



TORAH OHR • MEGILLAS ESTHER • MAAMAR 13

ובזה הנערה באה וגו'

“And with This the Maiden Came”



Every ascent of the soul begins with bittul: “with this,” the pillar of self-nullification between the lower and the upper Gan Eden, the maiden comes to the king. The soul’s service then moves in two directions, the ascent of song out of concealment and the drawing down of joy, the “running and returning” of “in the evening she would come, and in the morning she would return.”

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/torah-ohr/megillas-esther/13/

THE BIG IDEA

Every ascent of the soul begins with bittul: “with this,” the pillar of self-nullification between the lower and the upper Gan Eden, the maiden comes to the king. The soul’s service then moves in two directions, the ascent of song out of concealment and the drawing down of joy, the “running and returning” of “in the evening she would come, and in the morning she would return.”

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

THE MAAMAR IN BRIEF

This short maamar, the last in Torah Ohr, reads the Megillah’s account of the maidens brought to King Achashverosh as the ascent of the soul. “With this the maiden came to the king”: “with this” is the pillar that, according to the Zohar, stands between the lower and the upper Gan Eden, through which souls rise. The pillar is Yesod, which connects giver and receiver, and in its inner meaning it is bittul, since no ascent is possible without first setting oneself aside to become a vessel. The soul alone lacks the strength to rise so high, so it needs the angels’ help: Michael, the angel of Chesed, “offers up the souls of the righteous.” Rabbi Chiya’s chair rose by itself because his bittul was complete, and so Esther “did not ask for anything except what Hegai would say”: she needed no angels, receiving from “Hegai,” speech within thought, which moves the angels to sing and flows from the chamber of the Holy of Holies. Finally, “in the evening she would come” is the ascent of song in the night of concealment, and “in the morning she would return” is the drawing down of joy: ratzo vashov.

OUTLINE

- 1 The pillar between the two Gardens** ¶1
“With this” is the pillar between the lower and the upper Gan Eden, by which souls rise. It is Yesod, which connects giver and receiver, and in its inner meaning bittul, the condition of every ascent.
- 2 Help from the angels, and rising alone** ¶1
Most souls need Michael, the angel of Chesed, to raise them. Rabbi Chiya’s chair rose by itself, and Esther asked for nothing but what Hegai would say: complete bittul needs no angels.
- 3 Hegai: speech within thought** ¶1
Hegai is hegyon, speech within thought, which moves the angels to speak and sing, and hogah, what moves from thought into speech: the flow from the chamber of the Holy of Holies, where the light of Atzilus raises Malchus.

4 Evening and morning

11

Coming in the evening is “Come before Him with song,” the ascent in the concealment of night; returning in the morning is “Serve Havayah with joy,” the drawing down by day. Together they are ratzo vashov.

KEY CONCEPTS

The pillar between the two Gardens העמוד שבין גן עדן

התחתון לגן עדן העליון

In the Zohar, the pillar in the Garden by which souls rise from the lower Gan Eden to the upper. The maamar identifies it with Yesod and, in its inner meaning, with bittul.

Self-nullification (bittul) ביטול

Setting aside one’s own sense of self. Every ascent needs it first, since only what is emptied of itself becomes a vessel to receive a higher level.

Speech within thought דבור שבמחשבה

Words formed in the mind before they are spoken. The maamar reads Hegai as this level, from which the angels receive and which moves them to speak and sing.

The chamber of the Holy of Holies of Beriah היכל קדש

הקדשים דבריא

The innermost chamber of the World of Beriah, where the light of Atzilus is drawn in to raise Malchus up. The flow of “Hegai” comes from there.

Running and returning (ratzo vashov) רצוא ושוב

Yechezkel’s words for the movement of the living creatures. Here: the ascent of song from below, in the night of concealment, and the drawing down of joy from above, by day.

SECTION 1 • ¶1

The pillar between the two Gardens

SECTION 2 • ¶1

Help from the angels, and rising alone

SECTION 3 • ¶1

Hegai: speech within thought

SECTION 4 • ¶1

Evening and morning

1 **ובזה הנערה באה** ^{1,2} וגוי. **ובזה היינו העמוד שבין געה"ת** [גן עדן התחתון] **לגעה"ע** [לגן עדן העליון] ^{3,4} **(ע"י עיניו)** **זהר ויקהל רי"א א'.** **ויחי רי"ט א' שבו ועל ידו עול"י** [עולים] **הנשמות מגעה"ת** [מגן עדן התחתון] **לגעה"ע** [לגן עדן העליון]

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

The maamar opens with Esther 2:13, which describes how each maiden, after a year of preparation, came in her turn to King Achashverosh: “And with this,” that is, so prepared, “the maiden came to the king.” The maamar reads “with this” as the pillar that, the Zohar says, stands in the middle of the Garden of Eden, by which souls rise from the lower Gan Eden to the upper Gan Eden, the two levels of the Garden of Eden in which souls delight in the G-dliness they grasp.

