



TORAH OHR • MEGILLAS ESTHER • MAAMAR 13

ובזה הנערה באה וגו'

“And with This the Maiden Came”



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 CHASSIDISHE PARSHA

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1 וּבִזְהָה הַנַּעֲרָה בָּאָה וּגְוִי'. וּבִזְהָה הֵיִינוּ הָעֵמֹד שֶׁבֵּין גַּעֲהִית לְגַעֲהִיעַ (ע' זֶהָר וִיקָהָל רִי"א א'. וִיחִי רִי"ט א') שָׁבוּ וְעַל יָדוֹ עוֹלִי הַנִּשְׁמוֹת מִגַּעֲהִית לְגַעֲהִיעַ

“And with this the maiden came,” etc. “With this” means the pillar between the lower Gan Eden and the upper Gan Eden (see Zohar, Vayakhel 211a; Vayechi 219a), in which and through which the souls ascend from the lower Gan Eden to the upper Gan Eden.

וְזֶהוּ פִי בָּאָה אֶל הַמֶּלֶךְ (וּמִמֶּשׁ בִּזְהָר פְּקוּדֵי רִס"א א' בְּפִי וּבִזְהָה שֶׁהוּא בַּחֲיִי יִסּוֹד לְק"מ כִּי בָאֵמֶת בַּחֲיִי הָעֵמֹד הוּא יִסּוֹד שֶׁבֵּגֶן כְּמֶשׁ הַמֶּקֶ"מ פ' וִיחִי שֶׁם).

And this is the meaning of “came to the king.” (And as for what is written in the Zohar, Pekudei 261a, explaining “with this” as the level of Yesod (foundation), there is no difficulty at all; for in truth the level of the pillar is the Yesod that is in the Garden, as the Mikdash Melech writes on Parshas Vayechi, there.

וְהֵיִינוּ כִּי בַּחֲיִי יִסּוֹד הוּא הַמֶּקֶשֶׁר הַמְּשַׁפֵּיעַ עִם הַמִּקְבָּל וְעִמְשׁ"ל ע"פ וְאַתָּה תַּצּוֹה שֶׁהָעֵמֹד נִקְי גִּי"כ כָּל וְזֶהוּ עֲנִין מְרֹב כָּל כּוֹי ע"ש).

That is because the level of Yesod is what connects the giver with the receiver. And see what is written above on [the verse] “And you shall command,” that the pillar is also called “all” (kol), and this is the meaning of “from an abundance of all,” etc.; see there.)

וְעֲנִין הָעֵמֹד הוּא בַּחֲיִי בְּטוֹל שְׁכָל עֲלִיָּה אִיא לְהִיּוֹת כִּי ע"י בְּטוֹל בְּתַחֲלָה שֶׁאֵז יִהְיֶה כָּלִי קְבוּל.

And the meaning of the pillar is the level of self-nullification (bittul), for no ascent can take place except through self-nullification first, since then there will be a vessel to receive.

(וּכְמֶשׁ ע"פ הַזֶּהָר וִירָא קִי"ב א' בְּפִי בְּרִתִּיה דַּח"ע דּוּקָא) וְזֶהוּ עֲנִין שֶׁאַרְז"ל מִיכָאֵל מְקַרֵּיב נִשְׁמוֹתֵיהֶן שֶׁל צַדִּיקִים וְהֵיִינוּ מִפְּנֵי שֶׁהַנִּשְׁמָה עֲצֻמָּה אֵין בָּהּ כַּח לַעֲלוֹת כִּי כ

(And as is explained on [the passage in] the Zohar, Vayera 112a, on the meaning of “the daughter of the higher Chochmah (Chochmah Ila’ah),” specifically.) And this is the meaning of what our Sages, of blessed memory, said: “Michael offers up the souls of the righteous.” That is because the soul itself does not have the strength to ascend so far;

לכן צריכה לעזור וסיוע מהמלאכים והיינו ע"י מיכאל מלאך של חסד (ובזהר ויקהל שם נזכר מסדר ארבע אנפין דנשר כו' ועמ"ש ע"פ כנשר יעיר קנו).

therefore it needs help and assistance from the angels, namely through Michael, the angel of Chesed (kindness). (And in the Zohar, Vayakhel, there, the arranging of "four faces of an eagle," etc., is mentioned; and see what is written on [the verse] "As an eagle stirs up its nest.")

