

Discourse 20

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

Purim, 5724

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

1.

The verse states,⁹⁶⁹ “And he had reared Hadassah, she is Esther.” Now, because this name, Hadassah, is not mentioned in any other verses of the Megillah, nor anywhere else, we must understand why it is mentioned here, such that the verse must then add, “she is Esther.”

Now, in Talmud it states as follows,⁹⁷⁰ “Her name is Esther. Why [then] was she called Hadassah-הדסה? Because of the righteous-*Tzaddikim* who are called myrtles-*Hadassim*-הדסים, (in that they have a good fragrance)⁹⁷¹ as the verse states,⁹⁷² ‘And he stood amongst the myrtles-*Hadassim*-הדסים.’” (That is, because of her righteousness she is called Hadassah-הדסה.)

However, elsewhere in Talmud it states,⁹⁷³ “Where in Torah (the five books of Moshe) do we find Esther-אסתר

⁹⁶⁹ Esther 2:7

⁹⁷⁰ Talmud Bavli, Megillah 13a

⁹⁷¹ See Midrash Vayikra Rabba 30:12

⁹⁷² Zachariah 1:8

⁹⁷³ Talmud Bavli, Chullin 139b

mentioned? In the verse,⁹⁷⁴ ‘And I shall surely hide-*Haster Asteer*-אסתר הסתר My face on that day.’” From this it is understood that the name Esther-אסתר, [hinted in the verse] “I shall surely hide-*Haster Asteer*-אסתר הסתר My face,” is the level opposite service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), being that all matters of the righteous (*Tzaddikim*) are in a way that their arousal from below awakens arousal from Above, and the same is understood of the opposite etc., that when there is a state indicated by [the words], “I shall surely hide-*Haster Asteer*-אסתר הסתר My face,” this causes the concealment of the “face” of the Godly soul. This is the opposite of the service of the righteous (*Tzaddikim*), who “walks securely on his way etc.”⁹⁷⁵

This being so, her primary name should have been Hadassah-הדסה rather than Esther-אסתר,” which indeed is the second view mentioned in Talmud,⁹⁷⁶ “Why was she called Esther-אסתר? Her name was Hadassah-הדסה, [but] the nations of the world called her after Istahar-אסתהר,” (from the root “moon-*Seehara*-סיהרא”).⁹⁷⁷ Even so, the verse itself states it the other way around that, “Hadassah-הדסה, she is Esther-אסתר.” That is, the name Hadassah-הדסה only appears once, at the beginning of the story, but from that point on, she is called Esther-אסתר.

⁹⁷⁴ Deuteronomy 31:18

⁹⁷⁵ See Proverbs 3:23

⁹⁷⁶ Talmud Bavli, Megillah 13a *ibid*.

⁹⁷⁷ 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*). See Aruch, section on “Sahar-סחר,” cited in Chiddushei Aggadot of the Maharsha to Talmud Bavli, Megillah 13a *ibid*.

This was not only so at the time of the decree, at which point there was a state of “I shall surely hide-*Haster Asteer*-הסתר אסתר My face,” but even once the decree was nullified and Mordechai the Jew and Esther queen were victorious, [the Megillah] still calls her Esther-אסתר, so much so, that as a whole, the Megillah is called “Megillat Esther” (not Megillat Hadassah), even though based on the above, her primary name was Hadassah.

We also must understand the relevance of this statement “he had reared Hadassah, she is Esther.” (That is, what is the relevance of the general statement, “he had reared-*Vayehi Omain*-ויהי אומן,” to the particulars, that “Hadassah, she is Esther”) as it relates to the general story of the Megillah?

2.

This may be understood⁹⁷⁸ by prefacing with the explanation in books of Kabbalah,⁹⁷⁹ that both Hadassah-הדסה and Esther-אסתר are names for the *Sefirah* of Kingship-*Malchut*. That is,⁹⁸⁰ the *Sefirah* of Kingship-*Malchut* is called “Hadassah-הדסה” when she is connected to the “Myrtle-*Hadass*-הדס,” (similar to what Talmud states, that Esther is

⁹⁷⁸ See the discourse entitled “*Vayehi Omain*” 5679 (published as a solitary pamphlet for Purim of this year (5724) with additional notes from the Rebbe, (and subsequently printed in Sefer HaMaamarim 5679 p. 308 and on); See the discourse by this same title of the year 5713, translated in The Teaching of The Rebbe 5713, Discourse 11, (Sefer HaMaamarim 5713 p. 101 and on); Also see the discourse entitled “*Balayla HaHoo*” 5719, translated in The Teaching of The Rebbe 5719, Discourse 16 (Sefer HaMaamarim 5719 p. 136 and on).

⁹⁷⁹ See Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Hadass-הדס”; Also see Me’orei Ohr, Ot Hey-ה, Section 17.

⁹⁸⁰ Also see Ohr HaTorah, Megillat Esther, p. 15 and on.

“called Hadassah-הדסה because of the righteous (*Tzaddikim*) who are called myrtles-*Hadassim*-הדסים”).

The “Myrtle-*Hadass*-הדס” is the “twigs of a plaited tree”⁹⁸¹ that has three leaves [coming out of one stem],⁹⁸² corresponding to Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, which in general, include [all] the *Sefirot* of *Zeir Anpin*. In other words, when Kingship-*Malchut* is bound to *Zeir Anpin*, (the primary aspects of which are *ChaGa”T*),⁹⁸³ which are the “myrtle-*Hadass*-הדס”), she then is called “Hadassah-הדסה” [in the feminine].

Now, the *Sefirah* of Kingship-*Malchut* is also called Esther-אסתר, as in [the verse], “I shall surely hide-*Haster Asteer*-הסתר אסתיר My face.” This is when she descends from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), at which time her state is in a way of “I shall surely hide-*Haster Asteer*-הסתר אסתיר My face.”

