

Discourse 16

“BaLaylah HaHoo Nadedah Shnat HaMelech - That night, the king’s sleep was disturbed”

Delivered on Purim, 5719

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

1.

The verse states,¹²³¹ “That night, the king’s sleep was disturbed.” Now, in the customs of Maharil¹²³² it states that upon arriving at the verse, “That night,” the [Megillah] reader must raise his voice, since this is the strength and primary aspect of the miracle.¹²³³ Now, we must understand why the primary miracle was that the king’s sleep was disturbed and he awakened. For, at first glance, the primary miracle was in the supplications of Esther and her requests.

Now, in his discourse,¹²³⁴ his honorable holiness, my father-in-law, the Rebbe, cites Yalkut which states,¹²³⁵ “That night, the king’s sleep was disturbed – this refers to the King of the world. However, is there sleep before Him? Rather, when the Jewish people do not fulfill the will of the Ever-Present One,

¹²³¹ Esther 6:1

¹²³² Cited in Darkei Moshe to Shulchan Aruch, Orach Chayim 690, and in Magen Avraham there, section 17.

¹²³³ Talmud Bavli, Megillah 19a

¹²³⁴ The discourse entitled “*BaLaylah HaHoo*” 5700 (Sefer HaMaamarim 5700 p. 5 and on); Also see the discourse entitled “*Chayav Inish L’Besumei*” 5679 (Sefer HaMaamarim 5679 p. 299 and on).

¹²³⁵ Yalkut Shimoni to Esther 6:1 (Remez 1,057)

He makes Himself as though He is sleeping, as the verse states,¹²³⁶ ‘Why do You sleep, *HaShem*-יהו"ה?’ However, when the Jewish people fulfill the will of the Ever-Present One,¹²³⁷ ‘He neither sleeps nor slumbers.’”

In the continuation of the discourse,¹²³⁸ he explains that sleep refers to the matter of exile. For, during sleep there is no recognition of the importance of the inner powers of the soul. On the contrary, during sleep the external powers, such as the power of digestion and the like, perform their functions to a greater degree than when one is awake. In contrast, during sleep the inner powers of the soul do not perform their functions, and as an automatic result, their importance is not recognizable.

The same is so during exile, about which it states,¹²³⁹ “*HaShem*-יהו"ה [was] like one who had been sleeping,” in that there is no recognition of the importance of the inner aspect (*Pnimityut*). For, the Jewish people are the matter of the inner aspect (*Pnimityut*) of the world. This is as our sages, of blessed memory, stated,¹²⁴⁰ “‘In the beginning-*Bereishit*-בראשית’ – means [that the world was created] for the Jewish people, who are called ‘the beginning-*Reishit*-ראשית.’” Additionally, even in and of themselves, they are the inner aspect (*Pnimityut*) because of their relation to Torah, as it states,¹²⁴¹ “‘In the beginning-*Bereishit*-בראשית’ – means [that the world was

¹²³⁶ Psalms 44:24

¹²³⁷ Psalms 121:4

¹²³⁸ Ch. 4

¹²³⁹ Psalms 78:65

¹²⁴⁰ Genesis 1:1 and Rashi there.

¹²⁴¹ Genesis 1:1 and Rashi there.

created] for the Torah, which is called ‘the beginning-*Reishit*-ראשית.”

In other words, during the doubled and quadrupled darkness of exile, the inner manifest powers are in a state of concealment. He gives an example from the powers of the soul as they are concealed in the soul [during sleep], in which there is equality between the power of sight and the power of hearing etc., even though when they are drawn into revelation [in the waking state], they are in a way of order and level, one beneath the other, and one above the other.

This then, is why when “I am asleep – in exile,”¹²⁴² the primary miracle is the matter of the sleep of the King of the world being disturbed, so that,¹²⁴³ “*HaShem*”-ה'” awoke like one who had been sleeping.” This is similar to the drawing forth of the revelation of the soul, at which point there is a revelation of the inner manifest powers, and this itself is in such a way that their importance relative to each other is recognized. This causes the matter of the verse,¹²⁴⁴ “Gaze down from Your holy abode, from the heavens,” and,¹²⁴⁵ “Look down from heaven and see,” in that the importance of the Jewish people, who are the inner aspect (*Pnimityut*) of the world, is revealed.

The discourse continues¹²⁴⁶ to explain at length that the matter of the disruption of the sleep of the King of the world, was brought about through the self-sacrifice (*Mesirat Nefesh*)

¹²⁴² Song of Songs 5:2; Zohar III 95a

¹²⁴³ Psalms 78:65

¹²⁴⁴ Deuteronomy 26:15

¹²⁴⁵ Isaiah 63:15; Psalms 80:15

¹²⁴⁶ Ch. 5

of [the Jewish people], in that they actually stood strong with self-sacrifice (*Mesirat Nefesh*) for the entire year.

Now, based on what is explained, that the matter of sleep, as it is Above in *HaShem*'s-יהו"ה Godliness, is similar to the ascent of the powers into the concealment of the soul [during sleep] whereby they all are in a state of equality, it is understood that in order to awaken from the sleep – “the King’s sleep was disturbed,” so that¹²⁴⁷ “*HaShem*-יהו"ה awoke like one who had been sleeping” – it is necessary to affect the drawing forth of such an aspect that not only transcends the external powers and the inner manifest powers, even as they are in their roots – since even there, there is a difference between the power of sight and the power of hearing – but it rather must be from even higher than the place where the powers ascended and were concealed in a manner that they all are equal.

This demonstrates that through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), we reach and attain this lofty aspect. This is why we can even affect the place where the powers ascended and became concealed, that the powers return to be revealed, and through this, “The sleep of the King was disturbed,” and the redemption of the Jewish people comes about.

