

Discourse 11

*“Vayehiy Omein et Hadasah, Hee Esther -
And he had reared Hadassah, she is Esther”*

Delivered on Purim, 5713

(Discourse 1)

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

1.

The verse states,⁷⁵⁶ “And he had reared Hadassah, she is Esther,” about which the Talmud states,⁷⁵⁷ “She is referred to both as Hadassah and as Esther.” The Talmud continues and explains, “Why was she called Hadassah-הדסה? On account of the righteous-*Tzaddikim* who are called myrtles-*Hadassim*-הדסים, as the verse states,⁷⁵⁸ ‘And he stood among the myrtles-*Hadassim*-הדסים.’ Why was she called Esther-אסתר? Because she concealed-*Masteret*-מסתרת the truth about herself, as it states,⁷⁵⁹ ‘Esther told nothing of her kindred and her people.’” There is an additional opinion there in Talmud that states, “Why was she called Esther? The nations of the world called her after Istahar.”⁷⁶⁰

⁷⁵⁶ Esther 2:7

⁷⁵⁷ Talmud Bavli, Megillah 13a

⁷⁵⁸ Zachariah 1:8

⁷⁵⁹ Esther 2:20

⁷⁶⁰ Rashi indicates that this is a reference to a moonlike planet, (the Gilyon HaShas points out that the moon is called Sihara in Targum). Others specify that this refers to Venus (*Kochav Nogah*).

We therefore must understand the meaning of the two names Hadassah and Esther. Additionally, of what relevance is it what the nations of the world called her?

The general explanation of the matter is that,⁷⁶¹ as known,⁷⁶² Esther corresponds to the *Sefirah* of *Malchut*. Now, there are two levels in *Malchut*. There is the upper level, which is called Hadassah, and there is the lower level, which is called Esther. It is for this reason that the verse states, “Hadassah, she is Esther,” indicating that even in the lower level, which is called Esther, she is Hadassah.⁷⁶³

However, we must understand the explanation of the matter, and understand how to bring this into practical application in our service of *HaShem*-יהו"ה, blessed is He. For, as known, his honorable holiness, my father-in-law, the Rebbe, stated⁷⁶⁴ and repeated on numerous occasions that every intellectual matter in Torah is only an introductory preface to the service of *HaShem*-יהו"ה, blessed is He. Moreover, it is possible to derive a practical “therefore” as it relates to the service of *HaShem*-יהו"ה, from every intellectual matter in Torah. Therefore, it automatically follows that it is incumbent upon us to bring this matter to a practical “therefore” in our service of *HaShem*-יהו"ה.

⁷⁶¹ See the discourse entitled “*Vayehiy Omein*” 5679 (Sefer HaMaamarim 5679 p. 308 and on, and the notes of the Rebbe there).; 5724 (Sefer HaMaamarim 5724 p. 129 and on); Discourse entitled “*BaLayla HaHoo*” 5719 p. 136 and on).

⁷⁶² Etz Chayim, Shaar 46 (Shaar Kise HaKavod), Ch. 6 and elsewhere.

⁷⁶³ See Ohr HaTorah, Megillat Esther (printed 5750) p. 16.

⁷⁶⁴ See Sefer HaMaamarim 5798 p. 164 and on; Sefer HaSichot, Summer-Kayitz 5700 p. 44 and on, and elsewhere.

The explanation is as follows: It states in the Talmud,⁷⁶⁵ “Where in Torah (the five books of Moshe) do we find mention of Esther-אסתר? From the verse,⁷⁶⁶ ‘And I shall surely hide-*Haster Asteer* אסתר My face on that day.’” In other words, the Upper face (*Paneem*-פנים), (that is, ‘My face-*Panay* פני’), is in a state of hiddenness and concealment-*Hester*-הסתר. For, though “He does not have a body, nor does He have the likeness of a body,”⁷⁶⁷ nevertheless, it is known that Above in Godliness, there is a front (*Panim*-פנים), right, left and back. Thus, what is meant by the words, “I shall conceal My face-*Asteer Panay* פני אסתר,” is that in the aspect of the “face-*Panim*-פנים” Above, there is a state in which it is revealed and there is a state in which it is concealed.

To further explain, the “face-*Panim*-פנים” is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut* (as will be explained soon). Now, in it, there are two levels. There is how *Malchut* is in the world of Emanation-*Atzilut*, when she is called Hadassah, after the righteous-*Tzaddikim* who are called myrtle-*Hadassim*-הדסים. For, regarding the world of Emanation-*Atzilut*, the verse states,⁷⁶⁸ “No evil dwells with You.” Therefore, as *Malchut* is in the world of Emanation-*Atzilut*, she is called Hadassah-הדסה, after the

⁷⁶⁵ Talmud Bavli, Chullin 139b

⁷⁶⁶ Deuteronomy 31:18

⁷⁶⁷ See the liturgical *piyyut* “*Yigdal*.”

