he does not know" gives it expression.

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

THE MAAMAR IN BRIEF

The Talmud obliges a person to drink on Purim "until he does not know between 'cursed is Haman' and 'blessed is Mordechai,'" and the Sages say that while Amalek exists G-d's Name and throne are not whole. The maamar explains both. Amalek has a 'first,' the hidden root of the evil traits, and an 'end,' evil at its most open. In every Jewish soul is the Name Havayah: its vav is the emotive attributes, Avraham's love, Yitzchak's awe and Yaakov's compassion, which in action become kindness, prayer and Torah. They must flow from the self-nullification of the Name's yud-hei; emotion felt as one's own is yesh, and that yesh is Amalek, which splits the Name and separates the alef from the Torah's physical "throne." The remedy is the "hand" above throne and Name: not the known hands of love and awe but the "high hand," the higher teshuvah of self-sacrifice that reaches the soul's source, which preceded creation. Haman hides the source of the negative commandments, yet once subdued becomes Mordechai's garment. Israel's self-sacrifice in Haman's days reached this level, so Purim, like Yom Kippur, reveals it, through wine that rises above all distinctions.

OUTLINE

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|----------|---|-------|
| 1 | Amalek's 'first' and 'end' | ¶1-3 |
| | Purim's drinking and the incomplete Name and throne; Amalek's 'first' is amal, the hidden root of the evil traits, and its 'end' is evil at its most intense. | |
| 2 | Love, awe and compassion | ¶4-7 |
| | Havayah in the soul: Avraham's love (Chesed), Yitzchak's awe (Gevurah), and Yaakov's compassion, which lifts a person from the descent of awe. | |
| 3 | The three lines in action | ¶8-14 |
| | The three attributes become kindness, prayer and Torah, all done with joy; awe comes from accepting G-d's kingship and is born of love; the Torah of truth is the middle line that returns everything "to Him." | |

4 The letters of the Name

¶15-18

The vav (emotion) must be drawn into the hei (thought, speech and action), and both must come from the yud-hei, self-nullification; emotion that is yesh separates the Name, and that is Amalek.

5 The throne and its alef

¶19-20

Kisei is kes plus alef: the Torah's physical covering and its inner wisdom; Torah learned lishmah draws in the alef, while learning that separates it is Amalek.

6 The three hands

¶21-27

The great and strong hands, love and awe, are known and felt (hence "pardon us, our King, for we have transgressed"); the high hand is the higher teshuvah of self-sacrifice, above Name and throne, from which G-d's war with Amalek is waged.

7 Haman, the garment and the horse

¶28-30

Haman conceals the Name Yah, the source of the negative commandments; subdued through teshuvah in exile, he becomes garment and horse for Mordechai, the way of "I will hasten it."

8 Purim, Yom Kippur and the wine

¶31-33

Purim, like Yom Kippur, is the higher teshuvah, reached through self-sacrifice; drinking "until he does not know" rises above both kinds of commandments, and the Shema gives a daily glimmer of it.

KEY CONCEPTS

Amalek עמלק

The force of yesh that hides the self-nullification of the Name Yah and separates it from the vav-hei; its 'first' is the root of the evil traits, its 'end' evil at its most intense.

Yesh ('something') יש

A sense of independent self. Emotion felt as one's own, apart from self-nullification, is yesh, and gives the kelipos a hold.

Self-nullification (bittul) ביטול

Setting aside the self before G-d: the yud of the Name, "a point in the palace." Holy emotions and deeds must flow from it.

Kes and kisei (throne) כס / כסא

The throne is kes plus alef: the Torah clothed in physical matters, made whole when its inner wisdom, the alef, is drawn into it.

The high hand (yad ramah) יד רמה

The third "hand," beyond what is known or felt: the soul lifted up to its source, above the Name Yah and the throne.

The higher teshuvah (teshuvah ila'ah) תשובה עלאה

Return to G-d with self-sacrifice, reaching the soul's source, which preceded the world; revealed on Yom Kippur and on Purim.

"Running through from end to end" מבריה מן הקצה אל הקצה

Yaakov's attribute of compassion, and the middle line of truth, which joins the lowest end to the highest.

Intoxicating wine יין המשכר

Wine that sets aside knowledge and comprehension; on Purim it expresses the level above all distinctions, even between "cursed is Haman" and "blessed is Mordechai."

SECTION 1 • 11-3

Amalek's 'first' and 'end'

1 חייב אינש¹ לבסומי בפוריא² עד דלא ידע בין ארור המן לברוך מרדכי.³ כתיב כי יד על כס⁴ יה וגו'. ואמרו רז"ל שאין השם שלם⁵ ואין הכסא שלם^{6,7} וכו'.

"A person is obligated to become intoxicated on Purim until he does not know [the difference] between 'cursed is Haman' and 'blessed is Mordechai.'" It is written, "For a hand is upon the throne (kes) of Yah," etc. And our Sages, of blessed memory, said that the Name is not whole and the throne is not whole, etc.

The maamar opens with the Talmud's ruling that on Purim a person must drink until he cannot tell "cursed is Haman" from "blessed is Mordechai," and sets beside it the verse said after the war with Amalek. The Midrash teaches, and Rashi explains it from the verse's shortened words (kes for kisei, throne, and Yah for the full Name), that while Amalek exists, G-d's Name and throne are incomplete; the maamar will show how these ideas belong together.

ולהבין זה הנה כתיב ראשית גוים עמלק⁸ ואחריתו עדי אבד שיש בבחי' עמלק בחי' ראשית ובחינת אחרית.⁹

To understand this: it is written, "Amalek is the first of the nations, and his end shall be unto destruction," [meaning] that within the level of Amalek there is a level of 'first' (reishis) and a level of 'end' (acharis).

To begin, the Alter Rebbe brings Bilaam's words about Amalek, "the first of the nations" whose "end" is destruction. He reads them as two distinct levels within Amalek: a 'first,' its root, and an 'end,' its final outcome.

כי הנה זלעז"ז עשה האלקים¹⁰ כמו שיש בקדושה בחי' ראשית ואחרית וכדכתיב אני ראשון ואני אחרון.^{11,12}

For "G-d has made one opposite the other": just as in holiness there is a level of 'first' and 'end,' as it is written, "I am first and I am last."

The principle is that G-d made the realm of evil as a counterpart of holiness, "one opposite the other." So just as holiness has a 'first' and a 'last,' as in the verse "I am first and I am last," so does its opposite.

פ' ראשון שהוא סוכ"ע ומקורא דכולא כו' ואני אחרון בחי' ממלא כל עלמין בשמים ממעל ועל הארץ מתחת ומתחת זרועות עולם.¹³

That is, "first" is the light that encompasses all worlds (sovev kol almin) and the source of all, etc.; and "I am last" is the level of the light that fills all worlds (memalei kol almin), "in the heavens above and on the earth below," and "beneath are the arms of the world."

In holiness, "first" is the light that encompasses all worlds, too great to enter them, and the source of everything. "Last" is the light that fills all worlds, giving each its life from within, in heaven, on earth and even "beneath," at the very lowest levels.

כך יש בקליפה וסטרא אחרא בחי' עמלק בחי' ראשית גוים הן שבע עממין הכנעני והחתי וגו' שהם ז' מדות רעות כו'

So too in kelipah (the husk) and the sitra achra (the other side) there is the level of Amalek, the level of "the first of the nations." [The nations] are the seven nations, "the Canaanite and the Hittite," etc., which are seven evil traits (middos), etc.;

Within kelipah, the realm that conceals G-dliness, Amalek is "the first of the nations." The Alter Rebbe reads the seven Canaanite nations as the seven evil traits, the counterparts of the seven emotive attributes of holiness, and Amalek as the one that heads them.

וראשיתם הוא בחי' עמלק ובחי' אחרית עמלק עדי אובד הוא סוף מדרגות הקליפות ותמציתן שהוא ענין התגברות כח הרע שבכל מדה וגלויה ותוקפה.¹⁴

and their 'first' is the level of Amalek. And the level of Amalek's 'end,' "unto destruction," is the end of the levels of the kelipos and their concentrated essence, which is the intensifying of the force of evil within each trait, its revelation and its strength.

Amalek is the 'first' of these traits, their root. Amalek's 'end,' "unto destruction," is the lowest rung of the kelipos and their concentrated essence: evil at its most intense and most open, within every trait.

2 וזהו ענין רשע ורע לו.¹⁵ פ' רע מלשון רע לשמים ורע לבריות¹⁶ שהוא ענין הרוגז והכעס ולב אכזרי

This is the meaning of "a wicked man who has evil" (rasha vera lo). That is, "evil" in the sense of "evil toward Heaven and evil toward people," which is wrath, anger and a cruel heart

In the Talmud, "a wicked man who has evil" is a wicked man who suffers. The Alter Rebbe reads this "evil" instead as the Talmud elsewhere describes the thoroughly wicked, "evil toward Heaven and evil toward people," an evil that shows itself as wrath, anger and cruelty.

שבא מתוקף תגבורת הרע שיש לו ארס כנחש והוא בחי' עמלק ג"כ שהוא נחש הקדמוני ונקי' אחריתו של עמלק.

that comes from the intensity of the evil's dominance, which has venom like a snake. This too is the level of Amalek, who is the primordial serpent, and it is called the 'end' of Amalek.

This cruelty comes from evil at full strength, poisonous like a snake's venom. That too is Amalek, who is the primordial serpent, and it is Amalek's 'end': the most intense extreme of evil described in [1.6].

3 ובחי' ראשיתו הוא ראשית גוים הנ"ל מקור התהוות המדות הרעות וסכוב תולדתם ונקי' בחי' עמל וע"ז נאמר¹⁷ ולא ראה עמל בישראל¹⁸ שעמל הוא בחי' עמלק

And the level of its 'first' is "the first of the nations" mentioned above: the source from which the evil traits come into being, and the cause of their birth. It is called the level of amal (travail), and of this it is said, "Nor has He seen travail (amal) in Israel," for amal is the level of Amalek,

Amalek's 'first' is the root from which all the evil traits come into being, before they show themselves. The text calls this root amal and applies to it Bilaam's words, "Nor has He seen amal in Israel."

כי עמלק אותיות עמ"ל לק"ה כו' ובחי' עמל הוא המסתיר אלהותו ית' ומפריד שאין השם שלם כו'.
for עמלק (Amalek) is [made of] the letters עמ"ל (amal) [and] לק"ה, etc. And the level of amal is what conceals His G-dliness, may He be blessed, and separates, so that the Name is not whole, etc.

The name Amalek (עמלק) contains the word amal; the text also lists the letters לקה and breaks off with "etc." Amal is the force that hides G-dliness and separates, so that, in the Midrash's words, the Name is not whole; the coming paragraphs explain this separation.

SECTION 2 • ¶4-7

Love, awe and compassion

4 וביאור הדבר הנה כתיב כי חלק¹⁹ ה' עמו שבכל נפש מישראל יש בחי' הוי"ה כי הוא"ו שבשם הוא בחי' וי קצוות לך ה' הגדולה וגו'.

The explanation of the matter: it is written, "For G-d's portion is His people," [meaning] that in every Jewish soul there is the level of Havayah. For the vav of the Name is the level of the six extremities: "Yours, G-d, is the greatness," etc.

To explain how the Name can be "not whole," the Alter Rebbe first shows the Name Havayah within every Jewish soul, since "G-d's portion is His people." The vav of the Name, whose numerical value is six, stands for the six emotive attributes, which the verse goes on to list, beginning with "the greatness" and "the might."

וכך בנפש האדם גדולה הוא בחי' חסד דרועא ימינא היא בחינת אברהם אוהבי²⁰ שאהבתו ירושה לזרעו אחריו שיהא כל אדם יכול לעורר את האהבה אליו ית' למשוך אחריו ולדבקה בו והיא אהבה הטבעית וכו'.²¹

So too in a person's soul, "greatness" is the level of Chesed (kindness), "the right arm," the level of "Avraham, who loved Me," whose love is an inheritance to his descendants after him, so that every person can arouse love for Him, may He be blessed, to be drawn after Him and to cleave to Him; and this is the natural love, etc.

In the soul, "greatness" is Chesed, the right arm in the image of the Sefiros as a body, and it is Avraham's attribute of love. Avraham bequeathed it to his descendants, so every Jew has a natural love of G-d that can be aroused: a desire to be drawn after Him and to cleave to Him.

5 וגבורה דרועא שמאלא היא בחי' פחד יצחק²² שכאשר רוצה לדבקה בו ית' וישים אליו לבו להתבונן בגדולתו ית'

And Gevurah (restraint), "the left arm," is the level of "the Fear of Yitzchak": when one wishes to cleave to Him, may He be blessed, and sets his heart upon Him to contemplate His greatness, may He be blessed,

Gevurah, the left arm, is Yitzchak's attribute of awe, which the verse calls "the Fear of Yitzchak." It comes when a person who wants to cleave to G-d sets his heart to reflect on G-d's greatness.

תפול עליו אימתה ופחד²³ כאשר לבבו יבין כי נשגב שמו לבדו ורק הודו על ארץ ושמים²⁴ כו' כמ"ש במ"א.

"terror and dread will fall upon him" as his heart understands that "His Name alone is exalted," and only "His splendor is upon the earth and the heavens," etc., as is explained elsewhere.

Then dread falls upon him, for he understands that G-d Himself is exalted beyond everything, "His Name alone," and that only His radiance, "His splendor," reaches heaven and earth. Seeing how far above all creation He is, he draws back in awe.

6 וכמו המלאכים שעונים באימה ואומרים ביראה קדוש שאימתם ויראתם הוא מחמת השגתם קדושתו יתברך שהוא קדוש ומובדל ולית מחשבה תפיסא ביה כלל.

It is like the angels, who "respond with dread and say with awe, 'Holy'": their dread and awe come from their grasp of His holiness, may He be blessed, that He is holy and set apart, and "no thought can grasp Him" at all.

The angels, who answer "with dread" and say "Holy" "with awe," stand in awe because they grasp G-d's holiness: that He is utterly apart, beyond the reach of any thought.

וכן במ"ת דכתיב וכל העם רואים את הקולות ואת הלפידים וגו'. מה כתיב בתריה וירא העם וינעו²⁵ ויעמדו מרחק²⁶ מחמת היראה והוא בחי' שמאל דוחה

So too at the Giving of the Torah, as it is written, "And all the people saw the sounds and the flames," etc. What is written after it? "And the people saw, and they trembled and stood at a distance," because of the awe. This is the level of "the left pushes away,"

At Sinai too, when the people saw the sounds and the flames, they trembled and stood far back. This is awe as "the left pushes away": it makes a person withdraw.