We therefore must understand how it is possible that the toil of a created being can reach an aspect such as this, especially when “I am asleep – in exile,” as it was in the time of Haman’s edict, at which time there was the darkness of exile etc. However, even so, it is there that their self-sacrifice (*Mesirat Nefesh*) in serving *HaShem*-יהו"ה, blessed is He,

¹²⁴⁷ Psalms 78:65

reached the aspect that even transcends the concealment of the soul in which the manifest powers of the soul are all equal.

2.

This may be understood by what the Megillah states (as a preface to the general calamity of Haman's edict) about Esther,¹²⁴⁸ "And he reared Hadassah, she is Esther." There are two matters here. The first is "Hadassah, she is Esther," meaning that the aspect of Esther is made from the aspect of Hadassah. The second is that, "He reared Hadassah," meaning that Mordechai the Jew raised her, and because "He reared Hadassah," she thereby was made into Esther. This matter brought about that "The sleep of the King of the world was disturbed," by which the sleep of the lower king was [also] disturbed, and the redemption of Purim came about in a way that, "the matter was reversed."¹²⁴⁹

Now, to understand this, we must preface with an explanation of these matters as they are in the *Sefirot*, in their root in *HaShem*'s יהוה Godliness above. About¹²⁵⁰ the matter of "Hadassah-הדסה," which is of the root "myrtle-*Hadass*-הדס," it states in *Pardes Rimonim*¹²⁵¹ and *Me'orei Ohr*,¹²⁵² that the name "Hadassah-הדסה" refers to the aspect of Kingship-*Malchut* as she is unified with Splendor-*Tiferet*, which is the

¹²⁴⁸ Esther 2:7

¹²⁴⁹ Esther 9:1

¹²⁵⁰ See the discourse entitled "*Vayehi Omei et Hadassah*" 5679 (Sefer HaMaamarim 5679 p. 308 and on); Also see the discourse by the same title of the year 5713 (Sefer HaMaamarim 5713, p. 101), translated in *The Teachings of The Rebbe*, 5713, Discourse 11; 5724 (Sefer HaMaamarim 5724, p. 124).

¹²⁵¹ *Pardes Rimonim*, Shaar 23 (Shaar Erchei HaKinuyim) section on "*Hadass-הדס*."

¹²⁵² *Me'orei Ohr*, Ma'arechet 5, Section 17

totality of the *Sefirot* and is the general union of the *Sefirot* of Kindness-*Chessed*, Might-*Gevurah* and Splendor-*Tiferet*.

This is the meaning of what the verse states about the myrtle (*Hadass*-הדס), “[You shall take...] branches of a plaited tree,”¹²⁵³ in which the *mitzvah* is done with three myrtle branches (*Hadassim*-הדסים),¹²⁵⁴ corresponding to the three *Sefirot*, Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. Now, when Kingship-*Malchut* unifies and receives from the three *Hadassim*-הדסים, she then is called *Hadassah*-הדסה [in the feminine].

Now, the matter of Esther-אסתר is from the root used in the verse,¹²⁵⁵ “I shall surely hide-*Haster Asteer*-אסתיר אסתר.” (This is as our sages, of blessed memory, taught,¹²⁵⁶ “Where in Torah is there [an allusion to] Esther? From the verse, ‘I shall surely hide-*Haster Asteer*-אסתיר My face on that day.’”) This refers to the aspect of Kingship-*Malchut* as she descends from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), about which the verse states,¹²⁵⁷ “She rises while it still is night.”

About this it states, “Hadassah, she is Esther,” in that even when she descends to the worlds of Creation, Formation, and Action (and is then called Esther-אסתר), nevertheless, “she is Hadassah-הדסה,” in that she still has the inner aspect (*Pnimiyyut*) of Kingship-*Malchut* within her, just as when she is unified with Splendor-*Tiferet* (and is called Hadassah-הדסה).

¹²⁵³ Leviticus 23:40

¹²⁵⁴ Talmud Bavli, Sukkah 34b

¹²⁵⁵ Deuteronomy 31:18

¹²⁵⁶ Talmud Bavli, Chullin 139b

¹²⁵⁷ Proverbs 31:15; See Etz Chayim, Shaar HaKlallim, Ch. 13, and elsewhere.

This also is the general matter of the verse, “I shall surely conceal My face on that day,” in which even though it is a state in which “I shall surely conceal-*Haster Asteer*-הסתר אסתיר,” nevertheless, there still is the presence of the aspect of “My face-*Panai*-פני,” which is the inner aspect (*Pnimityut*-פנימיות). This is the opposite of the matter of the concealment and sleep of exile, and is the opposite of the general matter of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The explanation is that as known¹²⁵⁸ about the matter of the four directions, front (*Panim*-פנים), back (*Achor*), right (*Yemin*) and left (*Smol*), they correspond to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*). The world of Emanation (*Atzilut*) is called “front-*Panim*-פנים.” This is because, in the world of Emanation (*Atzilut*), “He and His life force are one, and He and His organs are one,”¹²⁵⁹ and, “The Upper Father (*Abba Ila’ah*) [that is, Wisdom-*Chochmah*] dwells in Emanation (*Atzilut*).”¹²⁶⁰

Thus, since Wisdom-*Chochmah* is the inner aspect-*Pnimityut*-פנימיות,¹²⁶¹ therefore, because “The Upper Father (*Abba Ila’ah*) [Wisdom-*Chochmah*] dwells in Emanation (*Atzilut*),” the whole world of Emanation (*Atzilut*) is called “the front-*Panim*-פנים,” including the *Sefirah* of Kingship-*Malchut*. That is, as the *Sefirah* of Kingship-*Malchut* is in the world of

¹²⁵⁸ Ramaz to Zohar III 93b

¹²⁵⁹ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

¹²⁶⁰ See Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

¹²⁶¹ Also see Ohr HaTorah, Na”Ch, Vol. 1 p. 516.

