על כל קריאה

Al Kein Kar’u
It was a farbrengen that everyone remembers. At the beginning of the farbrengen, the Rebbe delivered a maamar. As usual, his deep concentration was visible throughout the entire prelude. After the maamar, the Rebbe delivered several addresses punctuated by chassidic song.

The farbrengen increased in intensity, continuing well past midnight. At this late hour, an elder chassid Reb Shmuel Levitin approached the Rebbe with a sincere request for a blessing for the welfare of the Jews in Russia.

Quite unexpectedly, after answering Reb Shmuel, the Rebbe showed visible signs of delivering another maamar. This was most unusual, as the Rebbe had never delivered two chassidic discourses during a single farbrengen. As the chassidim stood in anticipation of the maamar, the Rebbe related the following story:

"After the fall of the Czarist regime, general elections were held in Russia. The Rebbe Rashab, Rabbi Sholom DovBer Schneersohn, instructed his followers to exercise their right to vote. The Rebbe’s message was spread throughout the chassidic community. One chassid, a devout man who spent most of his time in pursuit of spiritual matters, was totally uninvolved in the country’s politics. Nevertheless, he was prepared to carry out this directive as readily and intently as any of the Rebbe’s other biddings.

“He immersed himself in the mikveh, girded his gartel (prayer belt), and proceeded to the polls. He was not familiar with the procedure, and did not even know for whom to vote. Luckily, he met other chassidim at the polls and they instructed him. With earnest concentration, the chassid adjusted his gartel and solemnly cast his ballot.

“As he glanced around him, he noticed many excited voters cheering for their candidate, shouting ‘Hoo-rah! Hoo-rah!’ The chassid thought that the chanting might be a required part of the voting procedure. Fearful that he might offend others or draw attention to himself if he refrained, he also joined the chanting.

“Hoo-rah is the Russian version of our familiar ‘hurray,’ but in Hebrew the words ‘hoo rah’ mean ‘he is evil.’ So the chassid chanted ‘hoo rah’ along with
the others, his intention being that he [the voters' hero] is evil.”

With this the Rebbe concluded the story. He, followed by the crowd in “770,” also began to chant, “Hoo rah, hoo rah.”

After the farbrengen there was much discussion among the chassidim regarding the unexpected maamar and the preceding story. Everyone sensed that it was somehow related to events taking place somewhere behind the Iron Curtain. Soon afterwards, the news hit the headlines. The infamous Russian ruler Stalin had suffered a fatal stroke.

Now, for the first time, this maamar appears in translation.
“For this reason, these days were called Purim, in commemoration of the lot.”¹

Based on the well-known concept that an entity’s name reflects its nature,² it is understood that the reason these days were called Purim in commemoration of the lot is because the fundamental dimension of the festival of Purim is the lottery. ("Pur is [the Persian term for] lot.")³

Explanation is required (as emphasized in the maamar of this title in Torah Or):⁴

On the surface, the lottery was not the [fundamental] dimension of the Purim miracle.

Moreover, the lot which Haman cast (was not only not part of the miracle;

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2. Tanya, Shaar HaYichud VehaEmunah, ch. 1; Teshuvos UBiurim, sec. 1 (also printed in the Rebbe’s Igros Kodesh, Vol. 1, Letter no. 154, p. 288ff.).
4. Torah Or, Hosafos, p. 122a ff. A similar emphasis is found in the maamar of this title in Or HaTorah, Megillas Esther, p. 194. The maamar published in Torah Or is also found (with some changes) in Sefer HaMaamarim 5568, Vol. 1, p. 82ff., and with additional notes in Or HaTorah, loc. cit., p. 197ff. and p. 222ff.
5. The term “fundamental dimension” is found in Torah Or and the other sources mentioned in the previous note. It is possible to say that the fact that the lot fell in Adar is a miracle (as stated later in the maamar). Therefore, these sources emphasize that it was not the fundamental element of the miracle.
on the contrary,) it was an element that led to Haman's decree.

[To quote the Megilah: “He cast a pur, i.e., a lot, to annihilate and destroy them.”]

From the fact that these days are called Purim, recalling the lot, it appears that (casting the lot) constituted the fundamental miracle of Purim, to the extent that the miracle is recalled with this name.

On the surface, the positive dimension of the name Purim can be explained based on the Gemara's statement

that when the lot fell in the month of Adar, (Haman) rejoiced with great happiness, saying: “The lot fell for me in the month that Moshe died,” which is not a positive omen for the Jewish people.

He did not know that not only did Moshe die on the seventh of Adar, but he was also born on that date. The positive omen connoted by Moshe's birth outweighs the negative signs implied by his passing.

7. Megilah 13b.
According to the above, it is possible to say that the reason these days are named for the pur, the lot, is that the miracle of Purim was that the lot fell in the month of Adar, the month that Moshe, the savior of the Jewish people, was born. This event defined the spiritual character of the month and brought about the positive chain of events that occurred.

This explanation, nevertheless, requires further clarification.

For calling the holiday Purim to recall the lot indicates that the connection of the miracle to the lot is (not only to the fact that the lot fell in the month of Adar, but also,) to the lot itself.

On the contrary, the fundamental dimension of the miracle came about because of the pur, the lot. For a lottery reflects a very lofty spiritual rung, and from that rung was derived the Purim miracle.
The fact that the lot fell on the month of Adar, the month in which the savior of the Jewish people was born, was (like all the elements of the Purim miracle) an outgrowth of its fundamental element, which, as reflected in the name Purim, is the lottery.

SUMMARY

The name Purim communicates the fundamental theme of the holiday. That name requires explanation: Pur is the Persian term for lot. On the surface, the lottery was not the fundamental dimension of the Purim miracle. On the contrary, the lot was cast by Haman as part of his plan to destroy the Jewish people. In resolution: A lottery reflects a very lofty spiritual rung, and from that rung was derived the Purim miracle.
The above can be understood on the basis of the explanations in *Torah Or* that Purim and Yom Kippur share a connection with each other.

The Hebrew term for Yom Kippur, *Yom Kippurim*, means “a day like Purim.”

[Moreover, the description of Yom Kippur as a day “like Purim” (only “like Purim”) indicates that Purim is loftier than Yom Kippur.]

A connection can be drawn to the opinion in the *Midrash* that in the Ultimate Future, all the festivals – even Yom Kippur – will be nullified with the exception of Purim.

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1. *Torah Or*, pp. 92d, 95d; *Hosafos*, p. 121a.
2. See *Tikkunei Zohar*, Tikkun 21 (p. 57b), which states: “The name *Purim* is derived from the name *Yom Kippurim.*” On the surface, the explanation of *Tikkunei Zohar* and the explanation from *Torah Or* cited in the following footnote, that the name *Kippurim* means “like Purim,” reflect opposite perspectives. According to the *Tikkunei Zohar*, which states that the name *Purim* is derived from the name *Yom Kippurim*, Yom Kippur is loftier than Purim. In contrast, according to *Torah Or*, which states that *Kippurim* means “like Purim” (i.e., only “like” Purim), Purim is loftier than Yom Kippur.

A possible (albeit slightly forced) resolution can be offered based on the full quote from *Tikkunei Zohar*: “The name *Purim* is derived from the name *Yom Kippurim*, on which, in the Ultimate Future, [Israel] will delight, [for it] will be transformed from affliction to pleasure.” Thus, the statement in *Torah Or* that Yom Kippur is merely like Purim refers to Yom Kippur in the present era (when it is a day of affliction). And the statement of *Tikkunei Zohar* that implies that Yom Kippur is loftier than Purim refers to Yom Kippur in the Ultimate Future, when “Israel will delight” on it.