About this the verse states, “Hadassah-הדסה, she is Esther-אסתר.” That is, even upon her descent to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), when she is in a state of “I shall surely hide-*Haster Asteer*-הסתר אסתיר My face,” (Esther-אסתר), the aspect of Splendor-*Tiferet* also descends with her, this being the general matter of the Hadass-הדס, (Hadassah-הדסה).

Now, to understand this with greater clarity, we first must explain the matter of the “face-*Panim*-פנים” as it is in the

⁹⁸¹ Leviticus 23:40

⁹⁸² Talmud Bavli, Sukkah 32b

⁹⁸³ An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, ("My face-*Panai*-פני") and from this we also will understand it as is in man below, in the lower man (*Adam HaTachton*-התחתון-אדם) who is called this because, "I am likened-*Adameh*-אדמה to the Supernal One."⁹⁸⁴

In general, the explanation is that the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which does not manifest in the chaining down of the worlds (*Seder Hishtalshelut*), is called the "face-*Panim*-פנים." This is because the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) drawn down from the aspect of His Kingship-*Malchut*, blessed is He, is called "sitting-*Yeshivah*-ישיבה," as it states,⁹⁸⁵ "He seats kings upon the throne," and,⁹⁸⁶ "*HaShem*-יהו"ה sits enthroned as King forever," in that "sitting" (*Yeshivah*) is [done] with the backside (*Achorayim*-אחוריים), (the opposite of the "face-*Panim*-פנים"). Therefore, the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), is higher than the aspect of "sitting" (*Yeshivah*) with the "backside" (*Achorayim*), and is thus called the "face-*Panim*-פנים."

Now, it should be added that the chaining down of the worlds (*Seder Hishtalshelut*) is essentially from the aspect of the "backside" (*Achorayim*). For, since [the chaining down of

⁹⁸⁴ Isaiah 14:14; Sefer Asarah Maamarot, Maamar Eim Kol Chai, Part 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, 268b, 301b, 373a, 386b; Avodat HaKodesh, Part 1, Ch. 17 and on.

⁹⁸⁵ Note of the Rebbe to the discourse in Sefer HaMaamarim 5679 *ibid.* p. 308: See Torah Ohr 85a and elsewhere; It seems the intention is to the verse Job 36:7, but requires analysis.

⁹⁸⁶ Psalms 29:10

the worlds] comes from the externality (*Chitzoniyut*) of *HaShem's* יהו"ה desire (*Ratzon*), rather than His inner desire (*Pnimiyyut HaRatzon*) for the worlds, as understood from the teaching of our sages, of blessed memory,⁹⁸⁷ on the verse,⁹⁸⁸ “In the beginning God created,” that [the creation] is “**for the sake of etc.**”

That is, the totality of creation must have a reason to be. This reason is the innerness (*Pnimiyyut*) of *HaShem's* יהו"ה external desire (*Chitzoniyut HaRatzon*) for the totality of creation, (including the totality of the chaining down of the worlds – *Seder Hishtalshehut*). Therefore, the chaining down of the worlds (*Seder Hishtalshehut*), which only comes from His external desire (*Chitzoniyut HaRatzon*), is considered to be the “backside” (*Achorayim*) (and externality-*Chitzoniyut*). In contrast, His “face” transcends the chaining down of the worlds (*Seder Hishtalshehut*). This is the aspect of the “face” (*Panim*-פנים).

More specifically, in the chaining down of the worlds (*Seder Hishtalshehut*) itself, the difference between the aspect of the “face” (*Panim*) and the aspect of the “back” (*Achor*), is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁹⁸⁹ This is as stated by Ramaz on the Torah portion of Emor,⁹⁹⁰ that the four levels of “front” (*Panim*-פנים), “back” (*Achor*-אחור), “right” (*Yemin*-ימין) and “left” (*Smol*-שמאל) refer

⁹⁸⁷ See Rashi to Genesis 1:1

⁹⁸⁸ Genesis 1:1

⁹⁸⁹ Also see Ohr HaTorah, Tisa p. 2,034 and on; Sefer HaMaamarim 5678 p. 216 and on; 5705 p. 59 and on.

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to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).

That is, the “front” (face-*Panim*) refers to the world of Emanation (*Atzilut*), whereas the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), are the aspects of “right,” “left,” and “back,” which in general, are opposite the matter of the “front” and “face” (*Panim*-פנים).

The explanation is that what is drawn down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is the aspect of Kingship-*Malchut*. Now, the general matter of the *Sefirah* of Kingship-*Malchut*, meaning, the essential matter of Kingship-*Malchut*, is in a manner of “He seats kings upon the throne,” which is a matter of sitting (*Yeshivah*) and lowering,⁹⁹¹ and is the aspect of the “backside” (*Achorayim*).

It is for this reason that the *Sefirah* of Kingship-*Malchut* is called “behind (*Acharei*-אחרי) *HaShem*-יהו”-ה.”⁹⁹² For, as known the [lower] Name *HaShem*-יהו”-ה refers to *Zeir Anpin*, and “behind (*Acharei*-אחרי) *HaShem*-יהו”-ה” refers to the *Sefirah* of Kingship-*Malchut*.⁹⁹³ Therefore, the general matter of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the existence of which is brought from the aspect of Kingship-*Malchut*, are the aspects of the “backside” (*Achor*-אחור).

⁹⁹¹ See Torah Ohr *ibid*.

⁹⁹² Deuteronomy 13:5

⁹⁹³ See Likkutei Torah, Re’eh 20c

Now, just as there are the aspects of “face” (*Panim*-פנים) and “back” (*Achor*-אחור) as they are in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and as they are in the chaining down of the worlds (*Seder Hishtalshelut*), there also are the aspects of “face” (*Panim*-פנים) and “back” (*Achor*-אחור) in the souls of the Jewish people, as the verse states,⁹⁹⁴ “Back and front You have formed me.”

