



TORAH OHR • MEGILLAS ESTHER • MAAMAR 5

כי אברהם לא ידענו כו' אתה ה' אבינו כו'

“For Abraham Has Not Known
Us ... You, G-d, Are Our Father”



In exile, when the divine attributes of Z'eir Anpin are “asleep” and turned away, Malchus — the Shechinah and the root of Israel's souls — receives directly from the highest source, the higher Chochmah, “our Father.” This is the light of Purim, which reaches the lowest places and works hidden within nature.

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

In exile, when the divine attributes of Z'eir Anpin are “asleep” and turned away, Malchus — the Shechinah and the root of Israel’s souls — receives directly from the highest source, the higher Chochmah, “our Father.” This is the light of Purim, which reaches the lowest places and works hidden within nature.

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

THE MAAMAR IN BRIEF

The maamar explains the Arizal’s teaching that on Purim the light of the Yesod of Abba reached Malchus directly, bypassing Z’eir Anpin, and went out into the lower worlds. It first lays out the structure: the Sefiros of Atzilus mediate between the Infinite and creation; the higher Chochmah is the upper end of that mediation, and the lower Chochmah — Malchus, divine speech, Rachel, the root of Jewish souls — is its lower end. Normally speech receives from Chochmah only through the attributes, as in a person words pass from the mind through the heart. In Temple times the attributes faced Malchus “face to face,” bringing open miracles and prophecy; sin turned them to the “back.” In exile, while Z’eir Anpin “sleeps,” Malchus receives directly from the higher Chochmah, which encompasses all worlds and before which neither sin nor the world interposes: hence Israel’s cry, “Abraham has not known us ... You are our Father,” and the power of simple faith. Like the lion, the highest light is clothed in the lowest place: the halachos, nature, and the Purim miracle. Esther drew Haman close to holiness until he was nullified, and his imitation of holiness was turned about.

OUTLINE

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|----------|--|--------|
| 1 | The question and the intermediary | ¶1-5 |
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| | Pri Etz Chaim on Purim’s light; the Sefiros of Atzilus as intermediary; the higher Chochmah and the lower Chochmah, Malchus, the root of Israel’s souls, which rises or falls with their deeds. | |
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| 2 | From Chochmah to speech: face and back | ¶6-11 |
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| | Speech receives from Chochmah through the attributes of the heart; in Temple times they shone face to face, with miracles; sin turned them to the back; a person who turns his face to G-d restores the union above. | |
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| 3 | Exile: receiving directly from “our Father” | ¶12-16 |
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| | In exile Malchus receives the mochin directly from the higher Chochmah, sovev kol almin; faith, prayer and the nesirah; the fall that is itself a rising; the Future; face and back in man. | |
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4 Purim's light in the lowest place

¶17-20

Purim and Yom Kippur on one level; the analogy of the lion; the higher Chochmah clothed in the halachos and in “the apparel of Malchus”; miracles hidden in nature; prophecy and Elokim as nature.

5 Esther, Haman and the lot

¶21-26

Esther, Malchus, acts on her own and draws Haman close to holiness until he is nullified; the lot “before G-d” and Haman’s imitation of it; the fifty-cubit gallows; “it was turned about.”

KEY CONCEPTS

The Yesod of Abba יסוד אבא

The channel of the higher Chochmah (Abba). On Purim its light reaches Malchus directly, not through Z'eir Anpin, and goes out into Beriah, Yetzirah and Asiyah.

Dormita דורמיטא

“Sleep”: the state of Z'eir Anpin in exile, when his mochin withdraw and pass to Malchus.

Face to face / back to back פנים בפנים / אהור באהור

Whether the attributes give to Malchus with full vitality (face) or only meagerly (back); in a person, whether he turns to G-d or to the world.

The higher Chochmah and the lower

Chochmah חכמה עילאה / חכמה תתאה

The two ends of the intermediary between the Infinite and creation: the vessel of the Infinite Light, and Malchus, divine speech, which gives life to the worlds.

Nesirah נסירה

The “sawing” apart of Malchus from the back of Z'eir Anpin so that they can be face to face; in a person, the will in the intellect turned to G-d alone.

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

The light before which the worlds take up no space at all and sins do not separate; in exile Malchus receives from it directly.

Kelipah קליפה

The “husk” that conceals holiness; it can exist as a separate “something” only at a distance from holiness, and near it is nullified, as Haman was.

SECTION 1 • 11-5

The question and the intermediary

1 כי אברהם לא ידענו^{1,2} כו' אתה ה' אבינו כו'. להבין מ"ש בפע"ח בדרוש פורים הארת יסוד אבא בנוק' שלא ע"י ז"א³ בלילה הזה נדדה⁴ כו'

“For Abraham has not known us,” etc.; “You, G-d, are our Father,” etc. To understand what is written in Pri Etz Chaim, in the discourse on Purim: the illumination of the Yesod of Abba in Nukva (the feminine / Malchus), not through Z’eir Anpin (the emotive attributes), “on this night [the king’s sleep] was disturbed,” etc.,

The maamar opens with Isaiah’s verse in which Israel in exile cries out that Abraham does not know us, yet G-d is our Father. It then sets its task: to understand the Arizal’s teaching in Pri Etz Chaim on Purim, that on the night “the king’s sleep was disturbed,” a light from the Yesod of Abba (the channel of Chochmah) reached Nukva, the configuration of Malchus, directly, without passing through Z’eir Anpin, the configuration of the emotive attributes.

ויצאה הארתו למטה בבי"ע כמ"ש ויעבור מרדכי⁵ ומרדכי יצא⁶ כו' ע"ש. הנה ידוע שבין מאציל לנבראים צריך להיות ממוצע.⁷

and its illumination went out below, into Beriah, Yetzirah and Asiyah, as it is written, “And Mordechai passed,” and “And Mordechai went out,” etc.; see there. Now, it is known that between the Emanator and the created beings there must be an intermediary.

That light reached down even into the three lower worlds of Beriah, Yetzirah and Asiyah, which the verses “Mordechai passed” and “Mordechai went out” are read to describe. To explain it, the maamar starts from a basic principle: the infinite Creator and finite creatures cannot meet directly, so something must stand between them.

2 והם ע"ס דאצ"י שהם ממוצעים⁸ בין בחי' מאציל א"ס ב"ה לבחי' נבראים בי"ע ג"ע העליון והתגלות מדותיו ית' בבחי' אצ"י דאיהו וגרמוהי חד לא הוצרך

And these are the Ten Sefiros of Atzilus, which are intermediaries between the level of the Emanator, the Infinite One (Ein Sof), blessed be He, and the level of created beings — Beriah, Yetzirah and Asiyah, [and] the higher Gan Eden. And the revelation of His attributes (middos), may He be blessed, at the level of Atzilus, where “He and His vessels (ihu vegarmohi) are one,” was not needed

The intermediary is the Ten Sefiros of Atzilus, the World of Emanation, which stand between the Infinite One and the created worlds of Beriah, Yetzirah and Asiyah, together with the higher Gan Eden. In Atzilus, G-d and His attributes are wholly one (“He and His vessels are one”), and yet the revelation of those attributes is not there for its own sake.

אלא לצורך נבראים⁹ ומבשרי אחזה אלוה¹⁰ שכשהאדם הוא בפ"ע א"צ להתגלות חכמתו ומדותיו כ"א כשהוא מתגלה לזולתו.

except for the sake of created beings. And "from my flesh I behold G-d": when a person is by himself, there is no need for the revelation of his wisdom and his attributes, but only when he reveals himself to another.

It exists only for the created beings. Job's words "from my flesh I behold G-d" let us learn this from human experience: a person alone has no need to show his wisdom and feelings; he expresses them only when he turns to someone else.

3 וידוע דחכמה דאצי" היא ראשית הגילוי שבה היא עיקר התגלות א"ס ב"ה בכל העולמות עליונים ותחתונים כמ"ש ה' בחכמה יסד ארץ.¹¹

And it is known that the Chochmah (wisdom) of Atzilus is the beginning of revelation; in it is the chief revelation of the Infinite One, blessed be He, in all the worlds, higher and lower, as it is written, "G-d founded the earth with Chochmah."

Chochmah, wisdom, is the first point at which the Infinite is revealed at all, and through it He is revealed in every world, higher and lower. The verse "G-d founded the earth with Chochmah" shows that all of creation rests on it.

ומבואר במ"א למה דוקא בחכמה.¹² וח"ע דאצי" היא בחי' ממוצעת והיא כלולה מבחי' המאציל א"ס ב"ה שהוא בחינת כלי לאו"ס ב"ה.

And it is explained elsewhere why [it is] specifically through Chochmah. And the higher Chochmah (Chochmah Ila'ah) of Atzilus is the level of an intermediary, and it comprises the level of the Emanator, the Infinite One, blessed be He, in that it is the level of a vessel for the Infinite Light (Or Ein Sof), blessed be He.

Why it must be Chochmah is explained elsewhere. The higher Chochmah of Atzilus is the intermediary itself, and its upper side belongs to the Emanator, since it is the vessel in which the Infinite Light rests.

4 ויש בה ג"כ בחי' נברא ונק' ח"ת דהיינו שרש בחי' חיי החיים א"ס ב"ה לכל בחי' נבראים עו"ת שבבי"ע

And there is also in it the level of a created being, and it is called the lower Chochmah (Chochmah Tata'ah), that is, the root of the level of the Life of life, the Infinite One, blessed be He, for all levels of created beings, higher and lower, that are in Beriah, Yetzirah and Asiyah,

The same intermediary also has a side turned toward the created beings, called the lower Chochmah: Malchus of Atzilus. It is the root through which the Infinite One, the "Life of life," gives life to all creatures of the higher and lower worlds.

שהוא בחי' דבורו ורוח פיו ית' המחיה כל העולמות ונקי' ג"כ אימא תתאה רחל עקרת¹³ הבית¹⁴ המנהגת את כל העולמות כמ"ש ותתן טרף לביתה¹⁶ כו' בחי' ממכ"ע.

which is the level of His speech and the breath of His mouth, may He be blessed, that gives life to all the worlds. And it is also called the lower Imma, Rachel, the mainstay of the house, who directs all the worlds, as it is written, "And she gives food to her household," etc.: the level of the light that fills all worlds (memalei kol almin).

This lower side is G-d's "speech," the "breath of His mouth" that keeps all worlds alive. It is also called the lower Imma (Mother) and Rachel, "the mainstay of the house," who, like the woman of valor who "gives food to her household," provides for all the worlds; it is the light that fills all worlds.

5 וידוע שנקי' כנס"י פי' כללות נשמות ישראל בהיות כי הכלים שלה. פנימי. אמצעי. חיצון. הפנימי שרש נשמה שבבריאה. והאמצעי שרש רוח שביצירה.

And it is known that it is called the Congregation of Israel (Knesses Yisrael), meaning the general and collective expression (klalus) of the souls of Israel, since its vessels are inner, middle, outer: the inner is the root of the neshamah that is in Beriah; and the middle, the root of the ruach that is in Yetzirah;

Malchus of Atzilus is also called the Congregation of Israel, the root of all Jewish souls together. Her three kinds of vessels, inner, middle and outer, are the roots of the soul's three levels: the neshamah, rooted in Beriah, and the ruach, rooted in Yetzirah.

וחיצון שרש נפש שבעשייה וכ"א מישראל אפי' קל שבקלים יש בו ניצוץ מנפש דעשייה המלוכש בה הארה ממלכות דאצי' מכלים החיצונים שלה.

and the outer, the root of the nefesh that is in Asiyah. And each one of Israel, even the lowest of the low, has in him a spark of the nefesh of Asiyah, in which is clothed an illumination from the Malchus of Atzilus, from its outer vessels.

Her outer vessels are the root of the nefesh, the soul-level of Asiyah. So every Jew, however low, carries a spark of that nefesh, and within it a light from Malchus of Atzilus.

לכן בחי' דבור וח"ת ממכ"ע תלוי במעשיהם של ישראל כמ"ש בווהר או סלקא או נחתא בגינייהו דישאל כו'. והוא ענין גלות השכינה:

Therefore the level of speech and the lower Chochmah, the light that fills all worlds (memalei kol almin), depends on the deeds of Israel, as it is written in the Zohar, "It either ascends or descends on account of Israel," etc. And this is the matter of the exile of the Shechinah (Divine Presence).

Because Malchus is clothed in every Jewish soul, divine speech, the light that fills the worlds, rises or falls with Israel's deeds, as the Zohar says. Its fall is what is called the exile of the Shechinah.

SECTION 2 • 16-11

From Chochmah to speech: face and back

6 ועתה צריך להבין איך נתהווה בחי דבור להחיות העולמות מבחי ח"ע הנ"ל שהוא הוי"ה בחי סוכ"ע.¹⁷

Now we must understand how the level of speech came into being, to give life to the worlds, from the level of the higher Chochmah (Chochmah Ila'ah) mentioned above, which is Havayah, the level of the light that encompasses all worlds (sovev kol almin).

The maamar now asks how divine speech, which gives life to the worlds, came out of the higher Chochmah, which is Havayah and the light that encompasses all worlds, a level far above them.

הנה מבואר בע"ה שבחי נוקבא דז"א מתחיל מחזה דז"א.^{18, 19, 20} והענין כי ז"א הם מדות חו"ג האהבה הוא אור לכלי חסד

Now, it is explained in Etz Chaim that the level of the Nukva (the feminine / Malchus) of Z'eir Anpin (the emotive attributes) begins from the chest of Z'eir Anpin. And the explanation is: Z'eir Anpin is the attributes of Chesed (kindness) and Gevurah (restraint); love is the light for the vessel of Chesed,

Etz Chaim teaches that Nukva begins from the "chest" of Z'eir Anpin. Z'eir Anpin is the attributes of Chesed and Gevurah, and in the soul it is love that fills the vessel of Chesed as its light.

