

Discourse 19

“VaYivez b’Einav... -

It was contemptible in his eyes...”

Delivered on Purim, 5726

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

1.

The verse states,¹¹⁰⁴ “It was contemptible in his eyes to send [his] hand against Mordechai alone.” About this it states in Midrash,¹¹⁰⁵ “Contemptible one, son of a contemptible one (*Bazuy ben Bazuy*-בזוי בן בזוי). It is written there,¹¹⁰⁶ ‘Esav had contempt (*Vayivez*-ויבז) for the birthright,’ and it is written here,¹¹⁰⁷ ‘It was contemptible (*Vayivez*-ויבז) in his eyes [to send his hand against Mordechai alone]... so Haman sought to destroy **all** the Jews.”

The Midrash concludes, What is the wicked Haman analogous to? To a bird who made a nest on the seashore and the sea swept his nest away, and he said, ‘I will not move from here until the sea becomes dry land and the dry land becomes sea.’ What did he do? He took water from the sea in his beak and poured it on the land, and he took dirt from the land and cast it into the sea. His friend came and stood over him and

¹¹⁰⁴ Esther 3:6

¹¹⁰⁵ Midrash Esther Rabba 7:10; Also see Yalkut Shimoni to Esther, Remez 1,054.

¹¹⁰⁶ Genesis 25:34

¹¹⁰⁷ Esther 3:6 *ibid.*

said, ‘Luckless and unfortunate one! Ultimately what can you accomplish?’ So said the Holy One, blessed is He, to the wicked Haman, ‘World class fool! I said I would destroy them, so to speak, and could not do so, as the verse states,¹¹⁰⁸ ‘He said He would destroy them, had not Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,’ and you said, ‘to destroy, to kill, and to eliminate?’ By your life, your head will be severed instead of their heads, for they are destined for deliverance and you for hanging.”¹¹⁰⁹

Now, we must understand the connection between [the verse], “Esav had contempt (*Vayivez*-ויבז) for the birthright,” and [the verse], “It was contemptible (*Vayivez*-ויבז) in his eyes to send his hand against Mordechai alone.” For, although both verses use a term of “contempt” (*Bizui*-בזוי), nonetheless, from the theme of the verses there seems to be no connection between them, being that one verse speaks about the matter of the birthright, and the other speaks about Haman and Mordechai.

We also must understand the analogy of the birthright etc. (For, since it is an analogy in Torah, it is precise even in its particulars.)¹¹¹⁰ That is, it concludes by stating, “His friend came and stood over it and said etc.,” specifying “Its friend-*Chaveiro*-חבירו.” However, at first glance, since the analogue is that the Holy One, blessed is He, spoke to Haman etc., how then could the analogy refer to “his friend,” being that the analogue refers to the Holy One, blessed is He?

¹¹⁰⁸ Psalms 106:23

¹¹⁰⁹ See Matnot Kehunah to Esther Rabba *ibid*.

¹¹¹⁰ Also see Likkutei Sichot, Vol. 1, p. 118 and elsewhere.

We also must understand the concluding words of the Midrash, that “your head will be severed instead of their heads.” That is, specifically what is meant by the precise reference to the head (*Rosh*-ראש)?

This may be understood based on the lengthy explanation in the discourse of his honorable holiness, the Tzemach Tzedek,¹¹¹¹ (this year being the hundred-year anniversary of his passing and Hilulah) in the discourse entitled “*Itah b’Midrash*. It states in Midrash... To what is the wicked Haman analogous to... To a bird who made a nest... his friend came... So said the Holy One, blessed is He, to the wicked Haman etc.”¹¹¹²

That is, at first glance, this seems to raise a question. How is it that the analogy states, “his friend came and stood over him,” and yet in the analogue this is meant to be aligned to what the Holy One, blessed is He, told him. In what way can the Holy One, blessed is He, be ascribed as being his friend, Heaven forfend. He adds that this question is explained in the Alshich.¹¹¹³

2.

