

Discourse 12

“*Al Kein Karu LaYamim Ha’eilu Purim -*
Therefore, they called these days ‘Purim’”

Delivered on Purim, 5713

(Discourse 2)⁸²⁵

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸²⁶ “Therefore, they called these days ‘Purim-פורים,’ because of the casting of lots-*Pur*-פור.” Now, as known,⁸²⁷ the name of something indicates what it is. It therefore is understood that, by the fact that “they called these days ‘Purim-פורים’ because of the casting of lots-*Pur*-פור,” the primary aspect of the holiday of Purim is the lottery-*Goral*-גורל. (As the verse states,⁸²⁸ “the casting of lots-*Pur*-פור is the lottery-*Goral*-גורל.”) This must be better understood, for (as pointed out in the section of Torah Ohr⁸²⁹ with the same title

⁸²⁵ The original discourse was edited by the Rebbe, and was published and given out in the pamphlet (*Kuntres*) of Purim 5751.

⁸²⁶ Esther 9:26

⁸²⁷ See Tanya, Shaar HaYichud V’HaEmunah, Ch. 1; Tshuvot u’Biurim (Kehot 5734) 1 (Igrot Kodesh, Vol. 1, p. 288 and on).

⁸²⁸ Esther 3:7; 9:24

⁸²⁹ Torah Ohr, Hosafot 122a and on; Also see Ohr HaTorah, Megillat Esther (Kehot 5750) p. 194; (The discourse in Torah Ohr is also printed (with slight differences) in Sefer HaMaamarim 5568 Vol. 1 p. 82 and on, and in Ohr HaTorah with glosses p. 197 *ibid.* and on, and p. 222 and on.)

as this discourse,) at first glance, this was not the [primary]⁸³⁰ miracle of Purim. Moreover, (not only was the lottery not part of the miracle, but on the contrary,) the lottery that Haman cast was actually part of the decree. [In the words of the Megillah,⁸³¹ “For, Haman, the son of Hamdatha the Agagite, enemy of all the Jews, had plotted to annihilate the Jews and had cast a lot-*Pur*-פור, that is, the lottery-*Goral*-גורל, to terrorize them and annihilate them.”] Nonetheless, from the fact that “they called these days ‘Purim-פורים’ because of the lot-*Pur*-פור,” it seems to indicate that this (that they cast the lottery-*Goral*-גורל) is the primary miracle of Purim, so much so, that the miracle is named after it.

Now, at first glance, we could say that this can be explained based on the statement in Talmud that,⁸³² “Once the lot fell on the month of Adar, he (Haman) was overjoyed and said, ‘The lot has fallen for me in the month that Moshe died.’ However, he was unaware that not only did Moshe die on the seventh of Adar, but he also was born on the seventh of Adar.” Based on this, it is possible to say that, “they called these days ‘Purim-פורים,’ because of the casting of lots-*Pur*-פור,” because the miracle of Purim was, in fact, that the lottery fell on the month of Adar, the month that Moshe, the savior and redeemer of the Jewish people, was born.

⁸³⁰ The word “primary” is included in the Torah Ohr, and in the Sefer HaMaamarim 5568 and Ohr HaTorah ibid. It is possible to say that the fact that the lot (*Pur*) fell in the month of Adar is also a miracle (as will be explained later in the discourse), and that it is for this reason that they specified that it is not the **primary** aspect of the miracle of Purim.

⁸³¹ Esther 9:24

⁸³² Talmud Bavli, Megillah 13b

However, this explanation requires further analysis. For, since the holiday is called Purim-פורים and is named after the lottery-*Pur*-פור, it seems to indicate that the relationship of the miracle to the lottery was (not only related to the fact that the lottery fell on the month of Adar, but was also) because of the matter of the lottery-*Pur*-פור itself. On the contrary, it seems to indicate that the primary miracle was due to the casting of lots-*Pur*-פור, which is the lottery-*Goral*-גורל, and that the lottery-*Goral*-גורל, from which the miracle was drawn, is a very lofty matter. That is, the fact that the lottery fell on the month of Adar, the month that the savior and redeemer of the Jewish people was born, (is like all the other matters that happened in the miracle of Purim, and) is incidental to the primary matter that Purim-פורים is named after the lottery-*Pur*-פור.

2.

This may be understood based on the explanation in Torah Ohr,⁸³³ that Purim-פורים and Yom HaKippurim-יום הכפורים are related to one another.⁸³⁴ That is, the meaning of

⁸³³ Torah Ohr, Megillat Esther 92d, 95d; Hosafot 121a.

⁸³⁴ Also see Tikkunei Zohar, Tikkun 21 (57b) where it states, “Purim-פורים is named after Yom HaKippurim-יום הכפורים.” Now, at first glance, the explanation of the Tikkunei Zohar and the explanation of the Torah Ohr in the next note, which is that the word “Kippurim-כפורים” means “like Purim,” seem to be in contradiction to each other. For, according to the Tikkunei Zohar, that Purim-פורים is named **after** Yom HaKippurim-יום הכפורים, Yom HaKippurim is higher than Purim. In contrast, according to the explanation in Torah Ohr, that Yom HaKippurim-יום הכפורים is “**like** Purim-כפורים,” (that is, it is only “**like it**” as indicated by the prefix letter *Khaf*-כ) Purim-פורים is higher than Yom HaKippurim-יום הכפורים. Now, the

the name Yom Kippurim-יום כפורים is that “it is a day **like** Purim.” [Beyond that, from the fact that Yom HaKippurim-יום הכפורים is only **like** Purim-כפורים, (only “**like it**,” as indicated by the prefix letter *Khaf*-כ), it is necessary to say that Purim-פורים is loftier than Yom HaKippurim-יום הכפורים.⁸³⁵]