Nevertheless, according to the explanation in sec. 4 (that the lottery of Yom Kippur involves only the two goats) and according to the quote from *Toras Sholom* (sec. 4, note 6), on the surface, there is no difference between Yom Kippur of the present era and Yom Kippur in the Ultimate Future. This can also be understood from the fact that even in the Ultimate Future, Yom Kippur will still be called *Yom Kippurim*, a day merely “like Purim.”

Among the common factors shared by Yom Kippur and Purim is that both feature a lottery.

On Yom Kippur, lots were cast to determine which of the two goats would be sacrificed to G-d and which would be sent to Azazel.5

And Purim is named for the pur, the lot, cast by Haman.

There is another common factor shared by Purim and Yom Kippur:

Both reflect a spiritual plane loftier than G-d’s name Havayah.6

With regard to Yom Kippur, it is written, “You shall purify yourselves before G-d (Havayah).”7

Implied is that purification from sin is attained by accessing a spiritual rung above Havayah.8

Similarly, with regard to Purim, it is well known9 that the reason G-d’s name Havayah is not mentioned at all in Megilas Esther10

The mitzvos are expressions of G-d’s will and enable a Jew to bond himself to G-d and His name Havayah. When a person sins, he severs this connection. It is possible to reconnect to G-d only by accessing a plane in G-dliness that is above His

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8. Likkutei Torah, Vayikra, p. 28c; Devarim 59d; see also Or HaTorah, loc. cit.
9. Torah Or, pp. 100b, 121c, et al.
revealed will and cannot be limited by a name. See sec. 4 below.

To explain the connection between the two common factors shared by Purim and Yom Kippur,

[that both feature a lottery,

and both access a level above G-d’s name Havayah],

The matter can be understood by prefacing the concept that a lottery accesses a level above intellect.

Generally, a person makes decisions intellectually or emotionally. He does what he understands is best for him or feels most attracted to. Making a decision by casting lots implies that he is not relying on his understanding or emotions. On an obvious level, doing so relegates the decision to mere chance. From a deeper perspective, however, the fact that one relies on the lottery implies that he is going beyond his mind and his heart,

For (by and large,) a lottery is employed when both the two matters are the same to him, and thus

11. See Or HaTorah, Vol. 2, p. 1108, which states: Yom Kippur and Purim represent one level. For concerning Yom Kippur, it is written: “You shall purify yourselves before Havayah” and Purim is identified with “the pur, which is a lot.” From this, it can be understood that “before Havayah” and a lottery are (as a whole) the same concept.
12. Torah Or, pp. 121a, 123c; Or HaTorah, Megillas Esther, pp. 28. 62ff. 164. See also Tanya, Iggeres HaKodesh, the end of Epistle 7; Sefer HaLikkutim, erech goral, Sefer HaMaamarim 5665, p. 206; Sefer HaMaamarim 5688, p. 117ff.
13. It is also possible to cast lots between choices that are not equal, despite the fact that in such an instance, one’s mind obligates him to select the better option, for at times, a person may decide that rather than follow his intellect, he will have his will follow a lottery. Thus, Torah Or, p. 123c, states: “One may negate the selection made on the basis of knowledge and decide to follow the results of a lottery even if they run contrary to one’s understanding.” See also the following note.
the person has no intellectual or emotional motivation to select one over the other.

[As in the instance of the two goats that were offered on Yom Kippur, which were identical in appearance, size, and value.]¹⁴

For when one is better than the other, a lottery is not relevant. It is obvious that the better one should be selected.

When, however, the two objects are equal, since, intellectually, it is impossible to decide which one to select, one relies on a lottery that transcends intellect.

Similar concepts apply Above.

A lottery is above Seder HaHishtalshelus, the chainlike framework of existence.

[Chochmah, wisdom, represents the beginning of Seder HaHishtalshelus, a lottery, which transcends Chochmah, transcends this framework.]

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¹⁴ Yoma 62a; Rambam, Hilchos Avodas Yom HaKippurim 5:14. True, after the fact, even if they were not identical, they are acceptable (Yoma, op. cit.; Rambam, op. cit.). This is because, even in such circumstances, a lottery may be held, as stated in the previous note. Nevertheless, the mitzvah is that both goats be identical, because, in general, a lottery applies when the choices are equal.
Based on these concepts, the common factor shared by Purim and Yom Kippur –

that both feature a lottery –

is that both reveal G-d’s infinite light that transcends *Seder HaHishtalshelus*.

On this basis, we can understand the connection between the two common factors shared by Purim and Yom Kippur:

that both feature a lottery and both transcend G-d’s name *Havayah*.

For G-d’s name *Havayah* represents the structure of *Seder HaHishtalshelus*

*(the Yud of that name is identified with *Chochmah*, the Hei with *Binah*, etc.)*.

The concept that Purim and Yom Kippur are above G-d’s name *Havayah*

stems from the fact that Purim and Yom Kippur are both above the structure of *Seder HaHishtalshelus*,

reflecting the concept of a lottery.

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15. *Torah Or*, p. 100b.
SUMMARY

Purim and Yom Kippur share a connection, as reflected by the fact that the name Yom Kippurim can be interpreted to mean “a day like Purim.” Among the common factors shared by Yom Kippur and Purim is that both feature a lottery. A second common factor: Both reflect a spiritual plane loftier than G-d’s name Havayah.

To explain the connection between these two concepts: A lottery is employed when two matters are the same for a person, neither possessing an advantage over the other. Therefore, he does not select one or the other because of an intellectual decision. Rather, he steps beyond his intellect and allows the matter to be decided by the lottery.

Similarly, in a spiritual sense, a lottery represents a level above Seder HaHishtalshelus, the chainlike framework of existence. Both Purim and Yom Kippur feature a lottery and both transcend the structure of Seder HaHishtalshelus which has its source in G-d’s name Havayah.
The lofty quality of a lottery is well known.\(^1\)

It transcends (not only intellect, but also) the power of will that transcends intellect.

For when a person casts a lot, he decides that the lot will determine his will.

This indicates that a lottery reaches a level higher than will and thus the lottery can determine the person's will.

Similar concepts apply Above.

The concept of a lottery reflects the level of *Baal haratzon*, “the Master of the will,” a rung above G-d’s will.

Based on the above, it is possible to say that the connection between the two common factors shared by Yom Kippur and Purim

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1. *Torah Or*, p. 121a; *Or HaTorah, Megilas Esther*, pp. 28, 164, 167, 171.
(that both of them feature a lottery and both of them transcend G-d’s name Havayah)

is rooted in the concept that the beginning of G-d’s name Havayah is identified with the upper tip of the yud

that alludes to will, which transcends wisdom.²

The concept that Yom Kippur and Purim transcend the name Havayah,

(transcending even the upper tip of the yud,

reflects [the concept that] Yom Kippur and Purim draw down and reveal the level of “the Master of the will,”

(which transcends will).³

This is the root of the concept of a lottery.

SUMMARY

A lottery transcends not only intellect, but also the power of will that is loftier than intellect. For when a person casts a lot, he decides that the lot will determine his will. Similarly, in a spiritual sense, a lottery reflects the level of Baal haratzon, “the Master of the will,” a rung above G-d’s will. The association of Yom Kippur and Purim with a lottery reflects that both draw down and reveal the level of “the Master of the will.”

² Tanya, Iggeres HaTeshuvah, ch. 4 (p. 94b).
³ See Or HaTorah, loc. cit., p. 28 which states that the service of Yom Kippur and Purim draw down energy from a level of G-dliness “before Havayah,” above the level of G-d’s name Havayah. For the yud of the name Havayah alludes to wisdom and will,” and on these days, the ‘Master of the will,’ is drawn down.”

* It appears that the intent is that wisdom is alluded to by the yud and will by the upper tip of the yud.
Based on the above, it is possible to explain the connection between the two interpretations of the name *Yom HaKippurim*:

a) that on this day, atonement is granted for all undesirable conduct (the simple meaning of the word *kippurim*, “atonement”),

and b) that this day resembles Purim.

