



TORAH OHR • MEGILLAS ESTHER • MAAMAR 5

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

“For Avraham Did Not Know Us  
... You, Havayah, 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, “Avraham did not know 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

- 1 The question and the intermediary** ¶1-5  
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.
- 2 From Chochmah to speech: face and back** ¶6-11  
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.
- 3 Exile: receiving directly from “our Father”** ¶12-16  
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.

#### 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.

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#### 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.”

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#### KEY CONCEPTS

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##### **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 / אחור באחור

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 עולמין

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<sup>1,2</sup> כו' אתה ה' אבינו כו'. להבין מ"ש בפע"ה [בפרי עץ חיים] בדרוש פורים הארת יסוד אבא בנוק' [בנוקבא] שלא ע"י ז"א<sup>3</sup> בלילה הזה נדדה<sup>4</sup> כו' ויצאה הארתו למטה בבי"ע כמ"ש ויעבור מרדכי<sup>5</sup> ומרדכי יצא<sup>6</sup> כו' ע"ש.

“For Avraham did not know us,” etc.; “You, Havayah, 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.; 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.

The maamar opens with Isaiah’s verse in which Israel in exile cries out that Avraham 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. That light went out even into the three lower worlds of Beriah, Yetzirah and Asiyah, which the verses “Mordechai passed” and “Mordechai went out” are read to describe.

הנה ידוע שבין מאציל לנבראים צריך להיות ממוצע.<sup>7</sup>

Now, it is known that between the Emanator and the created beings there must be an intermediary.

To explain this teaching, the maamar starts from a basic principle: the infinite Creator and finite creatures cannot meet directly, so something must stand between them. The Tzemach Tzedek asks in Or HaTorah how anything can stand between the infinite and the finite, before which one and a million are alike, and answers that the intermediary holds both aspects.

2 והם ע"ס [עשר ספירות] דאצ"י שהם ממוצעים<sup>8</sup> בין בחי' מאציל א"ס ב"ה לבחי' נבראים ב"ע ג"ע [גן עדן] העליון והתגלות מדותיו ית' בבחי' אצ"י דאיהו וגרמוהי חד לא הוצרך אלא לצורך נבראים<sup>9</sup>

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 except for the sake of created beings.

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 those attributes are revealed only for the sake of the created beings. Or HaTorah compares this to the heavens and the luminaries, which were created for the sake of this lowly world.

ומבשרי אחזה אלוה<sup>10</sup> שכשהאדם הוא בפ"ע [בפני עצמו] א"צ [אין צריך / אינו צריך] להתגלות חכמתו ומדותיו כ"א כשהוא מתגלה לזולתו.

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.

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"י היא ראשית הגילוי שבה היא עיקר התגלות א"ס ב"ה בכל העולמות עליונים ותחתונים כמ"ש ה' בחכמה יסד ארץ.<sup>11</sup>

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, "Havayah 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 "Havayah founded the earth with Chochmah" shows that all of creation rests on it.

ומבואר במ"א למה דוקא בחכמה.<sup>12</sup> וח"ע [וחכמה עילאה] דאצי"י היא בחי' ממוצעת והיא כלולה מבחי' המאציל א"ס ב"ה שהוא בחינת כלי לאו"ס [לאור אין סוף] 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 gloss in Tanya, chapter 35, to which Or HaTorah points, gives the reason, that the Infinite One is the true One, He alone with nothing besides Him, and that is the level of Chochmah. 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 ונקי ח"ת [חכמה תתאה] דהיינו שרש בחי' חיי החיים א"ס ב"ה לכל בחי' נבראים עו"ת [עליונים ותחתונים] שכבי"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 עקרת<sup>13</sup> הבית<sup>14, 15</sup> המנהגת את כל העולמות כמ"ש ותתן טרף לביתה<sup>16</sup> כי בחי' ממכ"ע [ממלא כל עלמין].

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, and like the woman of valor who "gives food to her household," it provides for them all as the light that fills all worlds. It is also called the lower Imma (Mother) and Rachel, akeres habayis, "the mainstay of the house": the Midrash reads the Torah's "Rachel was akarah (barren)" as "Rachel was the ikar (mainstay) of the house."

5 וידוע שנק' כנס"י [כנסת ישראל] פ"י כללות נשמות ישראל בהיות כי הכלים שלה. פנימי. אמצעי. חיצון.

הפנימי שרש נשמה שבכריאה. והאמצעי שרש רוח שביצירה. וחיצון שרש נפש שבעשייה

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; and the outer, the root of the nefesh that is in Asiyah.

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, the ruach, rooted in Yetzirah, and the nefesh, rooted in Asiyah.

וכ"א [וכל אחד / וכל אחת] מישראל אפי' קל שבקלים יש בו ניצוץ מנפש דעשייה המלוכש בה הארה ממלכות דאצי' מכלים החיצונים שלה.

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.

So every Jew, however low, carries a spark of the nefesh of Asiyah, and within it a light from the outer vessels of Malchus of Atzilus.

לכן בחי' דבור וח"ת [וחכמה תתאה] ממכ"ע [ממלא כל עלמין] תלוי במעשיהם של ישראל כמ"ש בזוהר 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 [חכמה עילאה] הנ"ל שהוא הוי"ה בחי' סוכ"ע.<sup>17</sup>

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"ח [בעץ חיים] שבחי' נוקבא דז"א מתחיל מחזה דז"א.<sup>18,19,20</sup> והענין כי ז"א הם מדות חו"ג [חסד וגבורה] האהבה הוא אור לכלי החסד כי חפץ חסד הוא<sup>21</sup>

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, for "He desires kindness."

Etz Chaim teaches that Nukva begins from the "chest" of Z'eir Anpin; another transcript of this maamar explains that the chest stands opposite the arms, Chesed and Gevurah, love and awe. Z'eir Anpin is these attributes, and in the soul it is love that fills the vessel of Chesed as its light. The verse "He desires kindness" shows it: Chesed is driven by desire, by love.

ומן המוח יוצא המשכה דרך הגידים ללב שהן המדות ומן הלב אשר שם הריאה מתחיל להיות בחי' דבור שיוצא הבל מן הריאה ונעשה קול.<sup>22</sup>

And from the brain a flow goes out through the veins to the heart, that is, 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 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 [זעיר אנפין ונוקבא] פכ"פ [פנים בפנים] 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 מזעיר מאד ואף בחוש המישוש<sup>23</sup> 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. Another transcript of the maamar adds that the same holds in giving: one who loves his friend turns his face to him as he gives, while one who gives without love throws it, as it were, over his shoulder.

8 והנה למדותיו ית' אין שום השגה לשכל אנושי בהם שאינם כלל ממהות וערך מדות אנושי<sup>24</sup> אפי' [אפילו] בחי' דבור שלו כו'

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.

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."