Now, the relationship between Yom HaKippurim and Purim, is that the matter of a lottery-*Goral*-גורל is found in both holidays. That is, on Yom HaKippurim, a lottery was cast upon the two goats,⁸³⁶ and likewise Purim is named after the casting of the lot-*Pur*-פור, which is the lottery-*Goral*-גורל. An additional relationship between Purim and Yom HaKippurim, is that both transcend the [lower] Name *HaShem*-יהו"ה [that relates to the chaining down of the worlds.]⁸³⁷ That is, about Yom HaKippurim the verse

Tikkunei HaZohar continues there and states, “Purim-פורים is named after Yom HaKippurim-יום הכפורים, for Yom HaKippurim is destined to be transformed to a day of delight and to be changed from a day of suffering to a day of pleasure.” Based upon this we may say, (although it is a strained explanation), that when the Torah Ohr states that Yom HaKippurim-יום הכפורים is **like** Purim-פורים, this relates to Yom HaKippurim-יום הכפורים as it is now (a day of suffering), whereas, when the Tikkunei Zohar states that Yom HaKippurim-יום הכפורים is higher than Purim-פורים, it is speaking in relation to Yom HaKippurim-יום הכפורים as it will be in the coming future, in which “it is destined to be transformed to a day of delight.” However, based on what will be explained later (in chapter 4), [that the lottery of Yom HaKippurim-יום הכפורים relates only to the two goats], as well as according to what is explained in *Torat Shalom* p. 219 (cited in a later note), there seems to be no difference between Yom HaKippurim-יום הכפורים now and Yom HaKippurim-יום הכפורים of the coming future, and this is likewise understood from the fact that even in the coming future, it will still be called “a day like Purim-Yom KePurim-יום כפורים.”

⁸³⁵ Torah Ohr *ibid.* 121a; This may be further illuminated by the view that states (Midrash Mishlei Ch. 9) that all the holidays will be nullified in the coming future, including Yom HaKippurim-יום הכפורים, and except for Purim-פורים.

⁸³⁶ Leviticus 16:7 and on.

⁸³⁷ Ohr HaTorah, *Vayeitzei* 225a; *Megilat Esther* 189; Ohr HaTorah *Tavo* p. 1,108. That is, the Name *HaShem*-יהו"ה here refers to the lower Name *HaShem*-

states,⁸³⁸ “You shall be purified **before** *HaShem-Lifnei HaShem Titharu* - יהו"ה תטהרו-,” which is explained to mean, higher than the Name *HaShem*-יהו"ה [that relates to the chaining down of the worlds].⁸³⁹ Similarly, in regard to Purim, it is known⁸⁴⁰ that the reason that the Name *HaShem*-יהו"ה is not mentioned throughout the scroll of Esther,⁸⁴¹ is because on Purim there is a revelation of the light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends this [lower] Name *HaShem*-יהו"ה.

Now, the explanation of the relationship between these two matters, in which Yom HaKippurim and Purim are equal to each other, that is, that both have the aspect of a lottery-*Goral*-גורל and both transcend this Name *HaShem*-יהו"ה,⁸⁴² may be understood through an introductory explanation of the matter of a lottery-*Goral*-גורל, which is something that

יהו"ה, the source and life of all novel existence, in other words, *HaShem*-יהו"ה as He relates to the chaining down of the worlds, which the Rebbe will explain later in the discourse, whereas the upper Name *HaShem*-יהו"ה is the Name of His Essential Self – *Shem HaEztem*, that precedes all novel existence, just as He precedes all novel existence, as our sages, of blessed memory stated, “Before the creation of the world, there was Him and His Name alone” (See Pirkei D’Rabbi Eliezer Ch. 3). For a full explanation of the Essential Name *HaShem*-יהו"ה (*Shem HaEztem*-שם העצם) see Ginat Egoz, translated under the title *HaShem* is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁸³⁸ Leviticus 16:30

⁸³⁹ Likkutei Torah, Acharei 28c, Rosh HaShanah 59d; Also see Ohr HaTorah *ibid.*, and elsewhere.

⁸⁴⁰ Torah Ohr, Megilat Esther 100b, 121c, and elsewhere.

⁸⁴¹ See Likkutei Sichot Vol. 21 p. 201, and the citations there.

⁸⁴² See Ohr HaTorah, Tavo p. 1,108 where it states, “Yom HaKippurim and Purim are on the same level. For, with respect to Yom HaKippurim it states (Lev. 16:30), ‘You shall be purified before *HaShem*-יהו"ה,’ and similarly, Purim is (Esther 3:7; 9:24) “named after the casting of the lot-*Pur*-פור, which is the lottery-*Goral*-גורל.” This seems to indicate that the matter of “before *HaShem*-יהו"ה” and the matter of the lottery-*Goral*-גורל are (generally) one matter.

transcends intellect.⁸⁴³ For, a lottery-*Goral*-גורל is (generally⁸⁴⁴) only used when two things are equal. [An example is that the two goats of Yom HaKippurim needed to be identical in appearance, height, and monetary value.⁸⁴⁵] For, if any one of them is better than the other, there is no need for a lottery. Rather, it is specifically when two things are equal to each other, in which case, a choice between them using intellect alone is not possible, that it then becomes necessary to rely on a lottery-*Goral*-גורל, which transcends intellect.

In the same way, Above in Godliness, the lottery-*Goral*-גורל transcends the chaining down of the worlds (*Hishtalshelut*). Thus, the equality between Purim and Yom HaKippurim is that, in both, there is this matter of a lottery-*Goral*-גורל, referring to a revelation of the light of *HaShem*-

⁸⁴³ Torah Ohr, Megilat Esther (*Hosafot*) 121a, 123c; Ohr HaTorah, Megilat Esther p. 28, p. 62 and on, p. 164 (regarding the lottery-*Goral* of Purim); Also see Tanya Iggeret HaKodesh, end of Epistle 7; Sefer HaLikkutim – Divrei Elokim Chayim of the Tzemach Tzeddek, section on the word “lottery-*Goral*-גורל.”; Sefer HaMaamarim 5665 p. 206; 5688 p. 117 and on, and elsewhere.