כי מחמת התבוננותו בגדולת א"ס ב"ה וקדושתו ית' שהוא רם ונשא עד אין קץ דוחה ומשפיל א"ע לאמר מי הוא אשר ערב לכו לגשת²⁷ כו' אך אין השמאל דוחה לגמרי ח"ו וכדכתיב ואימתך לא תבעתני.²⁸

for, because he contemplates the greatness of the Infinite One (Ein Sof), blessed be He, and His holiness, may He be blessed, that He is high and exalted without end, he pushes himself away and makes himself low, saying, "Who is he whose heart would dare to approach?" etc. But the left does not push away entirely, G-d forbid, as it is written, "And Your dread will not terrify me."

Contemplating the endless greatness and holiness of the Infinite One, a person feels unworthy to come near and lowers himself, in the words of the verse, "Who would dare to approach?" Yet awe is not meant to drive him away completely, as the verse is quoted here: "And Your dread will not terrify me."

פ"י שהאימה לא תגרום להיות נבעת ונופל לגמרי ח"ו אלא ירידה זו צורך עלייה היא ע"י מדתו של יעקב שהיא הרחמנות על הריחוק וירידה הגדולה.

That is, the dread will not cause [him] to be terrified and to fall entirely, G-d forbid; rather, this descent is for the sake of an ascent, through the attribute of Yaakov, which is compassion over the distance and the great descent.

Awe must not leave a person crushed and fallen. Its descent is meant to lead to an ascent, through Yaakov's attribute of compassion: compassion over how far the soul is from G-d and how low it has fallen.

7 ולכן נק' מדתו של יעקב מברייח מן הקצה אל הקצה. פ"י שמעלה ומקשר מקצה התחתון אל הקצה העליון.

That is why the attribute of Yaakov is called "running through from end to end": that is, it raises and connects from the lower end to the upper end.

The middle bar of the Tabernacle ran through all its boards "from end to end." Yaakov's attribute is called by this name because it joins the extremes: it lifts a person from the lowest point, the descent of awe, and connects him to the highest.

וכדכתיב ליעקב אשר פדה את אברהם²⁹ וגוי שע"י מדת יעקב חוזר ומעורר את האהבה וכדכתיב מרחוק ה' נראה לי³⁰ דהיינו מחמת הרחמנות על הריחוק כו':³¹

As it is written, "To Yaakov, who redeemed Avraham," etc.: through the attribute of Yaakov one arouses the love again. And as it is written, "From afar G-d appeared to me," that is, because of the compassion over the distance, etc.

So the verse speaks of Yaakov "who redeemed Avraham": Yaakov's compassion revives the love of Avraham that awe had pushed away. And "From afar G-d appeared to me": the very feeling of distance, through compassion, brings G-d near again.

SECTION 3 • 18-14

The three lines in action

8 והנה ג' מדות³² אלו הם ו' מדות כנגד הוא"ו שבשם שבהשתלשלות המדות עד סוף המעשה יש ג"כ ג'

Now, these three attributes are the six attributes corresponding to the vav of the Name. For in the chain of descent (hishtalshelus) of the attributes, down to the final deed, there are also three

These three, love, awe and compassion, contain all six emotive attributes of the vav. And as the attributes descend all the way into action, the same three appear again.

בחי' אלו והם בחי' תורה ועבודה וגמילות חסדים דהיינו הכנת הלב והערת המדות להיות תכלית שלימות המעשה שצריך להיות בשמחה ובטוב לבב.

of these levels. They are the levels of Torah, service (avodah) and acts of kindness: that is, preparing the heart and arousing the emotive attributes (middos), so that the deed may attain its ultimate perfection, for it must be "with joy and with gladness of heart."

In action they are Torah, service (prayer) and acts of kindness. Their task is to prepare the heart and stir the emotions so that the deed is done perfectly, which means done with joy and a glad heart.

גמילות חסדים זו צדקה שנאי ולא ירע לבבך³³ וגוי. עבודה כתיב תחת אשר לא עבדת בשמחה³⁴ וגוי. תורה כמארוז"ל וכן לדבר הלכה.³⁵

Acts of kindness: this is charity, as it is said, "And your heart shall not be grieved," etc. Service: it is written, "Because you did not serve with joy," etc. Torah: as our Sages, of blessed memory, said, "And so too for a matter of halachah."

Each of the three needs joy. Charity, the chief act of kindness, must be given without a grudging heart; service is faulted when it lacks joy; and the Sages teach that the Shechinah rests only amid the joy of a mitzvah, "and so too for a matter of halachah," that is, Torah.

9 והם ג' קוין ימין ושמאל ואמצע כמ"ש מימינו אש דת למו.³⁶ מימינו הוא ג"ח וצדקה חסד דרועא ימינא אש היא בחי' גבורה דרועא שמאלא

They are three lines, right, left and middle, as it is written, "From His right hand, a fire of law (eish das) for them (lamo)." "From His right hand" is acts of kindness and charity, Chesed (kindness), "the right arm"; "fire" is the level of Gevurah (restraint), "the left arm,"

The three are the three "lines" of the Sefiros, right, left and middle, and the verse about the Giving of the Torah hints at all of them. "From His right hand" is Chesed, expressed in acts of kindness and charity; "fire" is Gevurah, the left arm.

והוא כנגד עבודה שהיא עבודת התפלה שעיקרה קבלת עול מלכות שמים היא היראה מפני מלכותו ית' כמלך שעומד עליו כו'.

and it corresponds to service, which is the service of prayer, whose essence is accepting the yoke (kabbalas ol) of the Kingdom of Heaven: that is, awe before His sovereignty, may He be blessed, as before a king who stands over him, etc.

Gevurah corresponds to service, that is, prayer, whose heart is accepting the yoke of Heaven. That acceptance is awe before G-d's sovereignty, like the awe one feels before a king who stands over him.

10 וכמ"ש שום תשים עליך מלך³⁷ דהיינו שישים בלבו כאלו עומד לנגד עיניו ועי"ז תפול עליו היראה

As it is written, "You shall surely set a king over you": that is, he should set [it] in his heart as though [the King] were standing before his eyes, and through this awe will fall upon him.

Accepting G-d's kingship means fulfilling "You shall surely set a king over you" inwardly: picturing the King as standing before one's eyes. That sense of His presence produces awe.

כי ענין היראה הוא מחמת קרבת הדבר הנורא וכך כשישים אל לבו גדולת א"ס ב"ה

For awe comes from being near the awesome thing. So too, when he sets his heart upon the greatness of the Infinite One (Ein Sof), blessed be He,

Awe comes from being near something awesome. So a person contemplates the greatness of the Infinite One, blessed be He, as something close at hand.

שהוא עד אין קץ ותכלית ואעפ"כ מלא כל הארץ הלזו הגשמית הוא כבודו³⁸ ואזי תקבע היראה בלבו ופחד אלהים לנגד עיניו.³⁹

that He is without end or limit, and nevertheless the fullness of all this physical earth is His glory, then awe will be fixed in his heart, and "the fear of G-d before his eyes."

G-d is without end, and yet His glory fills this very physical world. When a person takes in both, the infinite greatness and the nearness, awe is fixed in his heart and "the fear of G-d" stands before his eyes.

11 והנה ענין קבלת עול מלכות שמים דהיינו המשכת מלכותו ית' למטה בתחתונים הגם שאחר קבלת מלכות שמים בק"ש נאמר ואהבת.⁴⁰

Now, as for accepting the yoke (kabbalas ol) of the Kingdom of Heaven, which is drawing His sovereignty, may He be blessed, down below into the lower realms: although after accepting the Kingdom of Heaven in the Shema it is said, "And you shall love,"

Accepting the yoke of Heaven draws G-d's kingship down into the lower world. In the Shema, the acceptance of His kingship is followed by "And you shall love," the command to love.

מ"מ הרי לאחר מכאן נאמר פרשה שניה והיה אם שמע⁴¹ וגוי השמרו לכם⁴² וגוי. רק שבתחלה נמשך מזה האהבה שירצה לדבקה בו.

nevertheless, after this the second paragraph is said, "And it shall be, if you will hearken," etc., "Take heed for yourselves," etc. It is only that at first love is drawn from it, so that he wishes to cleave to Him.

Yet after that comes the Shema's second paragraph, with its warnings, "Take heed for yourselves." So accepting His kingship first brings love, a desire to cleave to G-d, and only afterwards, as the next paragraph explains, awe.

12 ואח"כ כשרוצה לדבקה בו וישים לבו להתבונן בגדולתו ית' ושהוא למטה כמו למעלה אזי נמשך מזה היראה

Afterwards, when he wishes to cleave to Him and sets his heart to contemplate His greatness, may He be blessed, and that He is below just as above, then awe is drawn from this.

After love, when a person wants to cleave to G-d and reflects on His greatness, and on His being as present below as above, awe follows. Awe thus grows out of love.

וכדכתיב אברהם הוליד את יצחק⁴³ ומה בא הכתוב ללמדנו והלא כבר נאמר יצחק בן אברהם

As it is written, "Avraham begot Yitzchak." What does the verse come to teach us? Has it not already said, "Yitzchak, son of Avraham"?

The verse "Avraham begot Yitzchak" seems redundant, since it has just said "Yitzchak, son of Avraham." The repetition calls for a deeper reading.

אלא ללמדך שמדת יצחק נולדה ונמשכה ממדת אברהם שאין מדת יצחק היא היראה מדה בפני עצמה ומדת אברהם בפני עצמה אלא כל המדות שבקדושה הם אחדות א' ואין בהם פירוד ח"ו.

Rather, it is to teach you that the attribute of Yitzchak was born and drawn from the attribute of Avraham. For the attribute of Yitzchak, which is awe, is not an attribute in its own right, and the attribute of Avraham [another] in its own right; rather, all the attributes of holiness are a single unity, and there is no separation among them, G-d forbid.

The deeper reading: Yitzchak's attribute, awe, is born of Avraham's attribute, love. In holiness the attributes are not separate powers but one unity, each flowing from the other.

13 וכן בענין הקרבנות אריה דאשא דאכיל קורבנין^{44,45} בחי פני אריה אל הימין⁴⁶ דאשא בחי גבורות כו'.

So too with the offerings, "a lion of fire that consumes the offerings": [the lion is] the level of "the face of a lion on the right," [and] "of fire" is the level of the Gevuros (the powers of restraint), etc.

The offerings show the same unity. The Zohar describes a lion of fire that came down to consume the offerings: the lion is Chesed, the lion's face "on the right" in Yechezkel's vision of the Chariot, and its fire is Gevurah.

וכן עבודת הלויים בשיר הוא בבחי הסתלקות הגבורות ממטה למעלה והחיות רצוא ושוב⁴⁷ ונקי בחי מטי ולא מטי כו'.

So too the service of the Levites in song is in the manner of the Gevuros withdrawing from below to above, "and the Chayos were running and returning," and it is called the level of "reaching and not reaching," etc.

The Levites' song also belongs to the Gevuros, rising and withdrawing upward like fire. It is like the angelic Chayos "running and returning," and is called "reaching and not reaching": the rising yearning touches its goal and falls back.

14 וכל זה הוא בחי אש. ובחי דת הוא קו הממוצע הוא בחינת התורה שנקי תורת אמת על שם שאותיות אמת הם⁴⁸ א' בראש האותיות.⁴⁹

All this is the level of "fire." And the level of "law" (das) is the middle line, which is the level of the Torah, called "the Torah of truth" because the letters of emes (truth) are alef, at the head of the letters,

All of this belongs to the left line, "fire." The middle line is "law" (das), the Torah, called "the Torah of truth," because the word emes (אמת) begins with alef, the first letter of the alphabet.

ומ' באמצעם. ות' בסופן⁵⁰ שהם בחי' מברית מן הקצה אל הקצה.⁵¹ וזו היא מדתו של יעקב שנאמר תתן אמת ליעקב.⁵²

mem in their middle, and tav at their end; they are the level of “running through from end to end.” This is the attribute of Yaakov, as it is said, “You will grant truth to Yaakov.”

Its middle letter is mem, from the middle of the alphabet, and its last is tav, the alphabet's last letter: emes spans the whole alphabet “from end to end,” like the Tabernacle's middle bar. That is Yaakov's attribute, as the verse says, “You will grant truth to Yaakov.”

וזהו למו פ"י אליו כלומר שנמשך מימינו אש דת למו⁵³ כדי לחזור ולקשר אליו ית' ע"י מדתו של יעקב מברית מן הקצה אל הקצה:

And this is [the meaning of] lamo: it means “to Him.” That is, “from His right hand, a fire of law” is drawn forth “to Him” (lamo), in order to return and connect to Him, may He be blessed, through the attribute of Yaakov, “running through from end to end.”

Lamo, usually “to them,” is read here as “to Him.” Right and left are drawn down in order to return and connect to G-d, and this happens through the middle line, Yaakov's attribute, which joins the lowest end to the highest.

SECTION 4 • ¶15-18

The letters of the Name

15 והנה כל⁵⁴ הוי' מדות הנ"ל הוא בחי' ו' שבשם הוי"ה ב"ה. ובחי' ה' שבשם הנה תמונת וצורת ה' הוא ג' קוין⁵⁵ שני קוין מחוברים שהם בחי' מחשבה דבור.⁵⁶

Now, all six attributes mentioned above are the level of the vav of the Name Havayah, blessed be He. As for the level of the hei of the Name: the shape and form of the hei is three lines, two lines joined together, which are the levels of thought [and] speech,

All six attributes belong to the vav of the Name Havayah, and the hei that follows stands for their expression. The hei is drawn with three lines, and the two that are joined stand for thought and speech.

וקו הג' הוא בחי' מעשה וכמ"ש אף עשיתיו.⁵⁷ וכמ"ש במ"א.⁵⁸ והענין שצריך להמשיך בחי' ⁵⁹ הוי' לבחי' הה"א שהוא להיות מלובשים במחשבה דבור ומעשה שיהיו ממולאים מן המדות דקדושה.

and the third line is the level of action, as it is written, "I have even made it," and as is explained elsewhere. The point is that one must draw the level of the vav into the level of the hei, that is, [the attributes] must be clothed in thought, speech and action, so that these are filled with the attributes of holiness.