⁷⁶⁸ Psalms 5:5; See Likkutei Torah, Bamidbar 3a and on; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

righteous-*Tzaddikim*. Then there is the aspect of Kingship-*Malchut* as she descends to become the aspect of the Ancient One-*Atik* of the world of Creation-*Briyah*, at which time she is concealed. She then is called Esther-אסתר, because “she concealed-*Masteret*-מסתרת the truth about herself.” Thus, the verse states, “Haddasah, she is Esther,” to inform us that even as the aspect of Kingship-*Malchut* descends to become the aspect of the Ancient One-*Atik* of the world of Creation-*Briyah*, and to chain all the way down, she nevertheless still possesses all the aspects and qualities that Kingship-*Malchut* possesses as she is in the world of Emanation-*Atzilut*.

The explanation is that Kingship-*Malchut* of the world of Emanation-*Atzilut* is called the “face-*Panim*-פנים.” Now, in general, the aspect of the “face-*Panim*-פנים” refers to the light of the Singular Preexistent Intrinsic Essential and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who entirely transcends the chaining down of the worlds (*Hishtalshelut*). Thus, in general, the entirety of the chaining down of the worlds (*Hishtalshelut*) is the aspect of the externality and back-*Achor*-אחור. However, within the particular levels in the chaining down of the worlds itself, the world of Emanation-*Atzilut* is the aspect of the face-*Panim*-פנים, whereas the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are the externality and the back-*Achor*-אחור. This accords with what is explained by Rabbi Moshe Zacutto (the Ramaz),⁷⁶⁹ that the four levels of front-*Panim*-פנים, right-*Yemin*-ימין, left-*Smol*-שמאל, and back-*Achor*-אחור, correspond

⁷⁶⁹ Ramaz to Zohar III 93b

to the four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, and that the world of Emanation-*Atzilut* is the front-*Panim*-פנים.

To further explain, the aspect of wisdom-*Chochmah* is called the inner-*Pneem*-פנים or the face-*Panim*-פנים.⁷⁷⁰ Now, since “the Supernal father-*Abba Ila’ah*-אבא עלאה (which is wisdom-*Chochmah*) dwells in the world of Emanation-*Atzilut*,”⁷⁷¹ therefore, the totality of the world of Emanation-*Atzilut* is the aspect of the inner-*Pneem*-פנים or the face-*Panim*-פנים. This means that even the lowest level of the world of Emanation-*Atzilut*, which is Kingship-*Malchut* of the world of Emanation-*Atzilut*, as she is in the world of Emanation-*Atzilut*, is also in the aspect of the inner-*Pneem*-פנים and face-*Pneem*-פנים. However, as she descends to become the Ancient One-*Atik* of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, which is only a glimmer of the aspect of Kingship-*Malchut*,⁷⁷² and even then, only her most external aspect, she then is in a state of concealment-*Hester*-הסתר. Thus, it is in this regard that the verse states,⁷⁷³ “And I shall surely hide-*Haster Asteer*-הסתר אסתיר My face on that day.” That is, this refers to Kingship-*Malchut* which is the aspect of the face-*Panim*-פנים (“My face-*Panay*-פני”) as she is concealed (“I shall surely hide-*Haster*

⁷⁷⁰ See Ohr HaTorah, Nevi'im u'Ketuvim Vol. 1, p. 516.

⁷⁷¹ Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 199.

⁷⁷² There is an alternate version of the text here, which indicates that it was possibly stated that, “Only Kingship-*Malchut* (without the aspect of wisdom-*Chochmah*) which is only a glimmer alone.”

⁷⁷³ Deuteronomy 31:18

Asteer-אסתיר”) in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* (“on that day-*Bayom HaHoo*-ההוא”).

3.

Now, another reason that Kingship-*Malchut* is called “face-*Panim*-פנים” is because she is the inner aspect-*Pneumiyut*-פנימיות of the souls of the Jewish people, Israel-ישראל. This is like the explanation of the verse,⁷⁷⁴ “This was previously done in Israel-*V’Zot LePhanim b’Yisroel*-וזאת לפנים בישראל.” That is, the word “This-*Zot*” is a reference to Kingship-*Malchut*,⁷⁷⁵ and it is she who is “the inner aspect of Israel-*LePhanim b’Yisroel*-לפנים בישראל.”⁷⁷⁶ In other words,

⁷⁷⁴ Ruth 4:7

⁷⁷⁵ See Zohar III 297b and elsewhere; Pardes Rimmonim, Shaar Erchei HaKinuyim, Shaar 23, Section on “This-*Zot*.”

⁷⁷⁶ It is noteworthy that the aspect of Kingship-*Malchut*-מלכות-496 is always a reference to the letters, and includes all the letters of the *Aleph-Beit*, in that א”ב ג”ד is equal to 496-*Malchut*-מלכות (when the *Eleph*-אלף-1,000 cycles back to *Aleph*-אלף-1 which is known as *Chazarah Chalilah*, and is the motion of expression). The name for the Jewish people, Israel-ישראל, is a reference to the two-letter roots that are formed from the joining of the letters in their expressions and articulations (which is the requisite and root of all expression), for the name Israel-ישראל, divides into the two words, “there are 231-יש רל”א” which refers to the 231 forward and backward possible two letter combinations (called the “231 gates-שערים-231”) that arise from the 22-ב”ך letters of the *Aleph-Beit*. Thus, the inner aspect of the 231-רל”א, which is Israel-ישראל, are the letters of *Malchut*-מלכות. We mentioned in previous notes how the 22-ב”ך letters arise from the letters 22-אהר”י, which are ethereal letters and are the letters of *HaShem*’s יהו”ה Names of Being-*Havayah*-הו”ה that arise from His Singular Preexistent Intrinsic and Essential Name *HaShem*-יהו”ה, blessed is He and blessed is His Name. (See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 3 (The Letters of Creation, Part 2).)