The explanation⁹⁹⁵ is as stated in Shaarei Kedushah of Rabbi Chayim Vital, of righteous memory,⁹⁹⁶ about the aspect of Primordial Man (*Adam Kadmon*). He states that there is a light that is the source of the souls, which is a garment of the light that is the source of the *Sefirot*. This refers to the matter of the garments (*Levushim*) of Primordial Man (*Adam Kadmon*). This is as stated in the teaching [of the Zohar, known as], “Eliyahu began and said – *Patach Eliyahu*,”⁹⁹⁷ “You made garments for them, from which souls issue forth to man.” In other words, the root of the souls is from the aspect of the garments (*Levushin*) of Primordial Man (*Adam Kadmon*), which is “the light of the source of the souls, and is the garment for the light that is the source of the *Sefirot*.” In other words, the souls are only a garment (*Levush*) for the *Sefirot*, like a garment (*Levush*) which is external (*Chitzoniyut*) (the backside-*Achorayim*) compared to the body.

⁹⁹⁴ Psalms 139:5

⁹⁹⁵ Also see Sefer HaMaamarim 5678 p. 213 and on; 5705 p. 54 and on.

⁹⁹⁶ Shaarei Kedushah, translated as Gates of Holiness, Part 3, Gate 2, cited in Likkutei Torah *ibid.* 27a.

⁹⁹⁷ Introduction to Tikkunei Zohar 17a

The same is so of the soul itself, for it states in Etz Chayim⁹⁹⁸ that “there is very small spark, which literally is Godliness drawn from the lowest level of the Creator, that manifests in the power of one created spark, called the *Yechidah*.” That is, the *Yechidah* [level of the soul], is only a garment (*Levush*) (the backside-*Achor*) for the small spark, which is the lowest level of the Creator.

This is also the meaning of the statement in Midrash,⁹⁹⁹ “They called her [the soul] by five names, *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah*, and *Yechidah*.” That is, even the aspect of *Yechidah* is in the category of **the names** (*Shemot*-שמות)¹⁰⁰⁰ of the soul.¹⁰⁰¹ However, the essential self of the soul, which is the “small spark that is the lowest level of the Creator” (Panim-פנים) is much higher than even the aspect of the *Yechidah*. The garment (*Levush*) of this aspect, is the highest level of the soul, called the *Yechidah*.¹⁰⁰²

4.

Now, at first glance, it could be said that in the aspect of Primordial Man (*Adam Kadmon*) itself, even in regard to the

⁹⁹⁸ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1, cited in Likkutei Torah ibid.

⁹⁹⁹ See Midrash Bereishit Rabba 14:9; Devarim Rabba 2:37, and elsewhere with various different orderings. However, this is the order as it is in Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1; Also see the beginning of Shaar HaGilgulim, and elsewhere.

¹⁰⁰⁰ Meaning, it is within the category of the revelations (*Gilyu*) of the soul. See the preceding discourse of this year, 5724, entitled “*Tzidkat Peerzono b’Yisroel* – The righteous deeds for His open cities in Israel,” Discourse 16, Ch. 3, and elsewhere.

¹⁰⁰¹ Also see Sefer HaMaamarim 5696 p. 56 and on.

¹⁰⁰² Also see Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 272 and on.

aspect of the garments (*Levushim*) (the light that is the source of the souls, which is a **garment** for the light that is the source of the *Sefirot*) it is applicable to say that it is “the lowest level of the Creator.”

In other words, the “small spark that is the lowest level of the Creator” (is not from the aspect of the light that is the source of the *Sefirot*, but is rather) the aspect of “the light that is the source of the souls,” which is the aspect of the garments (*Levushim*) of Primordial Man (*Adam Kadmon*). For, the fact that they are called “garments” (*Levushim*) is only in relation to the lights (*Orot*) and vessels (*Keilim*) of Primordial Man (*Adam Kadmon*). However, in relation to “the souls that issue forth from them,” it is applicable to say about them that they are “the lowest level of the Creator.” This is because even the garments (*Levushim*) of the world of Emanation (*Atzilut*) are Godliness, and this certainly is all the more so in regard to the garments (*Levushim*) of Primordial Man (*Adam Kadmon*). It therefore is applicable to say about them that they are “the lowest level of the Creator” (the aspect of the “face-*Panim*-פנים”).

However, even though the garments (*Levushim*) of Primordial Man (*Adam Kadmon*) are also Godliness, (as derived a priori from the garments (*Levushim*) of the world of Emanation (*Atzilut*)), however, even so, they are called “garments” (*Levushim*), as explained elsewhere at length that the “garments” (*Levushim*) are solely the matter of the expression and spreading forth from the Self Essential of *HaShem*’s יהוה Godliness, but they themselves are not the essential being of Godliness. It thus is inappropriate to use this description, “the lowest level of the Creator,” in regard to them.

It therefore must be said that the innerness of the soul (the aspect of the “face-*Panim*-פנים”), which is “the small spark that is the lowest level of the Creator,” is (not from the aspect of the garments (*Levushim*) of Primordial Man (*Adam Kadmon*), which is the light of the source of the souls, but is rather) from the aspect of the light that is the source of the *Sefirot* within Primordial Man (*Adam Kadmon*). For, since in essence, the *Sefirot* are actual Godliness, it therefore is applicable to say that they are “the lowest level of the Creator.”

On a deeper level, as known, the externality of Primordial Man (*Adam Kadmon*) is the aspect of the Long Patient One-*Arich* of all the worlds, (as stated in Mishnat Chassidim).¹⁰⁰³ In contrast, in regard to the “small spark that is the lowest level of the Creator,” it is explained in Etz Chayim¹⁰⁰⁴ that this is like the aspect of the Ancient One-*Atik*.

This being so, it must be said that the above-mentioned “small spark” is from the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*). That is, the aspect of the *Yechidah* is from the externality of Primordial Man (*Adam Kadmon*), whereas the Godly spark that transcends the aspect of the *Yechidah*, is from the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*).