He continues the discourse [and states] that this may be understood with a preface regarding the descent of the soul to

¹¹¹¹ Also see at greater length in *Torat Menachem*, Vol. 46 p. 182 (in the Sichah talks that followed the discourse, (Ch. 49)).

¹¹¹² Subsequently printed in *Ohr HaTorah*, *Megillat Esther* p. 264 and on; Also see the discourse entitled “*Vayivez b’Einav*” 5629 (*Sefer HaMaamarim* 5629 p. 79 and on), mentioned later (in Ch. 6) in this discourse.

¹¹¹³ Masat Moshe to Esther 7:10

below, “from a high peak to a deep pit,”¹¹¹⁴ all the way down to this world, and that the descent is for the sake of ascent.¹¹¹⁵ This is because the general totality of the souls of the Jewish people as they are above, is the aspect of righteous *Tzaddikim*, their root being in *HaShem*’s יהו"ה Name of *Ma" H-ה-45* [י"ד ה"א] of the world of Repair-*Tikkun*.

However, through their descent to engage in the toil of refining the body, the animalistic soul, and worldly matters below, the souls of the Jewish people thereby become elevated to an even higher level. For, the matters of the lower [world] (in which the souls of the Jewish people toil upon their descent to below) are rooted in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*.

This precedence is in level, [which likewise is so of the matter of “his argument comes first,”¹¹¹⁶ which is not only precedence in time, but is also precedence in strength etc.] Therefore, through the refinement of the lower matters, which are rooted in the world of Chaos-*Tohu* that precedes the world of Repair-*Tikkun*, an ascent of the Godly soul, which is rooted in the world of Repair-*Tikkun*, is also caused.

This is as known about the explanation of the Arizal’s words¹¹¹⁷ on the verse,¹¹¹⁸ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-

¹¹¹⁴ See Talmud Bavli, Chagigah 5b

¹¹¹⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה"י ז"ח ה"י ז"ח correspond to the twelve tribes of Israel;” *Likkutei Torah*, Balak 67b and on, and elsewhere.

¹¹¹⁶ See *Zohar* I 179a and on.

¹¹¹⁷ *Likkutei Torah* of the Arizal to Deuteronomy (Eikev) 8:3

¹¹¹⁸ Deuteronomy 8:3

יהו"ה does man live," that the vitality of man comes from the "emanation of the mouth of יהו"ה-*HaShem*" that is within the bread. The question about this is well known.¹¹¹⁹ That is, man himself also has "the emanation of the mouth of יהו"ה-*HaShem*" within him. This being so, why does man require "the emanation of the mouth of יהו"ה-*HaShem*" that is in the bread?

However, the explanation is that "the emanation of the mouth of יהו"ה-*HaShem*" in man is lower than "the emanation of the mouth of יהו"ה-*HaShem*" in the bread that he eats. This is because "the emanation of the mouth of יהו"ה-*HaShem*" in man is from the world of Repair-*Tikkun*, whereas "the emanation of the mouth of יהו"ה-*HaShem*" in the bread (and the same applies to matters of the world in general) is from the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*.

This is why man requires the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*). In contrast, the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), do not require man. Moreover, it only is because the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*) fell below that man must refine and elevate them to their root.

Thus, man's ascent is specifically brought about through descending below to engage in refining the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), being that their root is in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*.

¹¹¹⁹ Likkutei Torah, Tzav 13b

3.

Now, in the refinement of matters below, there is a difference between the refinement of the three categories; the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), and the refinement of [man, who is called] the speaker (*Medaber*). That is, in regard to the speaker (*Medaber*), there are various particulars and matters in the refinement that are not present in the refinement of the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*).

To explain, the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*) have no free choice (*Bechirah*). Their refinement is therefore brought about through man engaging with them in his service of *HaShem*-יהוה, blessed is He etc. However, in regard to the refinement of the speaker (*Medaber*) in this world, since he indeed has free choice (*Bechirah*), there are various ways in this.