וזהו פ"י באה אל המלך (וממ"ש בזהר ⁵ **פקודי רס"א א' בפ"י ובה** ⁶ **שהוא בחי"י יסוד לק"מ** [לא קשה מידי] **כי באמת בחי"י העמוד הוא יסוד שבגן כמ"ש המק"מ** [המקדש מלך] **פ"י ויחי שם.**

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

“Came to the king,” then, is the soul’s ascent through that pillar. A parenthesis takes up the Zohar in Pekudei, which reads “with this” as Yesod (foundation), the Sefirah called tzaddik, “the righteous one,” and shows there is no contradiction: the pillar is itself the Yesod of the Garden, as the Mikdash Melech, Rabbi Shalom Buzaglo’s commentary on the Zohar, writes on the passage in Vayechi.

והיינו כי בחי' יסוד הוא המקשר המשפיע עם המקבל ועמש"ל [ועיין מה שכתוב לעיל] ע"פ ואתה תצוה⁷ שהעמוד נקי ג"כ כל וזהו ענין מרוב כל⁸ כו' ע"ש).

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

Yesod is the Sefirah that connects the giver with the receiver, just as the pillar connects the lower Gan Eden with the upper. In Torah Ohr, Tetzaveh, on “And you shall command,” the Alter Rebbe explains that “all” in “for all that is in heaven and on earth,” which the Targum renders “that holds fast to heaven and earth,” is this pillar, which joins the upper Gan Eden with the lower; and he reads “from an abundance of all” as a call for joy in the mitzvos greater even than “the abundance of all,” the delights of the World to Come.

וענין העמוד הוא בחי' בטול שכל עלייה א"א להיות כ"א ע"י בטול בתחלה שאז יהיה כלי קבול. (וכמ"ש ע"פ הזהר וירא קיי"ב⁹ א' בפ"י ברתיא דח"ע [דחכמה עילאה]¹⁰ דוקא)

And the meaning of the pillar is the level of self-nullification (bittul): no ascent can take place except through self-nullification first, for then there will be a vessel to receive. (And as is explained on [the passage in] the Zohar, Vayera 112a, on the meaning of “the daughter of the higher Chochmah (Chochmah Ila'ah),” specifically.)

Next comes the inner meaning of the pillar: bittul, setting aside one's own sense of self. No one can rise to a higher level without first letting go of the level he holds, for only what is emptied of itself can become a vessel to receive more; Torah Ohr, Bereshit, compares this to a seed, which must decay in the ground before it can sprout, and calls this bittul the pillar between the two Gardens. The parenthesis points to a discussion of the Zohar's words “the daughter of the higher Chochmah,” with the stress on Chochmah, which Chassidus identifies with bittul.

וזהו ענין שארז"ל [שאמרו רבותינו זכרונם לברכה] מיכאל מקריב¹¹ נשמותיהן של צדיקים^{12, 13, 14}

And this is the meaning of what our Sages, of blessed memory, said: “Michael offers up the souls of the righteous.”

The Sages' saying that the angel Michael “offers up the souls of the righteous” on the heavenly altar belongs here, for an offering is itself an ascent from below to above, as Torah Ohr, Bereshit, says. Tosafot on Menachos 110a records the saying from the Midrashim, and the Zohar speaks of Michael, “the great priest,” offering up souls on the altar above. The Tzemach Tzedek's transcript of the maamar adds that this ascent raises the soul, a creation brought from nothing into being, to be included in Atzilus.

והיינו מפני שהנשמה עצמה אין בה כח לעלות כ"כ [כל כך] לכן צריכה לעזר וסיוע מהמלאכים והיינו ע"י מיכאל מלאך של חסד (ובזהר ויקהל שם נזכר מסדר ארבע אנפין דנשר כו' ועמ"ש ע"פ כנשר יעיר קנו).¹⁵

That is because the soul itself does not have the strength to ascend so high; therefore it needs help and assistance from the angels, namely through Michael, the angel of Chesed (kindness). (And in the Zohar, Vayakhel, there, mention is made of "arranging four faces of an eagle," etc.; and see what is written on [the verse] "As an eagle stirs up its nest.")

