

Purim Eve

14 Adar 5772

(Notes taken during class, not reviewed nor edited by Harav Ginsburgh)

Lechaim, a joyous Purim.

In the *gemara* it says that a person should drink on Purim to the point where he can't differentiate between blessed Mordechai and cursed Haman. A person should be inebriated. The *Korban netanel* asks about *Rashi*, why he says that this means to be inebriated, because being drunk is something negative, like by Lot. And if *Rashi* would not have written what he did, I would have said that to be *mevusam*, is much less. But, not to be as drunk as Lot.

There are a lot of commentaries who discuss this, especially what the difference between these two figures is. The *Sfat Emet* says that "until he doesn't know" is a process. That the entire day you should be in a feast and with joy. Not like people who say that you drink and then go to sleep. But, rather the whole day within the feast and the drinking until he doesn't know whether or not he's reached the state described in the *Gemara*. Apparently there are many levels in this. And he never really reaches this state. עד ולא עד בכלל.

According to the *Sfat Emet*, there seem to be a number of different levels of unconsciousness here. Ascending higher and higher to levels of not knowing the difference between Haman and Mordechai. Just the 3 words, עד דלא ידע, the initial letters spell "to know" (ידע), in reverse. Either this means he knows, or he will know. Meaning that in the end you do get to this level.

So let's begin meditating on what these stages might be. From knowing to not knowing to knowing. Usually, it is said that the goal of all knowledge is to not know, תכלית הידיעה שלא נדע. This pertains to knowing God. A person has a *mitzvah* to know God as well as he can, but truly God is unknowable and ungraspable. Even at the level of *Adam Kadmon*, even he cannot say that he knows the Almighty. But in Purim, we look for the goal of all not-knowing is to know. Upside down. This is what we learn from the initials in reverse.

But, in order to merit this, knowing from not-knowing... The middle word, דלא, spelled backwards is the holy Name, אלד, which equals יהודי, a Jew. As the Rebbe always said that the *teshuvah* of this holiday is about who is a Jew? He who is not willing to bow down before a false idol, before Haman who makes himself into a god, even if it is only externally. Haman also represents the culture of Amalek, which is doubt, skepticism. Today we live in a skeptic society, that is the predominant culture. And Mordechai is unwilling to bow down before this. So he can give birth, the one who can give birth to another Jew, a person who knows without any doubt that God is one, and that the Almighty and the Jewish people and the Torah are all one. But to merit this in the highest sense, one must pass through stages of not-knowing.

The most straightforward explanation (beginning with the lowest state of not-knowing), is just saying this phrase, there is cursed Haman and a blessed Mordechai. This really is *garnicht*, nothing at all. This is not the meaning. Since action is all, there must be something practical involved. The action is that Haman, being cursed, was hung on the tree that he planned to hang Mordechai on. The tree was 50 cubits high, corresponding to the 50 gates of understanding that Haman wanted to gain, but God overturned his thoughts and he and his sons were hung like fish on a string, as we said in the *selichot* today. The *mazal* of *Adar* is Pisces (fish). What is the action related to Mordechai is blessed, that Mordechai becomes the viceroy? The Jews altogether, ascend higher and higher, and I too, with this action, should both hang Haman with his children and then we all stand here and clap hands, happy with the *simchah* of Purim. But, the second instance of joy is when we see Mordechai rising to power, not just that we were saved from the terrible decree. Everything was overturned. Before we were at the bottom of the turning wheel of fortune, the fortune that Haman cast to decide when to perform his decree. The Jewish people were sleeping at that time, just like the BST said that he found the Jewish people asleep like in a coma. But, then the wheel of fortune spun, and from the bottom we found ourselves on top.

It is known today that if there is fast rotation of a wheel, a person situated on the rim, is cast out with a centrifugal force. This is exactly what needs to happen today, if the person is not cast out, then if he can hang on when he's at the top, (like selling when the market is at its peak)—this is why God created this force, like escaping the earth's gravitational pull. So you have to drink a lot, to not just remain with a feeling that I've ascended to the top, because if all you get from it is personal well-being, then you find that the wheel continues to turn, and eventually you'll find yourself on the bottom again.

How do we know that Purim is about wheels? Every festival is called a *regel* (רגל), because we ascend on foot to Jerusalem, to the Holy Temple and there we have the obligation to see and be seen by God. But, because there are 3 such festivals, *regalim* in the year, then in the holidays added by the sages there is also such a motif of ascension. In Purim, there is a special *inyan*, because a person can celebrate 2 days, by ascending to Jerusalem for the second day. Now in Ezekiel, the description of the angels is that their foot is like the foot of a calf, רגל עגל, a rhyme, which equals 336. The two letters shared by these two words are גלגל, a wheel, and the two words permute to spell רע גלגל, that it's a bad idea to stay on the wheel. Indeed 336 is also the value of Purim (פורים). The connection is that Purim in every year is in the week of *Parashat Ki Tisa*, the *parashah* in which we read about the sin of the Golden Calf, so Purim is the rectification of the calf. But, then Purim is also the rectification of the wheel, the cycle of the year.