About this Etz Chayim states,¹⁰⁰⁵ that “there is a likeness to the Ancient One-*Atik* that transcends the ‘skull’ (*Galgalta*) of Primordial Man (*Adam Kadmon*), which is the last aspect of the world of Emanation (*Atzilut*) of the general

¹⁰⁰³ Mishnat Chassidim, Mesechet Klallut HaOlamot, Ch. 2, Mishna 1

¹⁰⁰⁴ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1 ibid.

¹⁰⁰⁵ Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6

worlds (*Olamot d'Klallut*).¹⁰⁰⁶ This aspect is “the lowest level of the Creator,” and is the aspect of the “face-*Panim*-פנים” of the souls of the Jewish people.

5.

The explanation of the matter is that what is meant by the aspect of the “face-*Panim*-פנים” (that we are explaining here) is not to the inner aspect (*Pnimityut*) of the lights (*Orot*), for that aspect also relates to the lights (*Orot*) that are manifest in the vessels (*Keilim*). Thus, since they are in the category of manifesting in vessels (*Keilim*), this is not the true matter of the “face” (*Panim*-פנים).

This is as explained elsewhere¹⁰⁰⁷ about the matter of “He and His life force are one, He and His organs are one.”¹⁰⁰⁸ That is, from the aspect of Understanding-*Binah* and below, it is all the aspect of “His organs.” In other words, even the lights (*Orot*), and even the innerness of the lights (*Pnimityut HaOrot*), are the aspect of “His organs,” being that they manifest in vessels (*Keilim*).

This is what Ramaz wrote, that specifically the world of Emanation (*Atzilut*) is called the “front-*Panim*-פנים,” (as explained in chapter two). This is because “the Upper Father-*Abba* (Wisdom-*Chochmah*) dwells in the world of Emanation

¹⁰⁰⁶ See Likkutei Torah, Masei 95b; Sefer HaMaamarim 5677 p. 132; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

¹⁰⁰⁷ See Likkutei Torah, Shir HaShirim 39c; Sefer HaMaamarim 5708 p. 161.

¹⁰⁰⁸ Introduction to Tikkunei Zohar 3b

(*Atzilut*),”¹⁰⁰⁹ and Wisdom-*Chochmah* is the aspect of “His life force,”¹⁰¹⁰ which transcends manifestation in vessels (*Keilim*).

Now, just as this is so of the particular worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) that only the world of Emanation (*Atzilut*) is called the “face-*Panim*-פנים,” this likewise is so of the general worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), that only the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) is the aspect of the “face-*Panim*-פנים.” Thus, since the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*) is called “Man of Creation (*Adam d’Briyah*)” of the general worlds (*Klallut*),¹⁰¹¹ it is not the true matter of the “face-*Panim*-פנים.”

Rather, the true matter of the “face-*Panim*-פנים” is the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*), including the lowest aspect of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*), this being the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*) (the aspect of the Ancient One-*Atik* which transcends the “skull” (*Galgalta*) of Primordial Man (*Adam Kadmon*)), that becomes the aspect of the Ancient One-*Atik* of “the Man of Creation” (*Adam d’Briyah*) of the general worlds (*Klallut*). For, since it transcends manifestation in the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*), it therefore is the true matter of the “face-*Panim*-פנים.”

¹⁰⁰⁹ Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

¹⁰¹⁰ Introduction to Tikkunei Zohar 3b

¹⁰¹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18 *ibid*.

From this we may also understand the matter as it relates to the world of Emanation (*Atzilut*) of the particular worlds (*Pratut*). That is, even the *Sefirah* of Kingship-*Malchut*, as it is in the world of Emanation (*Atzilut*), is the aspect of the “face-*Panim*-פנים.”

To explain, the world of Emanation (*Atzilut*) is called the “face-*Panim*-פנים” because “the Upper Father-*Abba* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*),” as mentioned above. Thus, since the Upper Father-*Abba* (Wisdom-*Chochmah*) dwells in **all** the world of Emanation (*Atzilut*), including its aspect of Kingship-*Malchut*, therefore Kingship-*Malchut* is also called the aspect of the “face-*Panim*-פנים.”

Furthermore, even in her descent to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), Kingship-*Malchut* is called the “face-*Panim*-פנים.” About this the verse states, “I shall surely hide-*Haster Asteer*-הסתר אסתיר My face (*Panai*-פני),” specifying, “My face-*Panai*-פני.” This is because it becomes the Ancient One-*Atik* of the world of Creation (*Briyah*), specifically the Ancient One-*Atik*.

This is similar to what we explained before, that the final aspect of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*), (which is the lowest level of the Creator), becomes the Ancient One-*Atik* of the “Man of Creation” (*Adam d’Briyah*) of the general worlds, which is the true matter of the “face-*Panim*-פנים.”

Now, in the soul, the two above-mentioned levels are the aspects of Yaakov-יעקב and Yisroel-ישראל.¹⁰¹² The name Yaakov-יעקב spells “the *Yod-* in the heel-*Eikev*,”¹⁰¹³ referring to the aspect of the “foot” of the soul. The name Yisroel-ישראל spells “a head to Me-*Lee Rosh*”¹⁰¹⁴ referring to the aspect of the “head” of the soul.

The explanation is that, as known,¹⁰¹⁵ the entire soul does not manifest in the body. This is because the body is incapable of containing the whole soul. This matter is understood a priori from the angels, as our sages, of blessed memory, stated,¹⁰¹⁶ “An angel stands in one third of the world.” This being so, how much more is this the case in regard to souls, who are loftier in level than the angels. Certainly, the body is too small to contain the entire soul. Rather, it only is the aspect of the “foot” of the soul, these being *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, which are the aspects of Yaakov-יעקב, that manifest in the body.

¹⁰¹² See Sefer HaMaamarim 5678 p. 214 and on; 5705 p. 57 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.

¹⁰¹³ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Yaakov-יעקב”; Etz Chayim, Shaar 3 (Shaar Sefer HaAtzilut), Ch. 2; Torah Ohr, Vayeitzei 21a; Likkutei Torah, Balak 70b, and elsewhere.