Emanation (*Atzilut*), she too is called “the front-*Panim*-פנים,” and “My face-*Panai*-פני.”

However, when it comes to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), where there only is the descent of the externality of the upper vitality, which is the *Sefirah* of Kingship-*Malchut* as it becomes the aspect of the Ancient One-*Atik* of the world of Creation (*Briyah*),¹²⁶² and in Kingship-*Malchut* itself, this is only the external aspect (*Chitzoniyyut*) of Kingship-*Malchut*, it therefore is called the “back-*Achor*-אחור.” This is like the verse,¹²⁶³ “Behind (*Acharei*-אחרי) *HaShem*-יהוה your God, shall you go.”

Nevertheless, even when Kingship-*Malchut* descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in a concealed way she still has the aspect of the “front-*Panim*-פנים.” This is the matter of the verse, “I shall surely hide My face-*Panai*-פני.” This is to such an extent that “*Hadassah*-הדסה, she is Esther-אסתר,” as explained before.

Now, the *Sefirah* of Kingship-*Malchut* is called “The Assembly of Israel-*Knesset Yisroel*-כנסת ישראל,”¹²⁶⁴ in that she is the source of all the souls of the Jewish people. From this it is understood that in the soul of man there also is the matter of “I shall surely hide My face-*Panai*-פני.” That is, the inner aspect (*Pnimiyyut*-פנימיות) of Kingship-*Malchut* is also present in the inner aspect (*Pnimiyyut*-פנימיות) of the soul of each and every

¹²⁶² See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1 and elsewhere.

¹²⁶³ Deuteronomy 13:5; See Likkutei Torah, Re’eh 20c

¹²⁶⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Zohar III 197a, cited in Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Knesset Yisroel*-כנסת ישראל.”

Jew. This is likewise the meaning of the verse,¹²⁶⁵ “This was formerly done in Israel-*v’Zot Lefanim B’Yisroel*-וזאת לפנים בישראל,” in which the word “This-*Zot*-וזאת” [in the feminine] refers to the *Sefirah* of Kingship-*Malchut*,¹²⁶⁶ about which the verse states, “*Zot*-וזאת is the innerness of Israel-*v’Zot Lefanim B’Yisroel*-וזאת לפנים בישראל,” meaning that she is the innerness-*Pnimityut*-פנימיות of the souls of the Jewish people. Thus, based on what is explained about this verse, “*Zot*-וזאת is the innerness of Israel-*v’Zot Lefanim B’Yisroel*-וזאת לפנים בישראל,” it is understood that the souls of the Jewish people can reach higher than the concealment of the soul as it is above.

3.

The explanation is that about the matter of Primordial Man (*Adam Kadmon*) it states in Shaarei Kedushah¹²⁶⁷ that there is a light there from where the *Sefirot* are hewn, and a light from where the souls are hewn, and that the light from where the souls are hewn is the garment for the light from where the *Sefirot* are hewn.

To explain, even in Primordial Man (*Adam Kadmon*) there are the aspects of lights, vessels, and garments (*Orot*, *Keilim*, *Levushim*). The lights (*Orot*) and vessels (*Keilim*) are the *Sefirot* of Primordial Man (*Adam Kadmon*) (in that the *Sefirot* consist of lights and vessels (*Orot v’Keilim*)). The

¹²⁶⁵ Ruth 4:7; See Zohar Chadash to Ruth 4:7, 88c-d.

¹²⁶⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹²⁶⁷ Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 2

garments (*Levushim*) of Primordial Man (*Adam Kadmon*) are the aspect of the light from where the souls are hewn, which is the garment for the light from where the *Sefirot* are hewn.

In general, this also is as stated in Etz Chayim,¹²⁶⁸ that “there is a very tiny spark drawn from the lowest level in the Creator that is en clothed in one created spark, called the *Yechidah*-Singular” level of the soul.

For, as known, the *Yechidah* is not the essence of the soul, in that our sages, of blessed memory, stated,¹²⁶⁹ “The soul is called by five names; *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah*, and *Yechidah*.” This being so, the *Yechidah* too is merely a name, whereas the essence of the soul is the tiny spark from the lowest level of the Creator, which is en clothed in the *Yechidah* of the soul.

Now, at first glance, it could be said that the light from where the *Sefirot* are hewn is the matter of the tiny spark from the lowest level of the Creator. For, even though the *Sefirot* are not the Essential Self of *HaShem*-יהוה, blessed is He, being that the *Sefirot* are only called “His life force” and “His organs” that become one with Him, nevertheless, they themselves are not His Essential Self.

Nonetheless, the *Sefirot* are Godliness, and this is to such an extent that they create worlds, as in the teaching,¹²⁷⁰ “The world was created with ten utterances,” and it therefore is applicable to say the “Creator” about this tiny spark, except that it only comes from the lowest level of the Creator, this being

¹²⁶⁸ Etz Chayim, Shaar 42, Ch. 1

¹²⁶⁹ Midrash Bereishit Rabba 14:9; Also see Etz Chayim ibid.

¹²⁷⁰ Mishnah Avot 5:1

the *Sefirah* of Kingship-*Malchut* [of the Unlimited One, blessed is He].