Kingship-*Malchut* is the inner aspect (*Pnimityut*-פנימיות) of the souls of the Jewish people, Israel-ישראל.

The explanation is as stated in Etz Chayim,⁷⁷⁷ “There is a very small spark which is an aspect of Godliness (and is the lowest aspect of the Creator) and this spark manifests within the power of one created spark that is called the *Yechidah*-Singular.” This is also understood from what the Midrash states,⁷⁷⁸ “The soul is called by five names: *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah* and *Yechidah*.” In other words, even the *Yechidah* of the soul is only the aspect of a Name-*Shem*-שם, whereas the essence of the soul itself transcends even the aspect of the *Yechidah*. For, the aspect of the *Yechidah* is the matter of the “one created spark,” whereas the essence of the soul is the, “spark of the Creator,” and is the innermost (*Pnimityut*-פנימיות) aspect of the soul. It is this aspect of Kingship-*Malchut* that is called “inner-*Pneem*-פנים,” as it is the inner aspect (*Pnimityut*-פנימיות) of the souls of the Jewish people.

For, as known, the *Nefesh* corresponds to the aspect of the world of Action-*Asiyah*, the *Ru’ach* corresponds to the aspect of the world of Formation-*Yetzirah*, the *Neshamah* corresponds to the aspect of the world of Creation-*Briyah*, the *Chayah* corresponds to the aspect of the world of Emanation-*Atzilut* and the *Yechidah* is the aspect of the Crown-*Keter*,

⁷⁷⁷ See Etz Chayim, Shaar Drushei ABY”A, Ch. 1, (cited in Likkutei Torah, Re’eh 27a).

⁷⁷⁸ Midrash Bereishit Rabba 14:9; Dvarim Rabba 2:37, and elsewhere (and some prints) it is in a different order. Nevertheless, the order (as it is above, *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah* and *Yechidah*) is the order in Etz Chayim *ibid.*, and elsewhere.

meaning, the aspect of the Long Countenance-*Arich Anpin*. However, the spark of the Creator that manifests within the created spark, is the aspect of the Ancient One-*Atik*.

The same is likewise true of the stature of Primordial Man (*Adam Kadmon*) which is the Primordial Thought (*Machshavah HaKedooma*) that includes the chaining down of the worlds in their entirety. That is, it too possesses the aspect of garments and *Sefirot*. In this, the aspect of the garments (*Levushim*) is the source from which the souls are hewn, whereas the aspect of the *Sefirot* is the source from which the *Sefirot* are hewn.⁷⁷⁹ Now, the aspect of the *Yechidah*, which is the created spark, is from the source from which the souls are hewn. In contrast, the spark of the Creator (which manifests within the created spark) is from the source from which the *Sefirot* are hewn, about which it is applicable to say, that it is the lowest level of the Creator, blessed is He. For, although the true reality of the Creator, blessed is He, utterly transcends the *Sefirot*, since they are lights within vessels that were emanated from the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, nevertheless, the *Sefirot* are actual Godliness, in the most literal sense. This is as stated, “He and His life force and organs are one.”⁷⁸⁰

In other words, even the garments (*Levushim*) of the world of Emanation-*Atzilut*, are not in a state of separateness, but are Godliness. This certainly is the case with the garments

⁷⁷⁹ See Shaarei Kedushah of Rabbi Chayim Vital, Section 3, Shaar 2; Also see Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 272 and on.

⁷⁸⁰ Introduction to Tikkunei Zohar 3b

(*Levushim*) of the stature of Primordial Man (*Adam Kadmon*), that they are Godliness. If this is the case with the garments (*Levushim*), which only are the aspect of expressions of Godliness, then it certainly is the case with the *Sefirot* of the world of Emanation-*Atzilut*, and is especially the case with the *Sefirot* of the stature of Primordial Man (*Adam Kadmon*), that they are literal Godliness.

However, in truth, the spark of the Creator even transcends the source from which the *Sefirot* are hewn. For, the spark of the Creator is the aspect of the Ancient One-*Atik*, as mentioned above. This likewise applies in the stature of the Primordial Man (*Adam Kadmon*), that the spark of the Creator is the aspect of the Ancient One-*Atik* of the stature of Primordial Man (*Adam Kadmon*). For, as known,⁷⁸¹ there is an upper aspect of the Ancient One-*Atik*, which transcends the skull (*Gulgolta*) of the stature of Primordial Man (*Adam Kadmon*) and is the aspect of Kingship-*Malchut* of the Unlimited One, blessed is He. That is, just as Kingship-*Malchut* of the world of Emanation-*Atzilut* becomes the aspect of the Ancient One-*Atik* of the world of Creation-*Briyah*, so too, Kingship-*Malchut* of the world of Emanation-*Atzilut* of the general worlds (*Klallut*), which is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), blessed is He, becomes the aspect of the Ancient One-*Atik* of the world of

⁷⁸¹ See Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim), Ch. 6; Zohar HaRakia to Zohar I 15a; Likkutei Torah, Hosafot L'Vayikra 51d.