¹⁰¹⁴ Shaar HaPesukim of the Arizal, Genesis (Vayishlach) 32:29; Sefer HaLikkutim of the Arizal, Genesis (Vayechi) 47:28, 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Erchei HaKinuyim (by the author of Seder HaDorot [Rabbi Yechezkel ben Shlomo Halperin]), section on “Rosh-ראש”; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.

¹⁰¹⁵ Likkutei Torah, Shir HaShirim 16d and elsewhere.

¹⁰¹⁶ See Talmud Bavli, Chullin 91b; Midrash Bereishit Rabba 68:12; Likkutei Torah *ibid.*; Sefer HaMaamarim 5708 p. 280 and the note there.

However, loftier than this is the aspect of Yisroel-ישראל, “a head to Me-*Lee Rosh* לי ראש,” this being the “head” of the soul. This refers to the matter of “the source of his upper flow (*Mazal*) sees,”¹⁰¹⁷ referring to the innerness (*Pnimityut*-פנימיות) of the soul, which is the aspect of the “face-*Panim*-פנים.”

Now, the explanation of the two above-mentioned levels, as they relate to our service of *HaShem*-יהו"ה, blessed is He, is that the general service of Him is included in the verse,¹⁰¹⁸ “And you shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and with all your being.” This is divided into two types, [the first being] “with all your heart and with all your soul,” which also are mentioned in the second paragraph of the *Shema* recital (“with all your hearts and with all your souls”).¹⁰¹⁹ Loftier than this is what the first paragraph of the *Shema* recital adds, “with all your being” (*Bechol Me'odecha*-בכל מאדך).¹⁰²⁰

The explanation is that the love of *HaShem*-יהו"ה, blessed is He, [indicated by the words], “with all your heart and with all your soul,” comes about through contemplating the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that manifests within the worlds. This is not the aspect of the “face-*Panim*-פנים” as it is Above, but is rather the aspect of “behind (*Acharei*-אחרי) *HaShem*-יהו"ה.”

To explain, when a person contemplates that *HaShem*'s-יהו"ה Godliness is the vitality of the world, this is because when

¹⁰¹⁷ Talmud Bavli, Megillah 3a

¹⁰¹⁸ Deuteronomy 6:5

¹⁰¹⁹ Deuteronomy 11:13

¹⁰²⁰ See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 35b; Ohr Torah of the Rav, the Maggid of Mezritch, 53d and elsewhere.

it comes to physical matters, even though to the eyes of flesh it appears that they are alive, the true reality of their existence is the opposite of life and goodness. The only reason they are not the opposite of life is due solely to the word of *HaShem*-יהו"ה, blessed is He, [within them], which is the soul that enlivens them.

Through this [contemplation] one comes to “love *HaShem*-יהו"ה your God... for (because) He is your life.”¹⁰²¹ However, all this is the general contemplation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that enlivens the world, be it in the microcosm of the world, which is man,¹⁰²² or the macrocosm of the world at large, which is the totality of the chaining down of the worlds (*Seder Hishtalshelut*). Through this, he is caused to have love of *HaShem*-יהו"ה, blessed is He, “with all your heart,” in that the love fills all the powers of his soul etc.

However, there is a much loftier level of service of *HaShem*-יהו"ה, blessed is He. This is when he contemplates the fact that the Godly vitality that enlivens him and the entire chaining down of the worlds (*Seder Hishtalshelut*) is nothing but a mere glimmer, as the verse states,¹⁰²³ “His glory is **above** earth and heaven.” Through this [contemplation] he comes to a much loftier level of astonishment and wonder, which is love of *HaShem*-יהו"ה, blessed is He, “with all your soul,” and is higher than love of Him indicated by “with all your heart.”

¹⁰²¹ Deuteronomy 30:20

¹⁰²² Midrash Tanchuma Pekudei 3, and elsewhere.

¹⁰²³ Psalms 148:13; See Torah Ohr, Vayeitzei 22a and elsewhere.

However, all the above is only the contemplation (*Hitbonenut*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that manifests within the chaining down of the worlds (*Seder Hishtalshelut*) to bring it into being, enliven it, and sustain it, (all this being the aspect of "behind" (*Acharei*-אחרי) *HaShem*-יהו"ה), whether it is the contemplation that "He is your life," or whether it is the higher contemplation that all this is merely glimmer of His radiance etc.

However, there is an even loftier way in serving *HaShem*-יהו"ה, blessed is He. This is when one contemplates the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends manifestation in the chaining down of the worlds (*Seder Hishtalshelut*), which is the aspect of the "face-*Panim*-פנים." This is the matter of the lights (*Orot*) that transcend manifestation in vessels (*Keilim*).

Higher than this is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that has no relation even to having to negate the matter of manifestation in vessels (*Keilim*), since it altogether transcends the matter of manifestation (*Hitlabshut*) in vessels (*Keilim*). This contemplation (*Hitbonenut*) of the aspect of His Godliness that transcends manifestation in vessels (*Keilim*) and altogether transcends the parameters of manifestation (*Hitlabshut*) within vessels (*Keilim*), causes a love of *HaShem*-יהו"ה, blessed is He, that is without measure and limitation, [as indicated by the words], "with all your being" (*Bechol Me'odecha*-בכל מאדך).

Now, in truth, in regard to this level, the matter of contemplating with understanding and comprehension is actually inapplicable. Rather, this [stems from] a matter of

recognition, due to the essential self of the soul. For, since this level even transcends manifestation in vessels (*Keilim*), or at the very least, transcends actual manifestation in vessels (*Keilim*), service that stems from the aspect of Yaakov-יעקב, which is the “foot” of the soul and manifests in the measures and limitations of the body, is not applicable here.

Rather, it solely applies to the “head” of the soul, which is the aspect of the “face-*Panim*-פנים” of the soul that transcends manifestation in the body, and is higher than the category of manifesting in the body. This matter is called “recognition-*Hakarah*-הכרה,” as explained elsewhere¹⁰²⁴ about [the teaching],¹⁰²⁵ “Avraham recognized his Creator at three years old,” specifying that he “recognized-*Heecker*-הכיר.”