The soul cannot rise so high by its own strength, so it needs the angels' help, specifically that of Michael, the angel of Chesed (kindness). The parenthesis points to the same Zohar passage in Vayakhel, where on Sabbaths and festivals "four faces of an eagle" take up the souls worthy to rise and bring them into the pillar; the printed text reads מסדר, "arranges," where the Zohar itself has מְשַׁדֵּר, "sends." It also points to the discussion of "As an eagle stirs up its nest"; Likkutei Torah's discourse on that verse (Ha'azinu) explains the eagle's face in Yechezkel's chariot as compassion, which lifts the fallen soul ever higher.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] (בב"מ [בבבא מציעא] פ"ה) בכולהו אזלי מלאכי¹⁶ כו' לבר מגוהרקא דר' [דרבין] חייא¹⁷ דמנפשיה סליק וזהו באמת דבר חידוש שאינו צריך לעזר וסיוע מהמלאכים.¹⁸

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

The Talmud relates that Eliyahu told a sage the sign of Rabbi Chiya's chair in the Heavenly Academy, the academy of the sages in heaven: angels go with all the other sages as they ascend and descend, but Rabbi Chiya's chair rises and descends by itself. The maamar calls this a true novelty: a soul that rises without the angels' help. Likkutei Torah, Re'eh, cites the Chemdas Tzvi, a commentary on the Tikkunei Zohar: Rabbi Chiya was of the level of Yaakov, so his chair rose by itself, as Tiferes (beauty), Yaakov's attribute, rises up to Keser (the Crown); and of Yaakov it is said, "you have striven with G-d and with men," for he needs no angels.

והיינו לפי שהי' [שהיה] בו בחי' הבטול ביותר וז"ש [וזהו שכתוב] ג"כ באסתר לא בקשה דבר¹⁹ שאין צריך סיוע מהמלאכים²⁰ כ"א את אשר יאמר הגי

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

Rabbi Chiya needed no help because his bittul was complete, and the same is true of Esther. Each maiden could take with her whatever she asked for, but when Esther's turn came she "did not ask for anything except what Hegai," the king's chamberlain, "would say"; the maamar reads this as needing no help from the angels, receiving only from "Hegai," whose meaning it now explains.

פיי הגי מלשון הגיון לבי²¹ שהוא דבור שבמחשבה וממנו מקבלים המלאכים כי הגי הוא פועל יוצא שמפעיל הדבור שידברו וישוררו המלאכים בעלי השיר²²

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

Hegai was the king’s chamberlain, the keeper of the women, but the maamar hears in his name hegyon, “meditation,” from the same root, as in “the meditation of my heart,” which the verse sets beside “the words of my mouth”: speech still within thought, from which the angels receive. It calls Hegai a po’el yotzei, the grammarians’ “transitive verb,” literally an action that goes out to another: Hegai moves others to speak, making the angels, “the masters of song,” speak and sing.

והוא ג"כ מלשון כאשר הוגה מן המסלה²³ דהיינו שנמשך מהמחשבה לדבור עד"מ שמחשב איך לדבר. והוא ההשפעה הנמשכת מהיכל ק"ק [קדש הקדשים]^{24, 25}

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

A second source for the name is hogah in “when he had been moved from the highway” (II Samuel 20:13), said of Amasa’s body, which was moved off the road so that the troops would go on: something moved from one place to another. So Hegai is what passes from thought into speech, as when a person thinks how he will say something, and it is the flow that comes from the chamber of the Holy of Holies, the innermost chamber of a world.

(וזהו לשון כאשר הוגה מן המסלה כי בהיכל ק"ק [קדש הקדשים] דבריאה^{26,27} נמשך אור האצ"י כדי להעלות המלי' כמ"ש בפע"ח [בפרי עץ חיים] גבי סמיכת גאולה לתפלה ועמש"ל [ועיין מה שכתוב לעיל] בד"ה רני ושמחי^{28,29} בפ"י וצדקתך ירננו³⁰ ובפ"י מ"ש בזהר רננא ברמשא ושמחה בצפרא.³¹

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

The phrase fits because here light moves from one world into the next: the light of Atzilus, the world still one with G-d, is drawn into the chamber of the Holy of Holies of Beriah, the first world of separate existence, to raise Malchus up, as the Pri Etz Chaim (the Arizal's teachings on prayer, recorded by Rabbi Chaim Vital) explains on the rule that the blessing of redemption must lead directly into the Amidah prayer. Tanya, ch. 52, explains that the Shechinah, Malchus of Atzilus, called “the word of Havayah” because like speech it reveals hidden thought, is clothed in this chamber, the Chochmah, Binah and Daas of Beriah, and that through it the souls and angels of Beriah were created. The parenthesis also refers to the Chanukah discourse “Sing and rejoice,” earlier in Torah Ohr, on “they will sing of Your righteousness” and on the Zohar's “song in the evening and joy in the morning.”