ואינו אלא לשבר את האוזן<sup>25, 26, 27</sup> ומבשרי אחזה<sup>28</sup> כידוע המשל משרפת העצים<sup>29</sup> נעשה אפר כן בחי' אברהם אוהבי<sup>30</sup> שהיה מרכבה לחסד שבאצ"י נקרא עפר ואפר<sup>31</sup> לגבי חסד דאצ"י ומיכאל דבריאה בחי' חיצונית לנשמת אברהם כו'.

And this is 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 Avraham, “the one who loves Me,” 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 Avraham, 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: Avraham, “the one who loves Me,” 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 Avraham’s soul. In Iggeres HaKodesh (Tanya, Part IV, 15) the Alter Rebbe spells it out: ash is the very substance of the burnt wood, yet bears no likeness to the tree before it burned; so Avraham’s love, though it came from the supernal Chesed, bore no comparison to it.

9 והנה המדות עליונות<sup>32</sup> חו"ג [חסד וגבורה] היו מאירים ההמשכה הבאה להם מחי"ע [מחכמה עילאה] אל בחי' נוקבא בבחי' פנים עיקר החיות כנ"ל

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 life-force, as mentioned above.

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. The Tzemach Tzedek draws from this passage (Or HaTorah, Vayikra, vol. 1, p. 263) that when the attributes of Z'eir Anpin shine, miracles come openly.

ובחי' מדות<sup>33</sup> שיש בזה העולם יום ולילה מזרח ומערב כו' היה בא בהשתלשלות מן המדות עליונות אל בחי' הנוק' [הנוקבא] ממכ"ע [ממלא כל עלמין] והיא משפעת כו'.

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<sup>34, 35</sup> זרוע כו' חסד לימינו בחי' אברהם כנ"ל

And as it is written regarding Moshe, 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 Moshe,” etc. — Chesed (kindness) is at his right, the level of Avraham, as mentioned above.

That is why Moshe could perform miracles, revelations of what is above nature: G-d “led the arm at the right hand of Moshe,” and the right is Chesed, the attribute of Avraham.

וכשחטאו ישראל כתיב כי פנו אלי עורף.<sup>36</sup> כי גרמו במעשיהם ענין סילוק הארת פני המדות העליונות אל בחי' הנוק' [הנוקבא] ממכ"ע [ממלא כל עלמין] ואינם מאירים אלא בבחי' אחוריים כנ"ל שהחיות שם מעט מזעיר כו'.

And when Israel sinned, it is written, “For they have turned their back to Me.” 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.

But when Israel sinned, the prophet says, “they have turned their back to Me”: 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 [אחור באחור].

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 כשאינו 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' [ולדבקה] לה' פב"פ  
[פנים בפנים] ובאתעדל"ת [ובאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] 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 Havayah 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 Havayah make His face shine.”

והנערה יפת תואר וטובת מראה<sup>37</sup> וטוב רואי<sup>38</sup> גורם ג"כ כמראה אדם התענוג והתשוקה מלמעלה למטה:<sup>39</sup>

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,” Ezekiel’s words for the likeness on the throne, delight and longing flowing from above to below. The previous maamar (Torah Ohr, Megillat Esther 4:2) explains that “appearance of a man” through love: the beloved’s image is engraved upon the one who loves.

### SECTION 3 • ¶12-16

## Exile: receiving directly from “our Father”

12 והנה נזכר בע"ח [בעץ חיים] שעכשיו בזמן הגלות הנוקי' [הנוקבא] מקבלת מוחין שלא ע"י ז"א כ"א ממוחין עליונים ח"ע [חכמה עילאה] יסוד אבא בחי' סוכ"ע

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).

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.

לא שנהי' [שנצח הוד יסוד] דז"א נעשה מוחין לה אלא מוחין דז"א עצמו שהיה לוקח מנהי' [מנצח הוד יסוד] דאז"א [דאבא ואימא] עתה שהוא בבחי' דורמיטא לוקחת הנוק' [הנוקבא] אותם המוחין<sup>40</sup> (וע' בפע"ח [בפרי עץ חיים] שער הפורים פרק<sup>41</sup> ה').

[It is] not that the Netzach, Hod and Yesod of Z'eir Anpin become mochin for her, 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.)

What she receives is not the Netzach, Hod and Yesod of Z'eir Anpin, the lower parts of the configuration above her that ordinarily become her mind. 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, as the text's own reference to Pri Etz Chaim's chapter on Purim explains.

והענין למשל כמו שהאדם יכול לדבר דברי חכמה ודעת שבמוחו בלי אמצעות המדות שבלב כן עד"מ בחי' ממכ"ע [ממלא כל עלמין] המתלבש תוך כ"ע [כל עלמין] להחיותם ולקיימם

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,

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

בא לחיות זה המשכת החיות מחיי החיים מקור החיים העליונים הנק' חכמה עלאה סוכ"ע בלתי התלבשות תחלה במדות הנק' ז"א ולהשתלשל בצמצומים רבים<sup>42</sup> דרך נקבים וחלונות

there comes, to give life to 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.

Its own life comes to it directly from the higher Chochmah, the "Life of life" and the light that encompasses all worlds, without first passing into Z'eir Anpin's attributes and down through their many contractions.

וזהו שאמרו ישראל בגלות כי אברהם לא ידענו כי<sup>43</sup> כי אתה<sup>44</sup> ה' אבינו כי כל נצוץ נפש כאו"א [כל אחד ואחד] מישראל אלהי אביו בעזרו אף קודם שפנה בבחי' פנים הנ"ל

And this is what Israel said in exile: "For Avraham did not know us," etc., "for You, Havayah, 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,

This, the maamar says, is what Israel declares in exile, "For Avraham did not know us ... for You, Havayah, are our Father": the attributes do not reach us now, but our Father, the higher Chochmah, does; another transcript of the maamar adds that "Yisrael does not recognize us" is Z'eir Anpin, the attributes. So every Jewish soul has "the G-d of his father" as its help, even before he has turned his face to G-d.

כשיאמין אמונה אמתית כי אתה אבינו בחי' סוכ"ע דכולא קמיה כלא חשיבא ואכל בי עשרה<sup>45</sup> שכינתא שריא ובבחי' סוכ"ע אין עונות מבדילין ומפסיקין בין ישראל כי

when he believes with a true faith 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.;

It is enough that he believe with true faith 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 וזונות נעשו כזכויות<sup>46</sup> כי בחי' סוכ"ע אין העולם מפסיק כלל

"To 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. "To 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 [כמאמר רבותינו זכרונם לברכה] הן הן גבורותיו<sup>47</sup> 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 maamar 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 [עליונים ותחתונים] לגבי בחי הוי"ה

סוכ"ע ח"ע [חכמה עילאה]<sup>48</sup>

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.