וזהו שארז"ל (בב"מ פ"ה) בכולהו אזלי מלאכי כו' לבר מגוהרקא דר' חייא דמנפשיה סליק וזהו באמת דבר חידוש שאינו צריך לעזור וסיוע מהמלאכים.

And this is [the meaning of] what our Sages, of blessed memory, said (in Bava Metzia 85): "With all of them the angels go, etc., except for the chair of Rabbi Chiya, which ascends by itself." And this is truly a novel thing, that it does not need help and assistance from the angels.

והיינו לפי שהי' בו בחי' הבטול ביותר וז"ש ג"כ באסתר לא בקשה דבר שאין צריך סיוע מהמלאכים כ"א את אשר יאמר הגי

That is because the level of self-nullification was in him to the utmost. And this is also what is written of Esther: "She did not ask for anything," [meaning] that there is no need for assistance from the angels, "except what Hegai would say."

פ"י הגי מלשון הגיון לבי שהוא דבור שבמחשבה וממנו מקבלים המלאכים כי הגי הוא פועל יוצא שמפעיל הדבור שידברו וישוררו המלאכים בעלי השיר

The meaning of "Hegai": it is from the term "the meditation (hegyon) of my heart," which is speech within thought, and from it the angels receive. For "Hegai" is a transitive verb, which activates speech: that the angels, the masters of song, should speak and sing.

והוא ג"כ מלשון כאשר הוגה מן המסלה דהיינו שנמשך מהמחשבה לדבור עד"מ שמחשב איך לדבר. והוא ההשפעה הנמשכת מהיכל ק"ק

And it is also from the term "when he had been moved from the highway," meaning that it is drawn from thought to speech, as, by way of analogy, when one thinks how to speak. And it is the flow drawn down from the chamber of the Holy of Holies.

(וזהו לשון כאשר הוגה מן המסלה כי בהיכל ק"ק דבריאה נמשך אור האצ"י כדי להעלות המלי' כמ"ש בפע"ח גבי סמיכת גאולה לתפלה ועמש"ל בד"ה רני ושמחי בפ"י וצדקתך ירננו ובפ"י מ"ש בזהר רננא ברמשא ושמחה בצפרא.

(And this is the expression "when he had been moved from the highway": for in the chamber of the Holy of Holies of Beriah (Creation), the light of Atzilus (Emanation) is drawn, in order to raise up Malchus (sovereignty), as is written in Pri Etz Chaim regarding the joining of redemption to prayer. And see what is written above in the discourse beginning "Sing and rejoice," on the meaning of "and they will sing of Your righteousness," and on the meaning of what is written in the Zohar, "song in the evening and joy in the morning."

וזהו ענין בערב היא באה כמ"ש באו לפניו ברננה דהיינו העלאה ממטה למעלה זהו שייך במדת לילה שהוא הסתר והעלם וא"ס ב"ה וכו' כמש"ש.

And this is the meaning of "In the evening she would come," as it is written, "Come before Him with song," that is, elevation from below to above; this belongs to the attribute of night, which is the hiding and concealment of the Infinite Light (Or Ein Sof), blessed be He, etc., as is written there.

ומדת יום הוא המשכת אור א"ס ב"ה מלמעלה למטה בחי' עבדו את ה' בשמחה וזהו ובבקר היא שבה כי באה ושבה הן הן בחי' רצוא ושוב):

And the attribute of day is the drawing down of the Infinite Light, blessed be He, from above to below, the level of "Serve G-d with joy." And this is "and in the morning she would return"; for "coming" and "returning" are precisely the level of "running and returning" (ratzo vashov).)



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About this edition

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

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