The third line is action, as in the verse "I have even made it." The task is to draw the vav into the hei: to clothe one's holy emotions in thought, speech and deed, so that all three are filled with them.

16 והנה יש ה"ה במילוי ה' אחרת שהמילוי שהוא ההעלם שהוא בחי' ה' המחשבה כי כמו שיש ה' מוצאות בדבור כך הם במחשבה שמה שהוא מחשב הוא מדבר.

Now, there is [the letter hei spelled out as] ה"ה, with a filling of another hei. The filling, which is the concealed [part], is the level of the hei of thought; for just as there are five organs of articulation in speech, so are they in thought, for what one thinks, one speaks.

When the letter hei is spelled out in full, it can be written ה"ה, hei with another hei. The added letter, the "filling," is the hidden part, here the hei of thought: thought too has five articulations, for a person thinks in words, as if speaking inwardly.

ויש ה"א במילוי אל"ף שהוא בחי' ההעלם מאד נעלה בחי' אל"ף פל"א⁶⁰ כו'. אך הנה שרש בחי' הוי"ה שבשם הוי"ה ב"ה הוא נמשך מלמעלה מבחי' י"ה שבשם.

And there is [hei spelled out as] ה"א, with a filling of alef, which is the level of the very lofty concealment, the level of אל"ף (alef), פל"א (pele, wonder), etc. However, the root of the level of the vav-hei of the Name Havayah, blessed be He, is drawn from above, from the level of the yud-hei of the Name.

The hei can also be spelled ה"א, with an alef, a far more hidden level, for the letters of alef (אֵלֶף) rearranged spell pele (פֶּלֶא), "wonder." But the root of the Name's vav-hei lies higher still, in its first two letters, yud-hei.

יו"ד הוא בחי' נקודה עילאה הוא בחי' מה שכתוב ויצא כברק חצו⁶¹ דהיינו ראשית ומקור התהוות עולמות והתחדשותם מאין ליש ואפס המוחלט כי במחשבה אחת ברא את העולם⁶² שכל הבחי' ממכ"ע וסוכ"ע אינן אלא מחשבה אחת.

The yud is the level of the supernal point; it is the level of what is written, "And His arrow shall go forth like lightning," that is, the beginning and source of the coming-into-being of worlds and their renewal from nothing to something, and from absolute nonexistence. For "with one thought He created the world": all the levels, the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), are nothing but one thought.

The yud, a single point, is the first flash, like lightning, from which worlds come into being out of absolute nothing. All of creation, both the light that fills the worlds and the light that encompasses them, is, in the Zohar's words, a single divine thought.

וה' ראשונה היא בחי' התפשטות העולמות באורך ורוחב. והיו"ד נק' נקודה בהיכלא⁶³ שהוא בחי' בטול וכו'.

And the first hei is the level of the spreading out of the worlds in length and breadth. And the yud is called "a point in the palace," which is the level of self-nullification (bittul), etc.

The first hei, wide and open, is the spreading out of the worlds in length and breadth. The yud, a mere point, is called "a point in the palace," and stands for self-nullification (bittul).

17 והנה כל המדות ומחשבה דבור ומעשה דקדושה שהוא בחי' ו"ה שבשם נמשך מבחי' הבטול.

Now, all the attributes, and the thought, speech and action of holiness, which are the level of the vav-hei of the Name, are drawn from the level of self-nullification (bittul).

All the holy emotions, and the thought, speech and action that express them (the vav-hei), have their root in self-nullification (the yud-hei).

דהיינו שכאשר יתבונן בבטול השגת הנבראים לגבי הבורא ית' שאין תופסים מקום וכלא ממש נחשבו שאינן אלא מחשבה אחת וכו' אזי ישים אליו לבו ורוחו ונשמתו⁶⁴ להיות לה' לבדו.

That is, when one contemplates the nullification of the created beings' grasp before the Creator, may He be blessed, that they occupy no place and are accounted as truly nothing, being nothing but one thought, etc., then he will set to Him his heart, his spirit and his soul, to be G-d's alone.

When a person contemplates how created beings, and all they can grasp, are as nothing before the Creator, mere products of one divine thought, he gives himself, heart, spirit and soul, to G-d alone. This is the self-nullification from which holy emotions flow.

אך אם ירצה האדם לעורר את האהבה לה' בלבד במדותיו הטבעיים הרי הוא מפריד שם י"ה מו"ה שהמדות אצלו בבחי' יש ואהבה מורגשת יש מי שהוא אוהב בלבד כו'

But if a person wants to arouse love for G-d merely with his natural attributes, he separates the Name Yah from vav-hei; for with him the attributes are in a state of yesh (being something), and in a love that is felt there is someone who loves, and that is all, etc.;

But if he tries to arouse love for G-d with his natural emotions alone, without that nullification, he separates the yud-hei from the vav-hei. His emotions are then yesh, a sense of self: a love that is felt, with a self who loves and nothing more.

ועי"ז יש אחיזה ויניקה לקליפות וסט"א לינק ולקבל חיות שיתהוו ג"כ ז' מדות רעות ח"ו.

and through this the kelipos (husks) and the sitra achra (the other side) have a hold and draw nourishment, to suck and receive life-force (chayus), so that seven evil traits also come into being, G-d forbid.

Such self-centered emotion gives the kelipos, the forces that conceal G-dliness, a foothold from which to draw life, and from it the seven evil traits come into being.

18 וזהו בחי' עמלק שהוא בחי' היש שהוא העושה ומגדיל היש הפך הבטול שנמשך משם י"ה והוא המכסה

ומסתיר התגלות שם י"ה ועי"ז כן הוא ראשית התהוות השבעה מדות רעות

This is the level of Amalek, which is the level of yesh ("something"): it is what makes and magnifies the yesh, the opposite of the self-nullification (bittul) drawn from the Name Yah. It is what covers and conceals the revelation of the Name Yah, and through this it is the beginning of the coming-into-being of the seven evil traits.

Amalek is yesh: the force that creates and inflates a sense of self, the very opposite of the self-nullification drawn from the Name Yah. By hiding the Name Yah it becomes the 'first,' the root of all seven evil traits.

וכמארז"ל אין אדם עובר עבירה^{65,66} אלא א"כ נכנס בו רוח שטות שהוא רוח המכסה ומסתיר בחי'

הבטול כי איזהו חכם הרואה את הנולד. מאין כו'.⁶⁷

As our Sages, of blessed memory, said, "A person does not commit a sin unless a spirit of folly has entered him": this is a spirit that covers and conceals the level of self-nullification. For "Who is wise? One who sees what is born": from nothing (me'ayin), etc.

The Talmud teaches that a person sins only when "a spirit of folly" enters him, and that folly is this force that hides self-nullification. Wisdom, by contrast, is "seeing what is born": seeing how everything comes into being from nothing, which is the root of self-nullification.

SECTION 5 • 19-20

The throne and its alef

19 וזהו שאין השם שלם.^{68, 69, 70} וענין שאמרו שאין הכסא שלם הנה בחי' כסא הוא כס א'.

And this is [what is meant by] “the Name is not whole.” And as for what they said, that the throne is not whole: the level of כסא (kisei, throne) is כס א' (kes, alef).

That is what “the Name is not whole” means: yud-hei cut off from vav-hei. The throne’s incompleteness is explained by reading kisei (כסא, throne) as kes (כס) plus alef (א).

פי' בחינת אל"ף אאלפך חכמה אאלפך בינה היא התורה ירדה ונתכסה בכסויים גשמיים כמו כל עניני זרעים ומועד כו'.

That is, the level of alef, “I will teach you (a’alefcha) wisdom, I will teach you understanding,” which is the Torah, descended and was covered in physical coverings, like all the matters of [the orders] Zera’im and Mo’ed, etc.

The alef stands for the Torah’s wisdom, by a play on a’alefcha, “I will teach you.” The Torah descended and was covered (a play on kes) in physical garments: the laws of crops, festivals and the like.

ונקרא בלשון כסא כמו דרך משל כסא שיושב עליו האדם שמשפיל אחוריו לישב עליו כך הוא ענין התורה

It is called by the term kisei (throne) as, by way of analogy, a chair (kisei) on which a person sits, lowering his back to sit on it: so it is with the Torah,

It is called a throne because a person sitting on a chair lowers his back onto it. So too the Torah, as it comes down into physical matters, is like a lowered back.

שהוא בבחי' אחוריים ובחי' חיצוניות. ירדה ונתלבשה בעניני עוה"ז הגשמיים והכסא היא בחי' מרכבה לבחי' אחוריים שירדו ונשפלו.

which is in the level of the back (achorayim) and the level of the outer dimension (chitzoniyyus): it descended and was clothed in the physical matters of this world. And the throne is the level of a chariot (merkavah) for the level of the back, which descended and was lowered.

The Torah in this world is its back and outer dimension, clothed in physical matters, and the throne is the vehicle (merkavah) of this lowered back. How the alef is drawn into this covering is the subject of the next paragraph.

20 והנה בעסק התורה צריך להיות לשמה. פי' בשביל התורה עצמה להמשיך בה בחי' האל"ף כמ"ש ומי כעמך ישראל⁷¹ גוי אחד בארץ שממשיכים בחי' יחודו ית' אפי' בארץ.

Now, occupation with Torah must be lishmah (for its own sake): that is, for the sake of the Torah itself, to draw into it the level of the alef, as it is written, "And who is like Your people Israel, one nation on earth," for they draw down the level of His unity, may He be blessed, even on earth.

Learning Torah lishmah, for its own sake, means drawing the alef, G-d's oneness, into the physical subjects of the Torah. Israel are called "one nation on earth" because they reveal G-d's oneness even on earth.

משא"כ האומר אין לי אלא תורה⁷² וכו'. זהו בחי' עמלק המפריד אלף כו'.

This is not so with one who says, "I have nothing but Torah," etc.: this is the level of Amalek, which separates the alef, etc.

The Talmud speaks of one who says, "I have nothing but Torah." Learning cut off from its divine purpose is Amalek, which "separates the alef" from the kes, so that the throne is not whole.

SECTION 6 • ¶21-27

The three hands

21 אך הנה העצה היעוצה נגד עמלק הוא מ"ש כי יד על כס⁷³ יה וגוי. פי'

But the counsel prescribed against Amalek is what is written, "For a hand is upon the throne (kes) of Yah," etc. The meaning:

The remedy against Amalek lies in the same verse: "a hand" upon kes and Yah.

כי בחי' יד הוא למעלה מבחי' כס ומבחי' י"ה. והענין כי יש ג' ידות. יד הגדולה. יד החזקה. יד הרמה.

that the level of "hand" is above the level of kes and above the level of Yah. The point is that there are three hands: the great hand, the strong hand, the high hand.

The "hand" is a level above both kes, the throne, and Yah, the half Name, and so it can overcome what Amalek damaged. The maamar distinguishes three "hands": the great, the strong and the high.

22 והנה ביד הגדולה כתיב וירא ישראל את היד הגדולה⁷⁴ בה' הידיעה שהיא ידועה ומושגת כי יד הגדולה היא אהבה שמעורר האדם לדבקה בו ית' היא מושגת ומורגשת בלב.

Now, of the great hand it is written, "And Israel saw the great hand," with the hei of knowing (the definite article), for it is known and grasped: the great hand is the love that a person arouses to cleave to Him, may He be blessed, which is grasped and felt in the heart.

The great hand is love, felt in the heart. The verse says "the great hand" with the definite article, which Hebrew grammar calls the "hei of knowing": this love is "known," grasped and felt.

וכן ביד החזקה כתיב ולכל היד החזקה⁷⁵ בהי ידיעה שיד החזקה היא היראה גבורה דרועא שמאלא ושמאל דוחה שע"י קבלת עומ"ש בק"ש דוחה ומשפיל א"ע.

So too of the strong hand it is written, "and all the strong hand," with the hei of knowing, for the strong hand is awe, Gevurah (restraint), "the left arm," and "the left pushes away": through accepting the yoke (kabbalas ol) of the Kingdom of Heaven in the Shema, he pushes himself away and makes himself low.

The strong hand, also with the definite article, is awe: Gevurah, the left that pushes away, as when a person accepting G-d's kingship in the Shema makes himself low. It too is felt and known.

23 ולכן אומרים בשמונה עשרה סלח לנו⁷⁶ אבינו כי חטאנו⁷⁷ מחל לנו מלכנו כי פשענו. וענין הפשע לא בשופטני עסקינן

Therefore we say in the Shemoneh Esreh, "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed." As for transgression (pesha): we are not dealing with fools;

The Amidah's blessing for forgiveness asks pardon of "our King" for pesha, transgression. But pesha is deliberate rebellion, and those praying are not such fools as to rebel; in what sense, then, do they say "we have transgressed"?

אלא פשעים אלו המרדים.⁷⁸ ומרד הוא ענין פריקת עול כלומר שהפריקות עול כלכד נחשב לו כפשע. rather, "transgressions (pesha'im) are rebellions." And rebellion is casting off the yoke; that is, casting off the yoke alone is counted for him as transgression.

The Sages define pesha'im as rebellions, and rebellion is casting off the yoke. So even merely casting off the yoke of Heaven, without any further act, counts for a person as transgression.

24 ולכן קודם ק"ש אינו מרגיש בנפשו ואומר חף אנכי בלא פשע⁷⁹ רק אחר קבלת עול מלכות שמים בק"ש שמקיים שום תשים עליך מלך⁸⁰ עליך ממש

Therefore, before the Shema he does not feel it in his soul, and says, "I am innocent, without transgression." Only after accepting the yoke (kabbalas ol) of the Kingdom of Heaven in the Shema, when he fulfills "You shall surely set a king over you," truly over you,

Before the Shema, a person feels innocent. Only after he accepts G-d's kingship in the Shema, setting the King over himself in earnest, does his view of himself change.

אזי נדמה בעיניו מחשבות לבו כל היום שלא המשיך עליו יראה זו והסיח דעתו ממנה כאלו פשע ומרד ופרק עומ"ש מעל צוארו.

then the thoughts of his heart all day long, in which he did not draw this awe upon himself and turned his mind away from it, seem in his eyes as though he had transgressed and rebelled and cast the yoke of the Kingdom of Heaven off his neck.

Then every moment of the day in which he did not draw this awe upon himself, and turned his mind from it, looks to him like rebellion, as if he had thrown off the yoke of Heaven.

וזה מחל לנו מלכנו כי פשענו. כלומר לפי שאתה מלכנו שקבלנו עול מלכותך עלינו. לכך אנו אומרים כי פשענו.