Creation-*Briyah* of the general worlds (*Klallut*), which is the stature of Primordial Man (*Adam Kadmon*).⁷⁸²

Thus, the spark of the Creator, which is the inner aspect (*Pnimityut*-פנימיות) of the souls of the Jewish people, is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), blessed is He, which becomes the Ancient One-*Atik* of the stature of Primordial Man (*Adam Kadmon*). Therefore, even as Kingship-*Malchut* comes forth in the chaining down of the worlds (*Hishtalshelut*), even to Kingship-*Malchut* of the world of Emanation-*Atzilut*, she nevertheless is called by the term “face-*Panim*-פנים” or “inner-*Pneem*-פנים.”

4.

Now, the two aforementioned levels in the aspect of Kingship-*Malchut*, which is called the “face-*Panim*-פנים,” that is, as she is revealed in the world of Emanation-*Atzilut*, and as she comes into concealment (*Hester*-הסתר) to be the aspect of the Ancient One-*Atik* for the world of Creation-*Briyah*, also exist in all the general souls of the Jewish people, (as indicated by the aforementioned verse, “This was previously done in *Yisroel-V’Zot LePhanim b’Yisroel*-וְזֹאת לְפָנִים בְּיִשְׂרָאֵל”), as well as in each and every particular soul.

That is, each and every Jewish soul possesses two aspects.⁷⁸³ There is the aspect of Israel-יִשְׂרָאֵל, which forms

⁷⁸² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

⁷⁸³ See Sefer HaMaamarim 5678 p. 214 and on.

the words, “A head for Me-*Li Rosh*”⁷⁸⁴ ל”י רא”ש, and there is the aspect of *Yaakov* יעקב, which forms the words, “A *Yod*-י in the heel-*Yod Eikev*”⁷⁸⁵ יו”ד עק”ב. These two aspects are “the essence of the soul” (*Etzem*) and “the radiance of the soul” (*Ha’ara*), respectively. For, as known,⁷⁸⁶ it is not all of the soul that manifests within the body. In other words, the inner powers of the soul that manifest within the vessels and organs of the body are not the essence (*Etzem*) of the soul, since the essence of the soul cannot manifest within the body. For, even an angel “takes up one third of the world,”⁷⁸⁷ and therefore, a soul, which is loftier than an angel, certainly cannot fully manifest in a body. Thus, what is manifest within the body is only a mere glimmer (*Ha’arah*) of the soul, which is called the aspect of *Yaakov* יעקב. In contrast, the essence of the soul (*Etzem*) is called the aspect of Israel ישראל. Thus, because of the difference between these two above-mentioned levels of the soul, there likewise are differences in the manner of serving *HaShem* יהו”ה, blessed is He.

The explanation is as follows: When it comes to serving *HaShem* יהו”ה, blessed is He, with love, about which it

⁷⁸⁴ Shaar HePesukim of the Arizal, Vayishlach 32:29; Sefer HaLikkutim of the Arizal, Vayechi 47:28; 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing the Zohar, and elsewhere.

⁷⁸⁵ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on *Yaakov* יעקב; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut), Ch. 2; Torah Ohr Vayeitzei 21a; Likkutei Torah, Balak 70b, and elsewhere.

⁷⁸⁶ Likkutei Torah, Shir HaShirim 16d and elsewhere.

⁷⁸⁷ Midrash Bereishit Rabba 68:12; Also see Talmud Bavli, Chullin 91b; Likkutei Torah *ibid.*; Sefer HaMaamarim 5708 p. 280 and the note there.

says,⁷⁸⁸ “there is no labor like the labor of love,” the verse states,⁷⁸⁹ “And you shall love *HaShem*-יהו"ה your God with all your heart and with all your soul and with all your being.” Now, the love indicated by the words, “with all your heart,” is the love referred to in the verse,⁷⁹⁰ “To love *HaShem*-יהו"ה your God, to listen to His voice and cleave to Him, for He is your life etc.” In other words, a person contemplates the fact that it is the Godly vitality that enlivens and brings the entire world into being at every hour and moment, and that he (the one who contemplates) is included in this. That is, *HaShem*'s-יהו"ה Godliness is the vitality of the world and the vitality of his own soul, and this Godliness is itself life and goodness, as the verse states,⁷⁹¹ “See, I have placed before you today the life and the good, and the death and the evil,” meaning that spirituality is “life and goodness,” whereas physicality is “death and evil,” since it has no sustainment of its own, in and of itself, whatsoever. When he contemplates all this, it will bring him to the continuation,⁷⁹² “You shall choose life,” in that his desire and will is turned entirely toward Godliness. This then, is the matter of, “You shall love *HaShem*-יהו"ה your God for He is your life.” This is the love indicated by the

⁷⁸⁸ Zohar II 55b; Zohar III 267a; Kuntres HaAvodah, Ch. 1 & Ch. 3 and on; Discourse entitled “*Lo Tihiyeh Mishakeila* – There shall be no woman who loses her young,” 5712, translated in The Teachings of The Rebbe 5712, Discourse 9 (Sefer HaMaamarim 5712 p. 219 and on).