כי חפץ חסד הוא²¹ ומן המוח יוצא המשכה דרך הגידים ללב שהן המדות ומן הלב אשר שם הריאה מתחיל להיות בחי דבור שיוצא הבל מן הריאה ונעשה קול.²²

for "He desires kindness"; and from the brain a flow goes out through the veins to the heart, which are the attributes; and from the heart, where the lungs are, the level of speech begins to be, for breath goes out from the lungs and becomes voice.

The verse "He desires kindness" shows that Chesed is driven by desire, by love. Then the human analogy: life flows from the brain through the veins to the heart, the seat of the emotions, and from the heart and the lungs breath goes out and becomes the voice of speech.

נמצא שהתלבשות החיות מן החכמה אל הדבור הוא ע"י המדות שבלב ע"י צמצומים דרך נקבים וחלונות.

It follows that the enclothing of the life-force from Chochmah into speech is through the attributes in the heart, by means of contractions (tzimtzumim), by way of apertures and windows.

So in a person the life-force passes from wisdom into speech only through the emotions of the heart, narrowed through "apertures and windows." Above too, speech, Nukva, normally receives from Chochmah by way of the attributes of Z'eir Anpin.

7 והנה כשהיו ישראל במעלה עליונה בזמן הבית היו בחי' זו"נ פב"פ כמו בפנים שם הוא עיקר החיות שבאדם ורוב חושיו ראייה ושמיעה כו'.

Now, when Israel were on a lofty level, in the time of the [Holy] Temple, the level of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) was face to face — as in the face, where the main life-force in a person is, and most of his senses, sight and hearing, etc.;

When Israel stood on a high level, in the time of the Holy Temple, Z'eir Anpin and Nukva faced each other "face to face": the attributes gave to Malchus fully. The face is the right image, since a person's main life and most of his senses are concentrated there.

משא"כ מאחוריו החיות רוחני הוא מעט מזער מאד ואף בחוש המישוש²³ ניכר ההפרש כי בצד פניו ירגיש אף דבר מה. משא"כ מאחוריו החיות רוחני מעט.

whereas behind him the spiritual life-force is small and very slight. And even in the sense of touch the difference is noticeable: on the side of his face he will feel even something slight, whereas behind him the spiritual life-force is small.

The back, by contrast, has little life; even touch, felt all over the body, is far keener on the face than on the back. So when the attributes turn only their "back" to Malchus, the life they pass on is small.

8 והנה למדותיו ית' אין שום השגה לשכל אנושי בהם שאינם כלל ממהות וערך מדות אנושי²⁴ אפי' בחי' דבור שלו כו' ואינו

Now, as for His attributes (middos), may He be blessed, human intellect has no grasp of them whatsoever, for they are not at all of the nature and the measure of human attributes — even His level of speech, etc.; and this is

Before using such images, the maamar cautions that G-d's attributes are utterly unlike human ones, and human intellect cannot grasp them at all, not even His "speech."

אלא לשבר את האוזן^{25, 26, 27} ומבשרי אחזה²⁸ כידוע המשל משרפת העצים²⁹ נעשה אפר כן בחי' אברהם אוהבי³⁰ שהיה מרכבה לחסד שבאצי' נקרא עפר ואפר³¹ לגבי חסד דאצי' ומיכאל דבריאה בחי' חיצונית לנשמת אברהם כו'.

only to accommodate the ear, and “from my flesh I behold.” As in the known analogy: from the burning of wood, ash is made — so the level of Abraham, “My beloved,” who was a chariot for the Chesed (kindness) of Atzilus, is called “dust and ashes” relative to the Chesed of Atzilus; and Michael of Beriah is the outer level of the soul of Abraham, etc.

These terms are used only “to accommodate the ear,” giving it what it can hear, on the principle of “from my flesh I behold.” The analogy of wood and ash shows the gap: Abraham, a “chariot” for the Chesed of Atzilus, is only “dust and ashes” beside that Chesed, and the angel Michael of Beriah is merely the outer level of Abraham’s soul.

9 והנה המדות עליונות³² חו"ג היו מאירים ההמשכה הבאה להם מח"ע אל בחי' נוקבא בבחי' פנים עיקר

Now, the higher attributes, Chesed (kindness) and Gevurah (restraint), used to shine the flow that comes to them from the higher Chochmah (Chochmah Ila'ah) into the level of Nukva (the feminine / Malchus) in the manner of the face, the main

In the time of the Temple, the higher attributes, Chesed and Gevurah, passed the flow they receive from the higher Chochmah on to Nukva “face to face,” with the fullness of life.

החיות כנ"ל ובחי' מדות³³ שיש בזה העולם יום ולילה מזרח ומערב כו' היה בא בהשתלשלות מן המדות עליונות אל בחי' הנוקי' ממכ"ע והיא משפעת כו'.

life-force, as mentioned above; and the level of the attributes that exist in this world — day and night, east and west, etc. — came by way of the chain of descent (hishtalshelus) from the higher attributes to the level of Nukva, the light that fills all worlds (memalei kol almin), and she bestows [it], etc.

Even the attributes we see in this world, such as the alternation of day and night and the directions east and west, came down step by step from those higher attributes to Nukva, the light that fills all worlds, and from her into the world.

10 וכמ"ש במשה כשעושה נס בחי' התגלות מה שלמעלה מן הטבע כמו שיתבאר מוליך לימין משה^{34, 35} זרוע כי חסד לימינו בחי' אברהם כנ"ל וכשחטאו ישראל כתיב כי פנו אלי עורף.³⁶

And as it is written regarding Moses, when he performs a miracle — the level of a revelation of what is above nature, as will be explained: “Who led the arm at the right hand of Moses,” etc. — Chesed (kindness) is at his right, the level of Abraham, as mentioned above. And when Israel sinned, it is written, “For they have turned their back to Me.”

That is why Moses could perform miracles, revelations of what is above nature: G-d “led the arm at the right hand of Moses,” and the right is Chesed, the attribute of Abraham. But when Israel sinned, the prophet says, “they have turned their back to Me.”

כי גרמו במעשיהם ענין סילוק הארת פני המדות העליונות אל בחי' הנוק' ממכ"ע ואינם מאירים אלא בבחי' אחוריים כנ"ל שהחיות שם מעט מזעיר כי.

For through their deeds they caused the withdrawal of the illumination of the face of the higher attributes toward the level of Nukva (the feminine / Malchus), the light that fills all worlds (memalei kol almin), and they shine only in the manner of the back, as mentioned above, where the life-force is small and slight, etc.

By their deeds they caused the “face” of the higher attributes to withdraw from Malchus. Now the attributes shine to her only with their “back,” where, as explained, there is little life.

11 ומה שיש בעולמות תחתונים התחלקות המדות יום ולילה אינה אלא מבחי' אחוריים ממדות עליונים אב"א.

And the division of the attributes that exists in the lower worlds — day and night — is only from the level of the back of the higher attributes, back to back.

The split in the lower worlds between contrasting attributes, such as day and night, comes only from the “back” of the higher attributes, when they stand back to back.

וכשהאדם פונה פנים לה' דהיינו התשוקה והחשק הנפלא כשאנו אלא רק להתדבק בה' לבדו ואין זר אתו.

And when a person turns [his] face to G-d — that is, the wondrous longing and desire, when it is only to cleave to G-d alone, and no stranger is with Him;

A person turns his “face” to G-d when he feels a wondrous longing whose only aim is to cleave to G-d alone, with nothing else beside Him.

ובדברי העוה"ז הוא בחי' אחוריים בחיות מועטת כנ"ל גורם לחבר ה' בוי"ו ולדבק' לה' פב"פ
ובאתעדל"ת אתעדל"ע ג"כ בבחי' פנים יאר ה' פניו

and in the matters of this world he is at the level of the back, with diminished life-force, as mentioned above — he causes the joining of the hei with the vav, and the cleaving of it to G-d face to face; and through the arousal from below (isarusa dilesata), the arousal from above (isarusa dile'eila) [comes] also in the manner of the face: “May G-d make His face shine”

If he gives the matters of this world only his “back,” with little life, he joins the hei (Malchus) to the vav (Z'eir Anpin) face to face. His arousal from below brings a matching arousal from above, “in the manner of the face,” as the priestly blessing says: “May G-d make His face shine.”

והנערה יפת תואר וטובת מראה³⁷ וטוב רואי³⁸ גורם ג"כ כמראה אדם התענוג והתשוקה מלמעלה
למטה:³⁹

and “the maiden was beautiful of form and fair to look upon,” and “goodly to behold.” He also causes “as the appearance of a man”: the delight and the longing from above to below.

Then the verses of beauty apply above: the maiden “beautiful of form and fair to look upon,” and “goodly to behold.” And the person's longing below calls forth, “as the appearance of a man,” delight and longing flowing from above to below.

SECTION 3 • ¶12-16

Exile: receiving directly from “our Father”

והנה נזכר בע"ה שעכשיו בזמן הגלות הנוקי מקבלת מוחין שלא ע"י ז"א כ"א ממוחין עליונים ח"ע יסוד¹²
אבא בחי' סוכ"ע לא שנה"י דז"א נעשה מוחין לה

Now, it is mentioned in Etz Chaim that now, in the time of exile, Nukva (the feminine / Malchus) receives the intellect (mochin) not through Z'eir Anpin (the emotive attributes), but from the higher mochin — the higher Chochmah (Chochmah Ila'ah), the Yesod of Abba, the level of the light that encompasses all worlds (sovev kol almin). [It is] not that the Netzach, Hod and Yesod of Z'eir Anpin become mochin for her,

Etz Chaim states that in exile Nukva receives her mochin, her “intellect,” not through Z'eir Anpin but directly from the higher mochin: the higher Chochmah, the Yesod of Abba, the light that encompasses all worlds. What she receives is not the usual Netzach, Hod and Yesod of Z'eir Anpin, the lower parts of the configuration above her that ordinarily become her mind.

אלא מוחין דז"א עצמו שהיה לוקח מנה"י דאז"א עתה שהוא בבחי' דורמיטא לוקחת הנוקי' אותם המוחין⁴⁰ (וע' בפע"ח שער הפורים פרק⁴¹ ה').

but rather the mochin of Z'eir Anpin itself, which it used to take from the Netzach, Hod and Yesod of Abba and Imma — now that it is in the state of dormita (slumber), Nukva takes those mochin. (And see Pri Etz Chaim, Sha'ar HaPurim, chapter 5.)

Rather, she takes Z'eir Anpin's own mochin, which he used to receive from the Netzach, Hod and Yesod of Abba and Imma; now that he is in dormita, "sleep," they pass to her. The text itself refers the reader to Pri Etz Chaim's chapter on Purim.

והענין למשל כמו שהאדם יכול לדבר דברי חכמה ודעת שבמוחו בלי אמצעות המדות שכלב כן עד"מ בחי' ממכ"ע המתלבש תוך כ"ע להחיותם ולקיימם בא לחיות

And the matter, by way of analogy: just as a person can speak words of wisdom and knowledge that are in his mind without the mediation of the attributes in the heart, so too, by way of analogy, [with] the level of the light that fills all worlds (memalei kol almin), which is clothed within all worlds to give them life and to sustain them: there comes, to give life to

An analogy: a person can speak words of wisdom straight from his mind, without the feelings of the heart in between. So too the light that fills all worlds, which is clothed within the worlds to give them life, can receive its own life-force directly.

זה המשכת החיות מחיי החיים מקור החיים העליונים הנקי' חכמה עלאה סוכ"ע בלתי התלבשות תחלה במדות הנקי' ז"א ולהשתלשל בצמצומים רבים⁴² דרך נקבים וחלונות וזהו שאמרו ישראל בגלות

it, the flow of life-force from the Life of life, the source of the higher life, which is called the higher Chochmah, the light that encompasses all worlds, without first being clothed in the attributes called Z'eir Anpin and descending through many contractions by way of apertures and windows. And this is what Israel said in exile:

It receives from the higher Chochmah, the "Life of life" and the light that encompasses all worlds, without the flow first passing into Z'eir Anpin's attributes and down through their many contractions. This, the maa-mar says, is what Israel declares in exile.

כי אברהם לא ידענו כי⁴³ כי אתה⁴⁴ ה' אבינו כי כל נצוץ נפש כאו"א מישראל אלהי אביו בעזרו אף קודם שפנה בבחי' פנים הנ"ל כשיאמין אמונה אמתית

“For Abraham has not known us,” etc., “for You, G-d, are our Father,” etc. For [with] every spark of the soul of each and every one of Israel, “the G-d of his father is his help,” even before he has turned in the manner of the face mentioned above, when he believes with a true faith

Israel's cry, “For Abraham has not known us ... for You, G-d, are our Father,” means: the attributes (Abraham) do not reach us now, but our Father, the higher Chochmah, does. So every Jewish soul has “the G-d of his father” as its help, even before he has turned his face to G-d, provided he believes with true faith.

כי אתה אבינו בחי' סוכ"ע דכולא קמיה כלא חשיבא ואכל בי עשרה⁴⁵ שכינתא שריא ובבחי' סוכ"ע אין עונות מבדילין ומפסיקין בין ישראל כי

that “You are our Father” — the level of the light that encompasses all worlds, before whom “all is considered as nothing”; and “in every [gathering of] ten the Shechinah (Divine Presence) rests”; and at the level of the light that encompasses all worlds, sins do not separate and interpose between Israel, etc.;

That faith is that “You are our Father,” the encompassing light before which all is as nothing. The Shechinah rests on every gathering of ten, and at that level sins do not separate Israel from G-d.