This is [the meaning of] "Pardon us, our King, for we have transgressed": that is, because You are our King, for we have accepted the yoke of Your sovereignty upon ourselves, therefore we say, "for we have transgressed."

So "pardon us, our King, for we have transgressed" means: precisely because You are our King and we have accepted Your kingship, we recognize our lapses as transgression.

25 והנה השמאל הדוחה בבחי' זו היא בבחינת הרגשה בנפשו. אך בבחי' יד רמה כתיב ובני ישראל יוצאים ביד רמה.^{81,82} בלא ה' הידיעה.

Now, the left that pushes away, in this respect, is in the mode of a feeling in his soul. But of the level of the high hand it is written, "And the children of Israel were going out with a high hand," without the hei of knowing.

The pushing-away of the left, awe, is something a person feels in his soul, like the great and strong hands that are "known." The high hand is different: its verse has no definite article, for it is beyond what can be known.

כי יוצאים כתיב פי' שיוצאים מן הכלי וגבול והוא בחי' נשיאות נפש לקיים מה שכתוב אליך ה' נפשי אשא⁸³ והוא בחי' תשובה עלאה שעליה אמרו רז"ל תשובה קדמה⁸⁴ לעולם⁸⁵

For it is written "going out": that is, they go out of the vessel and the limit. This is the level of the lifting up of the soul, to fulfill what is written, "To You, G-d, I lift up my soul." And it is the level of the higher teshuvah (return), of which our Sages, of blessed memory, said, "Teshuvah preceded the world";

The Israelites were "going out" with a high hand: going out of every vessel and limit. This is the soul lifting itself to G-d, the higher teshuvah, which the Sages count among the things that preceded the world.

כי ע"י התשובה מעומקא דלבא ובמסירת נפש הרוח תשוב אל האלהים אשר נתנה⁸⁶ היא העולה למקור חוצבה ממש.

for through teshuvah from the depth of the heart, and with self-sacrifice (mesirus nefesh), "the spirit returns to G-d who gave it": it is [the spirit] that rises to the very source from which it was hewn.

Teshuvah from the depth of the heart, with self-sacrifice, returns the spirit "to G-d who gave it," to the very source from which the soul was hewn.

26 והנה ישראל עלו במחשבה.⁸⁷ פ"י כי הנה במחשבה אחת ברא את העולם וישראל קדמו להיות באותה מחשבה.

Now, Israel "arose in thought." That is, "with one thought He created the world," and Israel came first, being in that very thought.

The world was created with one divine thought, and Israel "arose in thought" first, preceding everything else in that very thought.

וכמארז"ל בנשמותיהם של צדיקים נמלך^{88,89} כו'. והרי הם למעלה מבחי' המחשבה ולכן התשובה של נשמות ישראל למקור חוצבם קדמה במעלה לבחי' העולם.

As our Sages, of blessed memory, said, "He took counsel with the souls of the righteous," etc. Thus they are above the level of thought, and therefore the teshuvah (return) of the souls of Israel to the source from which they were hewn precedes the level of the world in rank.

The Midrash says that G-d took counsel with the souls of the righteous before creating the world, which places them above the thought of creation itself. Therefore their return to their source ranks above the world.

27 ולכן נק' יד רמה שמרוממת ומנשאת למעלה במדרגה גבוה מאד מאד למקום שאינו ידוע ומושג בהשגת הנבראים.

That is why it is called "a high hand": it raises and lifts up to a very, very high level, to a place that is not known or grasped by the comprehension of created beings.

Hence the name "high hand": this teshuvah lifts the soul to a level beyond anything created beings can know or grasp.

וזהו כי יד בלא ה' הידיעה דהיינו בחי' יד רמה הוא למעלה על כס ועל בחי' י"ה

This is [the meaning of] “For a hand,” without the hei of knowing: that is, the level of the high hand is above, over kes and over the level of Yah,

So the verse’s “a hand,” without the definite article, is the high hand, and it is above both kes, the throne, and Yah, the half Name.

כי ביה ⁹⁰ ה' צור עולמים שהוא ראשית הבריאה במחשבה אחת ברא את העולם. אבל בחי' יד רמה היא למעלה מעלה מהם.

for “with Yah, G-d formed the worlds,” which is the beginning of creation: “with one thought He created the world.” But the level of the high hand is far, far above them.

With Yah G-d formed the worlds: Yah is the beginning of creation, the “one thought.” The high hand, the soul’s root that preceded that thought, is far above it.

ולכן יש בזה מעלה יתירה להיות משם מלחמה לה' בעמלק ⁹¹ שלא יעמוד עמלק להתייצב על בחי' הוי"ה להיות מכסה ומסתיר ומפריד אלא יהיה גילוי. השם שלם והכסא שלם:

Therefore there is a special superiority in this: that from there should come “G-d’s war with Amalek,” so that Amalek will not stand to set himself against the level of Havayah, to cover, conceal and separate; rather, there will be revelation: the Name whole and the throne whole.

Therefore G-d’s war with Amalek is waged from there, from a level higher than anything Amalek can hide. Then Amalek can no longer conceal and divide the Name, and the Name and the throne become whole.

SECTION 7 • ¶28-30

Haman, the garment and the horse

28 והנה משרש נחש שהוא עמלק יצא צפע ⁹² הוא המן ⁹³ שהוא הוא בחי' עמלק ⁹⁴ ואחזיתו ויניקתו משם י"ה.

Now, “from the root of the snake,” which is Amalek, “came forth a viper”: this is Haman, who is himself the level of Amalek, and his hold and his nourishment are from the Name Yah.

Yeshayahu’s words, “from the root of the snake came forth a viper,” are applied to Amalek and Haman: Amalek is the snake, and Haman, Amalek’s descendant, is the viper. Haman draws his hold from the Name Yah, which he conceals.

וזהו ויקח המן את הלבוש ואת הסוס⁹⁵ וילבש את מרדכי. כי הנה אמרו רז"ל⁹⁶ שמי עם^{97,98} י"ה שס"ה כו'

This is [the meaning of] "And Haman took the garment and the horse, and dressed Mordechai." For our Sages, of blessed memory, said, "'My Name' (shmi) with Yah [equals] 365," etc.,

That is why it was Haman himself who took the garment and the horse and dressed Mordechai. To explain this, the Alter Rebbe brings the teaching that "My Name" (shmi, 350) with Yah (15) equals 365, the number of negative commandments.

ששמירת מצות לא תעשה הוא גילוי בחי' שם י"ה כי עיקר הל"ת שלא להיות כסוי והסתר אור א"ס ב"ה.

[meaning] that keeping the negative commandments is the revelation of the level of the Name Yah, for the essence of the negative commandments is that there be no covering and concealment of the Infinite Light (Or Ein Sof), blessed be He.

The negative commandments reveal the Name Yah, because their essence is to prevent anything from covering and concealing the Infinite Light.

ורמ"ח מצות עשה הן המשכת אור א"ס ב"ה ודירתו בתחתונים וגדול כח גילוי הכסא והסתר עיקר האור מהמשכת השתלשלות האור שאינו אלא זיו והארה בעלמא.⁹⁹

And the 248 positive commandments are the drawing down of the Infinite Light, blessed be He, and His dwelling place among the lower realms. But the power of uncovering the covering (kisei) and concealment of the essential light is greater than the drawing down of the chain of descent (hishtalshelus) of the light, which is merely a radiance and a glimmer.

The 248 positive commandments draw down the Infinite Light and make it a dwelling place below. Yet removing what conceals the essential light is a greater power than drawing light down through the chain of descent, which is only a glimmer. The word the text uses here for the covering is kisei, "throne," which [19] connected with being covered.

29 והנה המן הוא הקליפה המכסה ומסתיר בחי' שם י"ה שהוא מקור הל"ת.

Now, Haman is the kelipah (the husk) that covers and conceals the level of the Name Yah, which is the source of the negative commandments.

Haman is the kelipah, the husk that hides the Name Yah, the source of the negative commandments.

ולכן¹⁰⁰ כד אתכפייא סט"א ואתהפך חשוכא לנהורא נעשו בחי לבושין וסוסים לבחי מרדכי שהוא בחי מקור המשכת מצות עשה שהלבוש נמשך ממדרגה עליונה יותר כמ"ש במ"א:

Therefore, when the sitra achra (the other side) is subdued and darkness is turned into light, they become the level of garments and horses for the level of Mordechai, which is the level of the source of the drawing down of the positive commandments; for the garment is drawn from a higher level, as is explained elsewhere.

When this other side is subdued and its darkness turned into light, it becomes garments and horses for Mordechai, the source of the positive commandments. A garment, the text adds, is drawn from a higher level, as is explained elsewhere.

30 וזהו מהר קח את הלבוש ואת הסוס¹⁰¹ וגו'. כי ארז"ל זכו אחישנה לא זכו בעתה.¹⁰²

And this is [the meaning of] "Hurry, take the garment and the horse," etc. For our Sages, of blessed memory, said, "If they merit, 'I will hasten it'; if they do not merit, 'in its time.'"

Hence the king's command, "Hurry, take the garment and the horse." The Sages teach that the redemption comes early, "I will hasten it," if Israel merit, and otherwise "in its time."

והנה בבא עת קץ המשיח במהרה בימינו כתיב בלע המות לנצח¹⁰³ ואת רוח הטומאה אעביר¹⁰⁴ וגו' שיהיו כלים ואבודים לגמרי שלא יהיה מהם עלייה לקדושה.

Now, when the time of the Messianic end arrives, speedily in our days, it is written, "He will swallow up death forever," and "I will remove the spirit of impurity," etc.: they will be utterly consumed and lost, so that there will be no ascent from them to holiness.

When the redemption comes in its time, death and the spirit of impurity will simply be swallowed up and removed; the kelipos will vanish, with nothing raised from them to holiness.

משא"כ ע"י תשובתן של ישראל בימי הגלות דאתכפייא סט"א ואתהפכא חשוכא לנהורא נעשו מהם בחי לבושין כנ"ל.

That is not so through the teshuvah (return) of Israel in the days of exile, when the sitra achra (the other side) is subdued and darkness is turned into light: from them is made the level of garments, as mentioned above.

But when Israel do teshuvah during the exile, the other side is subdued and its darkness transformed, and it becomes garments for holiness.

ולכן אמר מהר דהיינו שיהיה בבחי' אחישנה ואזי יכול להיות מזה את הלבוש ואת הסוס משא"כ כשיהיה בעתה תאבד לגמרי:

That is why he said "Hurry," meaning that it should be in the manner of "I will hasten it," for then the garment and the horse can come from this; whereas when it is "in its time," it will be utterly lost.

That is why the verse says "Hurry": in the way of "I will hasten it," the kelipah becomes garment and horse; "in its time," it will simply be lost.

SECTION 8 • ¶ 31-33

Purim, Yom Kippur and the wine

31 והנה פורים ויוה"כ הוא בחינה אחת (יום כפורים פירושו כמו פורים).^{105, 106} ונקרא פורים על שם הפור כי התנשאות המן שהפיל פור הוא הגורל שרצה לדמות לאותו הגורל שביוה"כ כו'.¹⁰⁷

Now, Purim and Yom Kippur are a single level. (Yom Kippurim means "like Purim.") It is called Purim after the pur, because the self-exaltation of Haman, who cast "pur, that is, the lot," was that he wanted to imitate that lot which is on Yom Kippur, etc.

Purim and Yom Kippur are the same level, and Yom Kippurim is read as yom ki-Purim, "a day like Purim." Haman's pur, his lot, was an attempt in his arrogance to imitate the lots of Yom Kippur.

שכמו שיוה"כ הוא בחי' תשובה עלאה לפני ה' תטהרו כך בפורים זכו ישראל לתשובה עלאה על ידי דברי הצומות וזעקתם¹⁰⁸ במסירת נפש ממש ע"י קדוש השם

For just as Yom Kippur is the level of the higher teshuvah (return), "before G-d you shall be purified," so on Purim Israel merited the higher teshuvah through "the matters of the fasts and their cry," with actual self-sacrifice (mesirus nefesh), through sanctifying the Name;

Yom Kippur is the higher teshuvah, "before G-d you shall be purified." On Purim, Israel reached that same teshuvah through their fasts and their cry, with real self-sacrifice, ready to give their lives to sanctify G-d's Name.

שהרי המן לא ביקש אלא לאבד את היהודים ואם היו כופרים ח"ו לא היה עושה להם כלום.

for Haman sought only to destroy the Jews, and had they renounced [their faith], G-d forbid, he would not have done anything to them.

It was true self-sacrifice, because Haman sought only to destroy the Jews as Jews: had they renounced their faith, he would not have harmed them.

וכמארז"ל שבימי אחשורוש¹⁰⁹ קבלו את התורה ברצון ועי"ז היה נשיאת נפשם למקור חוצכם הגבה למעלה בבחי' עלה במחשבה ותשובה קדמה לעולם.^{110, 111}

And as our Sages, of blessed memory, said, in the days of Achashverosh they accepted the Torah willingly; and through this their souls were lifted up to the source from which they were hewn, very high above, in the level of "arose in thought" and "teshuvah preceded the world."

The Talmud says that in the days of Achashverosh, Israel accepted the Torah anew, this time willingly. This lifted their souls to their source, the level that "arose in thought" and that "preceded the world."

32 והנה גלוי בחי' זו בנפש ביום הכפורים אין בו אכילה ושתיה אבל בפורים שהוא בזמן הגלות הוא עי' שתיית היין דוקא שהוא בחי' יין המשכר דהיינו בטול הדעת והשגה כו' כמ"ש במ"א:

Now, as for the revelation of this level in the soul: on Yom Kippur there is no eating or drinking; but on Purim, which is in the time of exile, it comes specifically through drinking wine, which is the level of "intoxicating wine," that is, the nullification of Daas (knowledge) and comprehension, etc., as is explained elsewhere.

On Yom Kippur this level is revealed by holding back from food and drink. On Purim, in exile, it comes through drinking wine, "intoxicating wine" that sets aside ordinary knowledge and understanding.

33 וזהו חייב אינש לבסומי בפוריא¹¹² בבחי' יין המשכר עד דלא ידע בין ארור המן לברוך מרדכי.

And this is [the meaning of] "A person is obligated to become intoxicated on Purim," with the level of "intoxicating wine," "until he does not know [the difference] between 'cursed is Haman' and 'blessed is Mordechai.'"

This explains the obligation to drink on Purim "until he does not know." The drinking is meant to reach the level of "intoxicating wine," beyond the mind's distinctions.