That is, there is a way in which the speaker (*Medaber*) himself chooses the good, choosing to humble himself to holiness and be refined etc. This is like what happened in the days of Shlomo, as the verse states,¹¹²⁰ “They came from all the nations to hear the wisdom of Shlomo, from all the kings of the earth who had heard of his wisdom,” and¹¹²¹ “The queen of Sheba heard of Shlomo’s fame ... and she came etc.” That is, it was from their goodwill and willful choice in goodness that they chose to be refined by Shlomo.

¹¹²⁰ Kings I 5:14

¹¹²¹ Kings I 10:1-2

This is the matter of the refinement of the speaker (*Medaber*) of this world, whose root is in the world of Chaos-*Tohu*, brought about by the Jewish people, whose root is in *HaShem*'s יהו"ה Name of *Ma"n* 45 [י"ד ה"א וא"ו ה"א] of the world of Repair-*Tikkun*.

However, when the speaker (*Medaber*) of this world chooses the diametric opposite, they [the Jewish people] are then incapable of overcoming him (in that they can neither agree with him, nor contend with him). That is,¹¹²² he cannot be refined by the Jewish people who are rooted in the world of Repair-*Tikkun*.

This is the meaning of the statement at the conclusion of the dispute between Iyov and his friends,¹¹²³ “*HaShem*-יהו"ה” responded to Iyov from the whirlwind and said... ‘Do you have power like God...? [If so] Crush the wicked in their places; hide them all together in the dirt... Then, I too will praise you etc.’”

That is, the sign as to whether Iyov has the power of the Holy One, blessed is He, (“Do you have power like God”) is his ability to break the wicked, (“Crush the wicked in their places; hide them all together in the dirt”). This seems to indicate that the breaking of the wicked can only come about by the Holy One, blessed is He, alone, rather than by the righteous *Tzaddikim*. This is because the righteous *Tzaddikim* are rooted in the world of Repair-*Tikkun*, whereas the wicked are rooted

¹¹²² See Maamarei Admor HaZaken 5566 Vol. 1, p. 430 and on; Sefer HaMaamarim 5677 p. 133.

¹¹²³ Job 40:6-14

in the world of Chaos-*Tohu*, which is higher than the world of Repair-*Tikkun*, and is the matter of Esav being the firstborn.¹¹²⁴

This is also what Haman said in argument against Mordechai,¹¹²⁵ “Your ancestor bowed to my ancestor, as the verse states about Yaakov,¹¹²⁶ ‘He bowed... until he reached his brother.’” About this Torah Ohr explains¹¹²⁷ that this was because Yaakov thought that Esav had already become refined etc., upon which there is a greater element of superiority in Esav than in Yaakov, being that he is from the world of Chaos-*Tohu* which transcends the world of Repair-*Tikkun*.

4.

To explain in greater detail, in regard to what was explained above, that the speaker (*Medaber*) of this world who is rooted in the world of Chaos-*Tohu* cannot be refined against his free will and choice through the work of the Jewish people who are rooted in the world of Repair-*Tikkun*, this only is so when the speaker (*Medaber*) is in a state and standing below of possessing the mightily powerful and abundant lights of the world of Chaos-*Tohu*.

In such a case, even the righteous *Tzaddikim* do not have the power to break the wicked, and they only are broken by the power of the Holy One, blessed is He, alone. In contrast, this is not so after the mightily powerful lights of the world of Chaos-

¹¹²⁴ See Ohr HaTorah, Vayishlach 231b and on, and elsewhere.

¹¹²⁵ Midrash Esther Rabba 3:8

¹¹²⁶ Genesis 33:3

¹¹²⁷ Torah Ohr, beginning of Vayishlach

Tohu have withdrawn from them, in which case the righteous *Tzaddikim* can also humble and break them.

To further explain, at first glance, the above statement is not understood, namely, that the shattering of the wicked can only come through the Holy One, blessed is He, alone. For, we find many stories in Torah, and many incidents, in which the righteous *Tzaddikim* humbled the wicked through their prayers.