Now, this matter (the *Sefirot* of Primordial Man (*Adam Kadmon*), which is the tiny spark from the lowest level of the Creator), becomes en clothed in the light from where the souls are hewn, this being the aspect of the *Yechidah*, which is the matter of the garments (*Levushim*) of Primordial Man (*Adam Kadmon*).

That is, even though the garments (*Levushim*) of Primordial Man (*Adam Kadmon*) are Godliness, as self-understood by virtue of the fact that, as explained elsewhere, even the garments (*Levushim*) of the world of Emanation (*Atzilut*) are Godliness, and therefore, certainly the garments (*Levushim*) of Primordial Man (*Adam Kadmon*) are Godliness - nevertheless, these garments (*Levushim*) are only the aspect of spreading forth, and only the *Sefirot* are an aspect of actual Godly being.

Nevertheless, in connection to what was said above, that the souls of the Jewish people must reach higher than the aspect in which all the powers are in a state of equality, this cannot stem from the garments (*Levushim*), which are only the aspect of spreading forth.

Moreover, even from the angle of the *Sefirot*, which are lights (*Orot*) and vessels (*Keilim*), though they are Godliness to the point that they could be called the "Creator," nevertheless, through them, it is not possible to reach the aspect in which all powers are in a state of equality. This is because, in the *Sefirot* themselves, there is the general matter of the chaining down (*Hishtalshelut*) of the *Sefirot*, in addition to the matter of the

chaining down of the lights (*Orot*) and vessels (*Keilim*), in that the vessels came about from the thickening of the light (*Ohr*).¹²⁷¹

However, Etz Chayim itself¹²⁷² explains the matter further. That is, it explains that the *Yechidah* is similar to the aspect of the Long Patient One-*Arich*, whereas the tiny spark which is of the lowest level of the Creator, is like the aspect of the Ancient One-*Atik*. From this it is understood that it cannot be said that the spark of the Creator is the aspect of the *Sefirot* of Primordial Man (*Adam Kadmon*), because even the *Sefirot* of Primordial Man (*Adam Kadmon*) are only the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*).

For, as known, the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*) is the aspect of the Long Patient One-*Arich* of all the worlds.¹²⁷³ It therefore must be said that the spark of the Creator is the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*), which not only transcends (the garments (*Levushim*) of Primordial Man-*Adam Kadmon*, but even transcends) the *Sefirot* of Primordial Man (*Adam Kadmon*). That is, it utterly transcends the general category of vessels (*Keilim*) and even transcends the aspect of lights (*Orot*) as they relate to vessels (*Keilim*). This is why it is called, “*Atik-*עתיק,” in that it is “removed-*Ne’etak*-נעתיק” from all matters relating to measure and limitation.

In other words, just as it was explained above that the particular world of Emanation (*Atzilut*) is called the “front-

¹²⁷¹ Etz Chayim, Shaar 47 (Shaar Seder ABY”A), Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28-30.

¹²⁷² Etz Chayim, Shaar 42, Ch. 1.

¹²⁷³ Mishnat Chassidim, Mesechet Klallut HaOlamot 2:1

Panim-פנים,” in that it is the matter of the essence that transcends expression and manifestation etc., [even though relative to the Essential Self of *HaShem*-יהו"ה, blessed is He, the world of Emanation (*Atzilut*) has ten *Sefirot* within it, “ten and not nine, ten and not eleven,”¹²⁷⁴ and it only is the matter of the expression of radiance of illumination, nevertheless, relative to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) below it, the world of Emanation (*Atzilut*) is called “the world of oneness” (*Olam HaAchdut*),¹²⁷⁵ in that it is the essential aspect that transcends expression and spreading forth]

The same is likewise understood about the general world of Emanation (*Atzilut d'Klallut*), which even transcends the aspect of Primordial Man (*Adam Kadmon*). (This is because Primordial Man (*Adam Kadmon*) is only called the “Man of Creation (*Adam d'Briyah*) of the general worlds (*Klallut*).”)¹²⁷⁶ In other words, its aspect called “the face-*Panim*-פנים,” (meaning, the inner aspect (*Pnimitiyut*-פנימיות) of Primordial Man (*Adam Kadmon*)), even transcends the aspect of the light of the Line-*Kav* that manifests within the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*). [For, due to the manifestation within it, it comes to be included in the general category of the chaining down (*Hishtalshelut*), and it therefore is inapplicable to say that all the levels are found in a state of equality in this aspect.]

¹²⁷⁴ Sefer Yetzirah 1:4

¹²⁷⁵ See Likkutei HaShas of the Arizal, Mesechet Shabbat.

¹²⁷⁶ Likkutei Torah, Masei 95a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18 and Ch. 33.

This then, is the meaning of the statement in Likkutei Torah¹²⁷⁷ and books of Kabbalah,¹²⁷⁸ that there is a likeness of the Ancient One-*Atik* which transcends the “skull” (*Gulgolta*) of Primordial Man (*Adam Kadmon*), and that this is the final aspect of the world of Emanation of the general worlds (*Atzilut d’Klallut*). This aspect is the matter of the tiny spark that is the lowest level of the Creator.

About this the verse states, “I shall surely hide my face-*Panai*-פני.” That is, just as the world of Emanation (*Atzilut*), called the “face-*Panim*-פנים,” also manifests in a way of concealment, brought about by the descent into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is likewise so of the inner aspect (*Pnimityut*-פנימיות) of Primordial Man (*Adam Kadmon*), which is the matter of the tiny spark that is the final level of the Creator, meaning, the aspect of Kingship-*Malchut* of the world of Emanation of the general worlds (*Atzilut d’Klallut*). That is, this aspect manifests in the light of the source of the souls, and from there it is drawn down into the soul of each and every Jew.