לה' חטאת נושא עון זדונות נעשו כזכיות⁴⁶ כי בחי' סוכ"ע אין העולם מפסיק כלל

“for G-d — a sin-offering”; “bearing iniquity”; “willful sins become as merits,” etc. For at the level of the light that encompasses all worlds, the world does not interpose at all,

At this level sin does not cut off. “For G-d — a sin-offering” recalls the Yom Kippur goat on which the lot “for G-d” fell and which was made a sin-offering, as paragraph 25 explains in the same terms; G-d “bears iniquity”; and, as the Talmud says of teshuvah, willful sins become merits. Before the encompassing light the world does not interpose at all.

כמארז"ל הן הן גבורותיו⁴⁷ עובדי כוכבים מרקדים בהיכלו וכמשל הזבוב המהלך בקצה הבית שאין תופס מקום וגם משל זה אינו אלא לשכל אנושי

as our Sages, of blessed memory, said: “These are His mighty deeds” — idolaters dance in His Sanctuary; and as the analogy of the fly walking at the edge of the house, which takes up no space. And even this analogy is only for the human intellect;

The Sages said that G-d's might is shown in His forbearance while idolaters revel in His Sanctuary; the maa-mar cites it to show that at the encompassing level nothing in the world interposes before Him. Like a fly at the edge of a house, which takes up no space, the world is as nothing before Him, yet even this image is only for human understanding.

אבל באמת אין ערוך כלל העדר תפיסת מקום של בחי' עולמות עו"ת לגבי בחי' הוי"ה סוכי"ע ח"י⁴⁸
ולע"ל כתיב כשינקום ילבש בגדי נקם תלבושת.⁴⁹

but in truth there is no comparison at all [to] the absence of taking up space of the levels of the worlds, higher and lower, relative to the level of Havayah, the light that encompasses all worlds, the higher Chochmah. And of the Time to Come it is written, when He will take vengeance: "He will put on garments of vengeance as clothing."

In truth the worlds "take up space" before Havayah, the encompassing light, incomparably less than the fly in the house. And of the Future, Isaiah says that G-d will "put on garments of vengeance."

פ"י שיצמצם א"ע בכמה צמצומים עד שיתלבש במדות עליונות ומשם יוכל להשתלשל בצמצומים רבים
שיוכל להיות בחי' נקמה מעובדי כוכבים המרקדים בהיכלו כו'.

That is, He will contract Himself through several contractions until He is clothed in the higher attributes, and from there He will be able to descend through many contractions, so that there can be the level of vengeance against the idolaters who dance in His Sanctuary, etc.

To execute judgment, G-d must as it were clothe Himself: contract His light into the higher attributes and descend through many contractions. Only then can there be vengeance against the idolaters who revel in His Sanctuary, since at the level of the encompassing light itself the world does not register at all.

13 וז"ש ואני תפלה.⁵⁰ ואני בתוך הגולה⁵¹ כשהוא בבחי' הנ"ל היא עצמה בחינת תפלה שא"צ להמשיך
דרך המדות עליונות כי אתה אבינו אבא יסד ברתא.⁵²

And this is [the meaning of] what is written, "And I am prayer." "And I am in the midst of the exile": when it is in the state mentioned above, she herself is the level of prayer, for there is no need to draw down by way of the higher attributes, since "You are our Father" — "Abba founded the Daughter."

The Psalmist's "And I am prayer" is read as the words of Malchus, together with Ezekiel's "And I am in the midst of the exile." In exile, receiving directly from above, she herself is prayer; she need not draw through the higher attributes, for "You are our Father," and, as the Zohar says, "Abba founded the Daughter."

אבל כשאינה בתוך הגולה אז היא בחי' פנ"פ שואלת צרכיה מז"א בעלה כמ"ש נפשי בשאלתי.⁵³

But when she is not in the midst of the exile, then she is at the level of face to face, asking her needs from Z'eir Anpin (the emotive attributes), her husband, as it is written, "my life at my request."

Outside exile she stands face to face with Z'eir Anpin, her "husband," and asks her needs of him, as Esther asked the king: "my life at my request."

וז"א נקי בעל תפלה. אבל בגולה ואני תפלה היא עצמה תפלה לי התקשרות חכמה תתאה בח"ע:

And Z'eir Anpin is called "the husband of prayer" (baal tefillah). But in exile, "And I am prayer": she herself is prayer — a term for the bond of the lower Chochmah with the higher Chochmah.

So Z'eir Anpin is called baal tefillah, "the husband of prayer" (baal also means master): the one to whom she brings her requests. But in exile she is herself prayer, since tefillah means a bond: the lower Chochmah, Malchus, bound directly to the higher Chochmah.

14 וזהו כי אברהם לא ידענו⁵⁴ למעלה מבחי' אהוי"ר אלא שאח"כ בהתבוננות זו כי אתה אבינו יבא מזה לאהוי"ר בחי' פכ"פ רשפי אש⁵⁵ התשוקה להוי"ה לבדו שהוא ענין נסירה⁵⁶ להחזירה פכ"פ וי' מדות עד יוה"כ.

And this is [the meaning of] "For Abraham has not known us": above the level of love and awe. Except that afterwards, through this contemplation — "For You are our Father" — he will come from it to love and awe at the level of face to face, flames of fire of longing for Havayah alone, which is the matter of the nesirah (the "sawing" apart), to return her face to face — the six attributes — until Yom Kippur.

"Abraham has not known us" also means that the faith in "You are our Father" is above love and awe, the attributes. But contemplating it afterwards brings a person to love and awe "face to face," flames of longing for G-d alone. This is the nesirah, the "sawing" apart of Malchus from Z'eir Anpin's back so that she can be returned face to face; it proceeds through the attributes in the days until Yom Kippur.

15 וזהו שביטל יוחנן כה"ג המעוררים⁵⁷ שאומרים עורה למה תישן⁵⁸ כי באמת כי אתה אבינו כנ"ל. רק ז"א בבחי' דורמיטא.

And this is why Yochanan the Kohen Gadol (High Priest) abolished the "awakeners," who would say, "Awake! Why do You sleep?" — for in truth, "For You are our Father," as mentioned above; only Z'eir Anpin (the emotive attributes) is in the state of dormita (slumber).

Yochanan the High Priest abolished the "awakeners," who would cry out the verse "Awake! Why do You sleep?" The reason, says the maamar, is that in truth "You are our Father" never sleeps; only Z'eir Anpin is in dormita.

וזהו כי נפילתי קמתי⁵⁹ פי' בעת נפילה עצמה⁶⁰ קמתי כי מקבלת מוחין שלא ע"י ז"א.

And this is [the meaning of] "For I have fallen, I have risen": that is, at the very time of the fall I have risen, for she receives the intellect (mochin) not through Z'eir Anpin.

Micah's "For I have fallen, I have risen" is read "in my very fall I rose": at the moment of exile, Malchus receives the mochin directly from the higher Chochmah, not through Z'eir Anpin.

גם נפלה לא תוסיף קום⁶¹ פ"י שאין יכול להיות קימה גדולה ביותר מן עת הנפילה כי

Also, "She has fallen, she will not rise any more": that is, there cannot be a rising greater than at the time of the fall, etc.

Amos's "She has fallen, she will not rise any more" is read the same way: there can be no rising greater than the one that happens within the fall itself.

רק כי כוונת הבריאה היה על התגלות אלקות וזהו שלא בעת הגלות כי אז הוא יותר התגלות⁶² נראה לעין ולעתיד ישתמשו שני מלכים בכתר אחד.⁶³

Only, the intent of creation was for the revelation of G-dliness, and this is [when it is] not the time of exile, for then there is more revelation, visible to the eye. And in the Future, two kings will use one crown.

Yet exile is not the goal: creation was meant for the revelation of G-dliness, which is fuller and visible to the eye outside exile. In the Future, two kings will use one crown, though in the Talmud the moon complains that they cannot.

פ"י שיהיה זו"נ שוים בקומתם שתקבל המוחין מאו"א כמו שמקבל הז"א ואף שגם עתה מקבלת מאבא. אבל אז תהיה בסוד א"ח עט"ב וגם המדות לא יהיו בבחינת דורמיטא.

That is, Z'eir Anpin and Nukva (the feminine / Malchus) will be equal in their stature, so that she will receive the mochin from Abba and Imma just as Z'eir Anpin receives — and although now too she receives from Abba, then she will be in the mystery of "a woman of valor is the crown of her husband," and the attributes too will not be in the state of dormita.

Then Z'eir Anpin and Nukva will be equal in stature, and she will receive her mochin from Abba and Imma just as he does. Even now she receives from Abba, but then she will be "the crown of her husband," and the attributes will no longer sleep.

16 וזה סוד היות הפוכות הנק' ה"ג אב"א. אבל כשבאו סוד ה"ח מפרשין להון להיות פב"פ ובאדם עצמו⁶⁴ גם כן הנפש החיונית חפצה בעניני עולם הזה בחי" אב"א.

And this is the mystery of the inverted Havayahs, which are called the five Gevuros, back to back. But when the mystery of the five Chasadim comes, they separate them, to be face to face. And in man himself as well: the vital soul desires the matters of this world — the level of back to back;

The back-to-back state corresponds in the Kabbalah to the five Gevuros, the powers of restraint, expressed as inverted forms of the Name Havayah. When the five Chasadim, the kindnesses, come, they separate Z'eir Anpin and Nukva so they can turn face to face; in a person, likewise, the vital soul's desire for this world is the back-to-back state.

אבל בשכל הרצון אל הוי"ה היא בבחי' נסירה פב"פ.^{65, 66, 67, 68} ובעניני עוה"ז צ"ל הכל בבחי' אחוריים דאפי' בעניני זיווג ארז"ל כאלו כפאו שד⁶⁹ וכ"ש בש"ד:

but in the intellect, the will toward Havayah, it is at the level of the nesirah, face to face. And in the matters of this world everything must be at the level of the back; for even regarding matters of marital union our Sages, of blessed memory, said, "as though a demon compelled him"; and all the more so in other matters.

But in the intellect, where his will is turned to G-d, a person is in the state of the nesirah, turning face to face. Toward the world one gives only the "back": the Sages described even marital union as done "as though a demon compelled him," not from one's own desire, and all the more so other worldly matters.

SECTION 4 • 17-20

Purim's light in the lowest place

17 והנה פורים ויו"כ הוא בחד דרגא^{70, 71} הארת יסוד אבא בנוק⁷² והארתו יוצא עד למטה לבי"ע. כי הנה כל המועדים בטלים חוץ מפורים והלכות.

Now, Purim and Yom Kippur are on one level: the illumination of the Yesod of Abba in Nukva (the feminine / Malchus), and its illumination goes out all the way down to Beriah, Yetzirah and Asiyah. For all the festivals are to be nullified except Purim and the halachos (laws).

Purim and Yom Kippur share one level: on both, the light of the Yesod of Abba shines into Nukva, and this light goes out all the way down into Beriah, Yetzirah and Asiyah. This is why it is said that all the festivals will cease except Purim, and that the laws of the Torah, the halachos, will not cease.

כי הנה ידוע ממשל הארי⁷³ שהוא מחיות טמאות ובמרכבה הקדושה פני אריה אל הימין⁷⁴ מפני שמרוב מדרגתו הגבוה אין לו כלים במה להתלבש עדיין

For it is known from the analogy of the lion, which is among the unclean beasts, yet in the holy Chariot "the face of a lion [is] on the right": because, owing to its very high level, it does not yet have vessels in which to be clothed

A known analogy explains why the highest light reaches the lowest place. The lion is an unclean animal, yet in the holy Chariot "the face of a lion is on the right," because its source is so high that it has no fitting vessel in which to be clothed.

אלא במקום היותר נמוך והוא בבהמה טמאה במקום קליפות. משא"כ בטהורה היה הכלי מתבטל מפני האור.

except in the lowest place, which is in an unclean animal, in the place of the kelipos (husks); whereas in a clean [animal] the vessel would be nullified before the light.

So it can be clothed only in the lowest place: an unclean animal, the realm of the kelipos, the “husks” that conceal holiness. In a clean animal the vessel would be nullified before so great a light.

18 וכ"כ הארת ח"ע מוכרח להתלבש במקום היותר נמוך. דהיינו עניני הלכות טמא כשר כו' שהוא התגלות הרצון העליון שבח"ע בעניני זה העולם.

So too, the illumination of the higher Chochmah (Chochmah Ila'ah) must be clothed in the lowest place, that is, the matters of the halachos — unclean, fit, etc. — which are the revelation of the supernal will that is in the higher Chochmah, in the matters of this world.

In the same way, the light of the higher Chochmah is clothed in the lowest place: the laws of the Torah about this world, what is impure and what is fit. These laws reveal G-d's supernal will, rooted in His Chochmah, in the most mundane matters.

וזהו ומרדכי יצא מלפני המלך.⁷⁵ מרדכי ח"ע יצא מבחי' מלי' בלבוש מלי' הם ענינים גשמיים ויעבור מרדכי⁷⁶ כמבואר בע"ח שהוא יוצא כו':

And this is [the meaning of] “And Mordechai went out from before the king.” Mordechai is the higher Chochmah; he went out from the level of Malchus in “the apparel of Malchus” — these are physical matters; and “And Mordechai passed,” as is explained in Etz Chaim, that he goes out, etc.