In truth the worlds "take up space" before Havayah, the encompassing light, incomparably less than the fly in the house. Another transcript of the maamar draws the lesson: even in exile, as soon as a person believes with true faith that all before Him is as nothing, G-d's light surrounds him on every side.

ולע"ל [ולעתיד לבוא] כתיב כשינקום ילבש בגדי נקם תלבושת.<sup>49</sup> פ"י שיצמצם א"ע [את עצמו] בכמה צמצומים עד שיתלבש במדות עליונות ומשם יוכל להשתלשל בצמצומים רבים שיוכל להיות בחי נקמה מעובדי כוכבים המרקדים בהיכלו כי.

And of the Time to Come it is written, when He will take vengeance: "He will put on garments of vengeance as clothing." 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.

Of the Future, Isaiah says that G-d will "put on garments of vengeance": to execute judgment He must as it were clothe Himself, contracting His light into the higher attributes and descending 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 [וזהו שכתוב] ואני תפלה.<sup>50</sup> ואני בתוך הגולה<sup>51</sup> כשהוא בבחי הנ"ל היא עצמה בחינת תפלה שא"צ [שאינן צריך / שאינו צריך] להמשיך דרך המדות עליונות כי אתה אבינו אבא יסד ברתא.<sup>52, 53</sup>

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' פב"פ [פנים בפנים] שואלת צרכיה מז"א בעלה כמ"ש נפשי בשאלתי.<sup>54</sup>

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 ל' [לשון] התקשרות חכמה תתאה בחי' [בחכמה עילאה]:

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. The previous maamar (Torah Ohr, Megillat Esther 4:10) draws the same sense from naftulei, Rachel's word in naming Naftali.

14 וזהו כי אברהם לא ידענו<sup>55</sup> למעלה מבחי' אהוי"ר [אהבה ויראה] אלא שאח"כ בהתבוננות זו כי אתה אבינו יבא מזה לאהוי"ר [לאהבה ויראה] בחי' פב"פ [פנים בפנים] רשפי אש<sup>56</sup> התשוקה להוי"ה לבדו שהוא ענין נסירה<sup>57</sup> להחזירה פב"פ [פנים בפנים] ו' מדות עד יוה"כ [יום הכפורים].

And this is [the meaning of] "For Avraham did not know 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.

"Avraham did not know 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 [כהן גדול] המעוררים<sup>58</sup> שאומרים עורה למה תישן<sup>59</sup> 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 קמתי<sup>60</sup> פי' בעת נפילה עצמה<sup>61</sup> 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 קום<sup>62</sup> פי' שאין יכול להיות קימה גדולה ביותר מן עת הנפילה כו'

Also, “She has fallen, she shall rise no more”: that is, there cannot be a rising greater than at the time of the fall, etc.

Amos’s “She has fallen, she shall rise no 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 התגלות<sup>63</sup> נראה לעין

But 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.

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. The Rebbe Rashab explains (Sefer HaMaamarim 5657, p. 65), from this maamar’s own analogy of speech that bypasses the emotions, that a flow which does not pass through the attributes has no vitality in it, so the light Malchus receives in exile does not shine openly.

ולעתיד ישתמשו שני מלכים בכתר אחד.<sup>64</sup> פי' שיהיה זו"נ [זעיר אנפין ונוקבא] שוים בקומתם שתקבל המוחין מאו"א [מאבא ואימא] כמו שמקבל הז"א ואף שגם עתה מקבלת מאבא. אבל אז תהיה בסוד א"ח [אשת חיל] עט"ב [עטרת בעלה] וגם המדות לא יהיו בבחינת דורמיטא.

And in the Future, two kings will use one crown. 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.

In the Future, two kings will use one crown, though in the Talmud the moon complained that they cannot: 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 “a woman of valor is the crown of her husband,” and the attributes will no longer sleep.

**16** וזה סוד הויות הפוכות הנק' ה"ג [חמש גבורות] אב"א [אחור באחור]. אבל כשבאו סוד ה"ח [ה' חסדים] מפרשין להון להיות פכ"פ [פנים בפנים]

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.

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.

ובאדם עצמו<sup>65</sup> גם כן הנפש החיונית הפצה בעניני עולם הזה בחי' אב"א [אחור באחור]. אבל בשכל הרצון אל הוי"ה היא בבחי' נסירה פכ"פ [פנים בפנים].<sup>66, 67, 68, 69</sup> ובעניני עוה"ז צ"ל הכל בבחי' אחוריים דאפי' [דאפילו] בעניני זיווג ארז"ל [אמרו רבותינו זכרונם לברכה] כאלו כפאו שד<sup>70</sup> וכ"ש [וכל שכן] בש"ד [בשאר דברים]:

And in man himself as well: the vital soul desires the matters of this world — the level of back to back; 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.

In a person, likewise, the vital soul's desire for this world is the back-to-back state, while the intellect, whose will is turned to G-d, is in the state of the nesirah, 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,” and all the more so other worldly matters. The previous maamar (Torah Ohr, Megillat Esther 4:3) teaches the same, adding that then the bond with G-d is face to face.

## SECTION 4 • ¶17-20

**Purim's light in the lowest place**

**17** והנה פורים ויו"כ [יום כפור] הוא בחד דרגא<sup>71</sup> הארת יסוד אבא בנוק' [בנוקבא]<sup>72</sup> 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. That is why, as Pri Etz Chaim cites from the Sages, all the festivals will cease except Purim; and the Jerusalem Talmud (Megillah 1:5) says that the Megillah of Esther and the halachos, the laws of the Torah, will not cease either.

כי הנה ידוע ממשל הארי<sup>73</sup> שהוא מחיות טמאות ובמרכבה הקדושה פני אריה אל הימין<sup>74</sup> מפני שמרוב מדרגתו הגבוה אין לו כלים במה להתלבש עדיין אלא במקום היותר נמוך והוא בבהמה טמאה במקום קליפות.

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 except in the lowest place, which is in an unclean animal, in the place of the kelipos (husks).

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 except the lowest place: an unclean animal, the realm of the kelipos, the “husks” that conceal holiness.

משא"כ בטהורה היה הכלי מתבטל מפני האור.

Whereas in a clean [animal] the vessel would be nullified before the light.

In a clean animal the vessel would be nullified before so great a light.

**18** וכ"כ [וכמו כן] הארת ח"ע [חכמה עילאה] מוכרח להתלבש במקום היותר נמוך. דהיינו עניני הלכות טמא כשר כ"י שהוא התגלות הרצון העליון שבח"ע [שבחכמה עילאה] 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. Likkutei Torah (Shir HaShirim 3a) points back to this passage: the very essence of the higher Chochmah is clothed in the revealed laws of the Torah, while even Gan Eden receives only a glow of it.