(The resemblance between Yom Kippur and Purim is that on Yom Kippur lots were cast.

This resembles Purim because the name of the holiday recalls the *pur*, Haman’s casting of lots.)

For complete atonement for conduct that runs contrary to G-d’s will as manifest in the Torah and its *mitzvos* is attained when atonement is drawn down from G-d’s infinite light, the “Master of the will” (a level that *transcends* G-d’s will as manifest in the Torah and its *mitzvos*).1

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1. See *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 1, p. 93, and the sources mentioned there (translated above p. 129ff.).
From the revealed levels of G-d’s will, the lines are defined. A mitzvah is a mitzvah and sin is sin, a violation of His will. However, as Chassidus explains,2 “The source for the potential for teshuvah is because the Essence of Or Ein Sof is not, heaven forbid, limited in His will. Although the desire for the mitzvos stems from the inner dimension and the essence of Or Ein Sof, He is not limited or compelled by [His] will, heaven forbid.”

The intent is that as G-d’s will is expressed, there is a distinction between good and evil, what He desires and what He does not desire. This distinction is, however, entirely dependent on His will. He, however, is the Master of His will and can grant forgiveness and atonement even when His will has been violated.

This is the connection between the two interpretations of the name Yom Kippurim.

The fact that Yom Kippur resembles Purim whose name recalls the pur, the lottery, indicates that on Yom Kippur as well Divine energy is drawn down from the level of “the Master of the will” (as it is drawn down on Purim).

This serves as a rationale and an explanation why Yom Kippur is “the Day of Atonement,” the day on which atonement is granted for undesirable conduct.

On the basis of the above, it can be understood that the atonement granted on Purim is loftier than the atonement granted on Yom Kippur.3

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2. The maamar entitled Shuvah, 5671.
3. See also Sefer HaMaamarim 5628, p. 210, and Sefer HaMaamarim 5661, p. 219, which explains that Yom
For atonement is granted on Yom Kippur only when a person repents,⁴ while the atonement that was granted to all the Jewish people during the days of Purim is associated with a day of rejoicing.⁵ Purim possesses such an advantage because fundamentally, the concept of a lottery (that energy is drawn down from the level of “the Master of the will”), is intrinsic to Purim. These days are given their name because of the lottery. Therefore, the atonement granted on Purim has no limitations.⁶

Kippur does not bring atonement for all sins [for when a person violates transgressions punishable by kareis or execution by the court, complete atonement for his sins comes only through suffering, and when one brought about the desecration of G-d’s name, complete atonement is granted only through death (Yoma 86a, Rambam, Hilchos Teshuvah 1:4)]. On Purim, by contrast, the Jews were granted atonement even though their sin, deriving satisfaction from the feast of that wicked man [Achashverosh] (Megilah 12a), involved the public desecration of G-d’s name.

The maamar here (based on Torah Or, p. 121a) introduces a further new concept: that even when Yom Kippur alone brings about atonement, there is an advantage to the atonement brought about by Purim.

4. See Yoma 85b; Rambam, Hilchos Teshuvah 1:3-4. See Tosafos Yeshenim to Yoma, loc. cit., which states that even Rabbi Yehudah HaNasi, who maintains that atonement is granted on Yom Kippur even without teshuvah, agrees that teshuvah is necessary for complete atonement to be granted.

5. See Torah Or, p. 121a.

6. From Torah Or, op. cit., it appears that the atonement granted on Purim was granted as a result of the mesiras nefesh of the Jewish people. That statement can be reconciled with the statement in the main text by explaining that, fundamentally, atonement was granted because of the lottery (which reflects that Divine energy was drawn down from the level of “the Master of the will”). The reason mesiras nefesh was also necessary is explained in sec. 9. Further explanation is, however, required.
Yom Kippur is only “like Purim,” merely, a resemblance. Thus, on Yom Kippur, atonement is granted only when accompanied by teshuvah.

SUMMARY

Based on the above, it is possible to explain the connection between the two interpretations of the name Yom HaKippurim: a) that on this day, atonement is granted for all undesirable conduct (the simple meaning of the word kippurim, “atonement”), and b) that this day resembles Purim, transcending the structure of Seder HaHishtalshelus, as reflected by the fact that both days are associated with the casting of lots. Complete atonement for conduct that runs contrary to G-d’s will is attained when atonement is drawn down from G-d’s infinite light, the “Master of the will” (a level that transcends G-d’s will). Similarly, atonement that was granted to all the Jewish people during the days of Purim.

7. See Toras Sholom, p. 219, which states that there is also a difference between the lots cast on Yom Kippur and the lot of Purim.
Further clarification is, however, necessary:

According to the above explanation, that through the *pur*, the lot, Divine energy was drawn forth from G-d's infinite light, the level of the Master of the will,

and as a result, atonement was granted for all the undesirable acts committed by the Jewish people, the question arises:

What then was the intent of Haman, the wicked, (who sought to denounce the Jews Above.)

In Chassidus, it is explained that when Haman denounced the Jews to King Achashverosh, he was in effect speaking to the King of kings, G-d. (See sec. 6, below.)

In *casting the pur*, the lot? Haman was aware of the mystic consequences of his conduct. Why did he perform an act that drew down such positive Divine energies?

Explanation is also necessary regarding the verse, “For this reason, these days were called Purim, in commemoration of the lot.”

The word *hapur*, “the lot,” (the *hei* in the word indicates a definite article,)

1. See the maamar entitled *Chayav Inish*, 5679, sec. 3 (*Sefer HaMaamarim* 5679, p. 306); the maamar of that title from 5681, sec. 4 (*Sefer HaMaamarim* 5681, p. 191). *Sefer HaMaamarim* 5708, p. 118; and the maamar entitled *BaLeilah HaHu*, 5700 (*Sefer HaMaamarim Kayitz* 5700, p. 9), et al.

refers to the lot mentioned previously,
the lot cast by Haman.
Now, the lot cast by Haman was obviously something undesirable.
Why then are these days called Purim to recall that lot? Why name a holiday after the tool Haman employed in his attempt to bring about the Jews’ annihilation?
The core of the explanation is:
From the standpoint of Seder HaHishtalshelus, the chainlike structure of existence,
since on this level, G-d established a pattern and a structure for all being, and, according to that framework, the actions of the created beings on this lowly plane are significant.

Our Sages state,3 “G-d looked into the Torah and created the world” and compared the Torah to the blueprints from which a builder constructs a structure.4 Among the implications of this analogy is that existence was brought into being with a structure and an order, for the Torah’s principles and laws define the framework of all being. According to that pattern,
G-d’s outpouring of energy is directed primarily to the Jewish people,
because the Jewish people observe the Torah and its mitzvos. Thus, the scales of Divine judgment dictate, as it were, that He shower His blessings upon them.

Even those who are the opposite of righteous are “filled with mitzvos as a pomegranate is filled with seeds.” Hence, they are worthy of Divine blessing even though they transgress His will at times.

This can be inferred from the verse, “Look down from Your holy abode, from heaven, and bless Your people Israel.”

From the standpoint of “heaven” –

[Our Sages state that the word sh'mayim, “heaven,” can be divided into “sham mayim,” meaning “water is there.”

Water refers to wisdom and more particularly, the wisdom of the Torah, which is the beginning of the structure of Seder HaHishtalshelus.

– the outpouring of Divine blessings should be directed to the Jewish people.