Based on this, it is understood that through the toil of the soul in service of *HaShem*-יהו"ה, blessed is He, it can reach the aspect that transcends all matters and parameters of limitation, thus transcending the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*), and even transcending the lights (*Orot*) and vessels (*Keilim*) of Primordial Man (*Adam Kadmon*). This is because it is drawn from the aspect of the Ancient One-*Atik*, which transcends the

¹²⁷⁷ Likkutei Torah, Masei ibid.

¹²⁷⁸ Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6

“skull” (*Gulgolta*) of Primordial Man (*Adam Kadmon*), and this is the essential aspect of the soul, namely, the tiny spark that is the lowest level of the Creator which manifests within the *Yechidah* of the soul, which in the worlds, is the aspect of the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), until [it descends] to how it is in the soul of each and every Jew.

4.

Now, the two above-mentioned levels of the soul are the aspects of Yaakov and Yisroel. The explanation is that, as known¹²⁷⁹ it is not the whole soul that manifests in the body. This is derived by way of certainty from the fact that “an angel takes up one third of the world.”¹²⁸⁰ How much more is this certainly so of the Jewish soul, which is higher than the angels. It therefore is certain that the body is too small to contain the essence of the soul, and therefore the essence of the soul does not manifest in the body.

This aspect of the soul is called Yisroel-ישראל, which means “a head to Me-Lee *Rosh*-לי ראש,”¹²⁸¹ in that it is the head and the primary essence of the soul. The aspect of the soul called Yaakov-עקב is the aspect of the foot and “heel-*Eikev*-עקב” of the soul, and is that part of the soul which manifests in the body.

¹²⁷⁹ Likkutei Torah, Shir HaShirim 16d and elsewhere.

¹²⁸⁰ See Talmud Bavli, Chullin 91b; Midrash Bereishit Rabba 68:14

¹²⁸¹ Zohar cited in Sefer HaMitzvot of the Tzemach Tzedek 15b; Shaar HaPesukim of the Arizal to Genesis 32:29 (*Vayishlach*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and elsewhere.

Now, since the soul has these two aspects of Yaakov and Yisroel, and as known, toil is required for the soul to reach its ultimate state, it therefore is understood that there is a general difference between serving *HaShem*-יהו"ה, blessed is He, stemming from the aspect of Yisroel, and serving Him stemming from the aspect of Yaakov.

In general, the difference is the difference between the aspect of,¹²⁸² “[You shall love *HaShem*-יהו"ה, your God,] with all your heart, and with all your soul,” which are not yet in a way that “the Jewish people actualize the will of the Ever-Present One,”¹²⁸³ and the aspect of “with all your being (*Bechol Me'odecha*-בכל מאדך), about which it states,¹²⁸⁴ “They do the will of the Ever-Present One.” That is, through the latter, they actualize the matter of “a head for *Me-Lee Rosh*-לי ראש.”¹²⁸⁵

The explanation is that service of *HaShem*-יהו"ה, blessed is He, that stems from [love of *HaShem*-יהו"ה] “with all your heart,” stems from the aspect of the soul that manifests in the body, (which is the aspect of Yaakov, meaning the foot of the soul). This comes about through contemplating the aspect of *HaShem*'s-יהו"ה Godliness that manifests in the worlds, and is the meaning of the verse,¹²⁸⁶ “To love *HaShem*-יהו"ה your God... for He is your life.”

That is, when one contemplates that all of the existence, sustainment, and vitality of the worlds is from *HaShem*'s-יהו"ה

¹²⁸² Deuteronomy 6:5

¹²⁸³ See Talmud Bavli, Brachot 35b; Chiddushei Aggadot of the Maharsha there; Likkutei Torah, Shlach 42c and elsewhere.

¹²⁸⁴ See the citations in the preceding note.

¹²⁸⁵ See Likkutei Torah, Shlach ibid. 48b.

¹²⁸⁶ Deuteronomy 30:20

Godliness, then since a person loves the life of his own soul, this causes him to have the feeling of love for “*HaShem*-יהו"ה your God... for He is your life.” Through this, his service of *HaShem*-יהו"ה, blessed is He, comes to be in a manner that he senses that the existence of all matters in the world stem from the power of the Actor on the acted upon, which is the aspect of *HaShem*'s-יהו"ה Godliness as it is in the world.

Now, when he contemplates the verse,¹²⁸⁷ “His majesty is over the earth and heavens,” in that the vitality of all worlds is a mere glimmer of *HaShem*'s-יהו"ה radiance, and is of utterly no comparison to the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), let alone the aspect of *HaShem*-יהו"ה that even transcends this, this contemplation will affect him to love *HaShem*-יהו"ה, “with all your soul,” which is higher than loving Him “with all your heart,” (as explained in various places,¹²⁸⁸ and also understood according to its simple meaning, in that the simple meaning of “with all your soul” is,¹²⁸⁹ “even if He takes your soul.”)

Nevertheless, all this is still not the matter of loving *HaShem*-יהו"ה “with all your being (*Bechol Me'odecha*-בכל מאדך),” the matter of which is the complete departure from the parameters of limitation altogether. This love of *HaShem*-יהו"ה, blessed is He, stems from *Yisroel*-ישראל, which is the very essence of the soul, and comes about through contemplating the essence of *HaShem*'s-יהו"ה Godliness, as He is “exalted over the

¹²⁸⁷ Psalms 149:13; See Torah Ohr, Vayeitzei 22a, and elsewhere.

¹²⁸⁸ See Sefer HaMaamarim 5689 p. 354 and on; Sefer HaArachim Chabad Vol. 1, p. 417 and on.