כי ארור המן הוא הקליפה המכסה ומסתיר שם י"ה בחי' הלא תעשה. וברוך מרדכי הוא המשכת מצות עשה בחי' וי"ה.

For "cursed is Haman" is the kelipah (the husk) that covers and conceals the Name Yah, the level of the negative commandments; and "blessed is Mordechai" is the drawing down of the positive commandments, the level of vav-hei.

"Cursed is Haman" is the kelipah that hides the Name Yah, the realm of the negative commandments; "blessed is Mordechai" is the light drawn down through the positive commandments, the vav-hei.

ועי"י בחי' יין המשכר הוא בחי' בטול ההשגה כו' ובחי' תשובה עלאה עולה למעלה מבחי' י"ה ומבחי' וי"ה.

And through the level of "intoxicating wine," which is the level of the nullification of comprehension, etc., and the level of the higher teshuvah (return), one rises above the level of yud-hei and above the level of vav-hei.

The setting aside of understanding, like the higher teshuvah, rises above both yud-hei and vav-hei, above both kinds of commandments. There the difference between "cursed is Haman" and "blessed is Mordechai" no longer registers.

ובפורים מתגלה בחינה זו בכל נפש¹¹³ בכלל והארה מבחי' זו מתגלה קצת בכל יום בפרט בק"ש במסירת נפש באחד ובואהבת לכל חד לפוש"ד:

On Purim this level is revealed in every soul in general; and a glimmer of this level is revealed a little every day, in particular in the Shema, with self-sacrifice (mesirus nefesh) at "One" and at "And you shall love," for each one according to his own measure.

On Purim this level is revealed in every soul. Every day a glimmer of it appears in the Shema, when a person is ready to give his soul at "One" and at "And you shall love," each according to his own measure.

IN ONE'S AVODAH

Love and awe of G-d should grow from self-nullification, from contemplating that all created beings are as nothing before Him, and not from natural feeling alone, which becomes yesh. Accepting G-d's kingship in the Shema should be real enough that every moment of the day without that awe is felt as a lapse, so that "pardon us, our King, for we have transgressed" is said sincerely. Torah should be learned lishmah, drawing G-d's oneness into it. And each day, in the Shema, at "One" and at "And you shall love," a person can touch, according to his own measure, the self-sacrifice that Purim reveals.

QUESTIONS FOR DISCUSSION

1. Why is a love of G-d aroused through one's natural emotions alone called yesh, and how does it "separate the Name"?
2. How can a person who has done nothing wrong rightly say "for we have transgressed" after reciting the Shema?
3. What distinguishes the high hand from the great hand and the strong hand, and why must the war against Amalek come from there?
4. Why does the kelipah become a garment for holiness through teshuvah in exile, but is simply destroyed at a redemption "in its time"?
5. How does drinking "until he does not know" express the higher teshuvah, and how is Purim related to Yom Kippur?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 חייב אינש

According to the note, the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed in the Siddur at 281a.

KEHOT'S NOTE

משנת תקס"ד. הנחת כ"ק אדמו"ר האמצעי בסידור רפא, א. באוה"ת שה"ש כרך ב ע' תסג ובסה"מ תרל"ד ע' פא מציינ למאמר זה: "מוגה מרבינו הג' נ"ע זי"ע". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת מג"א (הוצאת תש"נ) ע' חצר מצויין "לתו"א ד"ה לבסומי בפוריא דרוש הראשון". לד"ה זה ראה בסה"מ תרל"ג ח"א ע' קסח וראה גם סה"מ תרנ"ו ע' תלח וע' תרלג.

2 חייב אינש לבסומי בפוריא

Rava rules that a person is obligated to become intoxicated on Purim until he cannot tell "cursed is Haman" from "blessed is Mordechai." The maamar opens with this law and explains it at its close ([33]).

Megillah 7b:7-8 ח"ב:ז-ח:ז

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

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

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

KEHOT'S NOTE

מגילה ז, ב. בש"ס שלנו הגירסא מיחייב, אבל במאור הקטן על הרי"ף, שער הכוונות בסופו, של"ה פ' תצוה ובכל דרושי דא"ח שראיתי ה"ל הוא חייב אינש וכן הוא ג"כ בא"ח (הובא בב"י סי' תרצה), שו"ע או"ח סתרצ"ה ס"ב, סי' יעבץ ועוד (הערת כ"ק אדמו"ר בספר המאמרים תש"ח ע' קז).

3 חייב אינש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי

The Shulchan Aruch codifies the law in these very words, chayav inish, the wording the maamar uses, where our Talmud text reads michayav.

Shulchan Arukh, Orach Chayim 695:2 אורח חיים ערוך, שולחן ערוך: תרצ"ה:ב

חייב אינש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי: הגה וי"א דא"צ להשתכר כל כך אלא שישתה יותר מלימודו (כל בו) וישנן ומתוך שישנן אינו יודע בין ארור המן לברוך מרדכי (מהרי"ל)

ואחד המרכה ואחד הממעט ובלבד שיכוין לבו לשמים ואין להתענות בפורים מלבד תענית חלום ועי' לעיל סי' תקס"ח וסי' תק"ע. יש נהגו ללבוש בגדי שבת ויום טוב בפורים וכן נכון (מהרי"ל) ונוהגים לעשות סעודת פורים לאחר מנחה וערבית יתפלל בלילה ומתפללים מנחה תחלה בעוד היום גדול ורוב הסעודה צריך להיות ביום (מנהגים) ולא כמו שנוהגין ...

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

4 כי יד על כס י"ה

After Amalek's attack, Moshe says, "For a hand is upon the throne of Yah: G-d will have war with Amalek from generation to generation." The maamar reads "hand," kes and Yah as levels in the soul ([21]-[27]).

Exodus 17:16 ט"ז:ט"ז

ויאמר כ"י יד על־כס קה מלחמה Havayah בַּעֲמֶלֶק מִדֶּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

5 שאין השם שלם

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

KEHOT'S NOTE

תנחומא ס"פ תצא. רש"י שמות יז, טז.

6 שאין השם שלם ואין הכסא שלם

The Midrash teaches that as long as Amalek's seed is in the world, the Name is not whole and the throne is not whole; when it is gone, both are whole. The maamar explains what this incompleteness is.

Midrash Tanchuma, Ki Teitzei 11:1 א"א:א

... אבד ורעו מן העולם, לא יכנה עוד מוריד (ישעיה ל, כ). רבי לוי בשם רבי אהא ברבי חנינא אומר, כל זמן שזרעו של עמלק בעולם, לא השם שלם, ולא הכסא שלם. אבד ורעו של עמלק, השם שלם והכסא שלם. מה טעם. האויב תמו חרבות לנצח וגו' (תהלים ט, ז). מה כתיב אחריו, והי לעולם ישב כונן למשפט כסאו (שם פסוק ח), הרי השם שלם והכסא שלם. אמן וכן יהי רצון.

(Deut. 25:19:) "And it shall come to pass when the L-rd your G-d grants you rest [... you shall blot out the remembrance of Amalek]." R. Azariah and R. Judah bar Simon said in the name of R. Judah bar Il'ay, "Israel was given three commandments on their entrance to the land: 3:14; PR 12:13; Sanh. 20b (bar.) To appoint a king over themselves, as written (in Deut. 17:15), 'You shall surely place a king over yourself.' To build the Temple, as written (in Exod. 25:8), 'And make Me a ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by

explains the last as the completely wicked. The Alter Rebbe reads “evil” here as the person’s own evil.

ברכות ז' א: כ"ה-כ"ו Berakhot 7a:25-26

... רבוננו של עולם! מפני מה יש צדיק וטוב לו, ויש צדיק ורע לו, ויש רשע וטוב לו, ויש רשע ורע לו? אמר לו: משה, צדיק וטוב לו — צדיק בן צדיק. צדיק ורע לו — צדיק בן רשע. רשע וטוב לו — רשע בן צדיק. רשע ורע לו — רשע בן רשע. אמר מר: צדיק וטוב לו — צדיק בן צדיק, צדיק ורע לו — צדיק בן רשע. איני? והא קתיב: “פקד עון אבות על בנים”, וקתיב: “ויקנים לא יומתו על אבות”, ורמינן קראי אהדדי,

"Show me now Thy ways" (ibid. 5:13). Moses said before Him, "L-rd of the Universe, why is there a righteous man enjoying prosperity and a righteous man afflicted with adversity? Why is there a wicked man enjoying prosperity and a wicked man afflicted with adversity?" He answered him, "Moses, the righteous man who enjoys prosperity is the son of a righteous father; the righteous man who is afflicted with adversity is the son of a wicked father; the wicked man who enjoys prosperity is the son of ...

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

16 מלשון רע לשמים ורע לבריות

The Talmud explains “Woe to the wicked man who is evil” (Isaiah 3:11) as one who is evil toward Heaven and evil toward people. The maamar uses this to define the “evil” of “a wicked man who has evil.”

Kiddushin 40a:9 ט"ז א: קידושין מ

כיוצא בדבר אתה אומר: “אוי לרשע רע כי גמול ידיו יעשה לו”. וכי יש רשע רע ויש שאינו רע? אלא: רע לשמים ורע לבריות — הוא רשע רע, רע לשמים ואינו רע לבריות — זהו רשע שאינו רע.

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KEHOT'S NOTE

קידושין מ, א.

PARAGRAPH 3

17 שו"ה וסבוב — נאמר

This manuscript adds the words “He has not beheld in Yaakov” before “nor has He seen amal in Israel,” quoting the first half of the verse as well.

KEHOT'S NOTE

בבבך 1824 נוסף: לא הביט ביעקב: ולא.

18 ולא ראה עמל בישראל

Bilaam’s blessing: “He has not beheld iniquity in Yaakov, nor has He seen amal in Israel.” The maamar reads amal as the root of the evil traits, the level of Amalek.

Numbers 23:21 א"ב:ג: במדבר

לא־הִבִּיט אֶן בְּיַעֲקֹב וְלֹא־רָאָה עִמֶּל בְּיִשְׂרָאֵל הִ' אֱלֹקָיו עִמּוֹ וְתִרְעוּת מִלֵּךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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KEHOT'S NOTE

במדבר כג, כא. בענין עמל — ראה שה"מ תרל"ג עי קסט. תרס"ט עי ריב. עת"ר עי קצה.

PARAGRAPH 4

19 כי חלק הי עמו

“For G-d’s portion is His people; Yaakov is the lot of His inheritance.” The verse uses the Name Havayah, and the maamar reads it as Havayah being present in every Jewish soul.

Deuteronomy 32:9 ט"ב: דברים

כי חֶלֶק הָיָה עָמוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

20 אברהם אוהבי

G-d calls Israel “the seed of Avraham, who loved Me.” The maamar identifies Avraham with Chesed, the love of G-d that his descendants inherit.

Isaiah 41:8 ח"ח:ז: ישעיהו מ"א

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּידָּךְ וְרַע אֲבִרְהָם אֲהַבִּי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ישע"י מא, ח.

21 לך הי הגדולה

David’s blessing, “Yours, G-d, is the greatness and the might and the beauty and the victory and the splendor,” lists the emotive attributes; the maamar takes them as the six of the vav.

I Chronicles 29:11 י"א:ט: דברי הימים א

לָךְ הִי הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַן וְהַהוֹד כִּי־לִּי בְּשֵׁמִים וּבְכָאֶרֶץ לָךְ הִי הַמְּמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל לְרָאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 5

22 פחד יצחק

Yaakov speaks of “the G-d of my father, the G-d of Avraham and the Fear of Yitzchak.” The maamar takes “the Fear of Yitzchak” as Gevurah, the attribute of awe.

Genesis 31:42 מ"ב:א: בראשית

לֹוִלִי אֱלֹקִי אָבִי אֲבִרְהָם וּפְחַד יִצְחָק הָיָה לִי כִי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֲנָנִי וְאֶת־יָגִיעַ כְּפִי רָאָה אֱלֹקִים וַיִּוְכַח אִמְשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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- 23** In the Song at the Sea, "terror and dread will fall upon them." The maamar applies the words to the awe that falls on a person who contemplates G-d's greatness.

Exodus 15:16 ט"ו:ט"ז שמות

תפל עליהם אימתה ופחד בגדל ורועה ידמו כבאבן עדיעבר עמה
Havayah עדיעבר עסיו קנתי:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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- 24** כי נשגב שמו לבדו ורק הודו על ארץ ושמים

"For His Name alone is exalted; His splendor is upon the earth and the heavens." The Alter Rebbe reads it as: G-d Himself is exalted above all, and only His radiance reaches the worlds.

Psalms 148:13 י"ג:ל"ח תהילים

יהללו את שם ה' כי נשגב שמו לבדו הודו על ארץ ושמים:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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PARAGRAPH 6

- 25** וכל העם רואים את הקולות . . וירא העם וינעו

The words here quote Exodus 20:18; the passage is shown below.

Exodus 20:18 ט"ח:כ"י שמות

וינעמד העם מרחק ומשה נגש אליהם ויפלו ארצם ויפלו:

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

- 26** At the Giving of the Torah, "all the people saw the sounds and the flames ... and the people saw, and they trembled and stood at a distance." The maamar brings it as an example of awe that pushes a person back.

Exodus 20:15 ט"ו:כ"י שמות

וקלהם ראים את הקולות ואת הלפידים ואת קול השפף ואת ההר
עשן וירא העם וינעו ויפלו מרחק:

And all the people perceived the thunders, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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27

מי הוא אשר ערב לבו לגשת

The verse asks, "For who is this who would dare his heart to approach Me?" The maamar uses the words for the person who, in awe, feels unworthy to come near.

Jeremiah 30:21 כ"א:ל"ג ירמיהו

והיה אדירו ממנו ומשלו מקרב ויצא והקרבתיו ונגש אלי כי מי הוא זה

ערב את לבו לגשת אלי נאם ה'

And their prince shall be of themselves, And their ruler shall proceed from the midst of them; And I will cause him to draw near, and he shall approach unto Me; For who is he that hath pledged his heart To approach unto Me? saith the L-RD.

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28

ואימתך לא תבעתני

Iyov asks, "and let Your dread not terrify me" (the verse has al). The maamar quotes it with lo and reads it as a promise: awe will not drive a person away completely.

Job 13:21 כ"א:ג"א איוב

כפה מעלי הרחק ואמתך אלי תבעתני:

Withdraw Thy hand far from me; And let not Thy terror make me afraid.