It is possible to say that the verse, “Look down from heaven and bless Your people (‘מַיִם שֶׁהוּא שָׁם מַיִם) Israel” implies that from the standpoint of “heaven,” i.e., the Torah’s wisdom, blessings should be granted even to those on the level of “Your people” (‘מַיִם), a term with unfavorable connotations, for even they are “filled with mitzvos as a pomegranate is filled

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5. Following the pattern suggested by Pesachim 3a, the maamar speaks in euphemistic terms.
6. Eruvin 19a; the conclusion of Tractate Chagigah.
7. Devarim 26:15. The explanation of the verse that follows is found in Torah Or, p. 35a; Sefer HaMaamarim 5679, p. 305, and Sefer HaMaamarim Kayitz 5700, p. 6. It is also found in the maamar entitled Issa BeMidrash Tehillim (Sefer HaMaamarim 5708, p. 271).
8. Chagigah 12a. See also Rashi, Bereishis 1:8.
9. As mentioned in the sources cited in footnote 5.
10. As stated in Bamidbar Rabba 20:23, the Torah uses the term ’אָם, “people,” when describing undesirable conduct on the part of the Jewish people.
Even Haman the wicked knew that, despite all the accusations he would level against the Jewish people, from the standpoint of the Torah's wisdom, there is no comparison between him and the Jewish people. [Therefore, according to the paradigm that prevails on the level of Seder HaHishtalshelus there is no possibility of Haman the wicked prevailing, Heaven forbid, over the Jewish people, for even the lowly ones among them are “filled with mitzvos as a pomegranate is filled with seeds.”]

Therefore, he cast a pur, a lot, i.e., he wished to access a level of G-dliness above the structures that define Seder HaHishtalshelus.

Since on the level of G-dliness that transcends Seder HaHishtalshelus, (the level identified with a lottery.)

As explained in sec. 3, in spiritual terms, a lottery refers to a rung above the scales of Divine wisdom. On that rung, the actions of the created beings on this lowly plane are not significant.

All are equal and
"darkness is as light."\(^{11}\)

As explained in the works of our Rabbis,\(^{12}\) there is a level of G-dliness where “If you transgress, how have you affected Him? If your transgressions are multiplied, what have you done against Him? If you are righteous, what have you given Him?”\(^{13}\) Since G-d is absolutely transcendent, on this rung “Does it make a difference to the Holy One, blessed be He, whether one slaughters from the front of the neck or from the nape?”\(^{14}\) Nothing man can do can influence Him. Hence, on this level, the observance of the mitzvos by the Jewish people does not make them any more worthy of blessing.

Therefore, Haman thought that by accessing the rung of a lottery, which transcends Seder HaHishtalshelus, there would be a possibility for him to prevail, Heaven forbid, over the Jewish people.

**SUMMARY**

Explanation is required for the fact that Haman cast a lot in his attempt to destroy the Jews. Since a lottery is such a lofty level, why would Haman use it? Why did he perform an act that drew down such positive Divine energies?

In resolution: From the standpoint of Seder HaHishtalshelus, the chainlike structure of existence, there is a Divinely established a pattern and a structure for all being. According to this framework, the actions of the created beings are significant. Hence, G-d’s outpouring of energy will be directed primarily to the Jewish people, because the Jewish people observe the Torah and its mitzvos. Even the sinners among them are filled with virtues. Therefore, according to the paradigm that prevails on the level of Seder HaHishtalshelus, there was no possibility for Haman to prevail over

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11. Tehillim 139:12.
12. See the introduction to the text Avodos HaKodesh and sec. 2, ch. 3, of that text as quoted in the Sheloh, Shaar HaGadol 29b ff.; Or HaTorah, Mishpatim, p. 1219. See also the maamar entitled, Lo Sih’yeh Meshakeilah, 5712 (translated in Lessons in Sefer HaMaamarim, Vol. 1, p. 95ff.)
the Jewish people. Hence, he cast a lot, i.e., he wished to access a level of G-dliness above the structures that define Seder HaHishtalshelus. For on the level of G-dliness that transcends Seder HaHishtalshelus, the level identified with a lottery, all are equal and "darkness is as light." Therefore, Haman thought that by accessing the rung of a lottery, which transcends Seder HaHishtalshelus, there would be a possibility for him to prevail, Heaven forbid, over the Jewish people.
The concepts explained above can be connected to the interpretation of the name Achashverosh found in another source.¹

The name Achashverosh can be divided as “achash verosh.”²

The word chash has the connotation of silence. [Thus, the Gemara asks, “What is meant by the term chashmal?]

Angels that at times are silent (chashos) and at times speak (memalelos).”]

Their silence – alluded to by the letters chash – is loftier than their speech,
as reflected by the words of our Sages:³ “When an utterance comes forth from the Holy One, blessed be He, they are silent. When no utterance comes forth from Him, they speak.” Clearly, their silence, which results from their being absorbed in the word of G-d, is loftier than their speech, which comes in the absence of revelation from within Him.⁶

In a similar vein, our Sages say,⁷ “Rather than purchase a word with a sola, purchase silence with two,” i.e., here, too, silence is clearly regarded more highly than speech.

To focus on the spiritual source of these potentials:

1. Or HaTorah, Megilas Esther, p. 24ff.
2. See also Torah Or, Hosafos, p. 118a, which makes the same inference, but explains the concepts differently.
3. Chagigah 13a ff.
5. Chagigah 13b.
6. See Torah Or, p. 12b, d.
The source of speech is Chochmah, “wisdom,” and the source for silence is Kesser, which is loftier than Chochmah, as intimated by our Sages’ statement, “Silence is a fence around wisdom.”

“The fence of Chochmah” (i.e., a fence is an encompassment alluding to a makkif, an encompassing light) is Kesser, a potential loftier than Chochmah.

On this level, silence comes, not because one has nothing to say, but rather because he is absorbed in receiving and internalizing a higher light, as intimated by our Sages’ saying, “One that is busy absorbing will not emit.” Or on an even higher rung, one is absorbed in thought so deep that it cannot be expressed in words.

The above can be connected with the statement of the Midrash that Achashverosh refers to the Holy One, blessed be He, “the One to Whom the end and the beginning belong.”

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8. Tanya, Iggeres HaKodesh, Epistle 5 (p. 107a).
10. See Torah Or, op. cit., which connects this statement to the concept of chashmal, saying that the silence of chashmal reflects “silence that is a fence around wisdom.”
12. Although no direct source in the existing Midrashim has been found, this concept is quoted in the name of the Midrash in Meorei Or, erech alef, sec. 182. See also the interpretation of Esther 1:12-14 in Rama’s Machir HaYayin, quoted from Rikanti’s commentary to Bereishis 29:10; Erechei HaKinuim (from the author of Seder HaDoros, erech Achashverosh).
13. See Or HaTorah, loc. cit., which (in the explanation of the interpretation that Achashverosh can be understood as achash verosh) states that Achashverosh refers to “the One to Whom the end and the beginning belong.”
For *Kesser* (in general) is identified with G-d’s light that is *sovev kol almin*, transcending Seder HaHishtalshelus, the chainlike structure of existence.

For G-d’s light that is *sovev kol almin* includes both the end and the beginning and they are the same before it, as it is said in *Chassidus*;¹⁴

There are levels of relative greatness, for example, a great sage whose wisdom surpasses that of others. Nevertheless, those others can to a certain extent measure themselves against him. This one understands something of what he says; another more, another less. There is a hierarchy of understanding.

At times, however, we encounter greatness that is absolute, a level so transcendent that all limited levels are equal before it. To express the concept in mathematical terms, in relation to infinity, 1 and 100,000 are the same. Similarly, in relation to G-d’s light that is *sovev kol almin*, the most refined spiritual levels and our material world are the same.

Explanation is, however, required:

The Talmud states¹⁵ that the name Achashverosh recalls that “the faces of the Jews became darkened (*hushcharu*) in his days,” i.e., it was a time of hardship for the Jewish people.

How can that be reconciled with the interpretation given above that Achashverosh reflects a lofty spiritual rung, “the One to Whom the end and the beginning belong”?  