וזהו ומרדכי יצא מלפני המלך.<sup>75</sup> מרדכי ח"ע [חכמה עילאה] יצא מבחי' מל' בלבוש מל' הם ענינים גשמיים ויעבור מרדכי<sup>76</sup> כמבואר בע"ח [בעץ חיים] שהוא יוצא כ"י:

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 ראינו<sup>77</sup> 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. Likkutei Torah (Ki Seitzei 37b) makes the same point, referring to the maamar “And Mordechai went out”: in this world the divine flow comes clothed and hidden, “until ‘we have not seen our signs,’” though it comes from above, and a person need only make a vessel for the blessing.

כמו אצל אחשוורוש שלא היה דבר נראה לעין שהוא למעלה מהטבע רק ע"י אהבת אסתר ומ"מ נראה בחוש שכל הסבות היו רק למעלה מהטבע

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.

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.

והוא שהנס נשתלשל ובא ע"ד הטבע<sup>78</sup> מפני כי כשהיו המדות עליונות מאירים פב"פ [פנים בפנים] היו התגלות המדות עליונות בבי"ע כמ"ש מוליך לימין משה.<sup>79</sup>

And this is because the miracle descended and came 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 Moshe."

The miracle came down and clothed itself in nature because only when the higher attributes shone face to face were they revealed openly in the lower worlds, as with Moshe: "Who led at the right hand of Moshe." 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<sup>80</sup>

Therefore there were prophets — that is, emissaries of the attributes of holiness — and it came into their speech: "Who creates the speech (niv) of the lips."

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 (niv) of the lips." Rashi (on Exodus 7:1) derives navi, "prophet," from this very niv.

וכל הנביאים הם מנז"ה [מנצח והוד] דאצי". פ"י נז"ה [נצח והוד] הם תרי פלגי דגופא כליות יועצות<sup>81</sup> מבשלי הזרע היאך תהיה ההמשכה מן בחי' יסוד כידוע

And all the prophets are from the Netzach and Hod of Atzilus. 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.

All prophecy comes from Netzach and Hod of Atzilus, which are "the two halves of the body"; like the kidneys, which "counsel" and ripen the seed, they determine how the flow will pass through Yesod.

והם לבר מגופא. פ"י שאינם מעצמות הגוף שהם המדות חו"ג [חסד וגבורה] רק שלוחים לשלוח דבר מפניהם והוא ענין נביאים וכשנסתלקו המדות<sup>82</sup> ונשאר ההארה ממקום יסוד אבא כי צריך להתלבש בדברים תחתונים ע"פ הטבע שהוא בחי' אלקים גימטריא הטבע:<sup>83,84</sup>

And they are "outside the body": 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).

They are "outside the body": 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 מעצמה<sup>85</sup> 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 לבת<sup>86</sup> בטח בה לב בעלה<sup>87</sup> שבדאי לא תעשה דבר שלא כהוגן ח"ו [חס ושלום].

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 וקרבתו<sup>88</sup> 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 [בפני עצמו] אלא כשהוא מרוחק מהקדושה וכל מה שהוא יותר קרוב אל הקדושה מתבטל מאליו כהמס דונג מפני אש.<sup>89</sup>

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 [כמאמר רבותינו זכרונם לברכה] כד אריה וארייתא קיימי<sup>90,91</sup> ווי למאן דעבר בינייהו. וכשראתה בסעודה ראשונה שהוא עדיין יש עשתה סעודה שניה עד שפני המן חפו.<sup>92</sup>

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 היום<sup>93</sup> כי גלו לבבל שכינה עמהם<sup>94</sup> והיתה בו בגלות. ואסתר היא עקרת הבית בקדושה ע"פ פשוט

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, according to the plain [sense].

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, and, the maamar adds, in the plain sense of the story as well.

ובקליפות נאמר אל תהי תקוה תיק ונרתק לו"ה להפריד מ"ה והיא קרבה את המן כ"כ [כל כך] עד שנתבטל מאליו ונשאר צירוף הוי"ה ואותו תלו על העץ

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 המן<sup>95</sup> שהפילו לפניו ולא הוא בעצמו שהקליפה רוצה להדמות לקדושה כקוף בפני אדם.<sup>96</sup>

“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.

Mordechai’s summary says that “Haman ... cast pur, that is, the lot” (Esther 9:24), but the earlier verse says it was cast “before Haman” (Esther 3:7): others cast it before him, not he himself. 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 settles his mind on the goat, that it 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.

ואם יפול עליו הגורל לה' יהיה חטאת<sup>97</sup> לה' ששם אין עונות מבדילין<sup>98</sup> וזדונות נעשו זכויות.<sup>99,100</sup>

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 לפני<sup>101</sup> 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 Eisav, 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 Eisav, wanted in his arrogance to soar like the eagle, as the prophets say of Edom, and to imitate holiness, so he too had a lot cast “before Haman.” A later passage of Torah Ohr (Supplements, Megillas Esther, 123c) explains the lot the same way, as the will above reason, with Haman’s wish to soar like the eagle.

לכן עשה עץ נ' אמה דטומאה דקליפה דבריאה נגד נוי"ן אמה דמרדכי דקדושה<sup>102</sup> נשי"ב [נ' שערי בינה] 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.<sup>103</sup> חיל בלע ויקיאנו<sup>104</sup> אדם בליעל רוצה לחטוף יניקה מהקדושה ונהפוך הוא<sup>105</sup> 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 Tzofar, in the book of 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"י 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 ביחאווסקי 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

The prophet pleads for the people in exile: "For You are our Father, for Avraham did not know us, and Yisrael does not recognize us; You, Havayah, 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 יִכְרִינוּ 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"ה

... 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 וגנוי מכולהו. והנה בחינת מרדכי, הוא סוד הארת יסוד אבא המתגלה בחיותו 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 נשברו מעולם בעולם התוהו, ונשאר זך ונקי) מצד אשר הוא היסוד דאבא. וזה סוד ואצבעותי מור עובר, והמבין ...

## 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"א Esther 6:1

בַּלַּיְלָהָהּ הָהוּא נִדְּדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהִבִּיא אֶת־סֵפֶר הַזְּכָרֹנוֹת 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 ויעבר 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 Esther 4:17

וַיַּעֲבֹר מֶרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְתָהּ 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 Esther 8:15

וּמֶרְדֳּכָי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בְּלָבוֹשׁ מַלְכוּת תְּכֵלֶת וָחֹר וְעֶשֶׂתֶר זָהָב גְּדוּלָּה וְתִכְרִיךְ בֹּץ וָאַרְגָּמָן וְהָעִיר שׁוֹשֵׁן צָהָלָה 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

באוה"ת אסתר ע' ער מציין ע"ז "ולכאורה צ"ל כיון שהנבראים לגבי הבורא ית' אין להם ערך ויחוס כלל איך שייך ממוצע ביניהם, וכמו שאין שייך שום ממוצע בין בלתי גבול למה שהוא בגבול כיון שלגבי בלתי גבול שזה אחת עם אלף אלפי אלפים כו', אי"כ אין שום אמצעי ביניהם אלא או גבול או בלתי בע"ג כו'". ומתרחץ שבהממוצע ישנו ב' הבחי' ע"ש בארוכה. בענין מה שנתבאר כאן שהוא למעלה מסוכ"ע — בלקו"ת במדבר ט, א. ואתחנן יב, א. שמע"צ פו, ב. מציין לכאן. ע"ש.