וזהו ענין בערב היא באה³² כמ"ש באו לפניו ברננה³³ דהיינו העלאה ממטה למעלה זהו שייך במדת לילה שהוא הסתר והעלם ואז"ס [אור אין סוף] ב"ה וכו' כמ"ש [כמה שכתוב שם].

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

Esther 2:14 says that each maiden came to the king in the evening and returned in the morning. Her coming (ba'ah) in the evening is “Come (bo'u) before Him with song,” the same verb, and song belongs to the evening, as the Zohar says: it is the ascent from below to above, which belongs to night, the concealment of the Infinite Light. The Chanukah discourse explains that this very concealment stirs the longing to rise, as in “my soul desires You at night.”

ומדת יום הוא המשכת אור א"ס ב"ה מלמעלה למטה בחי' עבדו את ה' בשמחה וזהו ובבקר היא שבה כי באה ושבה הן הן בחי' רצוא ושוב):^{34,35}

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

Day is the opposite movement: the Infinite Light drawn down from above to below, "Serve Havayah with joy"; the Chanukah discourse calls this drawing down, through Torah and mitzvos, the souls' advantage over the angels, whose service is only the ascent of song. So the maiden's coming (ba'ah) and returning (shavah) are the two movements Yechezkel saw in the living creatures, "running and returning" (ratzo vashov): rising toward G-d, and returning to draw His light down.

IN ONE'S AVODAH

Before rising to a higher level, a person must first set aside the self and the level he has, for only then does he become a vessel to receive more. And service has the two movements the maamar reads in the maiden's coming and returning: coming before G-d "with song," the longing that rises out of the concealment of night, and serving Him "with joy," drawing His light down.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that no ascent is possible without bittul first, and how does the pillar between the two Gardens express this?
2. Most souls rise with Michael's help, yet Rabbi Chiya's chair rose by itself. What made the difference, and how does the maamar find the same quality in Esther?
3. What two roots does the maamar find in the name Hegai, and how do they fit together?
4. How do "in the evening she would come" and "in the morning she would return" correspond to song and joy, and to ratzo vashov?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ובזה הנערה באה**

The note gives the transcript of this maamar made by Rabbi Moshe, the Alter Rebbe's son, printed in Sefer HaMaamarim 5563.

KEHOT'S NOTE

הנחת הר"מ בן אדה"י בשה"מ תקס"ג ע' רו. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. אוה"ת מגי"א ע' ל ואילך. ודי"ה לכל נשמה ע' לו. ודי"ה ובהגיע ע' לח. ראה די"ה ובהגיע תור אסתר במאמרי אדה"י פרשיות ח"א ע' שטט. המאמר נמצא גם בבוך תקע"א בגוכתי"ק הצ"צ (נדפס בשה"מ תקע"א ע' קמד, ושם רק התחלת המאמר. כנראה נאמר בי פעמים וכאן הוא כמו שנאמר בשנת תקס"ג).

2 **ובזה הנערה באה**

The Megillah describes the year of preparation each maiden underwent before her turn with King Achashverosh: "And with this the maiden came to the king; whatever she would ask for was given her to come with her from the house of the women to the king's house." In the plain sense "with this" means so prepared; the maamar reads it as the pillar by which the soul rises, and "came to the king" as its ascent. (context: Steinsaltz Tanakh)

אסתר ב':י"ג:13 Esther 2:

וּבַזֶּה הַנְּעָרָה בָּאָה אֶל־הַמֶּלֶךְ אֶת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לְכוּא עִמָּה מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ:

when then the maiden came unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

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

KEHOT'S NOTE

אסתר ב, יג.

3 **העמוד שבין געה"ת לגעה"ע**

There Torah Ohr explains that souls and angels, to rise to a greater grasp, must first set aside their being and the grasp they had, and that this is the pillar between the lower and the upper Gan Eden: bittul.

KEHOT'S NOTE

ראה גם לעיל ז, ג. ראה תו"ח פ' בראשית די"ה ותלד עדה. די"ה זה היום תרס"ו. ספה"מ תש"י ע' 107. וראה גם בשיחת ש"פ ויקהל תשכ"ה קישור המאמרים בין סיום התו"א להתחלת לקו"ת די"ה ראו, כאן מבאר בי ענינים בהעלאה ובלקו"ת שם מבאר אודות העלאת השבת.

4 **העמוד שבין געה"ת לגעה"ע**

The Zohar follows the soul after death into the lower Gan Eden; then a herald proclaims, and a pillar of three colors, called "the dwelling place of Mount Zion" (Isaiah 4:5), is made ready, by which the soul rises to the gate of Tzedek (righteousness), where Zion and Jerusalem are. The maa-

mar cites it with the Vayakhel passage for the pillar between the two Gardens.