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¹⁴. See *Sefer HaMaamarim* 5669, p. 15ff.  
In resolution, even though they appear antithetical, one concept is an outgrowth of the other. Since light and darkness are the same in relation to G-d's light that is sovev kol almin and which transcends Seder HaHishtalshelus (as explained in sec. 5 above), it is, therefore, possible that from the level of silence (the chash of Achashverosh), which is above speech, there can be drawn down (through a multitude of contractions) the silence that is below speech, like a person who cannot speak because he is prevented from doing so. In the analogue, it refers to a level where G-dliness is concealed, (i.e., concealed in a simple sense, concealment that is below revelation,) even to the degree of silence, reflected in the verse, “like a sheep that turns dumb before its shearers.” Not only does G-dliness not shine in a revealed manner, but also kelipah conceals G-dliness,

16. See Or HaTorah, Megilas Esther, pp. 1-2, which discusses these two levels of silence (silence above speech and silence below speech).
17. Yechezkel 53/7, as explained in Likkutei Torah, Bamidbar, p. 89c.
not only keilpas nogah on its initial level, that is called chash,\textsuperscript{18}

but also, as it descends to the extent that it is joined with the three impure kelipos, rosh.\textsuperscript{19}

Since, on the level of Kesser, the higher rung of silence, darkness and light are the same, the possibility is generated for darkness to prevail on this material plane. Darkness cannot coexist with the revealed levels of G-dliness, for “a tiny light dispels much darkness.”\textsuperscript{20} However, darkness does not represent a contradiction to the level of Kesser. Hence, that rung makes it possible for the severe concealment that characterized the rule of Achashverosh to prevail.\textsuperscript{21} To couch the concept in kabbalistic terms: It empowers the forces of kelipah, “unholiness,” and enables them to prevail.

**SUMMARY**

The concepts explained above can be connected to the interpretation of the name Achashverosh. The name Achashverosh can be divided as “achash verosh.” The word chash has the connotation of silence. Silence is loftier than speech. In a spiritual context, the source of speech is Chochmah, “wisdom,” the beginning of Seder HaHishtalshelus, and the source for silence is Kesser, which is loftier than Chochmah.

The above can be connected with the statement of the Midrash that Achashverosh refers to the Holy One, blessed be He, “the One to Whom the end and the beginning belong.” This reflects the level of sovev kol almin, which transcends Seder HaHishtalshelus.

The positive connotations of the name Achashverosh seem to conflict with the Talmud’s interpretation that the name Achashverosh recalls that “the faces of the Jews became darkened in his days.” In resolution: Even though they appear antithetical, one concept can be seen as an outgrowth of the other. Since light and darkness are the same in relation to G-d’s light that transcends Seder HaHishtalshelus, it is possible for that transcendent level to lead to spiritual darkness.

\textsuperscript{18} Etz Chayim, Shaar 49, ch. 3.
\textsuperscript{19} Or HaTorah, loc. cit. p. 2.
\textsuperscript{20} Tanya, ch. 12.
\textsuperscript{21} See the explanations toward the end of the following section.
It is possible to explain that the reason Haman cast a lot to reach the level of a lottery that transcends Seder HaHishtalshelus, even though at that time [in the days of Ahashverosh, even before Haman cast the lot,] everything that transpired was controlled by G-dly light that transcends Seder HaHishtalshelus, a level at which darkness and light are the same, is because the lottery represents a rung that is loftier even than the rung represented by Ahashverosh, “the One to Whom the end and the beginning belong.”

To explain the concept:

The very fact that this rung is identified with Ahashverosh, “the One to Whom the end and the beginning belong,” indicates, that even on this level, “the end” and “the beginning” are recognized, and the distinctions between them are acknowledged,
but, in relation to the level connoted by Achashverosh, they are equal.

To cite a parallel: In the Mishkan, the Sanctuary that accompanied the Jews in their journey through the desert, G-d's infinite light shined forth and its revelation extended even to the lowest possible levels, even to inanimate matter. Nevertheless, the Sanctuary was constructed in a manner that reflected the distinctions between the different levels of existence in this world. The roof of the Sanctuary was made from the hides of rams, techashim, and goats, and their wool, i.e., the animal kingdom. The walls (wooden boards) were from the plant kingdom, and the floor of the Sanctuary was earth (inanimate matter). Although an infinite light that transcends all distinction was revealed, the manner in which it was revealed reflected the hierarchy that exists between the different levels of existence.

This concept is also reflected in the Purim narrative, [which states that Achashverosh made a celebration for all his officers and servants,” and only afterwards, “for all the people found in Shushan.” It is explained in Likkutei Torah, that the revelation to “all the people” was on a lower level than that granted to the officers and servants. Moreover, it can be said that within the revelation granted to “all the people” itself

1. A beautiful, multi-colored animal that existed only at that time (Shabbos 28a); see the commentaries to Shmos 25:5.
3. Esther 1:3.
4. Ibid.:5.
5. Likkutei Torah, Devarim, p. 92a; cited also in Or HaTorah, Megilas Esther, p. 27.
there were several different levels,
as reflected in our Sages' words: “Those worthy [of entering] the courtyard were assigned to the courtyard, those worthy of the garden to the garden, and those worthy of the pavilion to the pavilion.” Just as on the material plane, Achashverosh made distinctions among the people, so too, in the spiritual parallel, there are distinctions.

It is possible to say that according to the structure of Seder HaHishtalshelus, revelation is granted only to the officers and servants.

The fact that the revelation also extended to “all the people” (including those who are worthy only of being in the courtyard) was because the revelation was from the level of Achashverosh, “the One to Whom the end and the beginning belong,” i.e., a level of G-dly light that transcends the structure of Seder HaHishtalshelus.

Nevertheless, the revelation to “the people” was on a lower level than the revelation to “his officers and servants”
and there were also several levels within the revelation to “the people”),

because the fact that “the end and the beginning belong to Him” implies

that in relation to Him, “the end and the beginning” are the same.

With regard to the revelation of His light in the worlds, however,

in the higher realms (“the beginning”), His light is revealed more

than in the lower realms (“the end”).

By contrast, on the level alluded to by the lottery,

from the very outset, there is no distinction between “the beginning” and “the end.”

This can be understood from the fact that (in general), a lottery is made when there are two equal choices

(as stated in sec. 2 above).

A relationship similar to that which prevails with regard to the concepts of “the beginning” and “the end” (i.e., the hierarchy of what is above and what is below),

7. See the series of maamarim entitled Yom-Tov shel Rosh HaShanah, 5666, p. 55, which states: “Although the light that is sovev kol almin is the same in the higher realms as in the lower realms, nevertheless, in the lower realms it exists in a concealed state, and in the higher realms it shines in greater revelation.”
From the standpoint of the level of Achashverosh, there is a distinction between holiness and the sitra achra, and it is only that because of its lofty nature, this distinction is not given (that much) importance. Therefore, it is possible that nurture will be granted to the sitra achra, [i.e., the levels of chash identified with kelipas nogah, and rosh, identified with the three impure kelipos,] to the extent that the sitra achra will overpower the forces of holiness, and as a result, “the faces of the Jews became darkened.”

[It is possible to explain the above based on the interpretation of the verse:] “The spider seizes its prey with its hands while it is in the palace of the king.”

(Even though it soils the palace,) the spider is not driven away.

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8. Literally, “the other side,” the Kaballistic term for evil.
9. See sec. 6 above.
Since, because of his lofty nature, the king does not concern himself with driving it away. In an ordinary home, a spider's presence would be noticed and it would be removed. By contrast, because the palace of the king is so great and the king and his attendants are concerned with loftier matters, the spider's presence draws little attention.