## 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' פט "הרי שגם האצילות לא נאצל רק בשביל שיתגלה כבוד מלכותו ית'". בסה"מ תרס"ה ע' רנב מציין לכאן.

## 10 Job, stricken in body, is sure that "from my flesh I behold G-d": in his own flesh he will yet see G-d. Chassidus reads it as license to understand something of G-d's ways from the soul clothed in human flesh, as Iggeres HaKodesh 15 opens; here, that attributes are revealed only to another.

איוב י"ט:כ"ו Job 19:26

וְאַחַר עוֹרִי נִקְפּוֹזָאָת וּמִבְשָׂרִי אֶחָזֶה 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 הי בחכמה יסד ארץ

Shlomo, praising wisdom: "Havayah 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' Proverbs 3:19

הי בחכמה יסד־אֶרֶץ כּוֹנֵן שְׁמַיִם בְּתוֹנֶה:

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 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 בהג"ה. ולעיל בפ' תרומה פא, ב.

## 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 מטתו 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 [senua]" ...

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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

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

רש"י על בראשית ל"א:ד' Rashi on Genesis 31:4

ויקרא לרחל וללאה. לרחל תחלה ואחר כך ללאה, שהיא היתה עקרת הבית שבשכילה נודונו יעקב עם לכו, ואף בניה של לאה מודים בדבר, שהרי בעז ובית דינו משבט יהודה ואמרים כרחל וכלא אשך בנו שתיקם וגו' - הקדימו רחל ללאה:

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, 'Havayah founded the earth with Chochmah.'"

שמות י"א:ב' Exodus 11:2

דבר־נא באזני העם וישאלו איש מאת רעהו ואשה מאת רעותה כל־י קסף 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"י 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"י 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:ג' Sefer Etz Chaim 34:3

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 נקי זכרים והגבורות נקראים נקבות ואעפ"כ יש גבורות זכרים ויש גבורות נקבות והענין הוא שודאי הוא שעיסרא דחסדים נשאר בז"א ועיסרא דגבורות לוקחת רחל. והנה ...

Sefer Etz Chaim (Public Domain)

21

Micah's closing praise: "Who is a G-d like You, bearing iniquity ... for He desires kindness." The maamar uses "He desires kindness" to show that desire, love, is the light within the attribute of Chesed.

מיכה ז':י"ח Micah 7:18

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחֲלָתוֹ לֹא־חֲזִיק לְעַד אַפּוֹ בִּי־חֶפְזָךְ הָסֵד 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. .

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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"י 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"י נביאים שם נוסף: ח"ו.

25

## ואינו אלא לשבר את האוזן

Tanya explains that since “the Torah speaks in human language,” “to soothe the ear with what it can hear,” the masters of the Kabbalah were permitted to speak of the Sefiros by analogy and call them “lights,” so that we understand a little of the unity of G-d and His attributes, like the light within the sun’s orb, one with its source.

Tanya, Sha’ar HaYichud 10:3 והאמונה 10:3 חלק שני; שער היחוד

ומכל מקום, לשפך האזן, נשמע ונתבונן ממשל אור השמש, המיוחד ובטל במקורו ואינו עולה בשם כלל בפני עצמו, רק שם המקור לבדו – כה כל מדותיו של הקדוש-ברוך-הוא ורצונו והכמתו, אינן עולות ונקראות בשמות אלו כלל, אלא לגבי הנבראים עליונים ותחתונים, שהווייתם וחיותם והנהגתם, שהקדוש-ברוך-הוא מהנה ומחיה אותם ומנהיגם, הוא ברצונו והכמתו ובינתו ודעתו המתלבשות במדותיו הקדושות, כדאיתא במדרש: ...

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## KEHOT’S NOTE

ראה מכילתא יתרו יט, ח. תנחומא יתרו יג. תניא ח"ב פ"י: לשכך את האוזן.

26

## לשבר את האוזן

On Sinai smoking “like a furnace” (Exodus 19:18), the Mekhilta explains that Scripture uses such images “to accommodate the ear with what it can hear”; Sefaria’s edition reads le-shakech, “to soothe,” for this maamar’s le-shaber. The maamar applies the principle to all talk of G-d’s attributes. (Kehot: Mekhilta, Yisro 19:8)

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 4א מכילתא

רבי ישמעאל, מסכתא דבחדש די

27

## לשבר את האוזן

Kehot cites the Midrash Tanchuma as well: there too the furnace of Sinai and the lion’s roar are images given “to soothe the ear with what it can hear.”

Midrash Tanchuma, Yitro 13ג יתרו י"ג

28

## ומבשרי אחזה

“From my flesh I behold G-d.” Here it frames the analogy: we learn about G-d’s attributes from human ones, while knowing they are not alike.

Job 19:26 וי"ט: כ"ו

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

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

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## KEHOT’S NOTE

איוב יט, כו.

29

## כידוע המשל משרפת העצים

There the analogy is spelled out: Avraham said “I am dust and ashes” of his love, which shone from the supernal Chesed; as ash, though it is the very substance of the burnt wood, bears no comparison to the tree before it burned, so

his love, after descending through many contractions, bears no comparison to the Chesed of Atzilus.

## KEHOT’S NOTE

ראה אגה"ק סי' טו. המשל ליתא במאמרי אדה"ז נביאים.

30

## אברהם אוהב

G-d tells Israel, “you, Israel, My servant, Yaakov whom I have chosen, the seed of Avraham, the one who loves Me.” The maamar cites Avraham’s title: his attribute is love, Chesed.

Isaiah 41:8 מ"א: ח"ח

ואתה ישראל עבדי יעקב אשר בחרתיך ורע אברהם אהבי:

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

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31

## עפר ואפר

Avraham, pleading for Sodom, says, “I am dust and ashes.” The maamar reads it as Avraham’s measure beside the Chesed of Atzilus.

Genesis 18:27 כ"ז: י"ח

ויצא אברהם ויאמר הנהנא הואלתי לדבר אלי-אדני ואנכי עפר ואפר:

And Abraham answered and said: ‘Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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## PARAGRAPH 9

32

## והנה המדות עלינונות . . לימין משה

Or HaTorah draws from this passage that when the attributes of Z’eir Anpin shine, miracles come openly.