⁷⁸⁹ Deuteronomy 6:5

⁷⁹⁰ Deuteronomy 30:20

⁷⁹¹ Deuteronomy 30:15

⁷⁹² Deuteronomy 30:19

words, “And you shall love *HaShem*-יהו"ה your God with all your heart.”

However, this is a limited love, for since it comes from the contemplation of the vitality of the worlds in general, and the vitality of man in particular, all of which is a limited manifestation of vitality, therefore, the love that arises from it is likewise limited.

Higher than this is the love indicated by the words, “You shall love *HaShem*-יהו"ה your God... with all your soul,” about which it states,⁷⁹³ “Even if He takes your soul.” This kind of love of *HaShem*-יהו"ה, blessed is He, is brought about through the contemplation and realization that the vitality of all the worlds is but a mere glimmer of illumination. In other words, he senses the vitality of the worlds and contemplates it with the realization that this vitality is nothing but a mere glimmer, since,⁷⁹⁴ “the worlds were created with a single thought.” Even in man, a single thought is literally like nothing in comparison to the general power of thought and is certainly nothing in relation to his soul, and even more so, it is nothing in relation to the very essence of his soul. How much more so is this the case Above, that a single thought is nothing more than a mere glimmer. It is from this kind of contemplation (*Hitbonenut*) that one comes to the love of *HaShem*-יהו"ה, blessed is He, indicated by the words, “And you shall love *HaShem*-יהו"ה your God... with all your soul.”

⁷⁹³ Mishnah Brachot 9:5; Talmud Bavli Brachot 54a

⁷⁹⁴ Zohar II 20a; 276b (*Hosafot*); Likkutei Torah, Shir HaShirim 9b

However, in truth, even this love relates to limitation, for since it arises from the contemplation (*Hitbonenut*) that the vitality of the worlds is a mere glimmer, meaning that he senses the vitality of the worlds and negates it, in that it is nothing but a glimmer, it thus is a love that still relates to limitation.

Now, these two aspects of love of *HaShem*-יהו"ה, blessed is He – that is, the limited love of, “with all your heart,” and the love of, “with all your soul,” which at the very least, still relates to limitation – are both due to the aspect of *Yaakov*-יעקב, which is only a glimmer of the soul. However, the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, with love of Him, is to come to the aspect of, “You shall love *HaShem*-יהו"ה your God... with all your being.” This level of love of *HaShem*-יהו"ה, blessed is He, is entirely limitless. For, even though the words, “with all your being-*Me'odecha*- בכל מאדך” mean, “with all **your** being-*Me'od Shelcha*-שלך,” it nevertheless transcends limitation entirely.⁷⁹⁵

This love of *HaShem*-יהו"ה, blessed is He, is brought about through the contemplation of the wondrousness of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, and how He utterly and completely transcends the chaining down of the worlds (*Hishtalshelut*). Moreover, it is the contemplation of how wondrous He is, in and of Himself. It is through this that one is brought to the love of *HaShem*-יהו"ה, blessed is He, indicated by the words “with all your being.” For, since this love is brought about by the

⁷⁹⁵ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

contemplation of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, and how He is utterly wondrous and exalted, in and of Himself, therefore, the love too, is exalted and elevated, in and of itself. In other words, it transcends all matters and all limitations, even by way of negation. This love comes from the aspect of the soul called *Israel*-ישראל, which are the transcendent lights (*Makifim*) of the soul and are the inner aspect and essence of the soul.

5.

However, regarding the time of exile it states,⁷⁹⁶ “And I shall surely hide-*Haster Asteer* אסתיר אסתר My face on that day.” That is, the love of *HaShem*-יהו"ה, blessed is He, “with all your being,” which is of the aspect of *Israel*-ישראל (the inner essence of the soul, “My face-*Panay* פני,”) is in a state of concealment. For, in the order of the service of *HaShem*-יהו"ה, blessed is He, in order to come to the love of *HaShem*-יהו"ה indicated by the words, “with all you being,” it first is necessary to serve Him, with love that is in a way of reason and intellect, which are the two aspects of “with all your heart” and “with all your soul.” It is specifically after this, that he is then granted love of *HaShem*-יהו"ה, blessed is He, in a way of, “with all your being,” in the form of a gift from Above.

Therefore, if he has a lacking in his service of *HaShem*-יהו"ה, blessed is He, in a way of reason and intellect,

⁷⁹⁶ Deuteronomy 31:18

then he certainly will not have, nor come to have, love of *HaShem*-יהו"ה, blessed is He, in a way of “with all your being.” This is especially so if he is entrenched in physical lusts and desires, in which case, his love becomes concealed and entrenched in the objects of his lusts. For, although this aspect of love of *HaShem*-יהו"ה, blessed is He, is in a state of transcendence (*Makif*), this only refers to the nature of this love, that in and of itself, it is in a state of concealment. However, because he is entrenched in matters of lust – it is not only because, in and of itself, this love of *HaShem*-יהו"ה, blessed is He, is in a state of concealment – but rather, he conceals it even further by manifesting it in the matters that he lusts for.