This is “Mordechai went out from before the king in royal apparel”: Mordechai stands for the higher Chochmah, going out from Malchus clothed in “the apparel of Malchus,” that is, physical matters. “Mordechai passed,” as Etz Chaim explains, speaks of the same going out.

19 והנה כתיב אותותינו לא ראינו⁷⁷ אין עוד נביא ולא אתנו יודע עד מה. שבזמן הגלות על הרוב כל הנסים והנפלאות נעשים דרך הטבע

Now, it is written, “We have not seen our signs; there is no longer any prophet, and there is none among us who knows until when.” For in the time of exile, for the most part, all the miracles and wonders are done by way of nature,

The Psalmist laments, “We have not seen our signs; there is no longer any prophet.” This describes the exile: most miracles then happen through nature.

כמו אצל אחשורוש שלא היה דבר נראה לעין שהוא למעלה מהטבע רק ע"י אהבת אסתר ומ"מ נראה בחוש שכל הסבות היו רק למעלה מהטבע והוא שהנס נשתלשל ובא

as with Achashverosh, where there was nothing visible to the eye that was above nature, only through the love of Esther; and nevertheless it is plainly seen that all the causes were only above nature. And this is because the miracle descended and came

So it was with Achashverosh: nothing visibly supernatural happened, only the king's love for Esther; yet it is plain that every cause was beyond nature. The miracle came down and clothed itself in nature.

ע"ד הטבע ⁷⁸ מפני כי כשהיו המדות עליונות מאירים פב"פ היו התגלות המדות עליונות בבי"ע כמ"ש מוליך לימין משה. ⁷⁹

by way of nature; for when the higher attributes shone face to face, there was a revelation of the higher attributes in Beriah, Yetzirah and Asiyah, as it is written, "Who led at the right hand of Moses."

The reason is that when the higher attributes shone face to face, they were revealed openly in the lower worlds, as with Moses: "Who led at the right hand of Moses." Now that they shine only from the back, the miracle must come through nature.

20 ולכן היו נביאים פ"י שלוחים ממדות דקדושה ובא לדבור שלהן בורא ניב שפתים ⁸⁰ וכל הנביאים הם מנ"ה דאצי".

Therefore there were prophets — that is, emissaries of the attributes of holiness — and it came into their speech: "Who creates the speech of the lips." And all the prophets are from the Netzach and Hod of Atzilus.

When the attributes shone face to face there were prophets: emissaries of the holy attributes, through whom G-d's word came into human speech, as Isaiah says, G-d "creates the speech of the lips." All prophecy comes from Netzach and Hod of Atzilus.

פ"י נ"ה הם תרי פלגי דגופא כליות יועצות ⁸¹ מבשלי הזרע היאך תהיה ההמשכה מן בחי' יסוד כידוע והם לבר מגופא.

That is, Netzach and Hod are "the two halves of the body," "the kidneys that counsel," which ripen the seed — how the flow will be from the level of Yesod, as is known; and they are "outside the body."

Netzach and Hod are "the two halves of the body," and like the kidneys, which "counsel" and ripen the seed, they determine how the flow will pass through Yesod. They are "outside the body."

פ"י שאינם מעצמות הגוף שהם המדות חו"ג רק שלוחים לשלוח דבר מפניהם והוא ענין נביאים וכשנסתלקו המדות⁸² ונשאר ההארה ממקום יסוד אבא כו' צריך להתלבש בדברים תחתונים ע"פ הטבע שהוא בחי' אלקים גימטריא הטבע:^{83,84}

That is, they are not of the essence of the body, which is the attributes Chesed and Gevurah, but only emissaries to send forth a word from before them; and this is the matter of prophets. And when the attributes withdrew, and there remained the illumination from the place of the Yesod of Abba, etc., it must be clothed in lower things, according to nature, which is the level of Elokim, equal in gematria to hateva (nature).

That is, they are not the core of the body, the attributes Chesed and Gevurah, but messengers who carry a word from them, which is what prophets are. When the attributes withdrew and only the light of the Yesod of Abba remained, it had to be clothed in lower things, in nature: the Name Elokim, whose numerical value (86) equals that of hateva, "nature."

SECTION 5 • ¶21-26

Esther, Haman and the lot

21 וצריך להבין הנהגת אסתר שעשתה הכל מעצמה⁸⁵ בלי עצת מרדכי ועשתה סעודה פעמיים. היות רחל עקרת הבית כל עניני הנהגת עולם שייך אצלה.

Now, we must understand the conduct of Esther, who did everything on her own, without Mordechai's counsel, and made a feast twice. [It is] since Rachel is the mainstay of the house: all matters of the conduct of the world belong to her.

A question about the story: why did Esther act entirely on her own, without Mordechai's advice, and why did she make two feasts? The answer: Esther is Rachel, Malchus, "the mainstay of the house," to whom the conduct of the world belongs.

ובעלה מרדכי יסוד אבא שלקחה לו לבת⁸⁶ בטח בה לב בעלה⁸⁷ שבדאי לא תעשה דבר שלא כהוגן ח"ו.

And her husband, Mordechai — the Yesod of Abba — who "took her for himself as a daughter": "the heart of her husband trusts in her," that she will certainly not do anything improper, G-d forbid.

Her "husband" Mordechai is the Yesod of Abba, who "took her for himself as a daughter"; like the husband of the woman of valor, "his heart trusts in her" that she will do nothing improper.

22 ולכן עשתה בעצמה סעודה פעמיים עד שהגביהה את המן וקרבתו⁸⁸ יותר מדאי אל הקדושה ואז היתה מפלתו מאליו

Therefore she herself made a feast twice, until she raised Haman up and brought him too close to holiness, and then his downfall came of itself;

That is why Esther made two feasts: to raise Haman up and draw him too close to holiness, so that he would fall of his own accord.

כי הקליפה לא תוכל לקבל חיות ויניקה להיות יש ודבר בפ"ע אלא כשהוא מרוחק מהקדושה וכל מה שהוא יותר קרוב אל הקדושה מתבטל מאליו כהמס דונג מפני אש.⁸⁹

for the kelipah (husk) cannot receive life-force and nurture, to be a “something” and a thing in its own right, except when it is distant from holiness; and whatever is closer to holiness is nullified of itself, “as wax melts before fire.”

Kelipah, the force that conceals holiness, can draw life and exist as a separate “something” only at a distance from holiness. Brought close, it dissolves by itself, “as wax melts before fire.”

23 ולכן קרבה את המן בתכלית הקירוב להושיבו בסעודות המלך והמלכה. כמארז"ל כד אריה וארייתא קיימי^{90,91} ווי למאן דעבר בינייהו. וכשראתה בסעודה ראשונה שהוא עדיין יש עשתה סעודה שניה עד שפני המן חפו.⁹²

Therefore she brought Haman to the utmost closeness, seating him at the feasts of the king and the queen, as our Sages, of blessed memory, said: “When the lion and the lioness stand [together], woe to whoever passes between them.” And when she saw at the first feast that he was still a “something,” she made a second feast, until “Haman’s face was covered.”

Esther brought Haman as close as possible, seating him at the feasts of the king and the queen; as the Sages said, “when the lion and the lioness stand together, woe to whoever passes between them,” and placing Haman between them brought his downfall. After the first feast he still stood as a “something,” so she made a second, until “Haman’s face was covered.”

24 וזהו יבא המלך והמן היום⁹³ כי גלו לבבל שכינה עמהם⁹⁴ והיתה בו בגלות. ואסתר היא עקרת הבית בקדושה

And this is [the meaning of] “Let the king and Haman come today”: for when they went into exile to Babylon, the Shechinah (Divine Presence) was with them, and she was in exile within him. And Esther is the mainstay of the house in holiness,

Esther’s invitation, “Let the king and Haman come today,” alludes to the exile: when Israel went into exile in Babylon the Shechinah went with them, and she was in exile “within him,” within the kelipah that Haman embodies. Esther is the “mainstay of the house” of holiness.

ע"פ פשוט ובקליפות נאמר אל תהי תקוה תיק ונרתק לו"ה להפריד מי"ה והיא קרבה את המן כ"כ עד שנתבטל מאליו ונשאר צירוף הוי"ה ואותו תלו על העץ

according to the plain [meaning]; and regarding the kelipos (husks) it is said, "Let there be no tikvah (hope)": a tik (sheath) and case for vav-hei, to separate [it] from yud-hei. And she brought Haman so close that he was nullified of himself, and the combination of Havayah remained; and him they hanged on the gallows,

Of the kelipos, by contrast, it is said, "Let there be no tikvah (hope)," words from the Amidah's blessing against the slanderers: tikvah reads as tik, a "sheath," for the letters vav-hei, the kelipah being a case that holds the vav-hei of the Name apart from its yud-hei. Esther drew Haman so close that he was nullified, the Name Havayah was whole again, and he was hanged.

כי המן הפיל פור הוא הגורל. לפני המן⁹⁵ שהפילו לפניו ולא הוא בעצמו שהקליפה רוצה להדמות לקדושה כקוף בפני אדם.⁹⁶

for "Haman cast pur, that is, the lot." "Before Haman": that they cast it before him, and not he himself; for the kelipah wants to liken itself to holiness, like a monkey before a man.

The verse says the lot was cast "before Haman," not by him: the kelipah wants to imitate holiness, where the lot is cast "before G-d," as a monkey imitates a man.

25 וענין הגורל במקדש הוא שהמפיל הגורל קודם שיפול הגורל אינו יודע היאך יפול לזה או לזה ומסכים דעתו על השעיר שהוא לעזאזל

And the matter of the lot in the Sanctuary is that the one who casts the lot, before the lot falls, does not know how it will fall, to this one or to that, and he agrees in his mind regarding the goat that is for Azazel;

On Yom Kippur in the Temple, lots were cast over two goats, one "for G-d" and one "for Azazel." The one casting cannot know beforehand how the lots will fall, and he settles his mind on a goat as the one for Azazel.

וואם יפול עליו הגורל לה' יהיה חטאת⁹⁷ לה' ששם אין עונות מבדילין⁹⁸ וזדונות נעשו זכויות.^{99, 100}

and if the lot "for G-d" falls on it, it will be a sin-offering for G-d; for there sins do not separate, and willful sins become as merits.

Yet if the lot "for G-d" falls on that very goat, it becomes a sin-offering for G-d. The lot thus reaches a level where sins do not separate and willful sins become merits, the level of the encompassing light described in paragraph 12.

26 ולכן הגורל לפני¹⁰¹ ה' דייקא במקדש כי מדרגה זו גבוה וזהו שרצה המן שרש עשו להגביה כנשר בגסות הרוח והתנשאות לדמות לקדושה ולהפיל גורל לפני המן

Therefore the lot is “before G-d,” specifically in the Sanctuary, for this level is high. And this is why Haman, the root of Esau, wanted to raise himself up like the eagle, in coarseness of spirit and haughtiness, to liken himself to holiness and to cast a lot “before Haman”;

Hence the lot is cast “before G-d,” in the Sanctuary, since it reaches so high a level. Haman, rooted in Esau, wanted in his arrogance to soar like the eagle and imitate holiness, so he too had a lot cast “before Haman.”

לכן עשה עץ נ' אמה דטומאה דקליפה דבריא נגד נוי"ן אמה דמרדכי דקדושה¹⁰² נש"ב ורצה לתלות את מרדכי וליקח חיות מרדכי דקדושה בבית המן.

therefore he made a gallows of fifty cubits, of the impurity of the kelipah (husk) of Beriah, corresponding to the fifty (nun) cubits of the Mordechai of holiness — the fifty gates of Binah — and he wanted to hang Mordechai and to take the life-force of the Mordechai of holiness into the house of Haman.

He made a gallows fifty cubits high from the impurity of the kelipah of Beriah, as a counterpart to the fifty of holiness, Mordechai's fifty gates of Binah, understanding. He meant to hang Mordechai and draw holy Mordechai's life-force into his own house.

וכתיב אשר שלט האדם באדם לרע לו.¹⁰³ חיל בלע ויקיאנו¹⁰⁴ אדם בליעל רוצה לחטוף יניקה מהקדושה ונהפוך הוא¹⁰⁵ שבית המן ניתנה למרדכי דוקא:

And it is written, “when man ruled over man to his harm.” “He has swallowed wealth and will vomit it up”: the base man wants to snatch nurture from holiness, “and it was turned about,” so that the house of Haman was given to Mordechai specifically.

Kohelet speaks of “man ruling over man to his harm,” and Job of the one who “swallowed wealth and will vomit it up”: the base man tries to snatch nurture from holiness, but it is turned against him. As the Megillah says, “it was turned about,” and Haman's house was given to Mordechai.

IN ONE'S AVODAH

Even before a person has turned his face to G-d, true and simple faith that “You are our Father” — that all before Him is as nothing — joins him to the light that no sin and no world can block. From there he should go on to contemplate it until it brings love and awe “face to face,” a longing for G-d alone, while giving the matters of this world only his “back,” doing them not out of his own desire.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call the fall of exile itself a rising (paragraph 15), and why is it still not the goal of creation?
2. How does the analogy of speaking wisdom without the emotions of the heart explain Malchus receiving directly from the higher Chochmah?
3. Why must the highest light be clothed in the lowest place — the lion, the halachos, the Purim miracle hidden in nature?
4. What does it mean for a person to turn his “face” to G-d and only his “back” to the world (paragraphs 11 and 16)?
5. Why did Esther bring Haman close to holiness rather than keep him far away?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי אברהם לא ידענו

Kehot notes that another transcript of this maamar is printed there, in wording close to Torah Ohr's but with many explanations added in parentheses; several of them are quoted in the notes that follow.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"צ נביאים ע' קצ. הלשון דומה לתו"א, אבל בסוגרים מובא הרבה הסברים שמבארים הענין, כמה מהם מועתקים לקמן. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת מג"א ע' קלא ד"ה ומרדכי יצא מצויין באחד מהכת"י שהוא ביאור על ד"ה זה. הגהות באוה"ת מג"א ע' ער. בתו"א שהיה שייך להרה"ח ביחאוסקי מצויין על מאמר זה "פורים תקנו". בלקו"ת שה"ש ג, א מצייין: "גבי פורים בד"ה כי אברהם לא ידענו".