⁸⁴⁴ Even though, generally, a lottery applies to two things that are equal, nonetheless, a lottery can also apply to things that are not equal – That is, even though by itself, intellect compels a person to choose the better of two things – nonetheless, at times, he may decide that his desire will not be according to what is intellectually sound, but that he will leave it to whatever arises in the lottery. See Torah Ohr, Megilat Esther 123c where it states that, “a person can negate choice that accords to knowledge and reason (*Da’at*) and leave the matter to how it will fall out in the lottery, even though the outcome may go against the grain of knowledge and reason.” Also see the next note.

⁸⁴⁵ Talmud Bavli, Yoma 62a; Mishneh Torah of the Rambam, Hilchot Avodat Yom HaKippurim, 5:14 – Now, although, as a last resort (*Bedi’eved*), if the goats were not equal, it nevertheless was acceptable (as stated in Yoma and Rambam *ibid.*), this is because even then, the matter of a lottery-*Goral*-גורל is still applicable, as in the previous note. Nevertheless, the commandment-*mitzvah* is that they both be equal and identical, since in general, the purpose of the lottery-*Goral*-גורל, is to make a choice between two equal things.

יהו"ה, the Unlimited One Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*). Likewise, this is also the connection between the two matters in which Yom HaKippurim and Purim are equal. That is, they both have this aspect of a lottery-*Goral*-גורל and they both transcend the [lower] Name *HaShem*-יהו"ה. For, this Name *HaShem*-יהו"ה refers to the chaining down of the worlds (*Hishtalshelut*). (That is, the *Yod*-י is wisdom-*Chochmah*, the first *Hey*-ה is understanding-*Binah*, the *Vav*-ו is the six emotions of *Zeir Anpin* and the final *Hey*-ה is kingship-*Malchut*.) However, Yom HaKippurim and Purim transcend this Name *HaShem*-יהו"ה, in that the revelations of Yom HaKippurim and Purim transcend the chaining down of the world (*Hishtalshelut*),⁸⁴⁶ which is the matter of the lottery-*Goral*-גורל.

3.

Now, as known⁸⁴⁷ regarding the loftiness of the matter of a lottery-*Goral*-גורל, it transcends (not only the intellect, but also) the desire (*Ratzon*), which transcends intellect. This is because, when a person casts a lot, he has decided that his desire will go according to however the lottery falls out. This proves that a lottery-*Goral*-גורל reaches a level that even transcends will and desire, for which reason the desire

⁸⁴⁶ Torah Ohr, Megilat Esther 100b

⁸⁴⁷ Torah Ohr, Megilat Esther ibid. 121a; Ohr HaTorah, Megilat Esther p. 28, p. 164, p. 167, p. 171.

(*Ratzon*) is according to the lottery-*Goral*-גורל. The same is true Above in Godliness, that the matter of the lottery-*Goral*-גורל reaches to the One who desires, *HaShem*-יהו"ה, blessed is He, that is, He who transcends the desire (*Ratzon*).

Based on this, we may say that the connection between the matters that are equal to Yom HaKippurim and Purim, (that they both have the aspect of a lottery-*Goral*-גורל and they both transcend the [lower] Name *HaShem*-יהו"ה), is because the beginning of the Name *HaShem*-יהו"ה is the thorn at the top of the letter *Yod*-י, which hints at the desire (*Ratzon*), which transcends wisdom-*Chochmah*.⁸⁴⁸ Thus, when it is stated that Yom HaKippurim and Purim transcend the Name *HaShem*-יהו"ה (and are even higher than the thorn above the letter *Yod*-י), it is because on Yom HaKippurim and on Purim the aspect of the One who desires is drawn forth and revealed, that is, *HaShem*-יהו"ה Himself, blessed is He, (who transcends the desire-*Ratzon*),⁸⁴⁹ and this is the matter of the lottery-*Goral*-גורל.

4.

Based on this, we can explain the connection between the two meanings of Yom HaKippurim-יום הכפורים. That is, on

⁸⁴⁸ Tanya, Iggeret HaTeshuvah, Ch. 4 (94b)

⁸⁴⁹ See Ohr HaTorah *ibid.* p. 28, where it states, "The words 'you shall be purified before *HaShem*-יהו"ה' is higher than the aspect of the Name *HaShem*-יהו"ה, as the *Yod*-י refers to wisdom-*Chochmah* and (it's thorn to) desire-*Ratzon*. Rather, it refers to the One who desires, *HaShem*-יהו"ה Himself, blessed is He." (It is noteworthy that the term "His Name-*Shmo*-שמו-346" shares the same numerical value as "desire-*Ratzon*-רצון-346." See Shaar HaYichud Ch. 17.)

this day, there is atonement for all undesirable matters, (in which case, the word Kippurim-כפורים is according to the literal meaning, “atonement”). Additionally, Yom HaKippurim-יום הכפורים means that it is “like Purim-*K’Purim*-כפורים,” (and there is a likeness of Yom HaKippurim-יום הכפורים to Purim-פורים, in that on Yom HaKippurim there likewise is the casting of a lottery-*Goral*-גורל, just as Purim-פורים is named after the casting of the lot-*Pur*-פור which is the lottery-*Goral*-גורל). For, the ultimate atonement for matters that were done contrary to *HaShem’s*-יהו"ה Supernal will (*Ratzon*) in Torah and *mitzvot*, is when the atonement is drawn from the light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that is, the One who wills (and Himself transcends the will (*Ratzon*) of Torah and *mitzvot*).⁸⁵⁰

This then, explains the connection between the two meanings of the name Yom Kippurim-יום כפורים. That is, Yom HaKippurim-יום הכפורים is like Purim-פורים, which is named after the casting of the lot-*Pur*-פור, that is, the lottery-*Goral*-גורל, because on Yom HaKippurim-יום הכפורים there also is a drawing forth from the One who desires, *HaShem*-יהו"ה Himself, blessed is He, (similar to the drawing forth on Purim-פורים), and this itself explains why it is the Day of Atonement-*Yom HaKippurim*-יום הכפורים, according to the simple meaning of the word, that on this day, there is an atonement of all undesirable matters.