## KEHOT’S NOTE

באוה"ת ויקרא כרך א ע' רסג מציינ ע"ז "נשמע משם כשמדות דו"א מאירים יבואו הניסים בגלוי", עכ"ל.

33

## ובחי' מדות . . מוליך לימין משה

Or HaTorah notes that this is also explained in the Zohar, Parshas Toldos, 141b.

## KEHOT’S NOTE

באוה"ת כי תצא ע' תתקכה מציינ: וכן מבואר בזהר פי' תולדות דף קמא, ב.

## PARAGRAPH 10

34

## מוליך לימין משה

The prophet recalls G-d’s deeds at the Exodus: He “led at the right hand of Moshe the arm of His glory, splitting the waters before them.” The maamar reads the “right” as Chesed, which, shining openly, brought Moshe’s miracles.

Isaiah 63:12 ס"ג: י"ב

מוליך לימין משה ורוע 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?

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

## KEHOT'S NOTE

ישע"י סג, יב. ובפרש"י: "הקב"ה היה מוליך לימין משה את זרוע גבורתו בכל עת שהיה צריך לעזרתו של הקב"ה". ראה באוה"ת כאן ע' רעג שמציין לכמה מקומות. וראה גם באוה"ת פנחס ע' אקט.

35

## מוליך לימין משה

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

Rashi on Isaiah 63:12: "על ישעיהו ס"ג: יי"ב: רש"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

G-d rebukes Israel through Jeremiah for saying to wood, "You are my father": "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: "כ"ו: ירמיהו ב':

אמרים לעץ אבי אתה ולצבן את ילדתנו כפנונו אלי ערף ולא פנים וקצת רצתם 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, כו.

## PARAGRAPH 11

37

## הנערה 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':

ויהי אמן את־הַדָּסָה היא אֶסְתֵּר בַּת־דָּוִד כִּי אֵין לָהּ אָב וְהִנֵּנָה יִפְתָּ תֹאֵר וְטוֹבַת מֵרָאָה וּבָמוֹת אֲבִיהָ וְאִמָּהּ לְקַחָהּ מִרְדֵּכִי 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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38

## וטוב רואי

When Shmuel comes to anoint a son of Yishai, David is brought in, "ruddy, with beautiful eyes, and goodly to be-

hold." The maamar adds these words to the description of beauty above.

I Samuel 16:12: "שמואל א ט"ז:

וַיִּשְׁלַח וַיְבִיאֵהוּ וְהוּא אֲדָמוֹנִי עֵם־יָפָה עֵינָיו וְטוֹב רֹאִי וַיֹּאמֶר ה' קוֹם מִשְׁחָהוּ כִּי־זֶה הוּא:

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 with which Aharon and his sons bless Israel: "May Havayah make His face shine upon you." Here it describes the arousal from above "in the manner of the face."

Numbers 6:25: "במדבר ו' כ"ה:

יֹאֵר ה' פָּנָיו אֵלֶיךָ וַיְחַנֶּן:

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 הנוקי 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"צ נביאים ע' קצג מוסיף: "והנה בחי' דורמיטא הנ"ל הוא ענין הסתלקות המוחין כמו בבחי' שינה ע' בפע"ח".

41

## וע' 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' 1-5:

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 בכל כנודע, ואז היה מתחיל למעלה לעשות תיקון, כדי להחזירם פנים בפנים, אז הוא צריך הפלת דרומיטא 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"י נביאים ע' קצג נוסף: "כני" (ומה שנראי לכאורה כסתרי אהדי שממ"ש בפע"ח משמע שהארה זו הוא בסוף ע' שנה דוקא, וממ"ש בפע"ח משמע שבזמן הגלות מקבלת הנוק' לעולם שלא ע"י ז"א ע' בפע"ח סוף פ"ג שתירץ ע"י שאותה הארה מקבלת תמיד שלא ע"י ז"א אינו נכרת אלא לזמן ארוך לכן לא יצאה אלא לסוף ע' שנה ע"ש).

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 יכירונו 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 Avraham did not know us ... You, Havayah, are our Father." Here the maamar explains the verse: in exile the attributes do not reach us, but the higher Chochmah, "our Father," does.

Isaiah 63:16: "שעיהו ס"ג:ט"ז

כִּי־אַתָּה אֲבִינוּ כִּי אֲבִרְהָם לֹא יָדָעֵנוּ וְיִשְׂרָאֵל לֹא יִכְיָרְנוּ אֹתָהּ 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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45

ואכל בי עשרה

The emperor says to Rabban Gamliel, "You say that in every gathering of ten the Shechinah rests; how many Shechinahs are there?" and Rabban Gamliel answers from the sun, which shines on the whole world. The maamar cites the teaching for G-d's presence with Israel even in exile.

Sanhedrin 39a:11א"י:ט

אמר לקה קיסר לרבן גמליאל: אמריתו כל בי עשרה שכינתא שריא, כמה שכינתא איקא? קרייה לשמעיה, מחא בקה באפתקא. אמר לקה: אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא ניקח. ומה שמשא דחד מן אלה אלפי רבוא שמשי דקמי קודשא ברין הוא ניקח אכולי עלמא, שכינתא דקודשא ברין הוא על אחת כמה וכמה.

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

## KEHOT'S NOTE

סנהדרין לט, א.

46

זדונות נעשו כזכויות

Reish Lakish: "Great is teshuvah, for willful sins become for him as merits." The maamar applies it to the encom-

passing level, where sins do not separate.

Yoma 86b:3ג"ב:י"ו

אמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כשגגות, שנאמר: "שוכה ישראל עד ה' אלקיה כי כשלת בעונך", הא "עון" — 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) יחיה"! לא קשיא: כאן מאהבה, כאן מיראה.

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

## KEHOT'S NOTE

יומא פו, ב.

47

הן הן גבורותיו

Jeremiah asked where G-d's awe was when nations cavorted in His Sanctuary, and Daniel where His might was when they enslaved His children; the Men of the Great Assembly answered that His might is His restraint, His patience with the wicked, and His awe is that one nation survives among the nations. The maamar cites "these are His mighty deeds" to show that at the encompassing level the world does not interpose.

Yoma 69b:15ו"ט:ב

אתו אינהו ואמר: אדרבה, זו היא (גבורת) גבורתו: שכובש את יצרו — שנותן ארץ אפים לרשעים. ואלו הן נוראותיו — שאלמלא מוראו של הקדוש ברוך הוא היאך אומה אחת יכולה להתקיים בין האומות?

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

## 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 מכל צד כו".

49

ילבש בגדי נקם תלבושת

The prophet describes G-d arming Himself to save His people: "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.

Isaiah 59:17י"ז:ט"ז

וילבש צדקה כשרין וכובע ישועה בראשו וילבש בגדי נקם תלבושת ויעט כמעיל קנאה:

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

David says of those who repay his love with hatred, "In return for my love they accuse me, but I am prayer." The maamar reads "I am prayer" as Malchus in exile, herself bound to the higher Chochmah.