2 כי אברהם לא ידענו

Isaiah's prayer: "For You are our Father, for Abraham has not known us and Israel does not recognize us; You, G-d, are our Father, our Redeemer." The maamar opens with it and explains it (paragraph 12) as Israel's cry in exile, when the light comes from "our Father," the higher Chochmah, rather than through the attributes.

ישעיהו ס"ג:ט"ז: Isaiah 63:16

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֵרָהֶם לֹא יָדְעֵנוּ וְיִשְׂרָאֵל לֹא יִכְיֶרְנוּ אֶתְּהָ ה' אֲבִינוּ
גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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KEHOT'S NOTE

ישע"י סג, טז.

3 בדרוש פורים הארת יסוד אבא בנוק' שלא ע"י ז"א

The Arizal's chapter on Purim: during the exile Rachel (Nukva) stands back to back with Z'eir Anpin; in Mordechai's time Z'eir Anpin's mochin withdrew from him (dormita) and entered Rachel, and the light of the Yesod of Abba that came out then shines again every Purim. This is the teaching the maamar sets out to explain.

Pri Etz Chaim, Gate of The New Month, Chanukah, and Purim 5:4 פרי עץ חיים, שער ר"ח חנוכה ופורים ה':ד:4

... אמנם בחי' הארה זו לא נמצא בז"א כלל בשום זמן, לטעם הנ"ל שייסודו ארוך, אמנם זאת בבחי' של יסוד דאבא, שמתגלה לחוץ מיסוד דרחל, ודאי שהיא הארה גדולה מאוד, שמתגלה הארת אבא אשר הוא טמיר וגנוז מכולהו. והנה בחינת מרדכי, הוא סוד הארת יסוד אבא המתגלה בהיותו ברחל, כי מרדכי בא מאותו הבחינה, ומשם יונק שורש נשמתו, וזה סוד מרדכי, מרא דכ"א, מר טהור, שהוא זך ונקי וב"ר, (ס"א - שלא נשכרו מעולם בעולם התוהו, ונשאר זך ונקי) מצד אשר הוא היסוד דאבא. וזה סוד ואצבעותי מור עובר, והמבין ...

Pri Etz Chaim (Public Domain)

4 בלילה הזה נדדה

"On that night the king's sleep was disturbed," the turning point of the Purim story. Pri Etz Chaim reads "the king" as Z'eir Anpin, whose sleep (dormita) ended when the mochin returned to him; the maamar quotes it as "on this night."

אסתר ו':א:1 Esther 6:1

בַּלַּיְלָהָ הַהוּא נִדְּדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהִבִּיא אֶת־סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי הַיָּמִים וַיְהִי נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king.

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5 ויעבור מרדכי

"Mordechai passed, and did all that Esther had commanded him." The maamar cites it, following Pri Etz Chaim, for the light of the Yesod of Abba passing out below into Beriah, Yetzirah and Asiyah.

אסתר ד':י"ז:17 Esther 4:17

וַיַּעֲבֹר מֶרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָהּ עָלָיו אֶסְתֵּר:

So Mordecai went his way, and did according to all that Esther had commanded him.

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KEHOT'S NOTE

אסתר ד, יז.

6 ומרדכי יצא

"And Mordechai went out from before the king in royal apparel." Cited with the previous verse for the light going out into the lower worlds; paragraph 18 explains it.

אסתר ח':ט"ו:15 Esther 8:15

וּמֶרְדֳּכָי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בְּלִבוֹשׁ מַלְכוּת תְּכֵלֶת וָחֹר וְעֶטְרַת זָהָב גְּדוֹלָה וְתִכְרִיךְ בֹּרָץ וָאַרְגָּמָן וְהָעִיר שׁוֹשֵׁן צְהָלָה וְשִׂמְחָה:

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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KEHOT'S NOTE

אסתר ח, טו.

7 שבין מאציל לנבראים צריך להיות ממוצע

Or HaTorah asks: since creatures bear no comparison at all to the Creator, how can there be an intermediary between them, just as nothing can mediate between the infinite and the finite, for before the infinite one and a million are alike? It answers that the intermediary holds both aspects (see there at length).

KEHOT'S NOTE

בחכמה

On the words “it is explained elsewhere why specifically through Chochmah,” Or HaTorah points to the gloss in Tanya, chapter 35; the note also points to Torah Ohr, Terumah 81b.

KEHOT'S NOTE

באוה"ת כאן ע' רעא מציין לתניא פל"ה בהגה"ה. ולעיל בפ' תרומה פא, ב.

PARAGRAPH 2

8 ע"ס דאצי" שהם ממוצעים

the passage shares nothing with the note

KEHOT'S NOTE

בלקו"ת שלח מה, ב. קרח נג, ב. ואתחנן יב, א. ובאוה"ת בהעלותך ע' תכב. ובתורת שמואל תרכ"ח ע' קלח מצינים לכאן.

9 והתגלות מדותיו ית' בבחי' אצי" . . אלא לצורך נבראים

Or HaTorah asks how, since the created beings bear no comparison to Atzilus, the whole order of Atzilus can exist only for Beriah, Yetzirah and Asiyah, and answers that we find the same with the heavens and the luminaries, created for the sake of this lowly world.

KEHOT'S NOTE

ראה באור התורה בראשית כרך ד תרפט, ב שכי" ע"ז: ואף שהנבראים אין ערוך לאצי" ואיך יהי' סדר האצי" רק בשביל ביי"ע, הלא כה"ג מצינו השמים והמאורות נבראו בשביל עוה"ז השפל, ע"ש בארוכה. וראה באוה"ת פ' שמות ע"ט פ"ה "הרי שגם האצילות לא נאצל רק בשביל שיתגלה כבוד מלכותו ית'". בסה"מ תרס"ה ע' רנב מציין לכאן.

10 Job says, "From my flesh I behold G-d." Chassidus reads it as license to understand something of G-d's ways from the human soul and body; here, that attributes are revealed only to another.

איוב י"ט:כ"ו Job 19:26

ואַחַר עוֹרִי נִקְפּוּזָאָת וּמִבְּשָׂרִי אֶחָזָה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 3

11 ה' בחכמה יסד ארץ

"G-d founded the earth with wisdom; He established the heavens with understanding." The maamar cites it to show that Chochmah is the chief channel of G-d's revelation in all the worlds.

משלי ג':י"ט Proverbs 3:19

ה' בְּחִכְמָה יִסַּד-אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבְנוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

12 דחכמה דאצי" היא ראשית הגילוי . . ומבואר במ"א למה דוקא

PARAGRAPH 4

13 רחל עקרה

On "Rachel was barren" (akarah) the Midrash reads: Rachel was the mainstay (ikar) of the house. The maamar applies the title to Malchus.

בראשית רבה ע"א:ב' Bereshit Rabbah 71:2

... לאמן של אלו אני מגרש?! ובסוף הוא מודה על הדבר, הה"ד (בראשית מז): וישתחו ישראל על ראש המטה מי היה ראש מטנו של אבינו יעקב, לא לאה?! ורחל עקרה אמר רבי יצחק: רחל היתה עיקרו של בית, כמה שנאמר: ורחל עקרה, עיקרה רחל. אמר רבי אבא בר כהנא: רוב מסובין עיקר של לאה היו, לפיכך עושים רחל עיקר. ורחל עקרה, רחל היתה עיקרו של בית. תני, רבי שמעון בן יוחאי: לפי שכל הדברים תלויין ברחל, לפיכך נקראו ישראל על שמה, (ירמיה לא): רחל מבכה על בניה, ולא סוף דבר ...

Another matter, "The L-rd supports all those who fall" (Psalms 145:14) - these are the barren women, who fall inside their houses. "And He straightens all who are hunched" (Psalms 145:14) - when the Holy One blessed be He remembers them with children, they stand erect. Know that it is so, as Leah was the unloved one of the household, but when the Holy One blessed be He remembered her, she stood erect. That is what is written: "The L-rd saw that Leah was unloved." "That Leah was unloved [sensual]" ...

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14 רחל עקרת הבית

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

KEHOT'S NOTE

רש"י ויצא לא, ד. ב"ר פע"ע ב.

15 רחל עקרת הבית

Jacob called Rachel first, Rashi explains, because she was the mainstay of the house (akeres habayis), for whose sake Jacob had joined Laban. The maamar gives the title to Malchus, who directs all the worlds.

Rashi on Genesis 31:4 ל"א:ד

ויקרא לרחל וללאה. לְרַחֵל תַּחֲלֶה וְאַחֲרַיָּה לְלֵאָה, שְׁהִיא הָיְתָה עֲקֵרָת הַבַּיִת שֶׁבְּשִׁבְלָהּ נִדְוָג יַעֲקֹב עִם לָבָן, וְאַחַר כֵּן הָיָה לָאָה מִזֵּדִים בְּדָבָר, שֶׁתָּרִי בָעֵז וּבֵית דִּינָה מִשְׁכֹּט יְהוּדָה אֲמָרִים כְּרַחֵל וּכְלָאָה אֲשֶׁר כָּנוּ שְׁתֵּיהֶם וְגו' - הַקְדִּימוּ רַחֵל לְלֵאָה:

AND HE CALLED RACHEL AND LEAH — First Rachel and afterwards Leah for she was the chief wife of the house for whose sake Jacob had entered into relations with Laban. Even the descendants of Leah admitted this

(that Rachel was the principal wife), for Boaz and his Law-Court who were of the Tribe of Judah (Leah's son) said (Ruth 4:11) "like Rachel and like Leah which two did build etc.", mentioning Rachel before Leah (Genesis Rabbah 71:2).

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)

16

ותתן טרף לביתה

Of the woman of valor: "She rises while it is still night and gives food to her household." The maamar applies it to Malchus, who provides life for all the worlds.

משלי ל"א:ט"ו Proverbs 31:15

ותקם בעוד לילה ותתן טרף לביתה וחק לנערותיה:

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

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KEHOT'S NOTE

משלי לא, טו.

PARAGRAPH 6

17

שהוא הוי"ה בחי' סוכ"ע

That transcript adds here: "as it is written, 'G-d founded the earth with Chochmah.'"

שמות י"ב:2 Exodus 11:2

דבר־נא באזני העם וישאלו איש מאת רעהו ואשה מאת רעותה כל־כסף וכלי זהב:

Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.'

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

KEHOT'S NOTE

במאמרי אדה"ז נביאים ע' קצב נוסף: "וכמ"ש ה' בחכמה יסד ארץ". וראה במק"מ שמות יא, ב. באוה"ת כאן ע' קלג ואילך נתבאר הפסוק בארוכה.

18

מבואר בע"ח שבחי' נוקבא דז"א מתחיל מחזה דז"א

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

KEHOT'S NOTE

ע"ח שלי"ד פ"א.

19

מחזה דז"א

That transcript explains: the chest of Z'eir Anpin is opposite the arms, which are Chesed and Gevurah, love and awe.

KEHOT'S NOTE

במאמרי אדה"ז נביאים שם: "(וענין חזה דז"א כי החזה הוא נגד הזרועות שהם חסד וגבורה אהוי"ר)".

20

נוקבא דז"א מתחיל מחזה דז"א

Etz Chaim describes Rachel, the Nukva of Z'eir Anpin, as standing at first behind him, back to back, from his chest

downward. The maamar cites it to show that speech (Nukva) begins from the level of the heart, the attributes.

עץ חיים ל"ד:34 Sefer Etz Chaim

סדר תיקון בריאת נוקבא דז"א וכו' יתבאר לך מ"ש בגמרא האשה עולה עמו ואינה יורדת עמו ונבאר כמה מיני שינוי זמנים היו בה ונבאר תחילה למה נקראת המלכות נקבה. גם נבאר מה הפרש יש באורות עליונים שלזה נקרא זכר ולזה נקרא נקבה. גם נבאר איך מצינו שנשמות זכרים באים מן הנקבה ונקרא זכרים כמו דהע"ה וזולתו. דע כי הדעת כולל ב' עטרין והם חו"ג והחסדים נק' זכרים והגבורות נקראים נקבות ואעפ"כ יש גבורות זכרים ויש גבורות נקבות והענין הוא שודאי הוא שעטרא דחסדים נשאר בז"א ועטרא דגבורות לוקחת רחל. והנה ...

Sefer Etz Chaim (Public Domain)

21

"Who is a G-d like You ... for He desires kindness." The maamar uses "He desires kindness" to show that desire, love, is the light within the attribute of Chesed.

מ"ח:7 Micah 7:18

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחַלְתּוֹ לֹא־יִחַזְקוּ לְעַד אִפּוֹ כִּי־תִפָּז חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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

22

ועתה צריך להבין . . מן הריאה ונעשה קול

Kehot points there for this passage on how speech, which gives life to the worlds, comes from Chochmah by way of the heart.