This also explains why the atonement (*Kaparah*-כפרה) of Purim is actually even loftier than the atonement of Yom

⁸⁵⁰ See at length in Torat Menachem, Sefer HaMaamarim Tishrei p. 93.

HaKippurim,⁸⁵¹ for, without repentance (*Teshuvah*) Yom HaKippurim does not atone.⁸⁵² In contrast, the atonement that occurred in the days of Purim was for all Jews and it therefore is a day of rejoicing.⁸⁵³ This is because the primary matter of the lottery-*Goral*-גורל (which draws forth the One who wills, *HaShem*-יהו"ה Himself, blessed is He) is on the days of Purim, in which even the days themselves are called Purim-פורים, after the casting of lots-*Pur*-פור. Thus, the atonement that occurs on the days of Purim-פורים has no limitations at all,⁸⁵⁴ whereas Yom HaKippurim-יום הכפורים is only “like Purim-*K’Purim*-כפורים,”⁸⁵⁵ with the prefix *Khaf*-כ, meaning that it is

⁸⁵¹ Also see Sefer HaMaamarim 5628 p. 110, and Sefer HaMaamarim 5661 p. 219, that Yom HaKippurim does not atone for everything. [For, if he transgressed a sin that warrants *Karet* or the four modes of death meted out by the earthly courts, his atonement is only completed through suffering (*Yisurin*). If, however, he desecrated the Name of *HaShem*, his atonement is only complete through death. (See Talmud Bavli, Yoma 86a, and Mishneh Torah of the Rambam, Hilchot Teshuvah 1:4.)] In the days of Purim, even though their sin was that they partook of and delighted in the feast of the wicked one (Talmud Bavli, Megilah 12a), which was a public desecration of the Name of *HaShem*, they nevertheless attained atonement for this. The novelty here (based on Torah Ohr, Megilat Esther 121a) is that even those sins for which Yom HaKippurim does atone, there is nonetheless still a superiority to Purim over and above Yom HaKippurim.

⁸⁵² See Talmud Bavli, Yom 85b; Mishneh Torah of the Rambam *ibid.* Hilchot Avodat Yom HaKippurim, 5:3-4; Also see Tosefot Yeshanim to Yoma *ibid.*, that even according to the view of Rabbi, “repentance (*Teshuvah*) is required for **complete** atonement.”

⁸⁵³ As indicated by Torah Ohr, Megilat Esther 121a.

⁸⁵⁴ In Torah Ohr *ibid.* it seems to indicate that the atonement (*Kaparah*) of the days of Purim was brought about through the self-sacrifice (*Mesirat Nefesh*) that they had. However, we may say that the primary atonement was brought about due to the lottery-*Goral*-גורל (which refers to the drawing forth of the One who wills, *HaShem*-יהו"ה Himself, blessed is He), and as to the reason that the self-sacrifice (*Mesirat Nefesh*) was also necessary, is as discussed later in the discourse in chapter 9. However, this requires additional analysis.

⁸⁵⁵ It should be noted that as stated in Sefer HaSichot, Torat Shalom p. 219, even in the lottery-*Goral*-גורל itself, there is a difference between the lottery of Yom HaKippurim and the lottery of Purim. See there.

only like and similar to Purim, because, without repentance (*Teshuvah*) Yom HaKippurim-יום הכפורים does not atone.

5.

Now, this must be further understood. For, based on what we said above, that through the casting of the lot-*Pur*-פור, which is the lottery-*Goral*-גורל, there is a drawing forth of the light of the One who wills, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, which atones for all undesirable matters, what then was the wicked Haman's (the prosecuting accuser of the Jewish people)⁸⁵⁶ reasoning for casting a lot-*Pur*-פור, which is the lottery-*Goral*-גורל?

We also must understand why the verse states,⁸⁵⁷ "Therefore, they called these days 'Purim-פורים,' because of the casting of **the** lot-*HaPur*-הפור." That is, the word, "**the** lot-*HaPur*-הפור" in this verse (with the prefix of the definitive *Hey*-ה) specifically refers to the lottery-*Pur*-פור previously mentioned in the Megillah, which was the lot-*Pur*-פור cast by Haman. However, the lot cast by Haman was an entirely undesirable matter. This being so, why are these days called Purim after this particular casting of the lot-*Pur*-פור?

The essential point that explains this, is that from the perspective of the level of the chaining down of the worlds

⁸⁵⁶ See the discourse entitled "*Chayav Inish*" 5679, end of Ch. 3 (Sefer HaMaamarim 5679 p. 306); 5681 (5708) end of Ch. 4 (Sefer HaMaamarim 5681 p. 191, 5708 p. 118); Discourse entitled "*Balaylah HaHoo*" 5700 (Sefer HaMaamarim 5700 p. 9), and elsewhere.

⁸⁵⁷ Esther 9:26

(*Hishtalshelut*), since on this level, the deeds of the lower creatures take up space and are consequential, therefore the essential influence of *HaShem* יהוה's Godliness is drawn forth to the Jewish people. This is because the Jewish people fulfill Torah and *mitzvot*, to the extent that even those who are the opposite of righteous, are nevertheless, "full of *mitzvot* as a pomegranate is full of seeds."⁸⁵⁸ This is as stated,⁸⁵⁹ "Look down from Your holy abode, from the heavens, and bless Your people, Israel." That is, when it comes to the aspect of the heavens-*Shamayim* שמים, [and the term "heavens-*Shamayim* שמים" is explained to mean, "water is there-*Sham Mayim* שם מים,"⁸⁶⁰ and water-*Mayim* מים refers to wisdom-*Chochmah*, which is the beginning of the chaining down of the worlds (*Hishtalshelut*)], the bestowal of blessings is to the Jewish people, Israel.⁸⁶¹

Thus, since Haman also knew that even after all the accusations and prosecutions that he brought against the Jewish people, there nevertheless is utterly no comparison between him and the Jewish people, [and therefore, from the perspective of the chaining down of the worlds (*Hishtalshelut*) it is utterly inapplicable for **wicked** Haman to be victorious

⁸⁵⁸ Talmud Bavli, Eruvin 19a; Chagigah 27a

⁸⁵⁹ Deuteronomy 26:15; Also see Torah Ohr Mikeitz 35a; Sefer HaMaamarim 5679 ibid. p. 305; 5700 p. 6.