However, the explanation is that there is a difference between whether the hour smiles upon him or whether the hour does not smile upon him. This is as stated in Talmud,¹¹²⁸ “If you see a wicked person upon whom the hour is smiling, do not provoke him.” In other words, when it is a state and standing such as this, you cannot overcome him.

It similarly is written,¹¹²⁹ “The fourth generation shall return here, for the iniquity of the Emorite shall not be full until then.” That is, the children of Israel were incapable of entering and conquering the land of the Emorite, so long as its measure was not yet full.¹¹³⁰ In other words, as long as the speaker (*Medaber*) of this world is in a state and standing of possessing the mightily powerful lights of the world of Chaos-*Tohu* within him, he cannot be refined through the world of Repair-*Tikkun*, which is below his level.

This likewise is the meaning of the statement in Zohar,¹¹³¹ that our teacher Moshe was afraid of Pharaoh [who is called],¹¹³² “The great serpent etc.,” until the Holy One,

¹¹²⁸ Talmud Bavli, Brachot 7b

¹¹²⁹ Genesis 15:16

¹¹³⁰ See Rashi to Genesis 15:16 *ibid*.

¹¹³¹ Zohar II 34a

¹¹³² Ezekiel 29:3

blessed is He, commanded him saying,¹¹³³ “**Come** to Pharaoh,” [meaning that], “The Holy One, blessed is He, went with him etc.”¹¹³⁴

In other words, when Pharaoh was in a state and standing in which the mightily powerful lights of the world of Chaos-*Tohu*, which transcend the world of Repair-*Tikkun*, were in him, Moshe was afraid of him and was incapable of overcoming him, except through the power of the Holy One, blessed is He, alone.

Thus, about this the verse states, “Do you have power like God...? Crush the wicked in their places; hide them all together in the dirt etc.” That is, for there to be [the fulfillment of] “crush the wicked **in their places** etc.,” meaning when the wicked still are in the full strength of their existence, but that their existence should be crushed (trampled), and as the verse continues, “hide them all together in the dirt,” meaning that as they are in their existence, they should be hidden in the dirt and nullified of their existence, this only is possible if “you have power like God,” meaning, that it is by the power of the Holy One, blessed is He, alone.

For, since He transcends both the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, [in that, although the root of the world of Chaos-*Tohu* is higher, in the aspects of *Yod-Hey* י"ד ה"י of *HaShem*’s יהו"ה Name of *Sa*”G-ס"ג-63 [י"ד ה"י וא"ו] ¹¹³⁵ nevertheless, in comparison to the Unlimited One, *HaShem* יהו"ה Himself, blessed is He, even the Name *Yod-Hey*-

¹¹³³ Exodus 10:1

¹¹³⁴ Zohar II 34a *ibid*.

¹¹³⁵ Emek HaMelech, Shaar 6 (Shaar Olam d’Tohu), Ch. 30 (19d).

נִרְאֶה is merely the aspect of a name, and is just a glimmer of His radiance.]¹¹³⁶

It thus is in His ability to humble and crush the wicked even when they are in their full strength, having the vitality within them from the world of Chaos-*Tohu*. However, once their “measure has been filled,” (and the same applies to when the hour does not smile upon them), it then is in the power of the righteous *Tzaddikim* to humble and destroy them.

This is analogous to a leech, that sucks blood until it is full of blood and then falls off and dies.¹¹³⁷ In other words, when the speaker (*Medaber*) of this world, (who fell down from the world of Chaos-*Tohu*) fulfills his purpose, at which point the sparks of holiness leave him, these being the mightily powerful lights of the world of Chaos-*Tohu* that fell in him, so that nothing remains but the tiniest remnant of the tiniest remnant, which only relates to sustaining his existence, without of the force of the power of the existence etc., then even a righteous *Tzaddik* who is rooted in the world of Repair-*Tikkun* can overcome him.