ספר הזהר, ויחי כ"א:קע"א-כ"ג:קפ"ב Zohar, Vayechi 21:171-23:182

R. Judah said: 'For seven days the soul goes to and fro from his house to his grave, and from his grave to his house, mourning for the body, as it is written: "His flesh shall suffer pain for him, and his soul shall mourn for it" (Job 14, 22), and it grieves to behold the sadness in the house. We have learnt that after seven days the body begins to decay, and the soul goes in to its place. It enters the cave of Machpelah, where it is allowed ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

5 **מ"ש בזוהר**

Rabbi Yosei opens with "Serve Havayah with joy; come before Him with song" and teaches that one must serve the Holy One, blessed be He, morning and evening, with joy and with song, corresponding to the two daily prayers and the two daily offerings: "joy in the morning and song in the evening." The maamar ties song to the evening's ascent and joy to the morning's drawing down.

זוהר א"ר, כט, ב Zohar I, 229b

KEHOT'S NOTE

זו"א רכט, ב.

6 **כפי' ובוה**

Explaining the opening blessing of the Amidah, the Zohar reads "And with this the maiden came to the king" as Malchus, "the maiden," rising to be crowned above when she is complete through "the river" that holds her. The maamar takes this as reading "with this" as Yesod, and shows that it agrees with the pillar.

ספר הזהר, פקודי נ"ב:תשצ"ו-ז'תת"ז Zohar, Pekudei 52:796-807

7 **ואתה תצוה**

G-d tells Moshe: "And you shall command the children of Israel, that they bring you pure olive oil, crushed, for the light, to kindle a lamp continually." The maamar points to the discourse on this verse earlier in Torah Ohr (Tetzaveh), where "all" (kol), "that holds fast to heaven and earth," is the pillar that joins the two Gardens.

שמות כ"ז:20 Exodus 27:

וְאַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיָקְחוּ אֵלֵיךְ שֶׁמֶן זַיִת זָךְ כִּתִּית לַמָּאֹר לְהַעֲלֹת נֵר תָּמִיד:

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

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

8 **מרוב כל**

Moshe gives the reason for the curses: "Because you did not serve Havayah your G-d with joy and with gladness of

heart, from an abundance of all.” In the plain sense, “from an abundance of all” means when you had plenty of everything; the discourse the maamar points to (Torah Ohr, Tetzaveh) reads it as a joy greater than “the abundance of all,” the delights of the World to Come, and “all” as the pillar. (context: Steinsaltz Tanakh)

Deuteronomy 28:47 מ״ח:מ״ז

תחת אשר לא־עבדת את־י' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֵב כָּל:

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

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

9 וכמ״ש ע״פ הזהר וירא קי״ב א׳

The note locates the discussion of this Zohar passage, on “the daughter of the higher Chochmah,” in the Mittlerer Rebbe’s Biurei HaZohar.

KEHOT’S NOTE

ביאורו ל״אדה״א י, סע״ד ואילך.

10 ברתיא דח״ע

On Avraham’s words to Avimelech about Sarah, “she is my sister, the daughter of my father, but not the daughter of my mother,” the Zohar reads them of the Shechinah: “the daughter of my father” is the daughter of the higher Chochmah. The maamar points to the discussion of these words in support of the need for bittul.

Zohar, Vayera 23:349-354 ש״ג:ש״ט-ש״ד

Abraham always called her “sister” because he was attached to her inseparably. Later he said: “And moreover she is my sister, the daughter of my father, but not the daughter of my mother.” Was it really so? In truth he was alluding all the time to the Shekinah. At first he said, “she is my sister” in conformity with the admonition, “Say to wisdom, Thou art my sister.” Then he amplified this by saying “moreover she is my sister, the daughter of my father”, i.e. the daughter of Supernal Wisdom, ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

11 מיכאל מקריב

The Zohar speaks of the altar that the Holy One, blessed be He, made above “at the first,” on which Michael, the great priest, stands and offers up offerings of souls; the soul that rises there is bound up in the bond of life.

Zohar, Lech Lecha 10:78-84 פ״ד:ע״ח-פ״ז

12 מיכאל מקריב נשמותיהן של צדיקים

The note says that Or HaTorah there gives Tosafot on Menachot 110a, quoting a Midrash, as a source for Michael offering up the souls of the righteous, and refers to several Midrashim.

Zohar I, 24א כד, זח״א

KEHOT’S NOTE

זח״א כד, א. פ. א. באוה״ת פ׳ ויקהל ע׳ ביקצט מציין לתוסי מנחות דף ק׳, א בשם מדרש, ע״ש שמציין לכמה מדרשים.