⁸⁶⁰ Talmud Bavli, Chagigah 12a

⁸⁶¹ We may say that the continuation of the verse, "and bless Your people-*Amcha* עַמְּךָ, Israel," also hints that from the aspect of the Heavens-*Shamayim* שמים there is a bestowal of blessings even to those who are in the category of "the nation-*Am* עַם." That is, the term "the nation-*Am* עַם" is generally used as the opposite of praise in the Torah (see Bamidbar Rabba 20:23) – for they too are filled with commandments-*mitzvot* like a pomegranate is filled with seeds, as stated above in the discourse.

over the Jewish people, God forbid, amongst whom even the lowest Jews are full of *mitzvot* like a pomegranate is full of seeds], he therefore cast a lot-*Pur*-פּוּר, which is the lottery-*Goral*-גּוֹרֵל. For since, in the level that transcends the chaining down of the worlds (*Hishtalshehut*), the deeds of the lower beings take up no space and are of no consequence, in that they all are equal there and “darkness and light are equal,”⁸⁶² he therefore thought that from the perspective of the level of the lottery-*Goral*-גּוֹרֵל, which transcends the chaining down of the worlds (*Hishtalshehut*), there is room for him to be victorious over the Jewish people, God forbid.

6.

Now, we can connect all this to what is explained elsewhere⁸⁶³ regarding the matter of Achashverosh, that the name Achashverosh-אֲחַשְׁוֵרוֹשׁ is a composite of two words, “*Achash* ו’*Rosh*-אֲחַשׁ וְרוֹשׁ.”⁸⁶⁴ The term “*Chash*-חַשׁ” means silence, [as stated in the Talmud,⁸⁶⁵ “What is the *Chashmal*-חַשְׁמַל? It refers to the angelic *Chayot* of fire, about whom it was taught in a *Baraita*, that at times they are silent-*Chashot*-חַשּׁוֹת and at times they speak-*Memalelot*-מְמַלְלוֹת]. The silence indicated by the term “*Chash*-חַשׁ” is silence that is higher than

⁸⁶² Psalms 139:12

⁸⁶³ Ohr HaTorah, Megilat Esther p. 24 and on.

⁸⁶⁴ See Torah Ohr, Megilat Esther (*Hosafot*) 118a, although it is explained in a different manner there.

⁸⁶⁵ Talmud Bavli, Chagigah 13a and on.

speech⁸⁶⁶ (*Dibur*), similar to the teaching,⁸⁶⁷ “A word is worth one *sela*, but silence is worth two.” For, the root of speech (*Dibur*) is in wisdom-*Chochmah*,⁸⁶⁸ whereas silence is rooted in the crown-*Keter*, which transcends wisdom-*Chochmah*. This accords with the teaching of our sages, of blessed memory, who stated,⁸⁶⁹ “That which protects-*Syag*-סיג wisdom-*Chochmah* is silence.”⁸⁷⁰ That is, that which protects wisdom (in which the term boundary-*Syag*-סיג means an encompassing fence) refers to the crown-*Keter* which transcends wisdom-*Chochmah*. This may also be connected to the statement in Midrash,⁸⁷¹ that, “Achashverosh-אחשורוש refers to the Holy One, blessed is He, in that the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His.”⁸⁷² That is, the crown-*Keter* (generally) is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Sovev*), and this light of *HaShem*-יהו"ה that transcends

⁸⁶⁶ See Talmud Bavli, Chagigah ibid. (13b) which states, “When the Supernal speech comes forth from the mouth of the Holy One, blessed is He, they are silent. When the Supernal speech does not come forth from the mouth of the Holy One, blessed is He, they speak.” It is understood from this that the silence indicated by “*Chash*-חש” transcends the speech-*Dibur*. Also see Torah Ohr, Lech Lecha 12b-d.

⁸⁶⁷ Talmud Bavli, Megillah 18a

⁸⁶⁸ Tanya, Iggeret HaKodesh, Epistle 5 (107a)

⁸⁶⁹ Mishnah Avot 3:13

⁸⁷⁰ Also see Torah Ohr, Lech Lecha 12b & 12d, regarding the matter of the *Chashmal*, that it refers to this teaching that “the boundary for wisdom-*Chochmah* is silence.”

⁸⁷¹ Cited in Me’orei Or, p. 1, section 182; Also see Mechir Yayin of Rabbi Moshe Iserlis (the Rama) to Esther 1:12-13; Rekanti Genesis 29:10 (“it is stated in Aggadah”); Erchei HaKinuyim (by the author of Seder HaDorot), section on Achashverosh-אחשורוש.

⁸⁷² To further illuminate from the Ohr HaTorah ibid, who cites parenthetically there (according to the explanation that Achashverosh-אחשורוש divides into ‘*Achash* ו’*Rosh*-רוש’) that Achashverosh-אחשורוש refers to the One to whom the end-*Acharit*-אחרית and the beginning-*V’Reishit*-ראשית are His.

all worlds, includes the end-*Acharit*-אחרית and the beginning-*Reishit*-ראשית equally. Thus, the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His.⁸⁷³

Now, this must be better understood. For, it states in Talmud,⁸⁷⁴ that he is called Achashverosh-אחשורוש, “because the faces of the Jewish people were darkened-*Hooshcharu*-הושחרו in his days.” Thus, we must understand how this fits with the explanation that Achashverosh-אחשורוש refers to the One for whom “the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His.” The explanation is that this itself is what gave room for it. For since, from the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the chaining down of the worlds (*Hishtalshelut*), in which light and darkness are equal before Him (as mentioned before in chapter 5), therefore, from this aspect of silence (the ‘silence-*Chash*-חש’ of Achashverosh-אחשורוש) that is above speech (*Dibur*), there could be a chaining down (through many restraints and constrictions – *Tzimtzumim*) to an aspect of silence that is below speech.⁸⁷⁵ This refers to a state in which Godliness is concealed (meaning actual concealment, in the most literal sense, which is below revelation), to the point that there comes to be the silence of,⁸⁷⁶ “a ewe is silent before her shearers.” In other words, not only does Godliness not illuminate in a

⁸⁷³ See Sefer HaMaamarim 5669 p. 154 and on.