¹²⁸⁹ Rashi to Deuteronomy 6:5

days of the world,”¹²⁹⁰ until the aspect of His essential exaltedness. Through this there is an awakening of love of *HaShem*-יהו"ה, blessed is He, to altogether depart from the parameters of limitation.

This is the matter of the desire of the heart (*Re'uta d'Leeba*), which does not stem from understanding and comprehension, but from recognition. This aspect is the concealed knowledge (*Da'at HaNe'elam*) of the soul, in that the essential self of the soul recognizes the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. This is like Avraham who “recognized his Creator when he was three years old,”¹²⁹¹ which is the matter of recognition and adhesion of essence to Essence.¹²⁹²

Now, these three aspects of love of *HaShem*-יהו"ה, blessed is He, come in a way of order and gradation. In other words, through first serving *HaShem*-יהו"ה, blessed is He, with “all your heart” and “all your soul,” one then comes to loving Him “with all your being.” However, if one lacks love of *HaShem*-יהו"ה, blessed is He, “with all your heart” and “with all your soul,” there also will be the lack of loving Him “with all your being.”

By way of analogy, this is like a person who stumbles with feet, by which his head will also fall. In the same way, if the service of the feet [יעקב-Yaakov] of the soul is lacking, then the service of the head (ישראל-Yisroel) of the soul will be lacking (all the more so).¹²⁹³

¹²⁹⁰ See the liturgy of the *Yotzer* blessing of the *Shema* recital.

¹²⁹¹ Talmud Bavli, Nedarim 32a

¹²⁹² See Sefer HaMaamarim 5670 p. 132.

¹²⁹³ See Likkutei Torah, Drushim L'Shabbat Shuvah 67d

This then, is the matter of “I am asleep – in exile.” For, during exile, all matters of serving *HaShem*-יהו"ה, blessed is He, and recognition etc., (in the “desire of the heart” (*Re'uta d'Leeba*) stemming from love of *HaShem*-יהו"ה “with all your being,” as well as serving Him “with all your heart and with all your soul”) are in a state of sleep and concealment.

At such a time there only is recognition of matters that are not tied to the inner aspect (*Pnimiyut*) of the world, rather than matters of Torah and *mitzvot* and the whole matter of serving *Hashem*-יהו"ה, blessed is He. This then, is the general matter of exile, during which “the Jewish people do not actualize the will of the Ever-Present One,” meaning that they are in a state of sleep. This brings about the matter of “sleep” Above in *HaShem*’s-יהו"ה Godliness, in that He makes Himself as though He is sleeping, as in the verse,¹²⁹⁴ “*HaShem*-יהו"ה [was] like one who was sleeping.”

This being so, the question posed (in chapter one) is all the more strengthened. That is, how is it possible that during exile they could come to that which even transcends the concealed aspect of the soul, which requires a matter that even transcends love of *HaShem*-יהו"ה, blessed is He, “with all your being.”

5.

However, the explanation is that it is about this that the verse continues,¹²⁹⁵ “(I am asleep) but my heart is awake.” That

¹²⁹⁴ Psalms 78:65

¹²⁹⁵ Song of Songs 5:2

is, even though “I am asleep” in exile, nevertheless, “my heart is awake” to the Holy One, blessed is He, (as stated in Midrash).¹²⁹⁶

To preface, about what we stated before that during exile, when the matters of “[You shall love *HaShem*-יהו"ה your God] with all your heart and with all your soul” are lacking, there automatically is also a lacking in the matter of “with all your being,” at first glance, this seems to contradict the explanation in various places¹²⁹⁷ on the words, “my heart is awake.” That is, it is explained that even during exile the inner aspect (*Pnimitiyut*-פנימיות) of the soul is present, which at first glance, is related to loving *HaShem*-יהו"ה, blessed is He, “with all your being.”

Beyond this, it is explained in various places¹²⁹⁸ that specifically during exile it is applicable to serve *HaShem*-יהו"ה, blessed is He, “with all your being,” to an even greater extent than as it was during the time of the Holy Temple. The analogy for this is well-known, that for an intellectual it is difficult to come to matters of self-sacrifice (*Mesirat Nefesh*), being that he is entrenched in intellect in a way that his entire being is a matter of intellect, understanding, and comprehension.

The same is so of the full stature of the general chaining down of the generations. That is, in those generations who were the aspect of the “head” and “brains,” serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) was not so

¹²⁹⁶ Yalkut Shimoni to Song of Songs 5:2 (Remez 988)

¹²⁹⁷ See Maamarei Admor HaZaken, Ketuvim Vol. 2 p. 156

¹²⁹⁸ See the discourses entitled “*Ein HaKadosh Baruch Hoo Ba B'Terunya*” 5648, 5685; Also see the discourse entitled “*v’Nachah*” of Acharon Shel Pesach, 5725, Ch. 9 (Torat Menachem, Sefer HaMaamarim Nissan, p. 194).

readily found. This is because there was a stronger illumination and revelation of intellect then, with understanding and comprehension in the head and brain.

In contrast, it is specifically during exile that the matter of self-sacrifice (*Mesirat Nefesh*) is present, just as it is easier to put one's foot into hot water than to put one's head into hot water. In other words, not only is it that even when we are in exile, self-sacrifice (*Mesirat Nefesh*) is present to the same extent as during the time of the Holy Temple, but on the contrary, it is specifically about [the time of exile] that the verse states,¹²⁹⁹ "My soul thirsts for You, my flesh longs for You, in a parched and thirsty land with no water."