To extend the above analogy: As long as the spider makes its webs in a corner, it will go unnoticed. If, however, it makes its presence obvious, the king will certainly have it removed. Similarly, the spiritual gestalt associated with Achashverosh allowed for the possibility of the Jews being oppressed, but not for them to be annihilated entirely, Heaven forbid. Therefore,

when “Haman sought to annihilate all the Jews,” (Heaven forbid,)

“He cast the pur, the lot,” i.e., he felt it necessary to access an even loftier and more transcendent rung of G-dliness.

His reasoning was that from the level of the lottery, at the outset, there is no difference between holiness and the sitra achra.

[In particular, this is true based on the explanations (in sections 3 and 4 above),

that the lottery represents not only a rung that transcends Seder HaHishtalshelus,
By accessing a level that is totally above all structure and definition, where there is no difference between darkness and light, Haman thought that he would be able to snuff out G-dly light in the world by utterly destroying the Jewish people.

Logic would appear to dictate that since the world has no independent existence and is brought into being by G-d, everything in the world should conform to His will, as reflected in the Torah.

But G-d is G-d. He doesn't have to confine Himself to what we understand as logical. To emphasize that it is His world, reflecting His own being, He allows for the possibility that events will occur that do not conform to the scales of spiritual logic.

**SUMMARY**

Nevertheless, even though on the transcendent level of Achashverosh, darkness and light are the same and, hence, initially, darkness may prevail, ultimately, that level recognizes the advantage of light. Therefore, when Haman sought to destroy the Jewish people, he felt it necessary to access an even higher rung, the level of a lottery, where there is absolutely no difference between holiness and the opposite.
In the previous sections, the *maamar* described two levels of G-dly light:

a) The Divine light that maintains *Seder HaHishtalshelus*, the Spiritual Cosmos (in chassidic terminology, the Divine light that is *memale kol almin*). On this level, there is an order and a structure to existence and the deeds of the created beings are significant. Therefore, the Jewish people are worthy of prominence.

b) The Divine light that transcends *Seder HaHishtalshelus* (in chassidic terminology, the Divine light that is *sovev kol almin*). This level of light is totally undefined, knowing no structure or limits whatsoever. As such, on this level, the deeds of the created beings having no significance at all. Hence, no one people are more worthy than another.

The section to follow introduces a third level of Divine light, a light that is not defined by either structure or transcendence, but is above all limits entirely. Both levels described previously refer to G-dly light that recognizes and relates to the structures of our world. The first is the source for those structures, but even the second is described in relation to them, i.e., in contrast to our world which is limited, this light is defined as having no limits.

G-d’s Essence, by contrast, is not defined in terms of limitation or transcendence. He is what He is, above any definitions, positive or negative, that man can give. The potential of choice explained in the coming section is an expression of His Essence.

*Just as a lottery is above intellect and above will,*
the second level described above,

*similar concepts apply with regard to free choice.*

*It is also above intellect* and above will. This refers even to a will that transcends knowledge, like a father’s yearning for his son.

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1. The series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, p. 168.
When a person's mind determines that a given object is worthy of being chosen –
and similarly when he desires something (with a will that transcends logic) –
he is being compelled to select it;
it is not free choice.

For a person whose mind controls his conduct, there is nothing more powerful than the recognition of the truth. It cannot be said that he is choosing what to do. Once he understands that a particular course of action is correct, that recognition is a more powerful motivator than any physical compulsion.

Similarly, with regard to desire, a father cannot help but desire his son's welfare. He feels a natural attraction to his son and therefore desires to help him.

In both instances, the object – either because of its worth or because it evokes a natural response – compels the person to act. He is not choosing freely.

Thus, the person's essence, who he is unto himself, is not involved. His conduct is determined by levels within himself that relate to others, not his own inner being.

The true concept of free choice is that one chooses, not because of an intellectual recognition of the object's worth, nor because of an inner desire for it, but because he chooses to act in this manner, entirely out of his own free choice, without the chosen object exerting any influence on him at all. Truly choosing freely means acting in a given manner when there is nothing pulling one toward the object or repelling him from it, and his actions are solely dependent on his own initiative.

2. See Sefer HaMaamarim 5703, p. 24, which states that the concept of free choice applies when one “has the capacity to desire and the capacity not to desire.”
The positive dimension of such a choice is illustrated by the contrast between a lottery and free choice. In both instances, the person’s conduct is not determined by his mind or his inner desire.

The difference between a lottery and free choice is that when a person casts a lot and decides that his desire will be determined by the way the lot falls, the person's desire does not come from his own self, but is determined by the way the lot fell.

Why would a person cast a lot? Since he does not know what to do, he resolves that he will let the lot determine his course of action. In such an instance, it cannot be said that he is choosing to do what the lot determines. Instead, he abdicates his power of choice; his inner self does not determine his conduct in the slightest.

When, by contrast, a person chooses, he – his inner, intrinsic self – is the one who chooses.

Since there is no motivation from the outside – his conduct is not being determined by his logic or even his inner desire – the motivation will be coming from his inner core, from the depths of his own being. Who he really is will be expressed.

It is very difficult to understand this level because it is fundamentally above man’s potential. Why does man have free choice? Because in contrast to other living beings, he was granted this potential from Above. As Rambam writes:

The Torah’s statement: “Behold man has become unique as Ourselves”… [implies that] the human species became singular in the world with no other species resembling it in the following quality: that man can, on his own initiative... do anything that he desires.

From the above, it is understood that free choice represents a loftier level than a lottery. A lottery reflects a level in the soul that is defined and compelled, as it were, to regard the two alternatives as equal. It reflects a level in the person's soul that is above involvement.

Similarly, in the analogue, it refers to a level of G-dliness which is defined as being above the limits of this world. That definition prevents it, as it were, from being involved in the world and determining its fate. To borrow an expression used by the Zohar regarding the exile, “When the Holy One, blessed be He, rises to the heights,” He stands above everything that transpires in this world and is unaffected by it.

The concept of free choice is that the person is not defined and compelled by any outside factor, including the perspective that all alternatives are the same for him. For such a perspective obligates him, as it were, to remain removed. Instead, it is possible for him to choose whatever he desires. And when he chooses, he is involved in his choice, investing himself fully in what he chooses.

Similarly, Above, when G-d chooses, the intent is not that He decides to lower Himself to the level of memale kol almin, where Divine providence is determined, as it were, by the conduct of the created beings, but that His involvement comes from His Essence. To clarify this, the maamar continues:

It is possible to say that free choice possesses two dimensions:

1. The level in the soul that transcends intellect, in relation to which the two alternatives are equal –

   - the level of a lottery, in which the person is removed
   - and b) the fact that he chooses what he wants, and invests himself,

   {even though both alternatives are equal (in his eyes), i.e., his selection is not being determined by the qualities possessed by the object of his choice},

Instead, it comes from the essence of the soul.

In the analogue, when G-d chooses, He invests His Essence in His choice. That essential choice then redefines the nature of His light. Thus,

through choice, Divine energy is drawn down from His Essence to the level of a lottery

(the level on which both alternatives are equal).

As a result, even the lot

(which, in and of itself, could fall either way),

falls in a manner representative of G-d’s choice.
This is indicated by the verse,6 “You guide my lot.”

The Holy One, blessed be He, guides the lot so that it will reflect His essential choice.

Thus, it is written,7 “Choose for us our heritage, the glory of Yaakov…”

With regard to Yaakov, it is written,8 “Yaakov is the lot of His inheritance.”

This translation is reflected in the Aramaic translation by Onkelos, *adav achasantei*

for the Aramaic term *adav* is synonymous with the Hebrew *goral*, meaning “lot.”9

The insight implied by the verse, “Choose for us…the glory of Yaakov” is10 that even on the level of a lottery, which transcends the structure of Seder HaHishtalshelus,

where all are equal and thus the possibility exists for exile to present challenges,

G-d’s choice is focused on the Jews. He chooses them, not because of their virtues or even because of

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6. Tehillim 16:5.
7. Ibid. 47:5.
9. See Targum Onkelos to Vayikra, 16:18. See also Sifri to Devarim, loc. cit., which states “the sole meaning of chevel is a lot.” Similarly, the commentary of Ibn Ezra to Devarim, loc. cit., states “[the meaning of] chevel is like that of goral.”
10. See Or HaTorah, Megilas Esther, p. 63.
the intimate bond their souls share with Him, but as an expression of His Essence.