⁸⁷⁴ Talmud Bavli, Megillah 11a

⁸⁷⁵ See Ohr Hatorah, Megilat Esther p. 1-2, regarding these two aspects of silence (that which is higher than speech, and that which is below speech).

⁸⁷⁶ Isaiah 53:7; Also see Likkutei Torah, Masei 89c – “He was persecuted and afflicted, but he did not open his mouth, like a sheep being led to the slaughter or a ewe that is silent before her shearers.”

revealed manner, but beyond that, the extraneous husk-*Kelipah*, referring to the protruding husk-*Kelipat Nogah*, which is called “*Chash*-שה,”⁸⁷⁷ covers over Godliness, to the point that it becomes attached to the three impure husks (*Shalosh Kelipot HaTmei’ot*) that are called “poison-*Rosh*-רוש.”⁸⁷⁸

7.

We thus may say that the reason that Haman cast a lot-*Pur*, פור, is in order to reach the aspect of the lottery-*Goral*-גורל that transcends the chaining down of the worlds (*Hishtalshelut*). For, although even then [in the days of Achashverosh, and even before the casting of the lot], the conduct was from an aspect that transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, he did so because the matter of a lottery-*Goral*-גורל transcends even the aspect of Achashverosh-אחשורוש, for whom “the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His.”

To explain, from the very fact that He is called by the name Achashverosh-אחשורוש, indicating that “the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His,” it must be said that in relation to this aspect, there already are matters that are in the category of “end-*Acharit*-אחרית” and “beginning-*Reishit*-ראשית,”⁸⁷⁹ only that they are equal before

⁸⁷⁷ Etz Chayim, Shaar 49 (Shaar Kelipat Nogah), Ch. 3

⁸⁷⁸ See Ohr HaTorah *ibid.* p. 2

⁸⁷⁹ See Sefer HaMaamarim 5669 p. 154 and on.

Him. [This may be further elucidated by the verse,⁸⁸⁰ “He made a feast for all His ministers and servants,” and only later it continues, “and for all the people who were present in Shushan.” It is explained in Likkutei Torah⁸⁸¹ that the revelation to “all the people” was a lower level than the revelation to “his ministers and his servants.”

Moreover, even in the revelation to “all the people,” there were different levels between them, so that,⁸⁸² “One who was fit for the courtyard was brought to the courtyard, one who was fit for the garden was brought to the garden, and one who was fit for the palace was brought to the palace.” We may therefore say in regard to the aspect of the chaining down of the worlds (*Hishtalshehut*), that the revelation was only to “His ministers and His servants.” The fact that there was a revelation to “all the people” (including even those who were only fitting to be brought to the courtyard), is because the revelation was from the aspect of Achashverosh-אחשורוש, indicating that “the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His.” Nevertheless, even then, the revelation to “all the people” was lower than the revelation to “His ministers and His servants,” (and even within this revelation to “all the people,” there were different levels). For, when it comes to this aspect, the fact that “the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His,” means that in relation to **Him** the end and beginning are equal.

⁸⁸⁰ Esther 1:3-4

⁸⁸¹ Likkutei Torah, Shmini Atzeret 92a – cited in Ohr HaTorah, Megilat Esther p. 27.

⁸⁸² Talmud Bavli, Megillah 12a

However, in relation to His revelation within the worlds, He is revealed to a greater extent in the upper worlds (the beginning-*Reishit*-ראשית) than He is in the lower worlds (the end-*Acharit*-אחרית).⁸⁸³]

However, this is not the case when it comes to the aspect of the lottery-*Goral*-גורל, which transcends the aspects of beginning-*Reishit* and end-*Acharit* in the first place. This is understood from the fact that a lottery is (generally) only used regarding two matters that are completely **equal to each other** (as explained in chapter two). Thus, just as this is the case regarding matters of the beginning-*Reishit* and end-*Acharit* (above and below), so likewise, this is the case regarding holiness (*Kedushah*) and the opposing side of evil (*Sitra Achara*).

This is to say that when it comes to the level called Achashverosh-אחשוורוש, there is a difference between holiness (*Kedushah*) and the opposing side of evil (*Sitra Achara*), only that due to His exaltedness, it is not (of any great) consequence. It therefore is possible for the opposing side of evil (*Sitra Achara*) to derive vitality [in the aspect of the “silence-*Chash*-ח”ש” of the protruding husk of *Kelipat Nogah*, and in the aspect of the “poison-*Rosh*-רוש” of the three impure husks (*Shalosh Kelipot HaTmei’ot*)],⁸⁸⁴ to the point that the opposing side of evil (*Sitra Achara*) can overpower the side of

⁸⁸³ To further elucidate based on what it states in *Hemshech* 5666, p. 55, that “even though the aspect of the light of *HaShem*-יהו”ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) is above as below, nevertheless, below it is in a state of concealment, whereas above there is great revelation and illumination.”

⁸⁸⁴ As previously elucidated in chapter six.

holiness (*Kedusha*) – so that “the faces of the Jewish people were darkened-*Hooshcharu*-הושחרו.”