This then, explains the entire substance of the time of exile, which is the departure from the land of Israel-ישראל. (That is, we are exiled outside the land of Israel.) As explained before, the aspect of Israel-ישראל is the aspect of “A head for Me-*Li Rosh*-לי ראש.”⁷⁹⁷ This then, is the state of being “outside the land-*Chutz La'Aretz*-חוץ לארץ,” meaning, outside of being in the state of, “A head for Me-*Li Rosh*-לי ראש.” It is about this that Zohar states,⁷⁹⁸ “The words,⁷⁹⁹ ‘I am asleep,’ refer to the exile.” That is, the time of exile is like sleep, in which there is a lack of contemplation (*Hitbonenut*) and comprehension (*Hasagah*) etc. Therefore, the love of

⁷⁹⁷ Shaar HePesukim of the Arizal, Vayishlach 32:29; Sefer HaLikkutim of the Arizal, Vayechi 47:28; 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing the Zohar, and elsewhere.

⁷⁹⁸ Zohar III 95a

⁷⁹⁹ Song of Songs 5:2

HaShem-יהו"ה, blessed is He, indicated by the words, "with all your being," is due to the aspect of Israel-ישראל, which also is in a state of concealment.

Now even though, "I am asleep in exile," nevertheless, as the verse continues, "but my heart is awake."⁸⁰⁰ The word "My heart" refers to the inner essence of the vitality, which is awake even in the time of exile. Now, although it was explained that the time of exile is a time in which, "I shall surely hide My face," and that, "My face-*Panay*-פני," refers to the inner essence, which is in a state of concealment, nevertheless, this does not contradict the words, "my heart is awake."

To further explain, there is the "light of the essence", and there is the "power of the essence" (that is, the "light of the soul," and the "power of the soul"). The matter of love of *HaShem*-יהו"ה, blessed is He, is a matter of light (*Ohr*). This even applies to the aspect of love of *HaShem*-יהו"ה, blessed is He, "with all your being." Since it is love (*Ahavah*), it therefore is a matter of light (*Ohr*) and illumination. This is especially the case when the love comes about due to essential recognition (*Hakarah*), namely, that the essence of the soul recognizes the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. This is similar to what is stated about Avraham,⁸⁰¹ that "Avraham was three years old when he recognized (*Heecker-*

⁸⁰⁰ Song of Songs 5:2

⁸⁰¹ Talmud Bavli, Nedarim 32a; See Likkutei Sichot Vol. 20, p. 14 and on.

הַכִּיר his Creator.”⁸⁰² That is, since this love of *HaShem*-יהו"ה, blessed is He, is brought about by recognition (*Hakarah*), it therefore is an aspect of light (*Ohr*) and illumination.

Thus, during exile, when there is no illumination of the light (*Ohr*), this love of *HaShem*-יהו"ה, blessed is He, is in a state of concealment. It is about this that the verse states, “I am asleep – in exile,” but nonetheless, “my heart is awake.” For, the power of the essential self itself still remains, even during exile. This refers to the matter of self-sacrifice (*Mesirat Nefesh*), which is in the aspect of a power (*Ko'ach*). Proof of this is the fact that even the simplest and lowliest of Jews, who does not have an aspect of light and illumination, indeed has the power of self-sacrifice (*Mesirat Nefesh*). This is because the matter of self-sacrifice (*Mesirat Nefesh*) is that it is a power (*Ko'ach*), and this power for self-sacrifice (*Ko'ach HaMesirat Nefesh*) exists and is openly revealed, even during exile. On the contrary, the power for self-sacrifice (*Mesirat Nefesh*) is more greatly revealed specifically during exile, than in the time that the Holy Temple was standing.

This accords with what the Alter Rebbe stated⁸⁰³ in the name of the Baal Shem Tov, about the verse that King David said on behalf of the Jewish people,⁸⁰⁴ “My soul thirsts for You, my flesh longs for You, in a parched and thirsty land

⁸⁰² See Sefer HaMaamarim 5670 p. 132; See Sefer HaMaamarim 5678 p. 216; 5705 p. 59.

⁸⁰³ See Sefer HaMaamarim 5689 p. 299; Also see Keter Shem Tov, Hosafot 64.

⁸⁰⁴ Psalms 63:2-3

with no water. Thus have I beheld You in the Sanctuary, to see Your Might and Your Glory.” That is, it was specifically because he was “in a parched and thirsty land with no water,”⁸⁰⁵ that he said, “Thus have I beheld You in the Sanctuary,” meaning, “If only I could see You in the Sanctuary.” In other words, it is because of this that the matter of self-sacrifice (*Mesirat Nefesh*) is revealed during exile to a greater extent than it was when the Holy Temple was standing.