We find an example of this with the wicked Bilaam, who was from the aspect of the world of Chaos-*Tohu*, and who the Jewish people were incapable of overcoming until Moshe extracted the portion of good that was in him. This came about

¹¹³⁶ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹¹³⁷ Also see Torat Chayim, Bereishit 32a: “This is like the analogy of a leech which specifically sucks the dross of the blood... through which it refines the clean and good elements of the blood, by removing the dross from it. However, even in that dross, there is a small amount of vitality from the good as well. Nevertheless, this must necessarily be expelled to the outside. This is done by the leech who sucks it, and when it becomes filled, it falls off and dies etc.”

through the Holy One, blessed is He, placing words of prophecy into Bilaam's mouth, so that because of him an entire portion was added in the Torah for Moshe and the Jewish people, (as in the Tzemach Tzedek's explanation of the awesome lesson in this).

Thus, thereby the portion of good departed from him, this being the matter of the wondrously powerful lights of the world of Chaos-*Tohu*. About this Bilaam [then] stated,¹¹³⁸ "And now, behold, I go to my people," at which point the Jewish people were able of overcoming him, as the verse states,¹¹³⁹ "They slew Bilaam the son of Be'or by the sword."

In contrast, this is not so before extracting the portion of good that is in the wicked, before "their measure is full," at which time their existence is with great force of strength because of the powerful lights of the world of Chaos-*Tohu* within them, such that it then is impossible to humble them.

8.

However, there is another way in this. This is as stated in Zohar,¹¹⁴⁰ that even though the Holy One, blessed is He, is patient with the wicked until "their measure is full," nonetheless, when they bring suffering and travail upon the Jewish people, the Holy One, blessed is He, then exacts judgment upon them, even if "their measure" has not yet "become full." In other words, the suffering caused to the

¹¹³⁸ Numbers 24:14

¹¹³⁹ Numbers 31:8

¹¹⁴⁰ Zohar I 61b

Jewish people by the wicked brings the Holy One, blessed is He, to act and bring about the “crushing of the wicked in their places etc.”

The Tzemach Tzedek adds yet another matter according to the revealed parts of Torah. That is, it states in Talmud Yerushalmi,¹¹⁴¹ and cited by Tosefot in [Talmud Bavli] Tactate Kiddushin,¹¹⁴² that “in regard to the idolatrous nations, the Holy One, blessed is He, conjoins an evil thought to [be considered as an] action.” This being so, even when they only think to bring suffering and travail to the Jewish people, it is considered as though they have actually done so.

Thus, being that they actually had caused suffering and travail to the Jewish people, the good would depart from them, as in the analogy of a leech, which sucks blood and immediately falls off and dies,¹¹⁴³ this being so, even by the mere thought, it is as though the good has departed from them, and as though “their measure has become full,” and thereby this automatically brings the “crushing of the wicked etc.”

This also is the meaning of the statement in the Megillah,¹¹⁴⁴ “His (Haman’s) wicked thought that he devised against the Jews, recoiled upon his own head.” In other words, even Haman’s evil thought (the mere thought of it) was

¹¹⁴¹ Talmud Yerushalmi, Pe’ah 1:1

¹¹⁴² Talmud Bavli, Kiddushin 39b – entitled “*Machshavah*.”

¹¹⁴³ Also see the discourse entitled “*Vayivez*” 5629 (Sefer HaMaamarim 5629 p. 92), “Like the analogy of the leech, that after it sucks the blood it dies, it is similarly written (Ecclesiastes 8:9), “There is a time when one man (*Adam*-אדם) rules over another man (*Adam*-אדם) to do evil,” in that the dominion of the “wild man (*Adam Bliya’al*) over the man of holiness (*Adam d’Kedushah*) is “to do evil to him,” meaning, to extract the sparks [of holiness] that were consumed by him [by the “wild man (*Adam Bliya’al*)”].

¹¹⁴⁴ Esther 9:25

considered as if he had done it in actuality, which automatically brought his downfall.