KEHOT'S NOTE

ראה ביאורו"ז להצ"צ כרך ב ע' תתפב. ובאוה"ת ויקרא כרך א ע' פח.

PARAGRAPH 7

23

ואף בחוש המישוש

That transcript adds that the difference between face and back holds in the attributes too: one who loves his friend turns his face to him and gives, while one who does not gives "as if throwing it behind his shoulders"; so too in speech.

KEHOT'S NOTE

במאמרי אדה"ז נביאים שם: "(ואף בבחי' המדות יש הפרש בין בחי' פנים כו' עד"מ כשהוא אוהב את חברו יחזיר לו פניו ונותן לו וא"ל נותן לו דרך אחר כמאן דשדי בתר כתפי וכן בבחי' הדיבור כו' לכן הזיווג הוא פכ"פ אבל אחר הזיווג זה הופך פניו לכאן כו'").

PARAGRAPH 8

24

שו"ה שום — מדות אנושי

That transcript adds "G-d forbid" here.

KEHOT'S NOTE

במאמרי אדה"ז נביאים שם נוסף: ח"ו.

35

מוליך לימין משה

Rashi: the Holy One, blessed be He, would lead His mighty arm at Moses' right whenever Moses needed His help.

Rashi on Isaiah 63:12: "י"י על ישיעיהו ס"ג: י"י"

מוליך לימין משה זרוע תפארתו. הקב"ה היה מוליך לימין משה את זרוע גבורתו בכל עת שהיה צריך לעזרתו של הקב"ה היה זרועו מוכן לימינו:

He led at Moses' right the arm of His glory The Holy One, blessed be He, led at Moses' right the arm of His might. Every time he required the aid of the Holy One, blessed be He, His arm was ready at his right.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

36

כי פנו אלי עורף

"For they have turned to Me the back of the neck, and not the face." The maamar takes it literally: sin turns the divine attributes from "face" to "back."

Jeremiah 2:27: "י"י ב' י"י"

אמרים לעץ אבי אתה ולאבן את ילדנו כ"פנו אלי עורף ולא פנים ובעת רעתם יאמרו קומה והושיענו:

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמ"י ב, כז.

PARAGRAPH 11

37

והנערה יפת תואר וטובת מראה

The Megillah describes Esther: "the maiden was beautiful of form and fair to look upon." The maamar uses it for Malchus joined face to face.

Esther 2:7: "אסתר ב' י"י"

ויהי אמן את־הַדָּסָה היא אסתר בת־דוד כי אין לה אב ואם והנערה יפת־תואר וטובת מראה ובמות אביה ואמה לקחה מרדכי לו לִבֵּת:

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

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38

וטוב רואי

David is described as "ruddy, with beautiful eyes, and goodly to behold." The maamar adds these words to the description of beauty above.

I Samuel 16:12: "שמואל א ט"ז: י"י"

וישלח ויביאהו והוא אדמוני עיניו וטוב ראי ויארמו ה' קום משחחו כ"יזה הוא:

And he sent, and brought him in. Now he was ruddy, and withal of beautiful eyes, and goodly to look upon. And the

L-RD said: 'Arise, anoint him; for this is he.'

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39

יאר ה' פניו

From the priestly blessing: "May G-d make His face shine upon you." Here it describes the arousal from above "in the manner of the face."

Numbers 6:25: "כ"ה"

יאר Havayah פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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PARAGRAPH 12

40

עתה שהוא בבחי' דורמיטא לוקחת הנוק' אותם המוחין

That transcript adds: "The state of dormita mentioned above is the withdrawal of the mochin, as in sleep; see Pri Etz Chaim."

KEHOT'S NOTE

במאמרי אדה"ז נביאים ע"י קצג מוסיף: "והנה בחי' דורמיטא הנ"ל הוא ענין הסתלקות המוחין כמו בבחי' שינה ע"י בפע"ח".

41

ועי בפע"ח שער הפורים פרק ה'

The chapter on Purim: through the exile Rachel stands back to back with Z'eir Anpin; at the end of the seventy years of the Babylonian exile came the dormita, the withdrawal of the mochin from Z'eir Anpin into Rachel, to rebuild her so she could return face to face. The maamar refers to it in its own words.

Pri Etz Chaim, Gate of The New Month, Chanukah, and Purim 5:1-2: פרי עץ חיים, שער ר"ח חנוכה ופורים ה' א-ב' כ"א-כ"ב

בזה הפרק יבואר עניני הפורים: סוד הפורים. סוד הפורים הנה נודע, כי כל זמני הגלות, עומדת הנוקבא רחל עם ז"א, אחור באחור. אמנם אז היה בסוף אותן הע' שנים של גלות בבל כנודע, ואז היה מתחיל למעלה לעשות תיקון, כדי להחזיר פנים בפנים, אז הוא צריך הפלת דורמיטא בז"א. שהוא הסתלקות המוחין מן הז"א, ונכנסים תוך רחל, ונתקנת פרצופה, ועי"ז יכולה לחזור אחר כך פנים בפנים:

Pri Etz Chaim (Public Domain)

42

ולהשתלשל בצמצומים רבים

That transcript adds "as mentioned above" and a parenthesis on an apparent contradiction in Pri Etz Chaim: one passage implies that this light came only at the end of the seventy years [of the Babylonian exile], another that throughout the exile Nukva always receives not through Z'eir Anpin.

KEHOT'S NOTE

במאמרי אדה"ז נביאים ע"י קצג נוסף: "כנ"ל (ומה שנרא' לכאורה כסותר אהדדי שממ"ש בפע"ח משמע שהארה זו הוא בסוף ע"י שנה דוקא, וממ"ש בפע"ח משמע שבזמן הגלות מקבלת הנוק' לעולם שלא עי"י ז"א ע"י בפרע"ח סוף פ"ג שתייר עי"י שאותה הארה מקבלת תמיד שלא עי"י ז"א אינו נכרת אלא לזמן ארוך לכן לא יצאה אלא לסוף ע"י שנה ע"י").

43 וזהו שאמרו . . לא ידענו כי

That transcript adds: "And Israel does not recognize us" is the level of the attributes, Z'eir Anpin, because she now receives not through Z'eir Anpin but from "For You are our Father," the higher Chochmah, Abba, taking the mochin from the Netzach, Hod and Yesod of Abba and Imma not through Z'eir Anpin.

KEHOT'S NOTE

במאמרי אדה"י נביאים שם נוסף: "וישראל לא יכירנו שזהו בחי" מדות בחי" ז"א לפי שאינה מקבלת עכשיו ע"י ז"א אלא כי אתה אבינו בחי" ח"ע אבא שמקבלת המוחין מנה"י דאוי"א שלא ע"י ז"א כו".

44 כי אברהם לא ידענו כי אתה ה' אבינו

"For Abraham has not known us ... You, G-d, are our Father." Here the maamar explains the verse: in exile the attributes do not reach us, but the higher Chochmah, "our Father," does.

ישעיהו ס"ג:ט"ז Isaiah 63:16

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֵרָהֶם לֹא יָדָעֵנוּ וְיִשְׂרָאֵל לֹא יִכְיָרְנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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

45 ואכל בי עשרה

Rabban Gamliel's saying, "In every gathering of ten the Shechinah rests." The maamar cites it for G-d's presence with Israel even in exile.

סנהדרין ל"ט א:11א Sanhedrin 39a

אָמַר לָקַח קִיסָר לְרִבּוֹן גְּמִלְיָאֵל: אֲמַרְתוּ כָל בִּי עֲשֶׂה שְׂכִינְתָּא שְׂרִיא, כְּמָה שְׂכִינְתָּא אִיכָא? קַרְיִינָה לְשִׁמְעִיָּה, מְחָא בָקָה בְּאַפְתָּקָא. אָמַר לָקַח: אֲמַאי עַל שְׂמִשָּׁא בְּבִיתָהּ דְּקִיסָר? אָמַר לָקַח: שְׂמִשָּׁא אֲכֹלִי עֲלֵמָא נִיחָא. וּמָה שְׂמִשָּׁא דְּחַד מִן אֱלָף אֲלָפִי רְבוּא שְׂמִשָּׁי דְּקִיסָר קוּדְשָׁא בְּרִיךְ הוּא נִיחָא אֲכֹלִי עֲלֵמָא, שְׂכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל אַחַת כְּמָה כְּכָמָה.

William Davidson, Vocalized Aramaic (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

סנהדרין לט, א.

46 ודונות נעשו כזכיות

Reish Lakish: "Great is teshuvah, for willful sins become for him as merits." The maamar applies it to the encompassing level, where sins do not separate.

יומא פ"ו ב:ג' Yoma 86b

אָמַר רִישׁ לָקִישׁ: גְּדוּלָּה תְּשׁוּבָה שְׂדוּנוֹת נַעֲשׂוֹת לוֹ כְּשִׁגְגּוֹת, שְׁנֵאמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶה", הָא "עוֹן" — מִזִּיד הוּא, וְכָא קָרִי לָקַח מְכָשׁוּל. אִינִי! וְהָאִמַר רִישׁ לָקִישׁ: גְּדוּלָּה תְּשׁוּבָה שְׂדוּנוֹת נַעֲשׂוֹת לוֹ כְּזִכּוּת, שְׁנֵאמַר: "וּבְשׁוּב רָשָׁע מִרְשָׁעוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עָלֵיהֶם (חִיָּה) יִחְיֶה!" לֹא קִשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

William Davidson, Vocalized Aramaic (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

יומא פו, ב.

47 הן גבורותיו

The Men of the Great Assembly restored "mighty" to G-d's praise: His might is that He restrains Himself and is patient with the wicked, though the nations clamor in His Sanctuary. The maamar cites it to show that at the encompassing level the world does not interpose.

יומא ס"ט ב:ט"ז Yoma 69b

אֲתוּ אִינְהוּ וְאָמְרוּ: אֲדָרְבָּה, זֶה הִיא (גְּבוּרָתָהּ) גְּבוּרָתוֹ: שְׂכֻכְשׁ אֶת יִצְרָא — שְׁנוֹתָן אֶרֶךְ אַפִּים לְרָשָׁעִים. וְאֵלוּ הֵן נִזְרָאוֹתֵינוּ — שְׂאֵלְמָלָא מוֹרָא שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא הֵיכָא אוֹמְהָ אַחַת יְכוּלָּה לְהַתְקִיִּים בֵּין הָאוֹמּוֹת?

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KEHOT'S NOTE

יומא סט, ב.

48 שו"ה תפיסת — סוכ"ע ח"ע

That transcript adds: therefore, though one is in exile, as soon as he believes with true faith that all before Him is as nothing, G-d's light certainly surrounds and encircles him on every side.

KEHOT'S NOTE

במאמרי אדה"י נביאים שם נוסף: "ע"כ אף שהוא בגלות אעפ"כ תיכף כשיאמין באמונה אמיתי" איך דכולא קמי' כלא בודאי אור ה' סובבו ומקיפו מצד כל כו".

49 ילבש בגדי נקם תלבושת

"He put on righteousness as a coat of mail ... and put on garments of vengeance as clothing." The maamar reads the "clothing" as G-d's contracting His light into the attributes so that judgment can take place.

ישעיהו נ"ט:ט"ז Isaiah 59:17

וַיִּלְבַּשׁ צִדְקָה כְּשָׂרָיו וְכוּבַע יְשׁוּעָה בְּרָאשׁוֹ וַיִּלְבַּשׁ בְּגָדֵי נִקְמָה תְּלַבְּשֵׁת וַיַּעַט כְּמַעֲיֵל קִנְיָה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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KEHOT'S NOTE

ישע"י נט, יז.

PARAGRAPH 13

50 ואני תפלה

"In return for my love they hate me, but I am prayer." The maamar reads "I am prayer" as Malchus in exile, herself bound to the higher Chochmah.

תהילים ק"ט:ד' Psalms 109:4

תַּחַת־אֲהַבְתִּי יִשְׁטָנוּנִי וְאֲנִי תַּפְלָה:

In return for my love they are my adversaries; But I am all prayer.

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KEHOT'S NOTE

תהלים קט, ד.

51

ואני בתוך הגולה

Ezekiel opens: "And I was in the midst of the exile, by the river Chebar." The maamar hears in it Malchus speaking of her state in exile.

יחזקאל א:1:1

וְהָיָה בְּשָׁלְשִׁים שָׁנָה כְּרַבִּיעִי בְּחֻמְשָׁה לַחֹדֶשׁ וְאָנִי בְּתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתָּחוּ הַשָּׁמַיִם וְאָרָאָה מֵרָאוֹת אֱלֹקִים:

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א. ראה אוה"ת משפטים ע' ארלד.

52

אבא יסד ברתא

The Zohar's teaching "Abba founded the Daughter," its reading of "G-d founded the earth with Chochmah." The maamar cites it for Malchus receiving directly from Abba.

Zohar III, 248a, זח"ג רמח, א

Tikkunei Zohar, Tikkun 21 • 61b:4-5 תקו"ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להווא אתר דאתגורת בגין דברתא באבא אתעבידת. הה"ד י' בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו והווא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטרי על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

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KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. ת"ז תי" כא.

53

נפשי בשאלתי

Esther asks the king, "Let my life be given me at my request, and my people at my plea." The maamar uses it for Malchus asking her needs of Z'ei Anpin.

אסתר ז:3:3

וַתַּעַן אֶסְתֵּר הַמֶּלֶכָה וַתֹּאמֶר אֶם־מִצָּאֲתִי חַן בְּעֵינֶיךָ הַמֶּלֶךְ וְאֶם־עַל־הַמֶּלֶךְ טוֹב תִּנָּתֶן־לִי נַפְשִׁי בְּשִׂאלָתִי וְעַמִּי בְּבִקְשָׁתִי:

Then Esther the queen answered and said: 'If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request;

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KEHOT'S NOTE

אסתר ז, ג.