13 נשמותיהן של צדיקים

The Tzemach Tzedek’s transcript adds here: “And elsewhere it is explained that this ascent is that the soul is a creation, brought from nothing into being, and Michael offers it up so that it may be included in Atzilus, ‘He and His life-forces.’”

KEHOT’S NOTE

בהנחת כ״ק הצ״צ תקע״א נוסף ״ובמ״א פ׳ דעליי זו היא שהנשמה בריא מאין ליש ומיכאל מקריב שתוכלל באצי איהו וחיותה״.

14 מיכאל מקריב נשמותיהן של צדיקים

The Talmud says that Michael, the great prince, stands and offers an offering at the heavenly altar; Tosafot notes that the Midrashim differ, some saying he offers the souls of the righteous and some, lambs of fire. The Kehot note gives this, by way of Or HaTorah, as the source of the saying.

Tosafot on Menachot 110a:9:1א:ט:א

ומיכאל שר הגדול עומד ומקריב עליו קרבן. מדרשות חלוקין יש מי שאומר נשמותיהן של צדיקים ויש מי שאומר כבשים של אש והיינו דאמרינן בשמונה עשרה בעבודה ואשי ישראל ותפלתם מהרה באהבה תקבל ברצון ויש אומרים דקאי אדלעיל והשב את העבודה לדביר ביתך ואשי ישראל. לא מצאתי יותר:

Vilna Edition (Public Domain)

15 כנשר יעיר קנו

In Moshe’s song, G-d’s care for Israel in the wilderness is likened to an eagle’s: “As an eagle stirs up its nest, hovers over its young, spreads its wings, takes them, carries them on its pinions.” The maamar points to the discussion of this verse beside the Zohar’s “four faces of an eagle”; Likkutei Torah’s discourse on it (Ha’azinu) reads the eagle as compassion, which lifts the soul ever higher. (context: Steinsaltz Tanakh)

Deuteronomy 32:11א״ב:י״א

כְּנֹשֶׁר יַעִיר קִנּוֹ עַל־גּוֹזְלָיו יִרְחֹף יִפְרֹשׁ כְּנָפָיו יִשְׁאַחֶה עַל־אֲבָרָתוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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

16 A sage whom Eliyahu used to visit asked to be shown the sages as they ascend to the Heavenly Academy; Eliyahu let him look at all of them except at the chair of Rabbi Chiya, whose sign was that angels go with all the others as they ascend and descend, but his chair rises and descends by itself. The maamar reads this as complete bittul, which needs no angel’s help.

Bava Metzlia 85b:9ט״ב:ב

אמר רב חביבא: אשתעי לי רב חביבא בר סורקמי, חזי לקה ההוא מרבנן דהנה שכיח אליהו גביה, דלצפרא הוה שפירן עיניה, ולאורתא דמיין כדמיילן בנורא. אמרי לקה: מאי האי? ואמר לי: דאמרי לקה לאליהו: אחוי לי רבנן כי סלקי למתיבתא דרקיע. אמר לי: בכולהו מצית אסתכולי בהו, לבר מגוהרקא דרבי חייא דלא תסתכל בקה. מאי

סימנייהו? בכולהו אזלי מלאכי כי סלקי ונחתי, לבר מגוהרקא דרבי
חייא דמנפשיה סליק ...

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

17 גוהרקא דר' חייא

There Likkutei Torah brings the Chemdas Tzvi on the Tikkunei Zohar: Rabbi Chiya is the level of Yaakov, so his chair rose by itself, as Tiferes rises up to Keser; and of Yaakov it is said, “you have striven with G-d and with men,” needing no angels.

KEHOT'S NOTE

ראה לקו"ת ראה כו, ד.

18 דמנפשיה — לעזר וסיוע מהמלאכים

In the Tzemach Tzedek's transcript the words “and by itself it enters, etc.” are added here.

KEHOT'S NOTE

בהנחת כ"ק הצ"צ בספה"מ תקע"א נוסף: “ומנפשי עייל כו”.

19 לא בקשה דבר

Each maiden could take with her whatever she asked for (2:13), but when Esther's turn came to go to the king, “she did not ask for anything except what Hegai, the king's chamberlain, the keeper of the women, would say”: she took only the advice of the one in charge of the women. The maamar reads her asking for nothing as needing no help from the angels, and “Hegai” as speech within thought, from which the angels receive. (context: Steinsaltz Tanakh)

אסתר ב' ט"ו:15 Esther

ובהגיע תר-אסתר בת-אביחיל דד מרדכי אשר לקחילו לבת לבוא אל-
המלך לא בקשה דבר כי אם את-אשר יאמר הגי סריס-המלך שמר
הנשים ותהי אסתר נשאת הן בעיני כל-ראיה:

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

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

20 שאין צריך סיוע מהמלאכים

The 5571 text goes only this far.