This is as Rabbi Moshe Zacuto (the Ramaz) explained there,¹¹⁴⁵ that because of those who cause suffering and constraint to the Jewish people, thus causing them to stop engaging in Torah study and good deeds, the judgment is that they themselves become nullified before the Jewish people. This is because the nations of the world are from the aspect of externality (*Chitzoniyyut*), whereas the Jewish people and matters of Torah and *mitzvot* are from the aspect of innerness (*Pnimiyyut*).

That is, even though, as explained above, within themselves they have the powerful lights of the world of Chaos-*Tohu* that precedes the world of Repair-*Tikkun* in elevation, nonetheless, they only derive this from the external aspect (*Chitzoniyyut*) alone, and not from the inner aspect (*Pnimiyyut*).

This is because the inner aspect (*Pnimiyyut*-פנימיות) specifically relates to the Jewish people, as the verse states,¹¹⁴⁶ “*HaShem*-יהוה shall illuminate His face (*Panav*-פניו) for you,” specifying, “His innerness-*Panav*-פניו.” It likewise states in Talmud,¹¹⁴⁷ “How can I not show favor to Israel, as I have written for them in the Torah... and they are exacting with themselves etc.”

Thus, when the revelation is from the inner aspect (*Pnimiyyut*), about this the verse states,¹¹⁴⁸ “For behold, I am

¹¹⁴⁵ Ramaz to Zohar I ibid.

¹¹⁴⁶ Numbers 6:25

¹¹⁴⁷ Talmud Bavli, Brachot 20b

¹¹⁴⁸ Jeremiah 30:10

saving you from distant places.” As Zohar explains,¹¹⁴⁹ this refers to the highest aspect about which the verse states,¹¹⁵⁰ “Why, *HaShem*-יהו"ה, do You stand from afar?” That is, when the verse states, “Why, *HaShem*-יהו"ה, do You stand from afar,” this refers to the time of exile, at which time “the Holy One, blessed is He, withdraws high above,” meaning to a level about which the verse states,¹¹⁵¹ “Darkness and light are the same,” in which they both are equal, and on the contrary, the world of Chaos-*Tohu* precedes the world of Repair-*Tikkun* etc. It is because of this that there can be a state and standing in which “You stand from afar.” Nevertheless, all this is only when the revelation is just from the external aspect (*Chitzoniyut*).

However, when the revelation is from the inner aspect (*Pnimitiyut*), the verse then states, “For, behold, I am saving you from distant places.” The matter of “salvation-*Yeshu'ah*-ישועה,” (“saving you-*Moshi'acha*-מושיעך”) is of the root “to turn-*Sha'ah*-שעה,”¹¹⁵² referring to the 375-שע"ה Supernal Lights,¹¹⁵³ which is the matter of the radiance of His face (*Ha'arat Panim*), which is the inner (*Pnimitiyut*) aspect that specifically relates to the Jewish people.

Due to this there is the nullification of all those who constrain and inflict suffering upon the Jewish people, even as they are in a state and standing of possessing the powerful lights

¹¹⁴⁹ Zohar III 20b

¹¹⁵⁰ Psalms 10:1

¹¹⁵¹ Psalms 139:12

¹¹⁵² See Genesis 4:4-5 [“*HaShem*-יהו"ה turned (*VaYisha*-וישע) to Hevel... but to Kayin and his offering He did not turn (*Sha'ah*-שעה)"] and Rashi there.

¹¹⁵³ See Likkutei Torah, Tzav 9c; Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah (14b); Also see the prior discourse of this year, 5726, entitled “*Vayeitzei Yaakov* – Yaakov departed from Be'er Sheva,” Discourse 9, Ch. 1, and the notes there.

of the world of Chaos-*Tohu* within themselves (and “their measure has not been filled”). This is because they only are of the external aspect (*Chitzoniyut*), whereas the Jewish people are of the inner aspect (*Pnimiyut*).