PARAGRAPH 14

54

כי אברהם לא ידענו

The maamar returns to Isaiah's verse: "Abraham," love

and awe, does not reach the level of "You are our Father."

Isaiah 63:16 ישיהו ס"ג:ט"ז

כִּי־אַתָּה אֲבִינוּ כִּי אֲבִרְהָם לֹא יָדַעְנוּ וְיִשְׂרָאֵל לֹא יָכִירְנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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55

רשפי אש

"Its flames are flames of fire, a blaze of G-d": love as strong as death. The maamar borrows "flames of fire" for the longing for G-d alone.

Song of Songs 8:6 שיר השירים ח:6

שִׁמְנִי כַחֲתָם עַל־לִבִּי כַחֲתָם עַל־זְרוּעֶךָ כִּי־עֵצָה כַּמֶּת אֶהְבֶּה קֶשֶׁה כִּשְׂאוֹל קִנְיָאָה וְשִׁפְיָהּ רֶשֶׁף אֵשׁ שְׁלֵה־בְּתִיָּה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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56

שהוא ענין נסירה

KeHOT points to the Rebbe's note there on the nesirah.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בספר המאמרים תש"ט ע' 217. בלקו"ת תבוא מב, ב מציין לכאן.

PARAGRAPH 15

57

שביטל יוחנן כה"ג המעוררים

The Talmud explains that the "awakeners" were the Levites who said each day, "Awake! Why do You sleep, O L-rd?" and that Yochanan the High Priest abolished it, asking, "Is there sleep before the Omnipresent?" The maamar gives the inner reason: "our Father" never sleeps; only Z'ei Anpin is in dormita.

Sotah 48a:7-8 ח"א:ז-ח"א:ז

וְאִם הוּא בִּיטֵל אֶת הַמְּעוֹרְרִים. מַאי מְעוֹרְרִים? אָמַר רַחֲבֵה: בְּכָל יוֹם יוֹם שֶׁהָיוּ עוֹמְדִים לְיוֹם עַל דּוֹכָן וְאוֹמְרִים "עוֹרָה לָמָּה תִּישָׁן ה'", אָמַר לָהֶן: וְכִי לֹשׁ שִׁנָּה לִפְנֵי הַמָּקוֹם? וְהָלֹא כְּבָר נֶאֱמַר "הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל!" אֲלָא בְּזִמְן שִׁישְׂרָאֵל שְׁרוּיִין בְּצַעַר וְאוֹמוֹת הָעוֹלָם בְּנִחַת וְשִׁלּוּהָ, לָכֵן נֶאֱמַר "עוֹרָה לָמָּה תִּישָׁן ה'". וְאֵת הַנוֹקְפִים. מַאי "נוֹקְפִים"? אָמַר רַב הוֹדָה אָמַר שְׁמוּאֵל: שֶׁהָיוּ מְסַרְטִין לְעֵגֶל בֵּין קֶרְנָיו, כְּדִי שִׁפּוּל דָּם בְּעֵינָיו. אֶתָּה אִיהוּ בִּטֵּל, מִשּׁוֹם ...

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58

עורה למה תישן

"Awake! Why do You sleep, O L-rd?" These are the words the "awakeners" used to say, which Yochanan the High Priest abolished.

Psalms 44:24 תהילים מ"ד:כ"ד

עוֹרָה לָמָּה תִּישָׁן אֲדֹנָי הַקִּיְצָה אֶל־תִּנַּח לְנִצָּח:

Awake, why sleepest Thou, O L-rd? Arouse Thyself, cast not off for ever.

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כי נפילתי קמתי
 “Do not rejoice over me, my enemy, for I have fallen, I have risen.” The maamar reads it as “in the fall itself I rose.”

Micah 7:8 ח"ו: Micah

אל־תִּשְׂמְחִי אִיבִתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֲשֹׁב בַּחֹשֶׁךְ הִי אֹר לִי:

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT'S NOTE

מיכה ז, ח. ראה לקמן ק"ו, א. שמציין לכאן.

פי בעת נפילה עצמה
 Kehot points there on the reading “at the very time of the fall.”

KEHOT'S NOTE

ראה אוה"ת פ' בהעלותך ע' שעב.

נפלה לא תוסיף קום
 “The maiden of Israel has fallen, she will not rise any more.” The maamar reads “she will not add to rise”: no rising can exceed the one within the fall.

Amos 5:2 ח"ב: Amos

נִפְלָה לֹא־תוֹסִיף קוֹם בְּתוֹלַת יִשְׂרָאֵל נָשָׂה עַל־אֲדָמָתָה אִין מְקִימָה:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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כי אז הוא יותר התגלות
 It explains that although in exile Malchus receives from the Yesod of Abba, the light does not shine openly: as this maamar's analogy shows, a mind can flow into speech without the emotions, yet such a flow has no vitality in it.

KEHOT'S NOTE

ראה בספח"מ תרנ"ז ע' סה וז"ל "נמצא הגם דבזה"ג נמשך במלי מבחי יסריא, מ"מ אין האור מאיר בגילוי, וכמוכן מהמשל שני שם [בתרי"א כאן צג, ב] מהשפעת השכל בדיבור שיכול להיות בלי אמצעות המדות, מ"מ הרי כשהשפעה היא שלא ע"י אמצעות המדות אין לו חיות בהשפעה ובכדי שיהי בזה חיות", ע"ש.

ישתמשו שני מלכים בכתר אחד
 The moon said before G-d, “Is it possible for two kings to use one crown?” and was told to diminish herself. The maamar says that in the Future two kings will use one crown: Z'eir Anpin and Malchus will be equal.

Chullin 60b:2-3 ג'ג-3: חולין

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לך ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי

כי אברהם לא ידענו כי אתה ה' אבינו כי

לפניך דבר הגון אמעית את עצמי אמר לה לך ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

Wikisource Talmud Bavli (CC-BY-SA)

PARAGRAPH 16

ובאדם עצמו ג"כ הנפש החיונית
 Ki Savo cites this passage (“see the maamar ‘For Abraham has not known us’: and in man himself the vital soul desires ... but in the intellect ...”) and adds a reference to the maamar on “Remember what Amalek did to you ... [those] behind you” for back to back and face to face.

KEHOT'S NOTE

בלקו"ת תבוא מב, ב מציין לכאן ומוסיף: “ועיין מענין אב"א ופכ"פ ע"פ זכור את אשר עשה לך עמלק כו' אחריו כו'” ע"ש. [לעיל פד, ד]. ראה לקו"ת יוה"כ ע, ב.

בבחי נסירה פכ"פ
 the passage shares nothing with the note

KEHOT'S NOTE

ענין הנסירה הובא בלקו"ת להאריז"ל ר"פ בראשית, ע"ח שער הכללים פ"י ופ"ג . . והביאור ע"פ דא"ח דרושי לקו"ת ליוה"כ סדי"ה שבת שבתון, שם קיצור ע"פ ביום השמע"צ כו' ובכל המועדים, המאמרים דש"פ לך לך וירא חיי שרה בהמשך ר"ה עת"ר, ד"ה כי עמך תשיט ועוד. ראה הערת כ"ק אדמו"ר ז"ע במ"מ ללקו"ת תבא מב, ב.

בחי אב"א . . פכ"פ
 The maamar on “Remember what Amalek did to you” explains face and back in holiness and in the soul: the inwardness of the heart, where G-d is revealed as life and delight, against love that is forced upon the heart.

KEHOT'S NOTE

ראה לעיל פד, ד.

בבחי נסירה פכ"פ
 Etz Chaim's Gate of General Principles, chapter 10, cited by Kehot for the nesirah: Rachel, formed behind Z'eir Anpin, shares one “wall” with him and therefore needs the nesirah, the separation that lets them be face to face.

עץ חיים, שער הכללים י"ס Sefer Etz Chaim, Shaar HaKlalim

בבחי נסירה פכ"פ
 Chapter 13 of the same gate, also cited by Kehot, on the dormita: the mochin withdraw from Z'eir Anpin into Nukva, and “He took one of his ribs” means that she was sawn apart from him, after which she is brought to him face to face.

עץ חיים, שער הכללים י"ג:ב: Sefer Etz Chaim, Shaar HaKlalim 13:2
 ... והענין הוא כי ע"י הדורמיטה מקבל ז"א מוחין חדשים יותר מעולים מאו"א והזווג הוא אז יותר עליון בהיות שיש לו מוחין מלמעלה וזש"ה ויקח אחת מצלעותיו פ"י שנסרו ומ"ש ויביאה אל האדם הוא ז"א שתחלה בהיותה אחורי ז"א היא יונקת ממנו ואז נעשין הכלים שלה כולם ע"י האור של ז"א היוצא לאחור ועתה ה' אלקים שהוא או"א

לקחו הכלים שלה שהיו מאחור ועשאוהו פרצוף שלם כמו הו"א ואח"כ ויביאה אל האדם פכ"פ וכשחטא אדה"ר חזרה לאחורי ו"א. גם עתה אחר החרבן היא באחור ו"א כל ימי החול חוץ משבת ...

Sefer Etz Chaim (Public Domain)

69

כאלו כפאו שד

The Talmud describes Rabbi Eliezer's modest conduct in marital relations: it seemed "as though a demon compelled him." The maamar applies the phrase to all worldly matters, done "from the back," not out of one's own desire.

נדרים כי נבא נדרים

KEHOT'S NOTE

נדרים כ, ב. וראה לעיל צב, ד.

PARAGRAPH 17

70

והנה פורים ויו"כ הוא בחד דרגא

From here to the end, that transcript differs from Torah Ohr.

KEHOT'S NOTE

מכאן עד הסיום, במאמרי אדה"ר נביאים שונה מכאן ע"ש ע"ק צד.

71

פורים ויו"כ הוא בחד דרגא

In Tikkun 21 Purim is called after Yom HaKippurim, as the Rebbe Rashab's note cited by Kehot quotes. The maamar places Purim and Yom Kippur on one level.

Tikkunei Zohar 46b:21-22 כ"א-כ"ב

דך איהו בכ"ד ספרים דאורייתא. ושכינתא וכד"ה על שכמה. וכד צדיק איהו מלא מעמודא דאמצעייתא דאתמר ביה ותמלא כדה ותעל סליקת האי נקודה דאיהו חד שור"ק. על תרין דאינון שבי"א ואתעבידו שור"ק. בתר דאיהו מליא מסטרא דיליה ומסטרא דעמודא דאמצעייתא אתמר בשכינתא ותמלא כדה ותעל

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פורים ויו"כ הוא בחד דרגא הארת יסוד אבא בנוק

It asks how this can be, since Yom Kippur is an ascent into Atik, and answers that it is along the lines of the saying "when Atika ..." in that depth, quoting a source that then Imma receives from Atik through the Yesod of Abba.

KEHOT'S NOTE

ראה בביאורי הזהר לכ"ק אדמו"ר הצ"צ פ' בשלח ע' רלז שבי: "והרי ביוהכ"פ הוא בחי' עליות בעתיק אלא צ"ל שהוא ע"ד משי"כ כד עתיקא כוי אשרי כולא כוי בהאי עמיקא וכ"כ בוי"ה בראשית מ"ה וז"ל ואז מקבלת האם מעתיק ע"י יסוד דאבא עכ"ל", ע"ש. ראה אוה"ת מטות ע' ארפט. בסה"מ מכ"ק מהורש"ב ליקוט-ב ע' ע נדפס רשימה משנת תרנ"ה וז"ל: "בתו"א ד"ה כי אברהם לא ידענו פורים ויוה"כ בחד דרגא, בת"ז תי" כ"א פורים אתקרי ע"ש יוהכ"פ דעתידין לאתענגא ביי כוי". וראה במאמרי אדה"ר נ"ך ע' תנד. אוה"ת וארא כרך ח ע' ביתתפח. סה"מ תרכ"ז ע' ג. בלקו"ת שמע"צ פה, ג מציין לכאן.

73

כי הנה ידוע ממשל הארי

On that page the river that "parts and becomes four heads" as it reaches Beriah is read as the four camps of

the Shechinah, "the face of a lion on the right," the face of an ox, and so on.

KEHOT'S NOTE

ראה לעיל כז, ג. ובאוה"ת בראשית כרך א צג, ב בשם ספר אור החיים. ובאוה"ת פ' בלק ע' א"מז. וראה גם בביאורי אדה"ר כז, ג ואילך. בלקו"ת שה"ש ג, א מציין לכאן.

74

פני אריה אל הימין

In Ezekiel's vision of the Chariot, "the face of a lion was on the right of the four." The maamar notes that the lion, an unclean animal, holds this high place.

יחזקאל א':10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׂוֹר מִהַשְּׂמֹאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר 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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PARAGRAPH 18

75

ומרדכי יצא מלפני המלך

"And Mordechai went out from before the king in royal apparel of blue and white." The maamar reads Mordechai as the higher Chochmah clothed in "the apparel of Malchus," physical matters.

אסתר ח':15

וּמֶרְדֵּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בְּלִבְּשׁ מְלָכוּת תְּכֵלֶת וְחֹר וְעֶשְׂתֵּר זָהָב גְּדוּלָּה וְתִכְרִיךְ בֹּרֵץ וְאַרְגָּמָן וְהָעִיר שׁוֹשֵׁן צָהָל וְשִׁמְחָה:

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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76

ויעבור מרדכי

"Mordechai passed, and did all that Esther had commanded him." Cited, following Etz Chaim, for Mordechai's light going out.