KEHOT'S NOTE

ע"כ בסה"מ תקע"א. ושם הסיום: שא"צ סיוע כו' כמ"ש במ"א.

21 מלשון הגיון לבי

David closes the psalm with a prayer: “May the words of my mouth and the meditation of my heart be acceptable before You, Havayah, my Rock and my Redeemer.” The meditation of the heart is the unspoken counterpart of the words of the mouth; the maamar takes hegyon as speech within thought and hears in it the name Hegai, from the same root. (context: Steinsaltz Tanakh)

Psalms 19:15 ט"ט:15

יהי-לרצון אמרי-פי והגיון לבי לפניך ה' צורי וגאלי:

Let the words of my mouth and the meditation of my heart be acceptable before Thee, O L-RD, my Rock, and my Redeemer.

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

KEHOT'S NOTE

תהלים יט, טו. ובאוה"ת מג"א ע' כט ואילך מביא שיש ב' פיי בתני הגי ע"ש.

22 בעלי השיר

The Mishnah rules that a horse may go out on Shabbos with its neck-chain (shir), and “all that wear a chain go out with the chain and are led by the chain.” Torah Ohr, Bereshit (7c), reads shir as “song”: “the masters of song” go out of their former grasp and are drawn upward through song; here they are the angels, whom Hegai moves to sing.

Mishnah Shabbat 5:1 א'ה:1

במה בהמה יוצאה ובמה אינה יוצאה. יוצא הגמל באפסר, ונאקה בחטם,
ולבדקים בפרמבגא, וסוס בשיר, וכל בעלי השיר יוצאים בשיר
ונמשכים בשיר, ומזין עליהן וטובליו במקומן:

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

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

23 כאשר הוגה מן המסלה

After Yoav killed Amasa, his body lay in the middle of the highway and the troops stopped beside it, until it was moved into the field: “When he had been moved from the highway, every man passed on after Yoav to pursue Sheva son of Bichri.” The maamar takes hogah, “moved,” as movement from one place to another, from thought to speech, a second source for the name Hegai. (context: Steinsaltz Tanakh)

שמואל ב' כ':13 II Samuel

כאשר הגה מן-המסלה עבר כלי-איש אחרי יואב לרדף אחרי שבוע בן-
בכרי:

When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

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

KEHOT'S NOTE

שמואל-ב, כ, יג.

24 פיי הגי . . מהיכל ק"ק

The note says that this passage, from “The meaning of Hegai” to “the chamber of the Holy of Holies,” is quoted in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' תשלז ע"ש. ובד"ה טוב טעם תרס"ה ע' יא.

25

הנמשכת מהיכל ק"ק

Tanya explains that in the First Temple the Shechinah, Malchus of Atzilus, rested in the Holy of Holies, clothed in the Ten Commandments, with a revelation greater than in the chambers of the Holy of Holies of the higher worlds; in the Second Temple it rested through the chain of worlds, Malchus of Atzilus clothed in Malchus of Beriah, and so on down to the Holy of Holies of Asiyah.

KEHOT'S NOTE

ראה תניא פרק נג.

26

בהיכל ק"ק דבריהא

Sefer HaMaamarim 5703 notes on these words that the chamber of the Holy of Holies of Beriah is the Chochmah, Binah and Daas of the World of Beriah, in which Malchus of Atzilus is clothed, as Tanya, ch. 52, writes; and that it is the intermediary between Atzilus and Beriah, where they join, as the Zohar says (2:258b).

KEHOT'S NOTE

בספ"ה מ' תש"ג ע' 40 מציין ע"ז "והיכל קד"ק דבריהא הוא חב"ד דעולם הבריהא שבתוכו מתלבשת בחי מלי דאצי' כמ"ש רבינו נ"ע בפרק נב והיכל קד"ק דבריהא הוא הממוצע בין אצילות לבריהא אשר שם הם מתחברים וכדאי' בזה"ב דרנ"ה סע"ב ע"ש. וראה לעיל כו, ב. ובאוה"ת דרושים למגלת אסתר ע' ב'רסה.

27

בהיכל ק"ק דבריהא

The Zohar calls the seventh, innermost chamber the chamber of the Holy of Holies: a hidden place where the channels from above enter, so that everything is joined as one. The Kehot note, quoting Sefer HaMaamarim 5703, cites it for the chamber of the Holy of Holies of Beriah as the place where Atzilus and Beriah join.