The general explanation is that the world of Chaos-*Tohu* and the world of Repair-*Tikkun* are from *HaShem*’s-יהו"ה Name of *Sa"V*-ס"ג-63 [י"ד ה"י ו"א ה"י] and His Name of *Ma"H*-מ"ה-45 [י"ד ה"א ו"א ה"א]. However, there also is His Name of *A"V*-ע"ב-72 [י"ד ה"י ו"י ה"י] which transcends them both, and from it there is a drawing forth, in that “I am saving you from distant places.”

For, as known, the difference between His Name of *Sa"V*-ס"ג-63 [י"ד ה"י ו"א ה"י] and His Name of *A"V*-ע"ב-72 [י"ד ה"י ו"י ה"י], is only in how the letter *Vav*-ו is filled. That is, in the name of *A"V*-ע"ב-72 [י"ד ה"י ו"י ה"י] it is filled with the letter *Yod*-י (ו"י), whereas in the Name of *Sa"V*-ס"ג-63 [י"ד ה"י ו"א ה"י] it is filled with a letter *Aleph*-א (ו"א).

This is why the word “chief-*Aluf*-אלוף” is used in reference to the eleven chieftains of Esav.¹¹⁵⁴ That is, as a result of the shattering of the vessels (*Shevirat HaKeilim*) this caused a falling from His Name of *Sa"V*-ס"ג-63 to below, in a way of ego and sense of independent existence, this being the matter of a “chieftain-*Aluf*-אלוף.”

In other words, this is unlike the letter *Aleph*-א in the Torah, and unlike *HaShem*’s-יהו"ה Name of *Ma"H*-מ"ה-45 (י"ד ה"א ו"א ה"א) in which there are several letters *Aleph*-א, in which the letter *Aleph*-א is of the root “I will teach you (*A'Alephcha*-אאלפך) Wisdom-*Chochmah*; I will teach you (*A'Alephcha*-

¹¹⁵⁴ Genesis 36:40-43

Understanding,”¹¹⁵⁵ referring to Wisdom-*Chochmah* and Understanding-*Binah* of the side of holiness, through which the matter nullification of self (*Bittul*) is caused.

In contrast, this is not so of the letter *Aleph*-א of His Name of *Sa”G*-ס”ג-63 [י”ד ה”י ו”י ה”י], through which the matter of sense of self and ego in the chieftains (*Alufei*-אלופי) of Esav is caused as a result of the shattering of the vessels (*Shevirat HaKeilim*).

Rather, [this drawing forth] stems from His Name of *A”V*-ע”ב-72 [י”ד ה”י ו”י ה”י] that is filled with the letter *Yod*-י which transcends the letters *Aleph*-א, both of His Name of *Sa”G*-ס”ג-63 [י”ד ה”י ו”י ה”י] and His Name of *Ma”H*-ה”ה-45 [י”ד ה”א ו”א ה”א] (which are the aspects of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*). This aspect is what brings about the matter of, “I save you from distant places,” so that “the wicked are crushed.”

6.

Based on this we can understand the words of the Midrash, “It was contemptible in his eyes... Contemptible one son of a contemptible one (*Bazuy ben Bazuy*-בזוי בן בזוי). There it is written, ‘Esav showed contempt (*Vayivez*-ויבז) for the birthright,’ and here it is written, ‘It was contemptible (*Vayivez*-ויבז) in his eyes... so Haman sought to destroy all the Jews.’”

To explain, the reason for Haman’s show of force was because “Mordechai did not bow and prostrate himself before

¹¹⁵⁵ See Job 33:33; Talmud Bavli, Shabbat 104a; Also see Likkutei Torah, Shir HaShirim 1d and on, and elsewhere.

him.” This is why “it was contemptible in his eyes... so Haman sought to destroy all the Jews,” because Mordechai’s grandfather (Yaakov) had bowed to Haman’s grandfather (Esav) and the matter of this prostration is the precedence of the world of Chaos-*Tohu* (the root of Esav), over the world of Repair-*Tikkun* (the root of Yaakov), this being the matter of Esav being the firstborn, (as mentioned in chapter three).