To explain, quoting the Rebbe Rashab:¹¹ “[G-d possesses] free choice…. Nevertheless, He chose specifically the Jewish people. There is no other alternative. Whom else should He desire Ivan?!”¹² The concept of free choice is only that [His choice] can be concealed [temporarily].”

**SUMMARY**

Like a lottery, free choice is also above intellect and above will. When a person’s mind determines that a given object is worthy of being chosen – and similarly when he desires something – he is being compelled to select it; it is not free choice. The true concept of free choice is that one chooses, not because of an intellectual recognition of the object’s worth, nor because of an inner desire for it, but because he chooses to act in this manner without the chosen object exerting any influence on him at all.

There is, however, a difference between a lottery and free choice: When a person casts a lot and decides that his desire will be determined by the way the lot falls, the person’s desire does not come from his own self, but is determined by the way the lot fell. When, by contrast, a person chooses, he – his intrinsic self – is the one who chooses.

Thus, free choice represents a loftier level than a lottery. A lottery reflects a level in the soul that is defined and compelled, as it were, to regard the two alternatives as equal. The concept of free choice is that the person is not defined and compelled by any outside factor, including the perspective that all alternatives are the same for him. Instead, it is possible for him to choose whatever he desires.

Similarly, in the spiritual parallel, there is a level where “darkness and light are equal” and then there is a higher rung: G-d chooses. And when He chooses, He invests Himself in the Jewish people.

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¹². I.e., the non-Jews.
On this basis, we can understand the verse, “For this reason, these days were called Purim, in commemoration of the lot,” which indicates that the lot was a positive influence.

For, in the spiritual realms, the lot fell according to G-d’s essential intent and choice.

True, “Esav is Yaakov’s brother,” i.e., G-d is not bound by the limits of light or darkness, and can chose as He desires.

Nevertheless, “I love Yaakov and hate Esav,” and, as a result, He invests Himself in the Jewish people

As a result of the mesirus nefesh of the Jewish people over the course of the entire year, G-d’s inner intent was revealed.

For the service of mesirus nefesh emanates from the essence of the soul, reflecting the essence of the soul’s choice of G-d’s Essence.

1. Malachi 1:2.
2. Ibid.:3.
3. See the maamar entitled BaLeilah HaHu, sec. 6 (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 3, p. 85) and the sources mentioned there.
4. See Tanya, the end of ch. 18, which states that “it is utterly impossible for [a Jew] to deny the one G-d.” As explained in the maamar entitled Padeh BeSholom, sec. 4 (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 2, p. 41), mesirus nefesh stems from the revelation of the yechidah, a potential that has no parallel in the realm of unhollness [as reflected in the words of our Sages (Gittin 66a, see the explanation on page 288, footnote 5, above), that the forces of unholliness do not possess “a shadow of a shadow”]. As a result, a Jew sacrifices his life because he cannot separate himself from G-d, Heaven forbid.
Thus, the Jews’ mesirus nefesh served as a catalyst to draw down and reveal G-d’s essential choice of the Jewish people. To refer to the passage from Toras Sholom cited above,5 “G-d has desired us for such a long time. It is just that He desires that we also desire.”

As a result of that choice, the lot from Above brought about a situation in which “The Jews enjoyed light and joy, gladness and honor,”6 “and Haman and his sons will be hung on a gallows.”

On the basis of the above explanations, the maamar adds a further point, highlighting the process of causation:

The above enables us to understand Scripture’s use of the definite article, “the lot” when referring to the lot cast by Haman (as mentioned in sec. 5).

For through the miracle of Purim, it was revealed

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7. Ibid. 7:10, 9:14.
that even the lot that Haman cast was from the outset intended to bring about the revelation of G-d’s essential choice of the Jewish people.

Although outwardly, it appears that the events of the Purim narrative reflected a reversal of the Divine intent, from an inner perspective, the entire saga was motivated by a single purpose: to express G-d’s choice of His people.

On this basis, we can understand why the lot fell on the month of Adar,

The month in which the redeemer of the Jews was born:

For the casting of the lots was from the outset for the purpose of revealing that even the lot itself – even though it allows for the possibility of two options –

As explained above, from the standpoint of a lottery, “darkness is as light,” and “Esav is Yaakov’s brother.” There is no advantage to what human logic will term virtuous.

[moreover, initially, outwardly, it appeared that the lot fell for the benefit of Haman, for, as explained above, to show, as it were, that “darkness is as light,” the potential must be granted for darkness to prevail,

to the extent that the decree to destroy the Jewish people was enacted]
from the very outset, the inner dimension of the lot was according to G-d’s essential choice:

“I love Yaakov and hate Esau.”

Similar concepts apply with regard to “the gallows that he [Haman] prepared for him [Mordechai].”

On the basis of the above, it is possible to clarify another concept: When G-d’s choice of the Jewish people is revealed, it also becomes apparent that the forces of negativity are rejected and, indeed, are brought into being solely to highlight G-d’s choice of the Jews.

“For him” is interpreted by our Sages to mean “for himself,” i.e., from Above, the intent was that Haman would be hanged from those gallows.

The reason Haman made the gallows 50 cubits high was that he wanted to access the Fiftieth Gate of Understanding, a level that transcends the limits of the Seder HaHishtalshelus, a rung where darkness is as light.

The Purim miracle was that even on the level that transcends the limits of the Seder HaHishtalshelus

9. See Megilah 16a and the commentary of Rashi and the Chiddushei Aggados of Maharsha to the passage.
10. Sefer HaMaamarim 5700, pp. 9-10.
It was revealed that, from the outset, the intent was that Haman prepared the gallows for himself, that he would be hanged from it.

This is the concept of Purim:

That every year on the days of Purim, it is drawn down that even on the level of a lottery that transcends the limits of the Seder HaHishtalshelus, G-d will choose for us our heritage, the glory of Yaakov.

And [He] “will certainly wipe out the remembrance of Amalek.”

This will be actualized in a complete manner during the ultimate redemption. May it come in the immediate future.

**SUMMARY**

When G-d’s choice is revealed, the lottery is decided accordingly. Thus, the verse, “Esav is Yaakov’s brother, but I love Yaakov and hate Esav,” can be interpreted as

meaning: There is a level where darkness and light, the Jews and the non-Jews, are equal (“Esav is Yaakov’s brother”), but ultimately, G-d chooses and invests Himself in the Jewish people (“I love Yaakov”). This level is called forth by the mesirus nefesh, self-sacrifice of the Jewish people.