This refers to the recognition of the essential self of the soul of the Essential Self of the One Above, blessed is He, coming from the aspect of the hidden Knowledge-*Da'at* of the soul. This recognition (*Hakarah*-הכרה) is given from Above, meaning, after a person attains perfection through his toil in contemplation (*Hitbonenut*) that brings to love of *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul” to the ultimate perfection. He then is granted from Above love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך), which is the recognition of the essential self the soul of the Essential Self of the One Above.

¹⁰²⁴ See Sefer HaMaamarim 5670 p. 132; See Sefer HaMaamarim 5678 p. 216; 5705 p. 59.

¹⁰²⁵ Talmud Bavli, Nedarim 32a

Now, all the above was so when the Holy Temple was standing, at which time the Godly light openly illuminated within the Jewish people in a revealed way. However, about the time of exile the verse states, “I shall surely hide-*Haster Asteer*-הסתיר אסתיר My face (*Panai*-פני) on that day.” In other words, from above, the essential self of the soul is not granted recognition of the Essential Self of the one Above.

This is because the inner aspect (*Pnimityut*) of his soul is in a state of “I shall surely hide-*Haster Asteer*-הסתיר אסתיר,” this being the matter of [the teaching],¹⁰²⁶ “They were exiled to Babylonia... and they were exiled to Eilam... and they were exiled to Edom,” referring to the descent into worldly matters, especially the lusts of this world, to the point this it takes hold of the whole essence of his soul.

All this is because, during the time of the exile, “we have not seen our signs (*Ototeinu*-אותותינו),”¹⁰²⁷ meaning that there is lack in the sight and comprehension of the soul that manifests in the body (the “foot” of the soul) to be in a state of having love of *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul.”

Due to this, there also is caused to be the matter of “I shall surely hide My face (*Panai*-פני)” as it relates to the essential self of the soul. For, if his service of *HaShem*-יהו"ה, blessed is He, with the revealed powers of the soul (the aspect of the “foot”) would be whole and perfect, it would not be

¹⁰²⁶ See Sifri, end of Masei; Talmud Bavli, Megillah 29a

¹⁰²⁷ Psalms 73:9

possible for there to be a state of “I shall surely conceal” regarding the essential self of the soul.

[In other words, even though the essential self of the soul cannot come into revelation like the aspect of the “foot” of the soul, but remains concealed, nonetheless, this concealment is as the essential self is unto itself, meaning that it is concealed in essence, but this is not a matter of hiddenness, and it is certainly not [in a way of] “I shall surely hide etc.”] Only when there is a lacking in service of *HaShem*-יהו"ה, blessed is He, from the aspect of the revealed powers of the soul, which is the matter of “we have not seen our signs,” is it then possible that the essential self of the soul can also come to be in a state and of “I shall surely hide My face (*Panai*-פני).”

8.

However, we still must understand this. For, as known and explained in various places,¹⁰²⁸ there is a great superiority to serving *HaShem*-יהו"ה, blessed is He, specifically during the time of the exile. This is similar to what we find about Dovid, that specifically when he was in the wilderness of Yehudah,¹⁰²⁹ “in a parched and thirsty land,”¹⁰³⁰ that he then had the matter of “My soul thirsts for You, my flesh longs for You.”¹⁰³¹ This was to such an extent that about this he states,¹⁰³² “Thus, to have

¹⁰²⁸ See Sefer HaMaamarim 5648 p. 187 and on; 5685 p. 260 and on; 5689 p. 298 and on.

¹⁰²⁹ Psalms 63:1

¹⁰³⁰ Psalms 63:2

¹⁰³¹ See Likkutei Torah, Va'etchanan 8a; Shemini Atzeret 92b; Discourse entitled “*Mizmor LeDovid... Tzama Lecha Nafshi*” of this year, 5724, Discourse 26.

¹⁰³² Psalms 63:3

beheld You in the Sanctuary,” which according to the Baal Shem Tov means,¹⁰³³ “If only I had beheld You in the Sanctuary (at the time of the Holy Temple) in the same way that I beheld you during my service of You in the time of the exile.”

Similarly, in the Midrashic teachings of our sages, of blessed memory, it states,¹⁰³⁴ “Even when ‘I am asleep,’¹⁰³⁵ in exile, nevertheless, ‘my heart is awake,’”¹⁰³⁶ and “the heart” refers to the innerness of the soul.¹⁰³⁷ This being so, how does this align with the explanation above, that about the time of exile the verse states, “I will surely hide My face (*Panai*-פני),” in that the innerness (*Pnimityut*-פנימיות) of the soul is in a state of doubled concealment (*Haster Asteer*-הסתר אסתר)?

However, the explanation is that in the innerness (*Pnimityut*) of the soul itself, there is the **light** (*Ohr*) of the soul. That is, the innerness (*Pnimityut*) of the soul is in a way of light (*Ohr*) and revelation. There then is the **potential power** (*Ko’ach*) of the soul, meaning that the innerness (*Pnimityut*) of the soul is in a state of potential power (*Ko’ach*). The general matter of a potential power (*Ko’ach*) is that it can come to manifest in various ways etc. However, here we are discussing the potential power (*Ko’ach*) of the essential self of the soul.

The explanation of the matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that when the light (*Ohr*) of the innerness (*Pnimityut*) of the soul is in a state of revelation,

64. ¹⁰³³ Sefer HaMaamarim 5689 ibid. Also see Keter Shem Tov, Hosafot, Section

¹⁰³⁴ Zohar III 95a

¹⁰³⁵ Song of Songs 5:2

¹⁰³⁶ Song of Songs 5:2 ibid.