[We may say that this is similar to the verse,⁸⁸⁵ “The spider seizes [its prey] with its handiwork, though it dwells in the king’s palace,” (even though it soils the palace). For, due to the exaltedness of the king, he does not take notice of it and is therefore not particular about removing it.]⁸⁸⁶

Nevertheless, this was not enough to bring about their annihilation, God forbid. Thus, when Haman sought to annihilate all of the Jews, (God forbid, such a thing has not and shall never be), “he cast a lot-*Pur*-פור, which is the lottery-*Goral*-גורל.”⁸⁸⁷ For, since in the aspect of the lottery-*Goral*-גורל, there is no difference in the first place, between holiness (*Kedushah*) and the opposing side of evil (*Sitra Achara*), [especially according to what we explained before (in chapters three and four), that the lottery-*Goral*-גורל not only transcends the chaining down of the worlds (*Hishtalshelut*), but also transcends the desire (*Ratzon*) for Torah and *mitzvot*], he therefore thought that through this, he would be able to elicit and actualize his plot.

⁸⁸⁵ Proverbs 30:28

⁸⁸⁶ See Sefer HaMitzvot of the Tzemach Tzedek 77b, and elsewhere.

⁸⁸⁷ Esther 3:6-7 – We may add that this explains the former part of the verse that specifies, “In the twelfth year of King Achashverosh-אחשורוש, a lot-*Pur*-פור was cast etc.” In other words, in addition to the aspect of the “twelfth year of King Achashverosh-אחשורוש,” there was the aspect of “a lot-*Pur*-פור was cast, which is the lottery-*Goral*-גורל.”

Now, just as the lottery-*Goral*-גורל transcends intellect (*Sechel*) and even transcends desire (*Ratzon*), so likewise, this is the case when it comes to free choice (*Bechirah*), in that it transcends intellect (*Sechel*) and even transcends desire (*Ratzon*). This is because when one's intellect obligates that it is appropriate and fitting to choose such and such a thing, and similarly, when he desires a particular thing (with a desire that transcends intellect), then he is compelled by reason of intellect or by his desire, to choose it. This being so, there is no true free choice (*Bechirah Chafsheet*) in this.

Rather, true free choice (*Bechirah*) is when he is neither compelled by force of intellect (*Sechel*) nor by force of desire (*Ratzon*),⁸⁸⁸ but solely because he freely chooses it.

Now, the difference between a lottery-*Goral*-גורל and free choice-*Bechirah*-בחירה, is that when a person casts a lot and decides that however the lottery comes out, that is what he will desire, the resulting desire is not due to himself, but is rather due to how the lottery-*Goral*-גורל came out. On the other hand, free choice-*Bechirah*-בחירה, is when the person himself chooses. It therefore is understood that free choice-*Bechirah*-בחירה is even loftier than the matter of a lottery-*Goral*-גורל. For, the matter of a lottery-*Goral*-גורל is from the level of the soul that is defined and compelled by virtue of the fact that both things are equal before him. The matter of free

⁸⁸⁸ See Sefer HaMaamarim 5703 p. 24 in regards to the matter of free choice (*Bechirah*), that "he is able to desire and able to not desire."

choice-*Bechirah*-בחירה, on the other hand, is that it is not defined and compelled by anything at all, including things that are entirely equal to each other in relation to him. Rather, it is in his power to choose whatever he wants.

We may therefore state that free choice (*Bechirah*) possesses two matters. There is the level of the soul that transcends intellect (*Sechel*), and in relation to it, the two things are equal. This is the level of the lottery-*Goral*-גורל. Then there is the aspect of choice-*Bechirah*-בחירה, in that he chooses what he wants (even though both things are equal (in relation to him), which comes from the very essence of his soul. Thus, it is through choice-*Bechirah*-בחירה that there is a drawing forth to the level of the lottery-*Goral*-גורל (which is the level, in relation to which, both things are equal), so that even the lottery-*Goral*-גורל (which, in and of itself, can be in either of the two ways) is according to the choice-*Bechirah*-בחירה.

This is similar to the verse,⁸⁸⁹ “You guide my lot-*Goral*-גורל.” In other words, the Holy One, blessed is He, guides the lottery-*Goral*-גורל, so that it is according to the choice-*Bechirah*-בחירה of His Singular Preexistent Intrinsic and Essential Self, blessed is He. It is about this that the verse states,⁸⁹⁰ “He will choose-*Yivchar*-יבחר our heritage for us, the pride of Yaakov that He loves.” That is, about Yaakov the verse states,⁸⁹¹ “For the portion of *HaShem*-יהוה is His people,

⁸⁸⁹ Psalms 16:15

⁸⁹⁰ Psalms 47:5

⁸⁹¹ Deuteronomy 32:9

Yaakov is the lot of His inheritance.” This accords with the translation of Onkelos,⁸⁹² who translated the word “*Chevel-*חבל” as “*Adav-עדב*” which means “lottery-*Goral-גורל*.”⁸⁹³ The meaning of the continuation⁸⁹⁴ of verse, “The pride of Yaakov that He loves,” is that even in the level of the lottery-*Goral-גורל*, which transcends the chaining down of the worlds (*Hishtalshelut*), wherein all are equal, nevertheless, His choice-*Bechirah-בחירה* is specifically in the Jewish people.

9.

This then, is the meaning of the verse,⁸⁹⁵ “Therefore, they called these days ‘Purim-פורים,’ because of the casting of lots-*Pur-פור*.” That is, the Supernal Lottery-*Goral-גורל* was according to the Supernal intent and choice of the Singular Preexistent Intrinsic and Essential Being, *HaShem-יהוה* Himself, blessed is He. For although it states,⁸⁹⁶ “Was not Esav the brother of Yaakov?” the verse nevertheless continues, “yet I loved Yaakov and I hated Esav.”

This is brought out through the self-sacrifice (*Mesirat Nefesh*) that the Jewish people have throughout the year.⁸⁹⁷

⁸⁹² See Targum Onkelos to Deuteronomy 32:9

⁸⁹³ See Targum Onkelos to Leviticus 16:8, where the word lottery-*Goral-גורל* is translated into Aramaic as *Adva-עדבא*; Similarly, see Sifri to Deuteronomy ibid. which states, “The term ‘*Chevel-חבל*’ only means ‘lottery-*Goral-גורל*.’” Also see Rabbi Avraham Ibn Ezra’s commentary to Deuteronomy 32:9 that the meaning of “*Chevel-חבל* is like lottery-*Goral-גורל*.”