Psalms 109:4 ד'י:ד תהילים ק"ט

תחת־אֶהְבֵּתִי יִשְׁטְנוּנִי וְאֲנִי תַפְלָה:

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 his prophecy: "And I was in the midst of the exile, by the river Kevar." In its plain sense the prophet is among the exiles in Babylonia; the maamar hears in it Malchus speaking of her state in exile.

Ezekiel 1:1 א'י:א יחזקאל

וַיְהִי בְשָׁלְשִׁים שָׁנָה בְּרַב־עֵי בְחַמְשָׁה לַחֹדֶשׁ וְאֲנִי 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' אירלד.

52

## אבא יסד ברתא

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

Zohar III, 248a זח"ג רמח, 248a

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"א.

53

## אבא יסד ברתא

Tikkun 21 reads "Havayah founded the earth with Chochmah" the same way: with Chochmah, which is Abba,

He "founded the Daughter," who is the earth, His footstool.

Tikkunei Zohar 61b:4-5 ה'ה-ב:ד'ה-ה'ה

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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54

## 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'eir Anpin.

Esther 7:3 ד'ג:ג אסתר

וַתַּעַן אֶסְתֵּר הַמֶּלֶכָה וַתֹּאמֶר אֶם־מִצְאִי חַן בְּעֵינֶיךָ הַמֶּלֶךְ וְאֶם־עַל־הַמֶּלֶךְ טוֹב תִּתְּנֵנִי־לִי נַפְשִׁי בְּשִׂאלָתִי וְעַמִּי בְּבִקְשָׁתִּי:

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

55

## כי אברהם לא ידענו

The maamar returns to Isaiah's verse: "Avraham," love and awe, does not reach the level of "You are our Father."

Isaiah 63:16 י"ג:ט"ז ישעיהו

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֹרָהֶם לֹא יָדַעְנוּ וְיִשְׂרָאֵל לֹא יִכְיֶרְנוּ 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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56

## רשפי אש

The beloved asks to be set as a seal upon her lover's heart, for love is strong as death: "its flames are flames of fire, a blaze of G-d." The maamar borrows "flames of fire" for the longing for G-d alone.

Song of Songs 8:6 ו'ה:ו שיר השירים

שִׁימֵנִי כַחוֹתֶם עַל־לִבְךָ כַחוֹתֶם עַל־זְרוֹעֶךָ כִּי־עֲזָה כַמוֹת אֶהְיֶה קֶשֶׁה כַּשֹּׂאֹל קִנְיָה רֶשֶׁפִּיָּה רֶשֶׁפִּי אֵשׁ שְׁלֹהֶכְתִּיהָ:

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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57

### 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 מציינ לכאן.

#### PARAGRAPH 15

58

### 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'eir Anpin is in dormita.

סוטה מ"ח א:ז-ח"ז-7-48a Sotah

ואף הוא ביטל את המעוררים. מאי מעוררים? אמר ר' חבה: בכל יום ויום שהיו עומדים ליום על דוכן ואומרים "עורה למה תישן ה'", אמר להן: וכי יש שינה לפני המקום? והלא כבר נאמר "הנה לא ינום ולא יישן שומר ישראל!" אלא בזמן שהיה שרואל שרויין בצער ואומות העולם בנחת ושליו, לכה נאמר "עורה למה תישן ה'". ואת הנוקפים. מאי "נוקפים"? אמר רב יהודה אמר שמואל: שהיו מסרשו לעגל ביו קרניו, כדי שיפול דם בעיניו. אמתא איהו בטיל, משום...

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

59

### 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.

תהילים מ"ד:כ"ד-44:24 Psalms

עורה למה תישן אדני הקיצה אלתונח לנצח:

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

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60

### כי נפילתי קמתי

Israel, in Micah's words, answers her enemy: "Do not rejoice over me, my enemy; though I have fallen, I will rise." The maamar reads kamti as past, "for I have fallen, I have risen": in the fall itself I rose.

מיכה ז:ח-7 Micah

אל-תשמחי איבתי לי כי נפילתי קמתי כי-אשב בחשך ה' אור לי:

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"ז, א. שמציין לכאן.

61

### פ"י בעת נפילה עצמה

Kehot points there on the reading "at the very time of the fall."

#### KEHOT'S NOTE

כי אברהם לא ידענו כי אתה ה' אבינו כי

ראה אוה"ת פ' בהעלותך ע' שעב.

62

### נפלה לא תוסיף קום

Amos laments: "She has fallen, she shall rise no more, the maiden of Israel." The maamar reads "she shall not add to rising": no rising can exceed the one within the fall. The Talmud (Berakhos 4b) tells that in the Land of Israel they read it otherwise: "She has fallen and will fall no more; rise, maiden of Israel."

עמוס ה:ב'2-5 Amos

נפלה לא-תוסיף קום בתולת ישראל נטשה על-אדמתה אין מקימה:

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.

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

63

### 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 בספה"מ תרנ"ז ע' סה וז"ל "נמצא הגם דבוח"ג נמשך במלי מבחי יסו"א, מ"מ אין האור מאיר בגילוי, וכמוכן מהמשל שנת' שם [בתו"א כאן צג, ב] מהשפעת השכל בדיבור שיכול להיות בלי אמצעית המדות, מ"מ הרי כשהשפעה היא שלא ע"י אמצעית המדות אין לו חיות בההשפעה ובכדי שיהי" בזה חיות", ע"ש.

64

### 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.

חולין ס"ב ב'ג-2-3 Chullin

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 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

65

### ובאדם עצמו ג"כ הנפש ההיונית

Ki Savo cites this passage ("see the maamar 'For Avraham did not know 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 מציינ לכאן ומוסיף: "ועיין מענין אב"א ופכ"פ ע"פ זכור את אשר עשה לך עמלק כי אחריך כו" ע"ש. [לעיל פד, ד]. ראה

לקו"ת יוה"כ ע, ב.

66

בבחי נסירה פכ"פ

the passage shares nothing with the note

KEHOT'S NOTE

ענין הנסירה הובא בלקו"ת להארז"ל ר"פ בראשית, ע"ה 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 השמעי"צ כ"י ובכל המועדים, המאמרים דש"פ לך לך וירא חיי שרה בהמשך ר"ה עת"ר, ד"ה כי עמך תשי"ט ועוד. ראה הערת כ"ק אדמו"ר ז"ע במ"מ ללקו"ת תבא מב, ב.

67

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 de-light, against love that is forced upon the heart.

KEHOT'S NOTE

ראה לעיל פד, ד.