ספר הזהר, פקודי נ"א:תשמ"ג-52:754-51:743 Zohar, Pekudei
נ"ב:תשנ"ד

28

בד"ה רני ושמחי

The Chanukah discourse "Sing and rejoice" begins its explanation with "Serve Havayah with joy, come before Him with song" and the Zohar's "joy in the morning and song in the evening." It explains that the angels' service is song, the revelation of their great longing to cleave to G-d and be absorbed in the Infinite Light, a movement from below to above, and reads "they will sing of Your righteousness" as song that grasps the Infinite Light only through Malchus, "Your righteousness."

KEHOT'S NOTE

לעיל לז, א.

29

רני ושמחי

Through Zechariah, G-d calls to Zion: "Sing and rejoice, daughter of Zion, for behold, I come, and I will dwell in your midst, says Havayah." It opens the haftarah of Shabbos Chanukah and the Torah Ohr discourse to which the maamar refers.

Zechariah 2:14 זכריה ב':יד

רני ושמחי בתציון כי הנני בא וְשִׁכְנִיתִי בְּתוֹכְךָ נְאֻם ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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

30

וצדקתך ירננו

In David's psalm of praise, those who praise G-d from generation to generation "will utter the remembrance of Your great goodness, and they will sing of Your righteousness." The Chanukah discourse reads this song as the angels' longing, which grasps the Infinite Light only through "Your righteousness," Malchus. (context: Steinsaltz Tanakh)

Psalms 145:7 תהילים קמ"ה:ז

וְכָר רַב־טוֹבָךְ יִבְיְעוּ וְצִדְקָתְךָ יִרְנְנוּ:

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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

31

רננא ברמשא ושמחה בצפרא

The same discourse asks what "morning" and "evening," "joy" and "song" are.

KEHOT'S NOTE

לעיל לז, א.

32

בערב היא באה

Each maiden spent the night with the king: "In the evening she would come, and in the morning she would return to the second house of the women," in the charge of the keeper of the concubines. The maamar reads her coming in the evening as the ascent of song, and her returning in the morning as the drawing down that belongs to day; together, coming and returning (ba'ah, shavah) are "running and returning" (ratzo vashov).

אסתר ב':יד Esther 2:14

בְּעֶרֶב הָיָא בָּאָה וּבִבְקָר הָיָא שָׁבָה אֶל־בֵּית הַנָּשִׁים שְׁנֵי אֲלִידֵי שַׁעֲשָׁנָה
קָרִים הַמֶּלֶךְ שִׁמְר הַפִּילִגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־הַפֶּץ בָּהּ
הַמֶּלֶךְ וְנִקְרָאָה בְּשֵׁם:

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

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

33

באו לפניו ברננה

A psalm of thanksgiving calls on all the earth: "Serve Havayah with joy; come before Him with song." Coming "with song" is the ascent from below to above, which belongs to night; serving "with joy" is the drawing down of the Infinite Light from above to below, which belongs to day. The maamar hears the maiden's coming (ba'ah) in "come (bo'u) before Him."

Psalms 100:2 תהילים ק':ב

עֲבֹדוּ אֶת־ה' בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה:

Serve the L-RD with gladness; come before His presence with singing.

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

KEHOT'S NOTE

תהלים ק, ב.

- 34** | The Zohar describes a pillar standing in the middle of the Garden, surrounded by cloud, smoke and brightness, by which the souls rise through an opening in the firmament to the higher Garden; on Sabbaths, seasons and festivals four faces of an eagle are sent, and the souls worthy to rise, who alone hear their call, are taken up by them into the pillar. The maamar identifies this pillar with “with this,” and points to the eagle’s faces as the angels’ help in the soul’s ascent.

ספר זוהר, ויקהל כ"ד:שט"ז-שכ"ה 24:316-325 Zohar, Vayakhel

The celestial river brings forth the souls who fly off into the Garden; the lower river in the terrestrial Garden, on the other hand, builds up the souls and makes them fit and able to enjoy those radiances, and so to mount up to the celestial Paradise through the central opening of the firmament and by the pillar that stands in the centre of the Lower Paradise. That pillar is enveloped in cloud and smoke and bright flashes, the cloud and smoke encircling it from the outside in order to ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

35

רצוא ושוב

In Yechezkel's vision of the Divine chariot: “And the living creatures ran and returned, like the appearance of a flash of lightning.” The maamar names the soul’s two movements with Yechezkel’s words: the maiden’s coming (ba’ah) is the running (ratzo), and her returning (shavah) the returning (shov).

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוּא וְשׁוּב כְּמֵרָאָה הַבְּזָק:

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

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Vilna Edition (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Torat Emet 357 (Public Domain); Eighteen Treatises from the Mishna (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/torah-ohr/megillas-esther/13/

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