The next verse continues, "Thus, to have beheld You in the Sanctuary," meaning,¹³⁰⁰ "If only I had beheld You in the Sanctuary." That is, "If only I had beheld You in the sanctuary," means that [if only it was so, that] during the time of the Holy Temple there was the matter of "My soul thirsts for You," which is the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), as it is during exile.

However, the explanation for this is known. Namely, that from the perspective of the innerness (*Pnimityut*) of the soul itself, there are two matters. There is serving *HaShem*-יהו"ה "with all your being," by way of the "desire of the heart" (*Re'uta d'Leeba*), and there is self-sacrifice (*Mesirat Nefesh*). Serving *HaShem*-יהו"ה with the "desire of the heart" (*Re'uta d'Leeba*), generally stems from knowledge (*Da'at*) in a way of

¹²⁹⁹ Psalms 63:2-3

¹³⁰⁰ See Sefer HaMaamarim 5689 p. 169.

essential recognition of the Essence of *HaShem*-יהו"ה, blessed is He.

Now, this recognition is a matter of light and revelation, and is in a way that the innerness (*Pnimiyut*) of the soul illuminates in all its matters, thus bringing about the matter of serving *HaShem*-יהו"ה, blessed is He, “with all your being,” even in matters of serving Him that relate to “with all your heart” and “with all your soul.”

However, this is the aspect of the **light** (*Ohr*) of the soul, (except that it is the light (*Ohr*) of the innerness (*Pnimiyut*) of the soul.) To reveal this light requires preparations, by serving Him, “with all your heart and with all your soul.” Thus, when the preparation is lacking, there also is a lacking in the light of the soul as it is on an even higher level, to the point [that it has an effect on] the recognition of the essential self of the soul of the Essential Self of *HaShem*-יהו"ה, blessed is He.

However, as it is, in and of itself, the matter of self-sacrifice (*Mesirat Nefesh*) is not a matter of light and revelation, but is rather a power of the innerness (*Pnimiyut*) of the soul. In other words, it is not in a way that there is an illumination of the light (*Ohr*) of the innerness (*Pnimiyut*) of the soul, in all the soul powers, until they are drawn all the way down, but it rather is in a way that one only knows that he must do the will of the Holy One, blessed is He, and for this, he willingly gives up his life for the sanctification of the Name *HaShem*-יהו"ה.

This is the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your being,” in its simple meaning, that is, actual self-sacrifice (*Mesirat Nefesh*), or at least self-sacrifice in potential.

This stems from the innerness (*Pnimityut*) of the soul itself, as it transcends the light (*Ohr*) within it.

The difference between these two matters is that, the aspect of the “desire of the heart” (*Re’uta d’Leeba*) with love of *HaShem*-יהו"ה, blessed is He, “with all your being,” is during exile, and is in a way of “I am asleep” in exile, which is the matter of sleep and concealment, not only of the aspects of love of Him “with all your heart and all your soul,” but even the aspect of the “desires of the heart” (*Re’uta d’Leeba*) of love of Him with “all your being.”

However, the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is that even during exile “my heart is awake,” and on the contrary, it is with greater strength than how it was in the Sanctuary, in the time of the Holy Temple. For, the matter of self-sacrifice (*Mesirat Nefesh*) is specifically pertinent during exile.

6.

From this we can understand the great superiority of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), (which is the kind of service of *HaShem*-יהו"ה there was in the time of Mordechai and Esther). For, it not only reaches higher than the powers of the soul as they are in a state of measure and limitation, but even reaches higher than the hidden knowledge (*Da’at HaNe’elam*) of the soul from which there is service of Him with the “desire of the heart” (*Re’uta d’Leeba*), since all this is still a matter of light (*Ohr*). With the above in mind, it is understood that the matter of self-sacrifice

(*Mesirat Nefesh*) reaches even higher than the aspect in which all the powers are present in a state of equality.

To further elucidate, as explained before, sleep is the matter of the ascent of the inner powers of the soul to an aspect that they all are present in a state of equality, meaning that the superiority of one over the other is unrecognizable. (Due to this, it is possible to see that which is heard, and hear that which is seen, as explained elsewhere at length.)¹³⁰¹ Nonetheless, there still is the matter of the parameters and limitation of the “powers” etc. Thus, this aspect is tied to serving *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul,” and even serving Him with the “desire of the heart” (*Re'uta d'Leeba*) stemming from the aspect of “hidden knowledge” (*Da'at HaNe'elam*), which is the light (*Ohr*) of the soul. It thus is possible for there to be a matter of sleep and concealment there.

However, the power of self-sacrifice (*Mesirat Nefesh*) transcends all matters of revelation and expression, transcending even the loftiest revelation of light (*Ohr*) as it is in the world of Emanation (*Atzilut*), and even the world of Emanation of the general worlds (*Atzilut d'Klallut*). Therefore, through this we bring about the matter of,¹³⁰² “*HaShem*-יהו"ה” awoke like one who had been sleeping.”

This then, is the general matter of “I shall surely hide My face-*Panai*-פני,” that even in the concealment brought about by the descent of the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), meaning the aspect of

¹³⁰¹ See Likkutei Sichot, Vol. 6 p. 119 and on.

¹³⁰² Psalms 78:65

the “head” and “skull” of Primordial Man (*Adam Kadmon*), and even in the concealment brought about through the descent into the particular worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), there also is the presence of the matter of “My face-*Panai*-פני,” in that “Hadassah-הדסה, she is Esther-אסתר.”