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KEHOT'S NOTE

איוב יג, כא. וכן הוא בלק"ת קרח נד, א. אבל בפסוק: "אל".

PARAGRAPH 7

29

ליעקב אשר פדה את אברהם

"Therefore so says G-d to the house of Yaakov, who redeemed Avraham." The maamar reads it as Yaakov's compassion redeeming, that is, reviving, Avraham's love.

Isaiah 29:22 כ"ט:כ"ב ישעיהו

לכן כה אמר ה' אליבית יעקב אשר פדה את אברהם לא עתה יבוש יעקב ולא עתה פניו יחורו:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישעי כט, כב. (בקרא לבית יעקב. אבל כן מובא גם בתניא פלי"ב וראה בהערות ותיקונים שם).

30

מרחוק ה' נראה לי

"From afar G-d appeared to me." The maamar reads it as G-d revealing Himself precisely through the compassion a person feels over his distance from Him.

Jeremiah 31:3 ג"א:ל"א ירמיהו

מרחוק ה' נראה לי ואהבת עולם אהבתיך עלי כן משכתיך חסד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמיי לא, ב.

- 31 The middle bar of the Tabernacle's walls ran through the boards "from end to end." The maamar applies the image to Yaakov's attribute, which joins the lowest end to the highest.

שמות כ"ו:28 Exodus 26:28

והקריח התיכון בתוך הקרשים מברח מן הקצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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PARAGRAPH 8

- 32 והנה ג' מדות

A passage of this maamar, from these words on, is quoted in Yahel Or, the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

קטע מכאן ביהל אור ע' תקפג.

- 33 ולא ירע לבבך

"You shall surely give him, and your heart shall not be grieved when you give to him." The maamar brings it to show that charity must be given gladly.

דברים ט"ו:15 Deuteronomy 15:15

נתון תתן לו ולא ירע לבבך בתתך לו כי בגלל הדבר הזה יברכה ה' אלקיך בכל מעשך ובכל משלח ידך:

Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the L-RD thy G-d will bless thee in all thy work, and in all that thou puttest thy hand unto.

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KEHOT'S NOTE

דברים טו, י.

- 34 תחת אשר לא עבדת בשמחה

The rebuke comes "because you did not serve G-d your G-d with joy and with gladness of heart." The maamar applies it to the service of prayer.

דברים כ"ח:47 Deuteronomy 28:47

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

- 35 כמארו"ל וכן לדבר הלכה

The Talmud teaches that the Shechinah rests not amid sadness but amid the joy of a mitzvah, "and so too for a

matter of halachah." The maamar applies it to Torah study.

Shabbat 30b:5 שבת ל' ב'ה'

"ושבחתני אני את השמחה" — שמחה של מצוה. "ולשמחה מה זה עושה" — זו שמחה שאינה של מצוה. ללמדך שאין שכינה שורה לא מתוך עצבות ולא מתוך עצלות ולא מתוך שחוק ולא מתוך קלות ראש ולא מתוך שיחה ולא מתוך דברים בטלים, אלא מתוך דבר שמחה של מצוה, שנאמר: "ועתה קחו לי מנגן ונהיה כנגן המנגן ונהיה עליך יד ה'". אמר רב יהודה: וכן לדבר הלכה. אמר רבא: וכן לחלום טוב.

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KEHOT'S NOTE

שבת ל, ב.

PARAGRAPH 9

- 36 מימינו אש דת למו

Moshe describes the Giving of the Torah: "from His right hand, a fiery law for them." The maamar reads its words as the three lines: right (kindness), fire (awe) and law (Torah).

דברים ל"ג:2 Deuteronomy 33:2

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרכבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

PARAGRAPH 10

- 37 שום תשים עליך מלך

The commandment to appoint a king: "You shall surely set a king over you." The maamar reads it as setting G-d's kingship over oneself, as if He stood before one's eyes.

דברים י"ז:15 Deuteronomy 17:15

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיה תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיד הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

38 מלא כל הארץ הלזו הגשמית הוא כבודו

The angels proclaim, "Holy, holy, holy ... the fullness of all the earth is His glory." The maamar stresses that this is said of the physical earth, where G-d is near.

ישעיהו ו:ג' Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵי־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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39 ופחד אלהים לנגד עיניו

The psalm says of the wicked, "there is no fear of G-d before his eyes." The maamar borrows the words for the one who has fixed awe in his heart.

תהילים ל"ב:ב' Psalms 36:2

נֶאֱמַר-פֶּשַׁע לְרָשָׁע בְּקֶרֶב לִבִּי אִי־יִפְחַד אֱלֹהִים לִנְגַד עֵינָיו:

Transgression speaketh to the wicked, methinks— There is no fear of G-d before his eyes.

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PARAGRAPH 11**40 ואהבת**

Right after "Hear, O Israel ... G-d is One" comes "And you shall love G-d your G-d." The maamar notes that love follows the acceptance of His kingship.

דברים ו:ה' Deuteronomy 6:5

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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41 והיה אם שמע

The second paragraph of the Shema opens "And it shall be, if you will hearken." Its warnings express awe, which follows the love of the first paragraph.

דברים י"א:ג' Deuteronomy 11:13

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֱלֹהֵי־מִצְרַיִם אֲשֶׁר אֲנִי מְצִוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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42 השמרו לכם

In the Shema's second paragraph: "Take heed for yourselves, lest your heart be led astray." The maamar brings it as the awe that comes after love.

דברים י"א:ט' Deuteronomy 11:16

הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְכַבֶּכֶם וּסְרֶתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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PARAGRAPH 12**43 אברהם הוליד את יצחק**

"These are the generations of Yitzchak, son of Avraham: Avraham begot Yitzchak." The maamar reads the seeming repetition as teaching that awe (Yitzchak) is born of love (Avraham).

בראשית כ"ה:י"ט Genesis 25:19

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק:

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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KEHOT'S NOTE

בראשית כה, יט.

PARAGRAPH 13**44 ארי' דאשא דאכיל קורבנין**

The Zohar tells that while Israel offered sacrifices in wholeness, the form of a lion came down and was seen on the altar consuming the offerings. The maamar reads the lion and its fire as Chesed and Gevurah.

Zohar I, 6b, זח"א ו

Zohar II, 278a, זח"ב רעה, א

Zohar III, 17a, זח"ג יז, א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעה, א. זח"ג יז, א.

45 אריה דאשא דאכיל קורבנין

On the offerings: a lion of fire came down to consume the offerings, burning the limbs and fats, and Israel's sins were atoned.

ספר זוהר, ויקרא מ':ערי"ח-מ"א:רפ"ה Zohar, Vayikra 40:278-41:285

46 פני אריה אל הימין

In Yechezkel's vision of the Chariot, the creatures had "the face of a lion on the right." The maamar identifies the lion with the right side, Chesed.

יחזקאל א':י"ז Ezekiel 1:10

וְדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאֵל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

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

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47 והחיות רצוא ושוב

"And the Chayos were running and returning, like the appearance of lightning." The maamar compares the

Levites' song to this running upward and returning.

Ezekiel 1:14 ד"ה: יחזקאל

והחיות רצו ושוב פמראה הפנך:

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

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PARAGRAPH 14

48 שאותיות אמת הם א' בראש האותיות

Reish Lakish explains emes, G-d's seal: alef at the head of the letters, mem in the middle, tav at the end, alluding to "I am first and I am last." The maamar sees in this the middle line that reaches from end to end.

Bereshit Rabbah 81:2 ב"ב: פ"א

... רבינו בשם ר' ראובן אמר: אמת מהו? אמת, אמר ריש לקיש: אל"ף בראשן של אותיות, מ"ם באמצע, תי"ו בסוף, ועל שם (ישעיה מד): אני ראשון ואני אחרון וגו'. אמר לו: ולמה לא השיבות אותן כשם שהשיבות אותי? אמר ליה: עשו לי בימה גדולה והושיבו אותי עליה למעלה הימנה, וטפת רוחי עלי, ונתעלמו ממני דברי תורה, וקרא עליו המקרא הזה (משלי ל): אם נבלת בהתנשא. אמר רבי אבא בר כהנא: אם חשבת בלבך דבר מצוה לעשות ולא עשית, נוח לך ליתן זמם על פיך ולא לפסוק. אמר רבי יודן: מה ...

"G-d said to Jacob: Arise, ascend to Beit El." "If you were demeaned, it is due to arrogance [behitnaseh]; if you conspired [zamota], put hand to mouth" (Proverbs 30:32). Ben Azzai and Rabbi Akiva, Ben Azzai says: If you demean yourself for matters of Torah, ultimately, you will be exalted [lehitnaseh] through them. If [others] conspired to slander you, place hand to mouth; one knows, two do not know. Rabbi Akiva says: What caused you to be demeaned in matters of Torah? It is because you exalted yourself through them.). ...

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49 ובח"י דעת הוא קו הממוצע

This passage of the maamar is quoted in Or HaTorah on Shemos.

KEHOT'S NOTE

מובא באוה"ת שמות כרך ח ע' ג'נג.

50 ותי בסופן

Quoting this passage, Or HaTorah adds in parentheses a reference to the Midrash on Vayishlach (Bereishis Rabbah, chapter 81), which ties the letters of emes to "I am first and I am last, and besides Me there is no G-d."

KEHOT'S NOTE

באוה"ת שמות כרך ח ע' ג'נג מוסיף ע"ז במוסגר: "ע" במדרש וישלח פ"א שזהו ע"ש אני ראשון ואני אחרון ומבלעדי אין אלקים".

51 מכריח מן הקצה אל הקצה

The Tabernacle's middle bar ran through the boards "from end to end." The maamar applies it to emes and to

Yaakov's attribute.

Exodus 26:28 כ"ו: כ"ח

והקריח התיכן בתוך הקרשים מִכָּרֶח אֶל־הַקֶּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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52 תתן אמת ליעקב

"You will grant truth to Yaakov, kindness to Avraham." The maamar takes it as showing that truth, the middle line, is Yaakov's attribute.

Micah 7:20 ז' כ"ז

תתן אמת ליעקב חסד לאברהם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְרָהָם מִיָּמֵי קָדָם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ. ראה לעיל לו, ג.

53 מימינו אש דת למו

"From His right hand, a fiery law for them." Here the maamar explains its last two words: das, the Torah as the middle line, and lamo, read as "to Him."

Deuteronomy 33:2 ז"ג: דברים

וַיֹּאמֶר ה' מִסִּינִי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פֶּאֶרְן וְאֶתָּה מִרְכַּבְתָּ קֹדֶשׁ מִיָּמֵינוּ אֵשׁ דֶּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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PARAGRAPH 15

54 והנה כל הוי מדות

The note points to Or HaTorah on Terumah for the six attributes as the vav of the Name.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' תקיד ואילך. וראה גם סה"מ תרל"ג ח"א ע' קנד.

55 וצורת הה' הוא ג' קוין

This abridgment of the discourse "See, G-d has given you the Shabbos" explains that the world to come was created with the yud and this world with the hei, and for the shape of the hei it refers to the discourse "Chayav Inish Levasumei BePuraya," this maamar.

KEHOT'S NOTE

בלקו"ת שמות ח, ג. אוה"ת תרומה ע' איתקיד. אוה"ת ענינים ע' קטז.

56 שני קוין מחוברים . . מהשבה דיבור

Or HaTorah on Va'eschanan, quoted in the note, comments that the two lines are joined precisely because thought is clothed in speech and speech is impossible without thought; nevertheless speech comes into being

not from thought but from the breath of the heart, the five organs of articulation of the mouth and the soul itself.

KEHOT'S NOTE

באזה"ת פ' ואתחנן ע' קמה מציין ע"ז "היינו מחוברין דוקא שהמחשבה מתלבשת בהדיבור וא"א לדיבור מבלי מחשבה כו' אבל עכ"ז אין הדיבור מתהווה מן המחשבה כ"א מהבל הלב וה' מוצאות הפה ומהנפש עצמה ע' באג"ה ד"ה ויעש דוד" עכ"ל. וראה גם אוה"ת פ' ויחי שפ', ב. סידור עם דא"ח רפב, א. המשך באתי לגני השי"ת פ"ח.

57

אף עשיתיו

"Everyone called by My Name, for My glory I created him, I formed him, I even made him." The maamar links "made" to action, the third line of the hei.

ישעיהו מ"ג:ז

כל הנקרא בשמי ולכבודי בראתיו אף-עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע"י מג, ז.

58

וכמ"ש במ"א

The opening maamar of Likkutei Torah on Balak reads "I created him, I formed him, I even made him" as thought, speech and action, and explains that action is introduced with "even" because it is a thing apart, unlike speech, which shapes the very letters of thought.

KEHOT'S NOTE

לקו"ת ר"פ בלק.

59

שצריך להמשיך בחי' הוי"ו לבחי' הה"א

Or HaTorah on Chayei Sarah refers to this passage, on drawing the vav into the hei.

KEHOT'S NOTE

באוה"ת חיי שרה שפ', א מציין לכאן.

PARAGRAPH 16

60

אלף פלא

The note points here for the idea that alef, rearranged, is pele (wonder).

KEHOT'S NOTE

ראה אוה"ת דרושים לסוכות ע' איתשנו.

61

ויצא כבדק חצו

"And G-d will appear over them, and His arrow shall go forth like lightning." The maamar applies the image of lightning to the yud, the first flash from which creation begins.

Zechariah 9:14

וה' עליהם יראה ויצא כבדק חצו ואד-ני ה' בשופר יתקע והלך בסערוֹת תימן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכרי' ט, יד.

62

במחשבה אחת ברא את העולם

The Zohar says that when it arose in G-d's thought to create His world, all the worlds arose in one thought, and with that thought they were all created. The maamar uses this to say that all levels of creation are one thought.

Zohar II, 20a

KEHOT'S NOTE

זח"ב כ, א.

63

נקודה בהיכלא

A chassid's gloss on a copy of Torah Ohr remarks that the letters yud-hei can be found here in the words "a point in the palace," and refers to the discourse "Chayav Inish" in the Siddur.

KEHOT'S NOTE

על גיליון תו"א מחסיד נרשם: אותיות ו"ה נזכר מעבר לגוף, ואותיות י"ה תמצא בכאן בתיבות נקודה בהיכלא, ועיין בסידור בד"ה חייב אינש כו', ע"י.

..

PARAGRAPH 17

64

ישים אליו לבו רוחו ונשמתו

"If He sets His heart upon him, [if] He gathers to Himself his spirit and his soul." The maamar borrows the words for a person who gives his heart, spirit and soul to G-d.