¹⁰³⁷ See Torah Ohr, Tetzaveh 85b

the service of *HaShem*-יהו"ה, blessed is He, is then in a way of "with all your being" (*Bechol Me'odecha*-בכל מאדך), meaning without measure and limitation. Moreover, this love is drawn to and comes forth in all the powers of his soul, including thought, speech, and action, in a way of light (*Ohr*) and revelation (*Gilyu*). This applies at the time that the Holy Temple is standing. However, this is not so during the time of the exile, during which "I am asleep" from all the above-mentioned matters.

Nevertheless, "my heart is awake," which is the aspect of the potential power (*Ko'ach*) of the soul, this being the matter of self-sacrifice (*Mesirat Nefesh*), which is not during a state and standing in which the light of the soul illuminates in open revelation in all the powers of one's soul. However, even so, he has an absolute decision to give up his soul for the sanctification of the Name *HaShem*-יהו"ה, blessed is He (*Mesirat Nefesh Al Kiddush HaShem*), without any consideration whatsoever over the fact that he himself is in a state of concealment and hiddenness, with questions and contradictions to this.

This matter, (the potential power (*Ko'ach*) of the soul, which is the power for self-sacrifice (*Ko'ach HaMesirut Nefesh*), is present during the time of exile to a greater degree than during the time of the Holy Temple. In other words, during the time of the Holy Temple, there was the revelation of the lights (*Orot*) within the vessels (*Keilim*), the general substance of which is the matter of intellect (*Mochin*) and emotions (*Midot*). Thus, there was not so much of a sense of the power of self-sacrifice (*Ko'ach HaMesirut Nefesh*).

In contrast, this is not so during the time of exile, “in a parched and thirsty land,” when the power of the intellect (*Sechel*), as well as the emotions (*Midot*) (which are the byproduct of the intellect), are in a state of concealment. The power of self-sacrifice (*Mesirat Nefesh*) is then revealed to an even greater degree than how it was during the time of the Holy Temple, to the point that we say, “Thus, to have beheld You in the Sanctuary,” meaning, “We wish that, if only in the Sanctuary (during the time of the Holy Temple) we had beheld You in the same way of serving You with self-sacrifice as during the time of the exile.”

The general difference between service of *HaShem*-יהוה, blessed is He, during the time of the Holy Temple, and service of Him during the time of exile, is the difference between the toil of affecting refinements (*Avodat HaBirurim*) and the toil of withstanding tests (*Avodat HaNisyonot*). To explain,¹⁰³⁸ the toil of affecting refinements (*Avodat HaBirurim*) occurs in the thing being refined, which has a spark of Godliness within it that must be refined. It is through this, that even the thing that becomes refined (which itself assists the Godly spark that is within it) ascends to holiness.

In contrast, the toil of withstanding tests (*Avodat HaNisyonot*) is not an ascent of the thing. For, the thing itself has no existence whatsoever. In other words, it has no spark of

¹⁰³⁸ See the discourse entitled “*Acharei HaShem Elo'heichem*” in Likkutei Torah, Re'eh 19b and on; Discourse by the same title and its explanation in Sefer HaMitzvot of the Tzemach Tzedek 185b and on; Sefer HaMaamarim 5698 p. 274 and on; Discourse entitled “*Natata L'Yereiyecha*” 5693 (Sefer HaMaamarim 5693 p. 532; 5711, p. 289 (translated in The Teachings of The Rebbe 5711, Discourse 13); Sefer HaMaamarim 5708 p. 102 and on.

holiness within it like permissible things, but only in a way about which the verse states,¹⁰³⁹ “The flame of the wicked shall die out.” [For, the existence of the test (*Nisayon*) is not possible unless there is a spark of holiness within it, this being the matter of the “flame,” only that the spark of holiness is in a manner of “dying out.”]¹⁰⁴⁰ Rather, the toil is entirely in the **person**, in that he must affect himself to withstand the test and be unmoved by it. Through doing so, he nullifies the existence of the thing he is tested by (*Nisayon*).

The power to withstand the test (*Nisayon*) stems from the strength of the essential self of the soul, which is the **potential power (Ko'ach)** of the soul to stand steadfastly with self-sacrifice (*Mesirut Nefesh*). Additionally, through doing so there also is caused to be a revelation of the **light (Ohr)** of the soul. This is the meaning of the verse,¹⁰⁴¹ “*HaShem-יהוה* your God is testing you to know,” specifying “to know-*LaDa'at-לדעת*,” meaning that specifically through this, we come to the aspect of the hidden Knowledge-*Da'at* mentioned above (in chapter six).

Thus, the general matter of the toil of withstanding tests (*Avodat HaNisyonot*), stemming from the **potential power (Ko'ach)** of the soul, is specifically during the time of the exile. Thus, about this the verse states, “To have beheld You in the Sanctuary,” meaning, “If only I had beheld You in the Sanctuary,” (as explained above).

¹⁰³⁹ Proverbs 13:9

¹⁰⁴⁰ See Sefer HaMaamarim 5670 p. 102 and on; *Hemshech* 5672 Vol. 2, p. 770 and p. 681.

¹⁰⁴¹ Deuteronomy 13:4

This then, is the meaning of “Hadassah-הדסה, she is Esther-אסתר.” For, in explanation of the verse,¹⁰⁴² “And he stood amongst the myrtles-*Hadassim*-הדסים,” (which refers to the righteous *Tzaddikim*, after whom Esther is called Hadassah-הדסה), it states in Talmud¹⁰⁴³ that “myrtles-*Hadassim*-הדסים” refers to Chananiah, Misha’el and Azariyah, who faced the test of actual self-sacrifice (*Mesirat Nefesh*). This comes from the potential power (*Ko’ach*) of the soul. However, for them, it was (not just the potential power (*Ko’ach*) of the soul, but) also the revelation of the light (*Ohr*) of the essential self and innerness (*Pnimiyyut*) of the soul.