This is why the Midrash states, “Contemptible one, son of a contemptible one (*Bazuy ben Bazuy*-בזוי בן בזוי). There it is written, ‘Esav showed contempt (*Vayivez*-ויבז) for the birthright,’ and here it is written, ‘It was contemptible (*Vayivez*-ויבז) in his eyes.” That is, the reason “it was contemptible (*Vayivez*-ויבז) in his eyes etc.,” was because “Esav showed contempt (*Vayivez*-ויבז) for the birthright,” meaning that the birthright belongs to Esav, such that he owned the birthright, and could be remorseful about it and sell it etc.

The Midrash continues with the analogy of the bird, stating, “his friend came... and said to him etc.,” in that He is called “his friend-*Chaveiro*-חבירו,” so to speak. This is because Esav’s root is in the world of Chaos-*Tohu*, and He therefore is called His friend.

This is because *Zeir Anpin* of the world of Repair-*Tikkun* is the “friend” of *Zeir Anpin* of the world of Chaos-*Tohu* and of the world of Chaos-*Tohu* in general. This is because the matter of *Zeir Anpin* is the emotions (*Midot*) and the general matter of the world of Chaos-*Tohu* is the seven kings, this being the matter of the emotions (*Midot*).

Now, the general response of the “friend,” (this being *Zeir Anpin* of the world of Emanation (*Atzilut*)) is, “I said I

would destroy them, so to speak, and could not do so, as the verse states,¹¹⁵⁶ ‘He said He would destroy them, had not Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,’ but you said etc.”

That is, even when the children of Israel caused blemish in *Zeir Anpin* of the world of Emanation (*Atzilut*), as the verse states,¹¹⁵⁷ “Who trespassed against **Me**,” meaning against, “the body of the King,”¹¹⁵⁸ which is why “He sought to destroy them,” nevertheless, He could not do so, so to speak, because “Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,” by drawing forth the thirteen attributes of mercy.

This is as explained at great length by his honorable holiness, the Rebbe Maharash, in his discourse entitled “*VaYivez b’Einav*” of the year 5629,¹¹⁵⁹ (in which he also brings the above-mentioned analogy of the Midrash about the wicked Haman etc.), in explaining of the matter of our teacher Moshe, in that he “transforms the bitter to sweet, and the darkness to light,”¹¹⁶⁰ through drawing down from a much higher place in which “there is no left side in this Ancient One-*Atik*.”¹¹⁶¹

This then, is what “his friend” told him. Namely, that if *Zeir Anpin* of the world of Emanation (*Atzilut*), the “friend” of the world of Chaos-*Tohu* (the root of Haman), could not destroy

¹¹⁵⁶ Psalms 106:23

¹¹⁵⁷ Isaiah 66:24

¹¹⁵⁸ Zohar II 85b

¹¹⁵⁹ Sefer HaMaamarim 5629 p. 79 and on; Also see the discourse entitled “*Zot Chukat HaTorah*” of Shabbat Parshat Tisa, Parshat Parah of the 20th of Adar of this year, 5726, Discourse 20 (Sefer HaMaamarim 5726 p. 144 and on).

¹¹⁶⁰ See Midrash Shemot Rabba 43:3; Also see Zohar I 4a

¹¹⁶¹ Zohar III 129a, and also see 289a there.

them, how much more is this not possible for Haman as he is below.

The Midrash concludes, “By your life, your head will be severed instead of their heads, as they are destined for deliverance and you for hanging.” For, the general complaint and strength of Haman was due to his root and source, meaning, his “head,” in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*.

However, about this he is told that there is a much higher level, which is the place that is **their** “head,” that is, root and source of the Jewish people, and it is from that level that “I save you from distant places.” This is why “they are destined for deliverance,” to be saved from all wicked decrees and from all who rise up against them, so that “the Jews had light, and gladness, and joy, and honor,”¹¹⁶² and “so shall it be for us.”¹¹⁶³

¹¹⁶² Esther 8:16

¹¹⁶³ The liturgy of the Havdalah blessing.