Job 34:14

אם-ישים אליו לבו רוחו ונשמתו אליו יאסף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 18

65

אין אדם עובר עבירה

Reish Lakish teaches that a person does not sin unless a spirit of folly has entered him. The maamar identifies this folly with Amalek, which hides self-nullification.

Sotah 3a:4-5

ריש לקיש אמר: אין אדם עובר עבירה אלא אם כן נכנס בו רוח שטות, שנאמר: "איש איש כי תשטה אשתו", "תשטה" כתיב. תנא דבי רבי ישמעאל: מפני מה האמינה תורה עד אחד בסוטה — שרגלים לדבר, שהרי קינא לה, ונסתרה, ועד אחד מעידה שהיא טמאה.

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

Zohar I, 121a

KEHOT'S NOTE

סוטה ג, א. זח"א קכא, א.

66

אין אדם עובר עבירה

The Midrash HaNe'elam teaches in the same vein that a person commits sins only if he is a golem and not a man:

one who does not look to his holy soul but acts like an animal that neither notices nor knows.

Zohar, Chayei Sara 8:37-39 ל"ז-ל"ח: חיי שרה חזק

67

איהו חכם הרואה את הנולד מאין כו'

Asked "Who is called wise?", the elders of the Negev answer: one who sees what is born. The Alter Rebbe reads it as seeing how things are born from nothing.

Tamid 32a:7 ל"ב א: תמיד

אמר להם: אידין מתקרי חכים? אמרו להם: איהו חכם - הרואה את הנולד. אמר להם: אידין מתקרי גבור? אמרו לו: איהו גבור - הכובש את יצרו. אמר להם: אידין מתקרי עשיר? אמרו להם: איהו עשיר - השמח בחלקו.

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

Tanya, Likkutei Amarim 43:3 תניא, חלק ראשון; ליקוטי אמרים

אך היראה עילאה, ירא בשת ויראה פנימית, שהיא נמשכת מפנימית האלהות שבתוך העולמות, עליה אמרו: "אם אין חכמה אין יראה", דחכמה, היא כח מ"ה - "והחכמה מאין תמצא", ו"איהו חכם הרואה את הנולד", פירוש, שרואה כל דבר איך נולד ונתנה מאין ליש, בדבר ה' ורוח פיו יתברך, כמו שכתוב: "ויברוח פיו כל צבאם".

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KEHOT'S NOTE

תמיד לב, א. תניא פמ"ג.

PARAGRAPH 19

68

שאינ השם שלם

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

KEHOT'S NOTE

תנחומא ס"פ תצא. רש"י ס"פ בשלח.

69

שאינ השם שלם

As long as Amalek's seed is in the world, the Name is not whole and the throne is not whole. The maamar now explains both: the separated Name and the throne missing its alef.

Midrash Tanchuma, Ki Teitzei 11:1 א"א: כי תצא

... אבד זרעו מן העולם, לא יכנה עוד מוריה (ישעיה ל, כ). רבי לוי בשם רבי אהא ברבי חנינא אומר, כל זמן שזרעו של עמלק בעולם, לא השם שלם, ולא הכסא שלם. אבד זרעו של עמלק, השם שלם והכסא שלם. מה טעם. האויב תמו חרבות לנצח וגו' (תהלים ט, ז). מה פתיב אחרי, ויהי לעולם יושב כוונת למשפט כסאו (שם פסוק ח), הרי השם שלם והכסא שלם. אמן וכן יהי רצון.

(Deut. 25:19:) "And it shall come to pass when the L-rd your G-d grants you rest [... you shall blot out the remembrance of Amalek]." R. Azariah and R. Judah bar Simon said in the name of R. Judah bar Il'ay, "Israel was given three commandments on their entrance to the land: 3:14; PR 12:13; Sanh. 20b (bar.) To appoint a king over themselves, as written (in Deut. 17:15), 'You shall surely place a king over yourself.' To build the Temple, as written (in Exod. 25:8), 'And make Me a ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

70

שאינ השם שלם

Rashi explains the verse's kes and Yah as a sign that G-d's Name and throne are not whole until Amalek is wiped out.

Rashi on Exodus 17:16 י"ז:ט"ז על שמות

... נשבע הקב"ה שאין שמו שלם ואין כסאו שלם עד שימחה שמו של עמלק כלו, וכשימחה שמו יהיה השם שלם והכסא שלם, שנאמר "האויב תמו חרבות לנצח" (תהלים ט), זהו עמלק שכתוב בו "ועברתו שמרה נצח" (עמוס א'), "וערים נתשת אבד זכרם המה" (תהלים שם), מהו אומר אחרי? "והי לעולם יושב" — הרי השם שלם, כוונת למשפט כסאו" — הרי כסאו שלם:

BECAUSE כי יד על כל יד AND HE SAID — i. e. Moses said. THE HAND IS UPON THE THRONE OF JAH — the hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is the force of כס — why does it not say as usual? And the Divine Name, also, is divided into half (יה is only the half of the Tetragrammaton)! The Holy One, blessed be ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

PARAGRAPH 20

71

ומי כעמך ישראל

David's prayer: "And who is like Your people Israel, one nation on earth." The maamar reads "one ... on earth" as Israel drawing G-d's oneness down to earth.

I Chronicles 17:21 א"א: כ"א: דברי הימים

ומי כעמך ישראל גוי אחד בארץ אשר הלה האלקים לפדות לו עם לשום לה שם גדלות ונראות לגרש מפני עמך אשר-פדית ממצרים גוים:

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

72

האומר אין לי אלא תורה

The Talmud discusses one who says he has only Torah, concluding that he does not have even Torah. The maamar sees in such learning the level of Amalek.

Yevamot 109b:4-5 ה"ה-ה"ו: כ"ט ב: במות ק"ט

ערכי שלציון — דעבדי שלוף דוץ. תוקע עצמו לדבר הלכה — ותנא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אומר רב פפא, אומר קרא:

”וְלִמְדָתָם וְעִשְׂתֵּם” — כָּל שִׁשְׁנֵנוּ בְּעִשְׂיָה יִשְׁנֵנוּ בְּלִמְיָדָה, כָּל שְׁאִינוּ בְּעִשְׂיָה אֵינוּ בְּלִמְיָדָה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 21

73

כִּי יָד עַל כֶּסֶּה

“For a hand is upon the throne of Yah: G-d will have war with Amalek.” The maamar reads the “hand” as a level above kes and Yah, from which the war against Amalek comes.

שמות י"ז:ט"ז Exodus 17:16

וַיֹּאמֶר כִּי־יָד עַל־כֶּסֶּה קָה מִלְחָמָה לְהַבַּיִתָּהּ חַדָּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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PARAGRAPH 22

74

וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה

At the sea, “Israel saw the great hand that G-d had performed.” The maamar notes the definite article and reads the great hand as love.

שמות י"ד:ל"א Exodus 14:31

וַיִּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה' וַיֹּאמְרוּ בְּיָמֵינוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

75

וּלְכָל הַיָּד הַחֲזָקָה

The Torah's last verse praises Moshe “for all the strong hand.” The maamar notes the definite article and reads the strong hand as awe.

דברים ל"ד:יב Deuteronomy 34:12

וּלְכָל הַיָּד הַחֲזָקָה וּלְכָל הַמִּוֶּרָא הַגְּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵינוּ כָּל־יִשְׂרָאֵל:

and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

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KEHOT'S NOTE

דברים לד, יב.

PARAGRAPH 23

76

וּלְכֹן אֹמְרִים . . סֶלַח לָנוּ

Likkutei Torah on Beha'aloscha explains why the blessing “Forgive us ... for we have sinned” was set after the Shema, where one accepts the yoke of Heaven and the command

...חייב אינש לבסומי בפוריא עד דלא ידע בין

“And you shall love”: pesha'im are rebellions, and what leads to transgression and rebellion is casting off the yoke of Heaven, because the King is not seen with eyes of flesh like a human king.

KEHOT'S NOTE

נתבאר בלקו"ת פ' בהעלותך ל, ב ובכ"מ. וראה גם ספה"מ תערי"ב ח"ג ע' א"ש"מג.

77

כִּי חֲטָאוּנוּ

Likkutei Torah for Rosh Hashanah asks why the blessing says “for (ki) we have sinned,” as though the sin were a reason for forgiveness, rather than “for that which we have sinned,” and explains: because we sinned and so failed to draw down the Infinite Light through the mitzvos and the Torah, we ask for forgiveness from the supernal will that is above the chain of descent, which can fill every lack.

KEHOT'S NOTE

ולא אשר חטאנו נתבאר בלקו"ת ר"ה נד, ב.

78

פְּשָׁעִים אֱלוֹ הַמֶּרְדִּים

In defining the terms of the High Priest's confession, the Talmud says: avonos are deliberate sins, “pesha'im are rebellions,” and chata'im are unwitting sins. The maamar builds on the definition of pesha as rebellion.

יומא ל"ו ב'ר"ב: Yoma 36b:6

פְּשָׁעִים אֱלוֹ הַמֶּרְדִּים, וְכֵן הוּא אוֹמֵר: “מִלָּה מוֹאֵב פֶּשַׁע בִּי”, וְאוֹמֵר: “אֲנִי תִפְשַׁע לְכִנּוּהַ בָּעֵת הַהִיא”. “לְכָל חֲטָאֵת” אֱלוֹ הַשְּׁגָגוֹת, וְכֵן הוּא אוֹמֵר: “נִפְשׁ כִּי תִחַטּא בְּשִׁגְגָה”. וּמֵאַחַר שֶׁהַתּוֹדָה עַל הַזְּנוּנוֹת וְעַל הַמֶּרְדִּים חֹזֵר וּמְתוֹדָה עַל הַשְּׁגָגוֹת!?

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

KEHOT'S NOTE

יומא לו, ב.

PARAGRAPH 24

79

חַף אֲנִכִּי בְּלֹא פֶשַׁע

Elihu quotes Iyov's claim, “I am pure, without transgression; I am innocent, and I have no iniquity.” The maamar uses the words for one who, before the Shema, feels innocent.

איוב ל"ג:ט Job 33:9

וְהָאֲנִי בְּלִי־פֶשַׁע חַף אֲנִכִּי וְלֹא עוֹן לִי:

'I am clean, without transgression, I am innocent, neither is there iniquity in me;

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80

שׁוּם תְּשִׁים עָלֶיךָ מֶלֶךְ

“You shall surely set a king over you.” The maamar applies it to accepting G-d's kingship in the Shema, “truly over you.”

דברים י"ז:ט"ו Deuteronomy 17:15

שׁוּם תְּשִׁים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקְרֵב אֲחֵיהַ תְּשִׁים עָלֶיךָ מֶלֶךְ לֹא תוֹכֵל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren

shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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PARAGRAPH 25

81 ובני ישראל יוצאים ביד רמה

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

KEHOT'S NOTE

בשלח יד, ח.

82 ובני ישראל יוצאים ביד רמה

As Pharaoh pursued them, "the children of Israel were going out with a high hand." The maamar notes the absence of the definite article and reads "going out" as leaving every limit.

Exodus 14:8: שמות י"ד:ח

וַיַּחֲזֹק ה' אֶת־לֵב מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרַי בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֵצְאוּ בְּיָד רָמָה:

And the L-RD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.

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83 אליך ה' נפשי אשא

David's psalm opens, "To You, G-d, I lift up my soul." The maamar reads it as the lifting up of the soul beyond every vessel and limit, the higher teshuvah.

Psalms 25:1: תהילים כ"ה:א

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֲשָׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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84 תשובה קדמה . . ישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר בתחלתו.

85 תשובה קדמה לעולם

The Midrash lists what preceded the creation of the world, and Rabbi Ahava son of Rabbi Zeira adds teshuvah. The maamar takes this as the higher teshuvah, the high hand.

Bereshit Rabbah 1:4: ראשית רבה א'ד:ב

... "כסא כבוד מרום מראשון וגוי" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגוי [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגוי" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך מאז". ר' הונא ור' ירמיה בשם רבי ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did

...חייב אינש לבסומי בפוריא עד דלא ידע בין

not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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86 הרוח תשוב אל האלהים אשר נתנה

"And the spirit returns to G-d who gave it." The maamar applies it to teshuvah with self-sacrifice, by which the soul returns to its source.

Ecclesiastes 12:7: קהלת י"ב:ז

וַיָּשֶׁב הָעָפָר עַל־הָאָרֶץ כַּשֶּׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נָתַנָּה:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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PARAGRAPH 26

87 והנה ישראל עלו במחשבה

The Midrash lists Israel among the things that "arose in thought" before the world was created. The maamar concludes that the souls of Israel are above the thought of creation.

Bereshit Rabbah 1:4: ראשית רבה א'ד:ב

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגוי". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגוי" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדותך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגוי" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגוי [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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88 בנשמותיהם של צדיקים נמלך

This manuscript reads nimplach benishmos shel tzadikim, with the verb first; the meaning is the same.

KEHOT'S NOTE

רות רבה ב, ג. בבוכ' 1824: נמלך בנשמות של צדיקים.

89

בנשמותיהם של צדיקים נמלך

On the verse “with the King in His work they dwelt there,” the Midrash says these are the souls of the righteous, with whom the Holy One, blessed be He, took counsel and created His world.

Ruth Rabbah 2:3ג:ג: רות רבה ב:ג:ג: רות

... ויאמר ה' אל משה כתב לך את הדברים האלה כי על פי הדברים האלה וגו'. המה היוצרים, על שם (בראשית ב, יט): ויצר ה' אלקים. דבר אחר, המה היוצרים, אלו נפשותיהם של צדיקים, שבהם נמלך הקדוש ברוך הוא לבראת את עולמו. יושבי נטעים, על שם (בראשית ב, ח): וישע ה' אלקים. וגדרה, על שם שגאמר (ירמיה ה, כב): אשר שמתי חול גבול לים. עם המלך במלאכתו, עם מלך מלכי המלכים הקדוש ברוך הוא ישובו שם נשמתן של צדיקים שבהם נמלך וברא ...

Rabbi Menahem bar Avin interpreted the verse as referring to Moses. “And Yokim” (I Chronicles 4:22) – on the basis of: “Rise [kuma] L-rd, and let Your enemies be scattered” (Numbers 10:35). “And the people of Kozeva” (I Chronicles 4:22) – as he rendered the word of the Holy One blessed be He like falsehoods [kazav], as it is stated: “Why, L-rd, is Your wrath enflamed at Your people?” (Exodus 32:11). “Yoash” (I Chronicles 4:22) – as he despaired [nitya'ash] of living,” as it is stated: “And if not, please ...