אסתר ד':17

וַיַּעֲבֹר מֶרְדֵּכַי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָהּ עָלָיו אֶסְתֵּר:

So Mordecai went his way, and did according to all that Esther had commanded him.

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PARAGRAPH 19

77

אותותינו לא ראינו

"We have not seen our signs; there is no longer any prophet, and there is none among us who knows until

when." The maamar reads it as the state of exile, when miracles are hidden in nature.

Psalms 74:9 ט"ז: ע"ד: תהילים

אותתינו לא־רֹאִינוּ אִין־עוֹד נִבְיָא וְלֹא־אֲתָנוּ יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהלים עד, ט. בלקו"ת תצא לו, ב מציין לכאן.

78 ומ"מ נראה בחוש שכל הסבות . . שהנס נשתלשל ובא ע"ד הטבע

The Rebbe quotes this passage there and points to Yahel Or, p. 154.

KEHOT'S NOTE

בלקו"ש חל"ו ע' 168 הערה 12 מביא קטע זה ומציין ליהל אור ע' קנד "ראו כל אפסי ארץ את ישועת אלקינו וה"ז גילוי אלקות". ע"ש.

79 מוליך לימין משה

"Who led at the right hand of Moses the arm of His glory." Cited again for the open miracles of the time when the attributes shone face to face.

ישעיהו ס"ג: י"ב: Isaiah 63:12

מוליך לימין משה זרוע תפארתו בוקע מים מפניהם לעשות לו שם עולם:

That caused His glorious arm to go at the right hand of Moses? That divided the water before them, To make Himself an everlasting name?

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PARAGRAPH 20

80 בורא ניב שפתים

"I create the speech of the lips: peace, peace, to the far and to the near." The maamar applies it to prophecy, G-d's word entering the prophets' speech.

ישעיהו נ"ז: י"ט: Isaiah 57:19

בֹּרֵא נִיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב אֲמַר Havayah ורפאתיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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KEHOT'S NOTE

ישע"י נז, יט.

81 כליות יועצות

The Sages taught: "The kidneys counsel, the heart understands, the tongue shapes [the words], the mouth completes." The maamar compares Netzach and Hod to the counseling kidneys.

ברכות ס"א א: כ"ח-כ"ט: Berakhot 61a:28-29

תנו רבנן: שתי כליות יש בו באדם, אחת יועצת לטובה ואחת יועצת לרעה. ומסתברא דטובה לימינו ורעה לשמאלו, דכתיב: "לב חכם

לימינו ולב כסיל לשמאלו". תנו רבנן: כליות יועצות, לב מבין, לשון מחתה, פה גומר, ושם מכניס ומוציא כל מיני מאכל, קנה מוציא קול,

Our Rabbis have taught : There are two reins in man, one prompting him to good, the other to evil. It is probable that the good is on the right side and the bad on the left ; for it is written, "A wise man's understanding is at his right hand; but a fool's understanding at his left" (Eccles. x. 2). Our Rabbis have taught : The reins prompt [the thought], the heart exercises intelligence, the tongue pronounces, the mouth completes [the words]. The gullet lets in and brings out ...

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82 וכנסתלקו המדות . . גימט' הטבע

Kehot notes that this passage is explained there.

KEHOT'S NOTE

נתבאר באוה"ת שה"ש כרך ב ע' תצח.

83 אלקים גימטריא הטבע

Kehot notes that the Shelah there implies, somewhat, that this gematria is found in the Zohar.

KEHOT'S NOTE

פרדס ש"ב פ"ב. בשל"ה שער האותיות (פט, א) משמע קצת שכן הוא בזהר.

84 אלקים גימטריא הטבע

Pardes Rimmonim notes that the Name Elokim equals hateva (nature) in number, for the natural world is rooted in Gevurah. The maamar uses it: the light now clothed in nature is the level of Elokim.

פרדס רמון"ם י"ב: ג' 3-2: Pardes Rimmonim 12:2-3

הכלל העולה מהפרק הקודם הוא היות ה"ב נתיבות כלל כל הנמצאות מעלה ומטה ומטעם זה בבריאת עולם נזכר ל"ב פעמים שם אלקים להורות כי כל אחד מל"ב נתיבות היה מגלה מה שהיה מצויר בו מענין הבריאה. ובאו ל"ב פעמים אלקים ולא ל"ב פעמים י"ה כפי הראוי אל החכמה. מפני שגילוי הדברים הנמצאות מחכמה הוא ע"י הבינה ששם אשד הנתיבות כדפי, ולכן באו בשם אלקים, שהרמז אל הבינה. והטעם שנכתב בשם אלקים באותיותיו ולא בשם בן ד' בנקוד אלקים, כי הוא השם הנרמז בבינה. עם היות ששם אלקים ג"כ הרמז אל", ...

Pardes Rimmonim (Public Domain)

PARAGRAPH 21

85 שעשתה הכל מעצמה . . סעודה פעמיים . . כהמס דונג מפני אש

This passage, through "as wax melts before fire," is printed in the supplements to Yahel Or.

KEHOT'S NOTE

קטע זה מובא במילואים ליהל אור ע' תרמ.

86

שלחה לו לבת

"When her father and mother died, Mordechai took her for himself as a daughter." The maamar reads it of the Yesod of Abba and Malchus.

אסתר ב' ז': Esther 2:7

וַיְהִי אִמּוֹן אֶת־הַדָּסָה הִיא אֶסְתֵּר בַּת־דָּדּוּ כִּי אֵין לָהּ אָב וְאִם וְהַנְעִרָה יָפֶת־תֵּלָאָר וְטוֹכֶת מֶרְאָה וּבְמוֹת אֲבִיהָ וְאִמָּהּ לָקְחָהּ מֶרְדֵּכַי לֹו לְבַת:

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

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87

בטח בה לב בעלה

Of the woman of valor: "The heart of her husband trusts in her, and he shall lack no gain." The maamar applies it to Mordechai's trust in Esther.

משלי ל"א: Proverbs 31:11

בְּטַח בָּהּ לֵב בְּעֵלָהּ וְשָׁלָל לֹא יִחְסֹר:

The heart of her husband doth safely trust in her, and he hath no lack of gain.

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PARAGRAPH 22

88

שהגביהה את המן וקרבתו

Kehot notes that it refers to this passage.

KEHOT'S NOTE

באוה"ת וישלח כרך ה תתעג, א מציין לכאן.

89

כהמס דונג מפני אש

"As smoke is driven away ... as wax melts before fire, so the wicked perish before G-d." The maamar applies it to kelipah dissolving when it comes near holiness.

Psalms 68:3: תהילים ס"ח:ג

כַּהֲנֹדֶף עָשָׁן תִּנְדֹּף כַּהֶמֶס דּוֹנֵג מִפְּנֵי־אֵשׁ יֵאָבְדוּ רָשָׁעִים מִפְּנֵי אֱלֹקִים:

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג.

PARAGRAPH 23

90

כמארו"ל כד אריה וארייתא קיימי

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

KEHOT'S NOTE

ראה וזה ואתחנן ער, א.

91

כד אריה וארייתא קיימי ווי למאן דעבר בינייהו

The Zohar on Va'eschanan, to which Kehot points: woe to whoever is present when the great lion seeks to join his mate, and all the more so when they are united. The maa-

mar applies the saying to Haman seated between the king and the queen.

ספר זוהר, ואתחנן ל'קפ"ג-30:183-31:190 Zohar, Vaetchanan
ל"א:ק"צ

92

שפני המן חפו

When the king returned and found Haman fallen on Esther's couch, "they covered Haman's face." The maamar sees in it the end of Haman as a "something."

אסתר ז' ח': Esther 7:8

וְהַמֶּלֶךְ שָׁב מִגִּזְזַת הַבַּיִת אֶל־בֵּית מִשְׁתֵּה הַיַּיִן וְהָמָן נָפַל עַל־הַמֶּשֶׁה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לְכַבּוֹשׁ אֶת־הַמֶּלֶכָה עִמִּי בְּבֵית הַדְּבָר יָצָא מִפִּי הַמֶּלֶךְ וּפְנֵי הָמָן חִפּוּ:

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king: 'Will he even force the queen before me in the house?' As the word went out of the king's mouth, they covered Haman's face.

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PARAGRAPH 24

93

יבא המלך והמן היום

Esther's invitation: "Let the king and Haman come today to the feast that I have prepared for him." The maamar reads it in light of the Shechinah's exile among the kelipos.

אסתר ה' ד': Esther 5:4

וַתֹּאמֶר אֶסְתֵּר אֶם־עַל־הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהָמָן הַיּוֹם אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עֲשִׂיתִי לוֹ:

And Esther said: 'If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.'

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94

גלו לבבל שכינה עמהם

Rabbi Shimon bar Yochai: wherever Israel went into exile, the Shechinah went with them; they were exiled to Babylon, and the Shechinah was with them.

מגילה כ"ט א: Megillah 29a:4

תנא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביך בהיותם במצרים וגו'." גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי בבלה." ואף כשהיו עתידין ליגאל — שכינה עמהן, שנאמר: "ושב ה' אלוקיך את שבותך." "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שם עמהן מפני הגליות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shechinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shechinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shechinah was with them, as it

says, "For your sake I was sent to Babylon" (Isaiah 43:14).
And when ...

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KEHOT'S NOTE

מגילה כט, א.

95 הפיל פור הוא הגורל. לפני המן

"They cast pur, that is the lot, before Haman, from day to day." The maamar stresses "before Haman": others cast it before him.

אסתר ג:7

בחדש הראשון הוא־חדש ניסן בשנת שתים עשרה למלך אחשוורוש הפיל פור הוא הגורל לפני המן מיום ליום ומחדש לחדש שנים־עשר הוא־חדש אדר:

In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

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96 כקוף בפני אדם

The Talmud ranks degrees of beauty: beside Sarah all others were "like a monkey before a man," and so Sarah beside Eve, Eve beside Adam, and Adam beside the Shechinah. The maamar borrows the phrase for the keli-pah's attempt to imitate holiness.

Bava Batra 58a:6

אמר רבי פנא: נסתכלתי בשני עקיביו, ודומים לשני גלגלי חמה. הכל בפני שרה - כקוף בפני אדם. שרה בפני חנה - כקוף בפני אדם. חנה בפני אדם - כקוף בפני אדם. אדם בפני שכינה - כקוף בפני אדם.

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PARAGRAPH 25

97 הגורל לה' יהיה חטאת

"Aaron shall bring the goat on which the lot 'for G-d' fell and make it a sin-offering." The maamar explains this as a level where sins do not separate.

Leviticus 16:9

והקריב אהרן את־השעיר אשר עלה עליו הגורל לה' ועשה חטאת:

And Aaron shall present the goat upon which the lot fell for the L-RD, and offer him for a sin-offering.

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98 ששם אין עונות מבדילין

Kehot points there on "there sins do not separate."

KEHOT'S NOTE

ראה אוה"ת דרושים ליוהכ"פ ע' אתקנו.

99 וזדונות נעשו זכויות

It quotes a passage from here, and after these words it is written "(this requires study)."

KEHOT'S NOTE

בד"ה אך בגורל תרמ"ו ע' יז מביא קטע מכאן ואחר ת"י הנ"ל נכתב: (צ"ע).

100 וזדונות נעשו זכויות

Reish Lakish: "Great is teshuvah, for willful sins become for him as merits." Applied here to the level that the lot reaches.

Yoma 86b:3

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

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PARAGRAPH 26

101 ולכן הגורל לפני ה'

Kehot points there on the lot "before G-d."

KEHOT'S NOTE

ע' באוה"ת פ' פנחס ע' א"ס. סה"מ תרכ"ו ע' ר שר"ל למעלה משם ה' כי שם ה' חכ' אבל הגורל הוא בבחי' שלמעלה מהחכמה, סה"מ תרל"ב ח"ב ע' שצב. וע' ת. וראה גם לקמן כקב, ג. סה"מ תקס"ח ע' פח. סה"מ תרמ"ו ע' יז. סה"מ תרנ"ו ע' תלו.

102 נ' אמה דטומאה דקליפה . . נגד נ' אמה . . דקדושה

Kehot notes that Or HaTorah has a comment on this there.

KEHOT'S NOTE

באוה"ת מג"א (תש"נ) ע' קי יש הארה לכאן.

103 אשר שלט האדם באדם לרע לו

Kohélet: "a time when man ruled over man to his harm." The maamar applies it to Haman, whose power over Mordechai turned to his own harm.

Ecclesiastes 8:9

את־כל־זה ראיתי ונתון את־לבי לכל־מעשה אשר נעשה תחת השמש עת אשר שלט האדם באדם באדם לרע לו:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

104 חיל בלע ויקיאנו

"He has swallowed wealth and will vomit it up; G-d will cast it out of his belly." Applied to the keli-pah that snatches nurture from holiness and must give it back.

Job 20:15

חיל בלע ויקאנו מבטנו ירשנו אל:

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו.

105

ונהפוך הוא

On the day the enemies hoped to rule over the Jews, "it was turned about," and the Jews ruled over those who hated them.

אסתר ט:א:ט: Esther 9:1

ובשנים עשר חדש הוא חדש אדר בשלושה עשר יום בו אשר הגיע דבר המלך ודתו להעשות ביום אשר שברו איבי היהודים לשלוט בהם ונהפוך הוא אשר ישלטו היהודים המה בשנאיהם:

Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary, that the Jews had rule over them that hated them;

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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