This then, is the meaning of “Hadassah-הדסה, she is Esther-אסתר.” That is, even during the time of the exile, in a state and standing of, “I shall surely hide My face (*Panai*-פני) on that day,” at which time the light (*Ohr*) of the soul is in a state of concealment, nonetheless, even then, there is a drawing down and descent of the innerness (*Pnimiyyut*) of the soul, which is the potential power (*Ko’ach*) of the soul and is the matter of self-sacrifice (*Mesirat Nefesh*), similar to the self-sacrifice of Chananiah, Misha’el, and Azariyah, who are called “myrtles-*Hadassim*-הדסים.”

Thus, even if a person is incapable of attaining the level of Chananiah, Misha’el, and Azariyah, for whom there also was an illumination of the light (*Ohr*) of the soul, nevertheless, at the very least, he can withstand the test in a way of self-sacrifice

¹⁰⁴² Zachariah 1:8

¹⁰⁴³ Talmud Bavli, Sanhedrin 93a

(*Mesirat Nefesh*), just as took place during the days of Esther-הדסה, who is called Hadassah-אסתר.

The empowerment for this is from the verse,¹⁰⁴⁴ “And he had reared Hadassah, she is Esther.” The explanation is that the words, “And he had reared-*Vayehi Omein*-ויהי אומן,” is similar to the verse,¹⁰⁴⁵ “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-אצלו אמן,” about which Midrash Rabbah states at the beginning of the Torah portion of Bereishit,¹⁰⁴⁶ “‘*Amon*-אמן’ means a pedagogue, ‘*Amon*-אמן’ means covered, ‘*Amon*-אמן’ means hidden.”

Elsewhere, it is explained¹⁰⁴⁷ at length that [the words] “‘*Amon*-אמן’ means covered” refer to the *mitzvot*. For, the “covering” refers to the garments (*Levushim*) and the *mitzvot* are called “garments” (*Levushim*).¹⁰⁴⁸ However, [the words] “‘*Amon*-אמן’ means a pedagogue,” and “‘*Amon*-אמן’ means hidden,” refer to the Torah. That is, [the words] “‘*Amon*-אמן’ means a pedagogue,” refer to the effect of Torah, which is in the way of a “pedagogue” (a teacher), meaning that teaches a person, referring to the revealed parts of Torah. However [the words] “‘*Amon*-אמן’ means hidden,” refer to the concealed parts of Torah.

This then, is the meaning of, “And he had reared (*VaYehi Omein*-ויהי אומן) Hadassah, she is Esther.” That is, through education in Torah and *mitzvot* (“reared-*Omein*-אומן”),

¹⁰⁴⁴ Esther 2:7

¹⁰⁴⁵ Proverbs 8:30

¹⁰⁴⁶ Midrash Bereishit Rabba 1:1

¹⁰⁴⁷ Also see Ohr HaTorah, Megillat Esther p. 17

¹⁰⁴⁸ See Tanya, Likkutei Amarim, Ch. 5; Iggeret HaKodesh, Epistle 29; Torah Ohr 16a, 32d and on, and elsewhere.

even in a state and standing of “I shall surely hide My face on that day” (Esther-אסתר), it nevertheless is in the power of the Jewish people to withstand the test (*Nisayon*) in a way of self-sacrifice (Hadassah-הדסה).

Thus, this matter applies to the entire story of the Megillah. That is, we must know that though at that time the Jewish people were in a state and standing that there was room for a decree and punishment etc., for being that there was a matter of “I shall surely conceal” amongst the Jewish people below, there therefore also was automatically the matter of “I shall surely conceal My face on that day,” nevertheless,¹⁰⁴⁹ “I will not have been revolted by them, nor will I have rejected them to obliterate them.”

This is as stated in Talmud,¹⁰⁵⁰ “‘To obliterate them’ refers to the day of Haman, when I appointed Mordechai and Esther for them.” In other words, in the first place, there is the granting of the empowerment of “And he had reared-*Vayehi Omein*-אומן ויהי etc.,” referring to education through Torah and *mitzvot*. For, through this, **power** (*Ko’ach*) is granted to the soul, so that even when she is Esther-אסתר, (the state and standing in which “I shall surely hide My face”), the effect of being “reared-*Omein*-אומן” and educated in Torah and *mitzvot* is recognizable, and with this power they stood steadfastly throughout the entire year with self-sacrifice (*Mesirat Nefesh*) stemming from the potential power (*Ko’ach*) of the soul, from the innerness (*Pnimitiyut*) of the soul.

¹⁰⁴⁹ Leviticus 26:44

¹⁰⁵⁰ Talmud Bavli, Megillah 11a

This matter brought about the nullification of the decree, to the point that “the Jews had light and gladness and joy and honor,”¹⁰⁵¹ and,¹⁰⁵² “the Jews confirmed and undertook upon themselves and upon their progeny,” to the point that “these days of Purim will never cease amongst the Jews, nor shall their remembrance perish from their descendants.”¹⁰⁵³ That is, even when the books of the prophets will be nullified, the Megillah of Esther will not be nullified.¹⁰⁵⁴

So may it be for us in a way of clear vision, in open and clearly apparent revelation, through the matter of, “‘honor-*Yikar*-יקר’ refers to Tefillin,”¹⁰⁵⁵ and the entire Torah is compared to Tefillin,¹⁰⁵⁶ which thus includes all Torah and *mitzvot*. Through education in this, which is the matter of “And he reared (*Omein*-אומן) Hadassah,” there thereby is caused to be the fulfillment of the verse,¹⁰⁵⁷ “Then all the peoples of the earth will see that the Name *HaShem*-יהו"ה is proclaimed over you, and they will fear you,” with our true and complete redemption with the coming of our righteous Moshiach, in the near future, and in the most literal sense!

¹⁰⁵¹ Esther 8:16

¹⁰⁵² Esther 9:27

¹⁰⁵³ Esther 9:28

¹⁰⁵⁴ Mishneh Torah, Hilchot Megillah 2:18

¹⁰⁵⁵ Talmud Bavli, Megillah 16b

¹⁰⁵⁶ Talmud Bavli, Kiddushin 35a

¹⁰⁵⁷ Deuteronomy 28:10; Talmud Bavli, Megillah 16b *ibid*.