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PARAGRAPH 27

90

כי ביה ה' צור עולמים

“Trust in G-d forever, for with Yah, G-d, is the Rock of the worlds,” read here as “with Yah, G-d formed the worlds.” The maamar places the high hand above Yah, the root of creation.

Isaiah 26:4ד:ד: שיעיהו כ"ו:ד:ד: יסאיה

בטחו בה' עדי-עד כי בקה ה' צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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91

מלחמה לה' בעמלק

“For a hand is upon the throne of Yah: G-d will have war with Amalek.” The maamar explains that this war comes from the “hand,” the level above kes and Yah.

Exodus 17:16ז:ט"ז: שמות

ויאמר כ"י ע"כ קה מלחמה לה' Havayah בעמלק מדר דר:

And he said: ‘The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.’

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PARAGRAPH 28

92

משרש נחש . . יצא צפע

“For from the root of the snake a viper shall come forth.” The maamar reads the snake as Amalek and the viper as

Haman.

Isaiah 14:29ט"ד:כ"ט: שיעיהו

אל-תשמחי פלשת כלך כי נשבר שבט מכך כ"י משרש נחש יצא צפע ופךיו שרף מעופף:

Rejoice not, O Philistia, all of thee, Because the rod that smote thee is broken: For out of the serpent's root shall come forth a basilisk, And his fruit shall be a flying serpent.

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KEHOT'S NOTE

ישע"י יד, כט.

93

משרש . . עמלק יצא . . המן

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

KEHOT'S NOTE

ראה מס' סופרים פ"ג ה"ו.

94

המן שהוא הוא בחי עמלק

Masechet Soferim quotes the Targum's genealogy of Haman, which traces him back generation by generation to Amalek. The maamar calls Haman the viper born of Amalek's root.

Tractate Soferim 13:6ו"ג: מסכת סופרים

אמר רבי יוסי בר אבין בכתבן צריך שיהא איש בראש דפא ואת בסופה בששה שיטין עשרת בסוף דפא שחיץ תנין שמנוהון כהדין סקוטראק נטריי כדי שיפלו ולא תהא להם תקומה. (אסתר ג:א') אחר הדברים האלה גידל המלך אחשורוש את המן בן המדתא תירגם רב יוסף בתר פתגמיא האלין רבי מלכא אחשורוש ית המן המדתא אנגי בר ביזא בר אפליטוס בר דיוס בר דיוט בר פרוס בר נידן בר בעלקן בר אנטמירוס בר הורם בר הודורס בר שגר בר נגר בר פרמשתא בר וזתא בר עמלק בר לחינתיא דאליפו בוכריה דעשו ...

R. Jose b. Abin said: When they are written down, the word 'ish, the last word of Esth. 9, 6. must be at the top of the column and each we'eth at the end [of the lines, a total] of eleven lines, on the right and we'eth on the left, the next nine lines having the name on the right and we'eth on the left, while the eleventh line has the name Wayezatha on the right and 'asereth (ten) on the left. and 'asereth at the end of the column. ...

Talmud Bavli, Vilna 1883 ed. (Public Domain) • The Minor Tractates of the Talmud, trans. A. Cohen, London: Soncino Press, 1965 (CC-BY)

95

ויקח המן את הלבוש ואת הסוס

Haman, forced by the king, dressed Mordechai in the royal garment and led him on the royal horse. The maamar reads this as the subdued kelipah becoming a garment for holiness.

Esther 6:11א"ו: אסתר ו:

ויקח המן את-הלבוש ואת-הסוס וילבש את-מרדכי וירכיבהו ברחוב העיר ויקרא לפניו ככה יעשה לאיש אשר המלך הפץ ביקרו:

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

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KEHOT'S NOTE

אסתר ו, יא.

96 שו"ה ואת הסוס — הנה אמרו רז"ל

A passage of this maamar, from here on, is quoted in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת שה"ש כרך ב ע' תסג.

97 שמי עם י"ה שס"ה

The Zohar teaches that all the commandments depend on the Name: "My Name" with yud-hei is 365, the negative commandments, and "My remembrance" with vav-hei is 248, the positive commandments.

Zohar I, 24a, א"א כד,

Zohar III, 278b, זח"ג רעה, בב"ב

KEHOT'S NOTE

זח"א כד, א, רנג, א. זח"ג רעה, ב. ת"ז בהקדמה.

98 שמי עם י"ה שס"ה כ"י ששמירת מצות לא תעשה

The same teaching, in the same words, in the addenda printed at the end of the Zohar's first volume: "My Name" with yud-hei is 365, the negative commandments.

ספר הזהר, תוספות, כרך א 6:58-62, Zohar, Addenda, Volume I

ו"ג:ח"ס"ב

99 אמרו רז"ל . . אלא זיו והארה בעלמא

Quoting this passage, Or HaTorah explains: although a prohibition only restrains a person from the evil that covers and conceals the revelation of the Infinite Light, while a positive commandment, actively doing good, truly draws down the revelation of the light, the power of the prohibitions is nevertheless greater, because it removes the covering that hides the essential light.

KEHOT'S NOTE

מובא באוה"ת שה"ש כרך ב ע' תסג ומוסיף: פ"י דאף שהל"ת הוא רק ענין מניעה מלעשות הדבר הרע המכסה ומסתיר על גילוי אוא"ס ב"ה, משא"כ מ"ע שהוא קום ועשה טוב הוא ממש המשכת גילוי האור, מ"מ גדול כח המל"ת יותר, משום שהוא הסרת הכיסוי המסתיר על עיקר האור. ע"ש.

PARAGRAPH 29

100 שו"ה שהוא — ולכן

This manuscript reads lachach ("therefore") for velachen ("and therefore"); the meaning is the same.

KEHOT'S NOTE

בב"ב 1824: ולכן.

PARAGRAPH 30

101 מהר קח את הלבוש ואת הסוס

The king commands Haman, "Hurry, take the garment and the horse ... and do so for Mordechai." The maamar reads "Hurry" as the way of "I will hasten it."

אסתר ו:10

וַיֹּאמֶר הַמֶּלֶךְ לְהַמְנוּ מִהֵרָה קַח אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס כְּאִשְׁרֵךְ דִּבַּרְתָּ וַעֲשֵׂה־כֵן לְמַרְדֳּכַי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֲלִי־תִפֹּל דָּבָר מְכַל אֲשֶׁר דִּבַּרְתָּ:

Then the king said to Haman: 'Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken.'

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KEHOT'S NOTE

אסתר ו, י.

102 זכו אחישנה לא זכו בעתה

Rabbi Alexandri, in the name of Rabbi Yehoshua ben Levi, resolves "in its time" and "I will hasten it" (Isaiah 60:22): if they merit, I will hasten it; if not, in its time.

סנהדרין צ"ח א:י"ב-י"ג 98a:12 Sanhedrin

אָמַר רַבִּי אֱלֶכְסַנְדְּרִי: רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי רָמִי, כְּתִיב "בְּעֵתָהּ" וְכֵתִיב "אֶחֱשֶׁנָּה". זָכוּ - אֶחֱשֶׁנָּה, לֹא זָכוּ - בְּעֵתָהּ. אָמַר רַבִּי אֱלֶכְסַנְדְּרִי: רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי רָמִי, כְּתִיב: "וְאָרוּ עִם עֲנַנִי שְׁמַיָּא כְּכָר אֲנִשׁ אֲתָהּ", וְכֵתִיב: "עֲנִי וְרַכְבִּי עַל חֲמוֹר". זָכוּ - עִם עֲנַנִי שְׁמַיָּא, לֹא זָכוּ - עֲנִי וְרַכְבִּי עַל חֲמוֹר.

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Zohar I, 117b, זח"א ק"ו,

KEHOT'S NOTE

סנהדרין צ"ח, א. זח"א ק"ו, ב.

103 בלע המות לנצח

"He will swallow up death forever." The maamar brings it for the end of days, when evil will simply be destroyed.

ישעיהו כ"ה:8 Isaiah

בִּלְעַ הַמּוֹת לְנֶצַח וּמָחָה אֲדִינִי ה' דְּמָעָה מֵעַל כָּל־פָּנִים וְחָרַפְתָּ עִמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֶּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י כה, ח.

104 ואת רוח הטומאה אעביר

"And I will remove the spirit of impurity from the land." Like the previous verse, it describes the kelipah being removed rather than transformed.

זכריה י"ג:2 Zechariah

וְהָיָה כִּי־יִהְיֶה נֶאֱמָר ה' צָבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הַעֲצָבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי יג, ב.

PARAGRAPH 31

יום כפורים פירוש כמו פורים
The note points to Or HaTorah on Megillas Esther for reading Yom Kippurim as “like Purim.”

Tikkunei Zohar, Tikkun 21 • 47a:4-5 תקו"ז תיקון כא4-5

ועוד חל"ם אתקרי באימא עלאה יום הכפורים דאיהו עשור וביה יהא מוח"ל וסולח חובין דעמיה. וחיר"ק אתמר באימא תתאה. וביה חור"ק עליו שניו על סמ"ל דאשתעביד בבנוי דשכינת' בגלותא. ד"א נשאו נהרות קולם דא תרין זמנין דמיחדין ישראל לקב"ה וסלקין ליה ביה קלא ערב ובקר וצהרים דאינון ימינא ושמאלא בתרויהו סליקין קלא דאיהו עמודא דאמצעית'

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KEHOT'S NOTE

ת"ז ת"י כא (נו, ב). וראה באוה"ת מג"א ע"י ב"שיו.

יום כפורים פירוש כמו פורים
In tikkun 21, the Tikkunei Zohar says that Purim is named for Yom HaKippurim, a day that will in the future be turned from affliction to delight. The maamar's parenthesis reads Kippurim as “like Purim.”

Tikkunei Zohar 57b:6-8 ח"ו ב:ו-ח

ואיהי יום הכפורים. וכד אתקשטת קדמיה בלבושין שפירין דאינון לבושי כפרה: אתקריאת ציץ דיליה. מצנפת דיליה. אבנט דיליה. איהי כלילא מארבע בגדי לבן מסטרא דימינא ומארבע בגדי זהב מסטרא דשמאלא. בההוא זמנא דאתקשטת באלין לבושין דכפרה. אתמר בה ותלבש אסתר מלכות. ובהון עאלת לפני לפנים הה"ד ותעמוד בחצר בית המלך הפנימית. ובהון נשאה חן בעיניו.

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פורים ויוהכ"פ הוא בחינה אחת
Yahel Or, quoted in the note, ties the two days together through “turning”: “as on Yom Kippur, ‘and He turned,’ etc., so on Purim, ‘You turned,’ etc., and the main revelation is in the future, ‘then I will turn.’”

KEHOT'S NOTE

ראה ביהל אור ע"י קיד “כמו ביוהכ"פ ויהפוך כו' כן בפורים הפכת כו' ועיקר הגילוי לע"ל אז אהפוך”. וראה לעיל צד, ב “שנתהפך לב אחשוורוש” ע"ש.

דברי הצומות וזעקתם

The Megillah speaks of “the matters of the fasts and their cry,” which Israel took upon themselves. The maamar sees in them the self-sacrifice of Purim.

אסתר ט:31 ט"א

לְקַיֵּם אֶת־יְמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כְּאֲשֶׁר קָיָם עֲלֵיהֶם מְרַדְכִּי הַיְּהוּדִי וְאֶסְתֵּר הַמַּלְכָּה וְכָאֲשֶׁר קָיָמוּ עַל־נַפְשָׁם וְעַל־זִרְעָם דְּבִרֵּי הַצּוּמוֹת

...חייב אינש לבסומי בפוריא עד דלא ידע בין

וְזַעֲקָתָם:

to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their seed, the matters of the fastings and their cry.

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109

שבימי אחשוורוש

The Talmud says the Torah was accepted at Sinai under compulsion, and Rava answers that the generation accepted it anew in the days of Achashverosh, as it says, “they fulfilled and accepted.”

שבת פ"ח 88a

שבועות ל"ט 39a

KEHOT'S NOTE

שבת פח, א. שבועות לט, א.

110

(יום . . פורים)

The parenthesis “(Yom Kippurim means ‘like Purim’)” is found also in this manuscript, which was written in 5569 (1808-09).

KEHOT'S NOTE

המוסגר נמצא גם בכרך 1824 שנכתב בשנת תקס"ט.

111

לפני ה' תטהר

Of Yom Kippur: “for on this day He will atone for you, to purify you; before G-d you shall be purified.” The maamar reads “before G-d” as the higher teshuvah.

ויקרא ט"ז:30

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

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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PARAGRAPH 33

112

חייב אינש לבסומי בפוריא

Rava's ruling, “a person is obligated to become intoxicated on Purim until he does not know between ‘cursed is Haman’ and ‘blessed is Mordechai,’” which the maamar now explains as the level above both kinds of commandments.

מגילה ז' ב:ז ח"ז 7b:7-8

אָמַר רַבָּא: מִי־חַיִּיב אֵינִישׁ לְבִסּוּמִי בְּפוּרִיָּא עַד דְּלֹא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מְרַדְכִּי. רַבָּה וְרַבִּי זִירָא עֲבָדוּ סְעוּדַת פּוּרִים בְּהַדֵּי הָדָד. אֵיבְסוּם.

קָם רַבָּה שְׁחִטָּה לְרַבִּי זִירָא. לְמַחֵר, בְּעֵי רַחֲמֵי וְאַחֲמִיָּה. לְשֹׁנָה, אָמַר לְקָה: יִגְתִּי מִן וְנִעְבִּיד סְעוּדַת פּוּרִים בְּהַדֵּי הָדָד. אָמַר לְקָה: לֹא כָּל שַׁעֲתָא וְשַׁעֲתָא מִתְרַחֵשׁ נִיפָא.

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

gether. He replied: A miracle does not take place on every occasion.

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113

ובחיי תשובה . . בכל נפש

Or HaTorah explains: this is above the drawing down that comes through the positive and negative commandments, and it is the revelation of Keser.

KEHOT'S NOTE

דהיינו למעלה מהמשכה שע"י עשה ול"ת, וזהו התגלות הכתר. — אוה"ת פי ויצא (כרך ה) תתנד, א.



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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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