68

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"ג:10 Sefer Etz Chaim, Shaar HaKlalim

69

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:13 Sefer Etz Chaim, Shaar HaKlalim  
... והענין הוא כי ע"י הדורמיטה מקבל ז"א מוחין חדשים יותר מעולים מאו"א והווג הוא אז יותר עליון בהיות שיש לו מוחין מלמעלה וזשי"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 הז"א ואח"כ ויביאה אל האדם פכ"פ וכשחטא אדה"ר חזרה לאחורי ז"א. גם עתה אחר החרבן היא באחור ז"א כל ימי החול חוץ משבת ...

Sefer Etz Chaim (Public Domain)

70

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 כ' ב20b Nedarim

KEHOT'S NOTE

נדרים כ, ב. וראה לעיל צב, ד.

## PARAGRAPH 17

71

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"ו נביאים שונה מכאן ע"ש ע' קצד.

72

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 זוהר לכ"ק אדמו"ר הצ"צ פ' בשלח ע' רלז שכי: "והרי ביהכ"פ הוא בחי עליות בעתיק אלא צ"ל שהוא ע"ד משי"כ כד עתיקא כ"י אשרי כולא כ"י בהאי עמיקא וכ"כ בזה 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 ת"י כ"א פורים אתקרי ע"ש יוהכ"פ דעתידין לאתענגא ב"י כ"י". וראה במאמרי אדה"א נ"ך ע' תנד. אוה"ת וראה כרך ח ע' ביתתפה. 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"מ. וראה גם בביאורי לאדה"א כז, ג ואילך. בלקו"ת שח"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 Ezekiel

וְדַמּוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל 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:ט"ו: Esther 8:15

ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריך בוץ וארגמן והעיר שושן צהלה ושמחה:

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 Pri Etz Chaim (Purim, chapter 5), for the light of the Yesod of Abba passing out beyond Rachel.

אסתר ד:י"ז: Esther 4:17

ויעבר מרדכי ויעש ככל אשר צוהה עליו אסתר:

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

Asaf laments the destruction: “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: תהילים ע"ד:ט"ו

אותותינו לא ראינו איך עוד נביא ולא אתנו ידע עד מה:

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. בלקיית תצא לו, ב מציין לכאן.

78 ומי 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

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

79

מוליך לימין משה

“Who led at the right hand of Moshe 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

G-d, through Isaiah, promises comfort: “I create the speech (niv) of the lips: peace, peace, to the far and to the near.” Rashi (on Exodus 7:1) derives navi, “prophet,” from this niv; the maamar applies the verse to prophecy, G-d's word entering the prophets' speech.

ישעיהו נ"ז:י"ט: Isaiah 57:19

בורא ניב שפתים שלום שלום לרחוק ולקרוב אמר ה' 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 יועצתו לטובה ואחת יועצתו לרעה. ומסתברא דטובה לימינו ורעה לשמאלו, דקתיב: "לב חכם לימינו ולב כסיל לשמאלו". תנו רבנן: כליות יועצות, לב מבין, לשון מחתה, פה גומר, וישט 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

וכשנסתלקו המדות . . גימטי 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"יב פ"ב. בשל"ה שער האותיות (פט, א) משמע קצת שכן הוא בוהר.

84

אלקים גימטריא הטבע

Pardes Rimmonim notes that the Name Elokim equals hateva (nature) in number, for the natural world is rooted in



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.

Megillah 29a:4 כ"ט א:ד"ד

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 אביה בהיותם במצרים וגו'". גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי בבלה". ואף כשהן עתידין ליגאול — שכינה עמהן, שנאמר: "ושב ה' אלקיה את שבותך". "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שב עמהן מבין 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 Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah 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 Shekhinah 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

"One cast pur, that is, the lot, before Haman, from day to day and from month to month." Mordechai's summary later says that Haman cast it (Esther 9:24); the maamar stresses "before Haman": others cast it before him.

אסתר ג'ז:ז

בחדש הראשון הוא'חדש ניסן בשנת שתים עשרה למלך אחשורוש 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 Chavah, Chavah 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 א"ח א:ו"ח

אמר רבי בנאה: 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

G-d's instruction for Yom Kippur: "Aharon shall bring near the goat on which the lot 'for Havayah' fell and make it a sin-offering." The maamar explains this as a level where sins do not separate.

Leviticus 16:9 ט"ז:ט"ז

והקריב אהרן את השעיר אשר עליו הגורל לה' ועשהו 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' א'תקנו.

99

## וזדונות נעשו כזכיות

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 תי הג"ל נכתב: (צ"ע).

100

## וזדונות נעשו כזכיות

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 יומא פ"ו ב:ג

אמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כשגגות, שנאמר: "שוכה ישראל עד ה' אלקיה כי שלת בצונה", הא "עון" — מזיד הוא, וקא קרי לקה מכשול. איני?! והאמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כזכיות, שנאמר: "ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) יחיה!" לא קשיא: כאן מאהבה, כאן מיראה.

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

## 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' חכי אבל הגורל הוא בבחי' שלמעלה מהחכמה, סה"מ תרל"ב ח"ב ע' שצב. וע' ת. וראה גם לקמן כקנ, 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 (תשי"ג) ע' קי יש הארה לכאן.

103

## אשר שלט האדם באדם לרע לו

Kohelet observes “a time when man ruled over man to his harm”; plainly such rule harms ruler and ruled alike. The maamar reads “his harm” as the ruler’s own: Haman’s power over Mordechai turned to his own harm. (context: Steinsaltz Tanakh)

קהלת ח' ט"ז: Ecclesiastes 8:9

אֶת־כָּל־זֶה רָאִיתִי וְנָתַתִּי לִבִּי לְכָל־מַעֲשֵׂה אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמַיִם  
עַתָּה אֲשֶׁר שָׁלַט הָאָדָם בָּאָדָם לְרָע לוֹ:

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 ויקאנו

Tzofar describes the wicked man: “He has swallowed wealth and will vomit it up; G-d will cast it out of his belly.” Applied to the kelipah that snatches nurture from holiness and must give it back.

איוב כ' ט"ו: Job 20:15

חֵיל בָּלַע וַיִּקְאֲנוּ מִבֶּטְנוֹ יִרְשָׁנוּ אֵל:

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': Esther 9:1

וּבַשָּׁנִים עָשָׂר חֹדֶשׁ הוּא־חֹדֶשׁ אֲדָר בְּשִׁלּוּשֵׁה עָשָׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דְּבַר־  
הַמֶּלֶךְ וְדָתוֹ לְהַעֲשׂוֹת בַּיּוֹם אֲשֶׁר שָׁכְרוּ אֹיְבֵי הַיְּהוּדִים לְשָׁלוֹט בָּהֶם  
וְנִהְפָּוך הוּא אֲשֶׁר יִשְׁלְטוּ הַיְּהוּדִים הַמָּזֶה בְּשָׁנָאֵיהֶם:

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/](https://likuteitorah.com/about/the-chassidishe-parsha/)

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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