This then, also explains why the challenges and tests during exile are much greater than in the time of the Holy Temple. For, since “the Holy One, blessed is He, does not act tyrannically with His creatures,”⁸⁰⁶ we must say that during exile, the Jewish people are given greater strength and power to withstand the challenges, much greater than when the Holy Temple was standing. This specifically refers to the power of self-sacrifice (*Mesirat Nefesh*), which is more revealed during exile.⁸⁰⁷ For example, it is specifically simple people, who do not possess the aspect of light (*Ohr*) and illumination, that nevertheless have the power of self-sacrifice (*Mesirat Nefesh*) to an even greater extent.

Now, through the power of self-sacrifice (*Ko'ach HaMesirat Nefesh*) which is the power of the soul itself, and is indeed revealed during exile, the revelation of the light (*Ohr*) of the soul also comes to be, which, as mentioned before, is

⁸⁰⁵ Psalms 63:2

⁸⁰⁶ Talmud Bavli, Avodah Zarah 3a

⁸⁰⁷ See Sefer HaMaamarim 5648 p. 187 and on; 5685 p. 260 and on, and elsewhere.

matter of recognition (*Hakarah*) and love of *HaShem*-יהו"ה, blessed is He, in a way that is "with all your being."

The explanation is as follows: It states in Midrash,⁸⁰⁸ "There was no time of greater grief than when the words,⁸⁰⁹ 'I shall surely hide My face,' were written." However, together with this, it states there that, "(Specifically) from that moment and onwards I await Him, as it states,⁸¹⁰ 'I shall await *HaShem*-יהו"ה, who has concealed His face.'" Now, the use of the word, "I shall await-*Cheekeeti*-הכיתי," (and not the lesser term, "hope-*Tikvah*-תקווה"),⁸¹¹ is similar to the teaching,⁸¹² "What do the words,⁸¹³ 'He shall do for those who await Him-*Ya'aseh LiMechakeh Lo*-לעשה למחכה לו' refer to? It refers to those who push and toil to understand words of wisdom, through which they come to know and recognize their Creator." That is, this refers to a revelation that transcends the revelations of the Garden of Eden, and transcends the entirety of the chaining down of the worlds (*Hishtalshelut*).

Now, this revelation is accomplished specifically through the service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice and through withstanding the tests (*Nisyonot*) of exile. The difference between the service of *HaShem*-יהו"ה, blessed is He, through refinement (*Birurim*) and through tests

⁸⁰⁸ Midrash Bereishit Rabba 42:3; Also see the note of the Rebbe to Sefer HaMaamarim 5679 *ibid.* p. 312.

⁸⁰⁹ Deuteronomy 31:18

⁸¹⁰ Isaiah 8:17

⁸¹¹ The full verse is, "והכיתי ליהו"ה המסתיר פניו מבית יעקב וקויתי לו" – "And I shall await *HaShem*, who has concealed His face from the House of *Yaakov*, and I will hope for Him." The meaning of this parenthesis is therefore unclear.

⁸¹² Zohar I 130b; Also see *Hemshech* 5666 p. 78 and on.

⁸¹³ Isaiah 64:3

(*Nisyonot*), is well known.⁸¹⁴ That is, the service of *HaShem*-יהו"ה, blessed is He, through refinements (*Birurim*) means that one clarifies and separates (*Mevarer*) the spark of Godliness that is manifest within the physical thing. This kind of service of *HaShem*-יהו"ה, blessed is He, is in a way of close proximity to the thing being refined. This is not the case, however, when it comes to serving *HaShem*-יהו"ה, blessed is He, through tests (*Nisyonot*). For, in the test (*Nisayon*), the spark of Godliness is entirely concealed. That is, although even tests (*Nisyonot*) possess a spark of Godliness, which is what gives them their existence, nevertheless, the spark is darkened within it. For example, this is like the spark of Godliness manifest within something that is entirely forbidden. In such a case, the service of *HaShem*-יהו"ה, blessed is He, is not directly with the thing itself, but is rather with the person, in that he withstands the test (*Nisayon*) and desists from that which is forbidden.

Thus, it is through serving *HaShem*-יהו"ה, blessed is He, by withstanding the tests (*Nisyonot*) of exile with self-sacrifice (*Mesirat Nefesh*), due to the essential strength of the essential soul, that there subsequently also comes to be a revelation of the essential light (*Ohr*) and illumination of the essence of the soul. This refers to the revelation of love of *HaShem*-יהו"ה, blessed is He, in the way of, “with all of your being,” which comes about due to the essential soul’s essential recognition of the Singular Preexistent Intrinsic and Essential

⁸¹⁴ See Likkutei Torah, Re’eh 19c, and elsewhere.; Also see the discourse entitled, “*Natata L’Yerei’echa Neis LeHitnoses* – You have given those who fear You a banner to be raised,” 5711 – Translated in The Teachings of The Rebbe 5711, Discourse 13.

Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

6.

This then, is the meaning of the verse, "And he had reared Hadassah, she is Esther." That is, although there is the aspect of Esther-אסתר, which is the aspect of "I shall surely hide My face-*Haster Asteer et Panai* את פני-הסתר," nevertheless, "Hadassah, she is Esther." This is because it is specifically through the concealment that there comes to be the aspect of, "I shall await *HaShem*-יהו"ה, who has concealed His face." In other words, even the aspect of Yaakov-יעקב, which is the soul that is manifest in the body, possesses all the aspects of Israel-ישראל, which is the essence of the soul.