These concepts were reflected in the Purim narrative: By casting lots, Haman desired to access a level that transcends the limits of the Seder HaHishtalshelus, a rung where darkness is as light. The Purim miracle was that even on the level that transcends the limits of the Seder HaHishtalshelus, it was revealed that the lot was for the benefit of the Jewish people.
על כל קרואו,تشבישו.
וזה שבדיעבד גם כשאינם שוים הם כשרים (יומא שם, רמב"ם שם), הוא – כי גם אז שייך ענין הגורל, כבהערה הוא בשוין.
בכלל שיוהיו שניהםشوין – כי גורל שמתו מחמת השכחה, וכביהערה הוא בשוין. אלא
(כ) ת"א מג"א ק, ב.
(כ) שם קכא, א. א"ת מג"א ע' כח. קסד. קסז. קעא.
(כ) א"ת פ"ד (צד, ב).
(כ) ראה גם א"ת שם ע' כח "לפני הוי', למעלה מבחי' שם הוי', היו"ד הוא بحي' חכמה ורוצה*, כ"א بحي' בעל
(כ) ראה גם א"ת לעיל ח"א ע' צג. וש"נ.
(כו) ראה גם ס"מ תרכ"ח ע' קי וס"מ תרס"א ע' ריט, דיוהכ"פ אינו מכפר על הכל
ב"ד, גמר כפרתו היא ה"י בפורים, וכשחילל את השם גמר כפרתו היא ה"י בפורים (יומא פו, א. רמב"ם הל', ובימי הפורים, אף שהחטא שלהם הי' שנהנו מסעודתו של אותו רשע (מגילה יב,)
(כז) שזה הי' חילול ש"ש בפרהסיא, מ"מ נתכפר להם גם זה. והחדוש שבפנינו (ע"פ ת"א בהערה
(כט) בתו"א שם המשמע שהכפרה בימי הפורים היתה ע"י המס"נ שלהם. ויש לומר, שעיקר הכפרה היתה מצד הגורל (המשכיה מבעל הרצה), וזה שהוצרכו גם למס"נ – ראה להג"פ. ועצ"י.
(ל) עי"ש, גם בהגורל עצמו יש חילוק בין הגורל דיוהכ"פ והגורל בפורים.
(לא) ראה ד"ה חייב אינש עטר"ת סוס"ג (ס"מ עטר"ת ע' שו), תרפ"א (תש"ח) סוס"ד (ס"מ תרפ"א ע' קצא.
(לב) עירובין יט, א. חגיגה בסוף
(לכ) חגיגה יב, א.
(לד) ח"ה גם בתו"א מג"א (הוספים) קיח, א. אבל הביאור שם הוא באופן אחר.
(למ) חגיגה יג, סע"א ואילך.
(לו) תהלים קלט, יב.
(לז) א"ת מג"א ס"ע כד ואילך.
(לח) כ"ה גם בתו"א מג"א (הוספים) קיח, א. אבל הביאור שם הוא באופן אחר.
(לט) חגיגה יג, סע"א ואילך.
(למ) ראה חגיגה שם (ריש ע"ב) "בשעה שהדיבור יוצא מפי הקב"ה חשות ובשעה שאין הדיבור יוצא מפי הקב"ה
(לח) עי"ש, גם בהגורל, שמכים מאוד, ששל篙ע של.Env ישל篙ע של Env סלע وهذا הוא עניין של הזרעה
(למ) ראה חגיגה שם "בשעה שהדיבור יוצא מפי הקב"ה חשות ובשעה שאין הדיבור יוצא מפי הקב"ה
(לח) עי"ש, גם בהגורל, שמכים очень, ששל篙ע של Env ישל篙ע של Env סלעutschenれ
(למ) ראה חגיגה שם (ריש ע"ב) "בשעה שהדיבור יוצא מפי הקב"ה חשות ובשעה שאין הדיבור יוצא מפי הקב"ה
(לח) עי"ש, גם בהגורל, שמכים очень, ששל篙ע של Env ישל篙ע של Env סלעチンvhren
(למ) ראה חגיגה שם (ריש ע"ב) "בשעה שהדיבור יוצא מפי הקב"ה חשות ובשעה שאין הדיבור יוצא מפי הקב"ה
(לח) עי"ש, גם בהגורל, שמכים очень, ששל篙ע של Env ישל篙ע של Env סלעチンvhren
(למ) ראה חגיגה שם (ריש ע"ב) "בשעה שהדיבור יוצא מפי הקב"ה חשות ובשעה שאין הדיבור יוצא מפי הקב"ה
(לח) עי"ש, גם בהגורל, שמכים bardzo, ששל篙ע של Env ישל篙ע של Env סלעチンvhren
(למ) ראה חגיגה שם (ריש ע"ב) "בשעה שהדיבור יוצא מפי הקב"ה חשות ובשעה שאין הדיבור יוצא מפי הקב"ה
(לח) עי"ש, גם בהגורל, שמכים bardzo, ששל篙ע של Env ישל篙ע של Env סלעチンvhren
(למ) ראה חגיגה שם (ריש ע"ב) "בשעה שהדיבור יוצא מפי הקב"ה חשות ובשעהאין הדיבור יוצא מפי הקב"ה
(לח) עי"ש, גם בהגורל, שמכים bardzo, ששל篙ע של Env ישל篙ע של Env סלעチンvhren
(למ) ראה חגיגה שם (ריש ע"ב) "בשעה שהדיבור יוצא מפי הקב"ה חשות ובשעהאין הדיבור יוצא מפי הקב"ה
(לח) עי"ש, גם בהגורל, שמכים bardzo, ששל篙ע של Env ישל篙ע של Env סלעチンvhren
(למ) ראה חגיגה שם (ריש ע"ב) "בשעה שהדיבור יוצא מפי הקב"ה חשות ובשעהאין הדיבור יוצא מפי הקב"ה
(לח) עי"ש, גם בהגורל, שמכים bardzo, ששל篙ע של Env ישל篙ע של Env סלעチンvhren
(למ) ראה חגיגה שם (ריש ע"ב) "בשעהogenerated by the assistant. This text is about the laws of the holiday of Purim, and it discusses the concept of the automatic atonement on Purim. It also refers to previous texts and comments on the topic. The text is written in Hebrew and it is a continuation of a previous conversation or text. The text is not a new or original work, but it is a summation of previous texts and comments. The text is not a new or original work, but it is a summation of previous texts and comments. The text is not a new or original work, but it is a summation of previous texts and comments. The text is not a new or original work, but it is a summation of previous texts and comments. The text is not a new or original work, but it is a summation of previous texts and comments.
על בן קרוא, ידחיי"מ

(כג) ואחיו ינש (ע' כב).
(כג) אפרת, כ, ג, ד.
(כד) כפר כ, ג, ד, א - חנה ביווחיה"מ, ע' כב.
(כד) כשון ב, צ, א - חנה ביווחיה"מ, ע' כב.
(כד) יתב תרנ"א, כ.
(סד)服饰 יתב תרנ"א, כ.
(סד) yen יתב תרנ"א, כ.
(סד) yen יתב תרנ"א, כא.
(סד) yen יתב תרנ"א, כב.
ענין התっこ ע' יתב תרנ"א, כא.
(סד)服饰 יתב תרנ"א, כא.
ענין התっこ ע' יתב תרנ"א, כא.
(סד) לשון א, ב, ג, ד.
(סד)영상 ב, צ, א, כא.
ם"א ראהoren ע' תרכ"ז ע' כא.
ם"ב תהלים טז, ה.
ם"ג שם מז, ה.
ם"ד האזינו לב, ט.
ם"ה) ראה תרגום אחרי טז, ח. וראה גם ספרי האזינו שם "אין חבל אלא גורל". ובפרשיות ההודאות יש "שלח כל"ב כמ' "גורל".
ם"ז) ראהoren א, ב, ג, ד.
ם"ח) ראה לקמן ע' פה.
לכפור בה' אחד". וمبואר במק"א (ראה לעיל ח"כ ע' מא) דכיון שמס"נ הוא שאינו יכול לה.fixtureحق היחידה שאין כנגדו לעו"ז (בבואה דבבואה לית להו), לכן המס"נ שלו הוא באופן נפרד ח"ו.
אבל מכיון שענין התっこ הוא "עמוד התורה והמצוה" (רמב"ם הל' תשובה פ"ה ה"ג), והבחירה היא מעיקרי ואילך ושם בהערות שם.
1340 ' עד)hlen יתב תרנ"א, כא.
ע"א) אסתר ח, טז.
ע"ב) שם ו, ד.
ע"ג) ראה מגילה טז, א ובפרש"י שם. וראה חדא"ג מהרש"א שם.