⁸⁹⁴ Also see Ohr HaTorah, Megilat Esther p. 63.

⁸⁹⁵ Esther 9:26

⁸⁹⁶ Malachi 1:2-3

⁸⁹⁷ See Torat Menachem, Sefer HaMaamarim Adar p. 85.

For, the matter of self-sacrifice (*Mesirat Nefesh*) is that it is of the essence of the soul. In other words, through the choice of the essential self of the soul, in that he chooses the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He,⁸⁹⁸ there is a drawing forth and revelation of the choice of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, in the Jewish people. Thus, through this, even the Supernal lottery-*Goral*-גורל caused it to be that,⁸⁹⁹ "The Jews had light and gladness and joy and honor," whereas,⁹⁰⁰ "Haman... and his sons were hung on the gallows."

Now, scripture specifies "**the** lot-*HaPur*-הפּוּר" with the prefix of the definitive *Hey*-ה, in reference to the lot-*Pur*-פּוּר

⁸⁹⁸ In Tanya, at the end of Ch. 18 it states, "**It is utterly impossible** to renounce *HaShem* is One-*HaShem Echad*-אהד-יהו"ה." It is explained elsewhere (see Torat Menachem, Sefer HaMaamarim Kisleve, p. 41) that since the self-sacrifice (*Mesirat Nefesh*) is the revelation of the *Yechidah* essence of the soul, to which there is no opposing side, ("it does not possess a shadow of a shadow"), therefore, the self-sacrifice of the *Yechidah* essence of the soul is in such a manner that it is utterly impossible for one to become separated from *HaShem*-יהו"ה, God forbid. However, since the matter of free choice (*Bechirah*) is "the pillar of Torah and the commandments-*mitzvot*" (See Mishneh Torah of the Rambam, Hilchot Teshuvah 5:3), and free-choice (*Bechirah*) is of the very foundations of man's service of *HaShem*-יהו"ה, blessed is He, (See Sefer HaMaamarim 5660 p. 8 and on) – it is thus necessary to state (See Likkutei Sichot, Vol. 4, p. 1340 and on, and note 14 there) that even though, due to the *Yechidah* essence it is **impossible** for it to be any other way, it is nevertheless not **compelled** in this. In other words, the explanation is that **due to his choice** in choosing the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, this itself is what negates the possibility for there to be any room to become separated from *HaShem*-יהו"ה, blessed is He, God forbid. [This is similar to the teaching, "It is impossible for Me to exchange them for another nation," (see Petichta to Ruth Rabba 3, and elsewhere) – which is because of the choice of the Holy One, blessed is He, who chose the Jewish people with His free choice.] Also see Likkutei Sichot, Vol. 19 p. 281 and on, and the notes there.

⁸⁹⁹ Esther 8:16

⁹⁰⁰ Esther 7:10; 9:14

that was cast by Haman (as mentioned before in chapter five), for through the miracle of Purim, it was revealed that in the first place, even the lot-*Pur*-פֹּר cast by Haman was in order to reveal the choice-*Bechirah*-בְּחִירָה of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, in the Jewish people. Because of this, the lot-*Pur*-פֹּר fell out in the month of Adar, which is the month that the savior and redeemer of the Jewish people was born. In other words, from the outset, the way the lot fell out was in order to reveal that even the lot-*Pur*-פֹּר itself – even though there is room for it to have gone either way, [and beyond this, externally, it even appeared that the lot fell out to Haman's advantage, to the point that he even enacted the evil decrees,] – nonetheless, from the very outset, the inner essence of the lot-*Pur*-פֹּר was according to the choice-*Bechirah*-בְּחִירָה of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, for, "I loved Yaakov and I hated Esav."

All the above also applies to the⁹⁰¹ "gallows that he prepared for him-*Lo*-לו," about which our sages, of blessed memory, explained,⁹⁰² "the word 'him-*Lo*-לו' here, refers to himself-*Lo* *L'Atzmo*-לְעַצְמוֹ." The reason he prepared "a gallows, fifty cubits high,"⁹⁰³ was because he wished to reach the fiftieth gate (*Sha'ar HaNun*)⁹⁰⁴ which transcends the

⁹⁰¹ Esther 6:4

⁹⁰² See Talmud Bavli, Megillah 16a and Rashi there, and the Chiddushei Aggadot of the Maharsha there.

⁹⁰³ Esther 5:14; 7:9

⁹⁰⁴ See Sefer HaMaamarim 5700 p. 9-10.

chaining down of the worlds (*Hishtalshehut*), wherein “darkness and light are equal.”⁹⁰⁵ The miracle of Purim, however, was that even in regard to the level that transcends the chaining down of the worlds (*Hishtalshehut*), (which is the lottery-*Goral*-גורל, or the fiftieth gate-*Sha’ar HaNun*), they nevertheless hung Haman on the gallows, at which point there was a revelation that even in the first instance, “he prepared the gallows for him-*Lo*-לו,” meaning “for himself-*Lo L’Atzmo*-לו לעצמו.”

This then, explains the matter of Purim-פורים. That is, on the days of Purim, each and every year, there is a drawing forth, that even in the level of the lot-*Pur*-פור, which transcends the chaining down of the worlds (*Hishtalshehut*), there nevertheless is the aspect of, “He will choose-*Yivchar*-יבחר our heritage for us, the pride of Yaakov that He loves,” and,⁹⁰⁶ “I shall surely erase the remembrance of Amalek,” with the complete redemption, may it occur immediately, in the most literal sense!

⁹⁰⁵ Psalms 139:12

⁹⁰⁶ Exodus 17:14 (The Torah portion that is read on Purim).