This is similar to the chaining down of the worlds (*Hishtalshelut*), wherein even when the aspect of Kingship-*Malchut* descends to become the Ancient One-*Atik* of the world of Creation-*Briyah*, nonetheless, she still has all the aspects she possessed as she was in the world of Emanation-*Atzilut*. It is the same regarding the soul that is manifest in the body. She still has all the aspects that the essence of the soul possesses. This is the matter of "Hadassah, she is Esther."

This matter is revealed through self-sacrifice (*Mesirat Nefesh*), (as explained before), which itself is the matter of Hadassah (she is Esther). This is as stated in Tractate

Sanhedrin,⁸¹⁵ regarding the verse,⁸¹⁶ “And he stood among the myrtles-*Hadassim*-הדסים.” They stated that this refers to Chananiah, Mishael and Azariah, who had self-sacrifice (*Mesirat Nefesh*) in actuality. In other words, their self-sacrifice (*Mesirat Nefesh*) was not like the self-sacrifice (*Mesirat Nefesh*) that the Jewish people had at the giving of the Torah, in which their souls flew out of their bodies with each utterance,⁸¹⁷ which is the matter of self-sacrifice (*Mesirat Nefesh*) from Above. Rather, they had the actual self-sacrifice (*Mesirat Nefesh*) of the time of exile, specifically through great toil and labor.

Thus, it is specifically during the days of Purim (which occurred in a time of exile), that they “confirmed and fulfilled that which they had begun to do at the time of the giving of the Torah.”⁸¹⁸ In other words, through their self-sacrifice (*Mesirat Nefesh*), the essence of the soul was revealed.

However, the drawing forth of strength to the soul is through Torah. This is the meaning of the words, “And he had reared-*Vayehiy Omein*-ויהי אומן Hadassah, she is Esther.” That is, the word reared-*Omein*-אומן refers to Torah, as in the verse,⁸¹⁹ “And I was with Him as His nursling-*Amon*-אמן,” about which Midrash states,⁸²⁰ “I was the craftsman’s tool-*Kli*

⁸¹⁵ Talmud Bavli, Sanhedrin 93a

⁸¹⁶ Zachariah 1:8

⁸¹⁷ Talmud Bavli, Shabbat 88b

⁸¹⁸ See Esther 9:27, 9:23; Talmud Bavli Shabbat 88a; Torah Ohr, Megillat Esther 98a and elsewhere.; Also see the discourse entitled “*LaYehudim* – The Jews had light and joy and jubilation and honor,” 5712 translated in The Teachings of The Rebbe – 5712, Discourse 10.

⁸¹⁹ Proverbs 8:30

⁸²⁰ See Midrash Bereishit Rabba 1:1

Umanuto-אומנטו-כלי of the Holy One, blessed is He.” Even more specifically, regarding the verse, “and I was with Him as His nursling-*Amon*-אמן,” the Midrash states,⁸²¹ “*Amon*-אמן means pedagogue-פדגוג, *Amon*-אמן means hidden-*Mutzna*-מוצנע, *Amon*-אמן means covered-*Mechusah*-מכוסה.” That is, when it states, “*Amon*-אמן means covered-*Mechusah*-מכוסה,” this refers to the commandments-*mitzvot*, which are the aspect of garments (*Levushim*). The other two meanings, “*Amon*-אמן means pedagogue-פדגוג, *Amon*-אמן means hidden-*Mutzna*-מוצנע,” refer to the revealed aspects of the Torah and the concealed aspects of the Torah, respectively. This refers to the strength and might that is given to the souls of the Jewish people, Israel-ישראל, through the Torah, which is called “strength and salvation-*Oz v’Tushiyah*-עוז ותושיה.”⁸²² That is, it is the “strength-*Oz*-עוז” of the Godly soul, and the “salvation-*Tushiyah*-תושיה” of the animalistic soul.⁸²³ This is because the Torah weakens the strength of the animalistic soul that covers over holiness, and gives strength and might to the service of *HaShem*-יהו"ה, of the Godly soul, so that it can stand with might and strength, to the point of self-sacrifice (*Mesirat Nefesh*). It is through this self-sacrifice (*Mesirat Nefesh*) that there also is a revelation of the light of the essential soul, which is love of *HaShem*-יהו"ה, blessed is He, “with all your being,” that comes about from the essential soul’s recognition of the Singular Preexistent Intrinsic and Essential Being of

⁸²¹ See Midrash Bereishit Rabba 1:1

⁸²² See Mechilta Beshalach 15:2; Vayikra Rabba 31

⁸²³ See Torah Ohr, Yitro 67b

HaShem-יהו"ה, the Unlimited One Himself, blessed is He, like the words,⁸²⁴ "She is bonded to You and adheres to You, she is singular (*Yechidah*) in unifying You!"

⁸²⁴ Liturgy of *Hosha'anut*, Day 3.