In other words, even in her descent below, nonetheless, Kingship-*Malchut* is unified with Splendor-*Tiferet*, which is the matter of the middle column (*Kav HaEmtza 'ee*) that ascends to the highest of levels,¹³⁰³ even to the highest level of the light (*Ohr*). In other words, it not only reaches higher than the light of the source of the souls, and higher than the light of the source of the *Sefirot*, but even the aspect similar to the Ancient One-*Atik* that transcends the “skull” (*Gulgolta*) of Primordial Man (*Adam Kadmon*), (as discussed in chapter three) which is the matter of “My face-*Panai*-פני.” Through the aspect of Hadassah-הדסה this is also drawn down into the aspect of Esther-אסתר.

7.

This then, is also the meaning of the verse,¹³⁰⁴ “And he reared Hadassah, she is Esther.” For, since all matters are drawn down through Torah, in this regard the verse states, “And he reared-*Vayehi Omein*-ויהי אומן.” For, the word “reared-*Omein*-אומן” is similar to the statement at the beginning of

¹³⁰³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Likkutei Torah, Masei 96b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

¹³⁰⁴ Esther 2:7

Midrash Rabbah about the verse,¹³⁰⁵ “I was with Him as His nursling-*Amon*-אֲמוֹן,” that “The word ‘*Amon*-אֲמוֹן’ means ‘pedagogue;’ The word ‘*Amon*-אֲמוֹן’ means ‘covered;’ The word ‘*Amon*-אֲמוֹן’ means ‘concealed.’”

When it states, “The word ‘*Amon*-אֲמוֹן’ means ‘covered;” this refers to the *mitzvot*, which are garments (*Levushim*). When it states, “The word ‘*Amon*-אֲמוֹן’ means ‘pedagogue;’ The word ‘*Amon*-אֲמוֹן’ means ‘concealed;” this refers to the revealed parts of Torah and the concealed parts of Torah. (That is, the word “pedagogue” indicates the matter of educating a child, which, in general, is through the revealed parts of Torah, and subsequently through the inner, concealed parts of Torah.)

This then, is the meaning of “and he reared Hadassah, she is Esther.” That is, through Torah and *mitzvot* there is a drawing down of the aspect of “My face-*Panai*-פָּנִי,” which is the aspect of Hadassah-הַדַּסָּה, and through the aspect of Hadassah-הַדַּסָּה, it also is drawn to the aspect of Esther-אֶסְתֵּר, which is the *Sefirah* of Kingship-*Malchut* – the assembly of Israel (*Knesset Yisroel*) – and from there it is drawn to each and every Jewish soul.

This matter also affected the Jews of that generation, who [in the Megillah] are called “Jews-*Yehudim*-יְהוּדִים,” being that,¹³⁰⁶ “Whosoever repudiates idolatry is called a Jew-*Yehudi*-יְהוּדִי.” That generation had the matter of “I shall surely hide My face,” in that they neither had service of *HaShem*-יְהוָה “with all your being,” nor even service of Him “with all your heart and

¹³⁰⁵ Proverbs 8:30

¹³⁰⁶ Talmud Bavli, Megillah 13a

with all your soul.” Nevertheless, they had actual self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He. For, as explained in Torah Ohr,¹³⁰⁷ had they wanted to renounce their faith, Haman would have done nothing to them. Even so, they nevertheless gave of themselves unto death etc.

[This is similar to the self-sacrifice of Chananiah, Misha'el and Azariah, who withstood the test of the furnace of fire in the preceding generation. The same was likewise so of their self-sacrifice (*Mesirat Nefesh*) in the days of Mordechai and Esther. This may be further illuminated by the words of Talmud¹³⁰⁸ in explanation of the verse,¹³⁰⁹ “And he stood between the myrtles-*Hadassim*-הדסים,” that, “This refers to Chanania, Misha'el and Azariah, in that ‘myrtles-*Hadassim*-הדסים’ refers solely to the righteous-*Tzaddikim*, as it states, ‘And he reared Hadassah-הדסה.’”]

That is, self-sacrifice (*Mesirat Nefesh*) stems from the power of the soul that transcends the light (*Ohr*) of the soul (as explained in chapter five). It is specifically through self-sacrifice (*Mesirat Nefesh*) that we reach higher than the aspect in which all the inner powers of the soul are present equally. That is, because of this they affected the matter of,¹³¹⁰ “*HaShem*-יהו"ה awoke like one who had been sleeping.” In other words, their self-sacrifice (*Mesirat Nefesh*) affected that “The sleep of the King of the world was disturbed,” being that “they actualized the will of the Ever-Present One” in the highest way, even transcending serving *HaShem*-יהו"ה, blessed is He,

¹³⁰⁷ Torah Ohr, 97a

¹³⁰⁸ Talmud Bavli, Sanhedrin 93a

¹³⁰⁹ Zachariah 1:7

¹³¹⁰ Psalms 78:65

with the desire of the heart (*Re'uta d'Leeba*). Rather, they served with the potential for self-sacrifice (*Mesirat Nefesh*), which at that time, was also in a state of actualization, (in that they knew of the decree, and knew that the [appointed time of the] decree was coming).

Thus, this brought about that “the sleep of the king was disturbed” in its literal sense, and from this, there began to be the strength and primary aspect of the miracle, which brought the redemption and the nullification of the decree, to the point that “it was overturned,”¹³¹¹ so that,¹³¹² “The Jews had light and gladness and joy and honor.” Moreover, this was in a way that “The Megillah of Esther is never nullified,”¹³¹³ but all its matters are sustained eternally, in a way that “they shall not perish from their descendants!”¹³¹⁴

¹³¹¹ Esther 9:1

¹³¹² Esther 8:16

¹³¹³ Mishneh Torah, Hilchot Megillah 2:18

¹³¹⁴ Esther 9:28; Mishneh Torah, Hilchot Megillah 2:19