Egel is also related to the word for wagon (as we learnt two days ago), and also "soon," עגילא. There are three words we use in this sense, השתא = now, בעגילא = soon, בזמן קריב, in the near time. Apparently this seems to be the opposite order. Instead of getting sooner, the time seems to be lengthening. From now, today (as Rabbi Yehoshua was told by Eliyahu that the Mashiach is coming today) to soon, to some time in the near future. What kind of reverse logic is this prayer that we say so many times? This is food for thought.

In any case, this was just to note that Egel also means "soon" בעגלא. So the idea of the wheel turning is that it is soon completing its revolution. The year is near its end.

This is the first explanation of saying ארור המן וברוך מרדכי, trying to perform this in action, hanging Haman and elevating Mordechai. The *simchah* of Purim is higher than even the *simchah*, the joy of *Simchat Torah*, because the Jewish people are above the Torah and on Purim the Jewish people were saved (as explained in length in *Sod Hashem Liyer'eiao*). Why is a Jew happy to see Haman hung? Why is a Jew happy with seeing revenge, ישמח צדיק כי חזה נקם? Not because we are bloodthirsty. That is the way of non-Jews. We don't like revenge for its own sake, but if it is just, then it reveals God's judgment, it reveals God Himself. Now, if suddenly Mordechai, our leader, Mordechai is the leader like Moshe Rabbeinu, and the Rebbe, our Rebbe identified with Mordechai more than any other figure in the *Tanach*. So we get great pleasure from seeing the Rebbe ascend to a great stature. Not knowing the difference between the two means that we can't tell which one reveals God more, seeing the revenge on Haman or seeing our leader ascend to great power. Which is a greater form of joy? You have to drink enough so that you can't tell the difference, between the two. This is the simplest and lowest of all the explanations we will give for this phrase from the *Gemara*. In any case, this is much more than just saying that I can't tell the difference between the two phrases, cursed is Haman and blessed is Mordechai.

It is written in the *megilah*, that these days are remembered and performed every year, which the Arizal says means that the spiritual power of these days appears every year on these days. So every year we have to feel that Haman is being hung and our Rebbe is ascending to greater heights. And we have to feel that we don't know which one causes us more joy. We also have to want to take part in hanging Haman with our own two hands, and at the same time, take Mordechai on our shoulders to the palace.

The second explanation is that not only is the story of Purim a story about someone else, but rather it is relevant to myself. It is a story about myself. It's not just that I am joining Mordechai in the past, I have to identify with it in the very present reality. Both Haman and Mordechai exist within me. Haman is my evil inclination, the animal soul. Even though the animal soul in a Jew is only from the *kelipat nogah*, but the moment that we have some craving for something that is forbidden, or we have some doubt in faith, it becomes actual Amalek; in such a state you can no longer say that your animal soul is just *kelipat nogah*. So what does not knowing the difference between Haman and Mordechai mean?

First of all it means that I don't know which one I identify more with. Do I identify more with Haman, which means that I should be cursed or do I identify more with Mordechai, which means that I should be blessed. Drinking on Purim is the best time to think about who I am and where I am holding, to do *teshuvah*. This should be the reason for drinking on Purim. A person who does *teshuvah* gives off a good smell. So becoming drunk לבסומי, means to give a good smell from the *teshuvah* we do. Now, what is this doubt between who I am, Haman or Mordechai? If I just learn the 29th chapter of Tanya, I already know that I identify with my animal soul. So how could I even think that I

might be Mordechai. Being a *beinoni* means that we identify with the animal soul. Even the Alter Rebbe who wrote the *Tanya* said that he is the *beinoni* of the *Tanya*. Every *tzadik* that writes a book is actually writing it to himself, and if someone else can benefit that's an added bonus. So what can we say after the Alter Rebbe? The *beinoni* knows that he identifies only with his animal soul. So how could I even entertain the possibility that I identify with my Divine soul? But, when a Jew drinks, the Divine soul is able to expand more in me, and though before there was no question of who I identify with, now the Almighty is expressing Himself more in me through my Divine soul. When drinking a Jew begins to wonder, as his Divine soul expands, perhaps I do have some identification with the Divine soul.

One of the *Acharonim* at the end of the Talmud, the Rashash, who apparently was a *mitnaged*, but on Purim we treat him equally. He writes, apparently this is a very imaginative thought, that there was a poem read on Purim and the first stanza was ארור המן ברוך מרדכי, the whole poem was based on the order of the alphabet. He says that we only remember the first two, and since we already forgot the rest of the poem, we are already in this state of not-knowing, of forgetting, so we don't need to drink (that is why he is a *mitnaged*).

During the rest of the year, if we contemplate who we identify with, it is the good inclination that tells us that we are Haman, and the evil inclination that wants to convince us that we are Mordechai. Lowliness does not mean being in despair. On the contrary, it is freeing. It sets you free. When I know that I am Haman, this is really the advice of the good inclination that wants me to be lowly. This is called אהליפו דיכתייהו, switch places in the language of the *Zohar*. But on Purim, perhaps both are being told by the Divine soul. Usually a *tzadik* does not commend himself. But, with the greatest of *tzadikim*, those at the level similar to that of Moshe Rabbeinu, who wrote about himself, והאיש משה ענו מאד מכל האדם אשר על פני האדמה. When did Moshe Rabbeinu write this verse, apparently on Purim, because he came to the state of both Haman and Mordechai. All this is the second explanation.

We didn't between the two levels, so let's drink a little now, and sing something.

The nigun פורים פורים פורים לנו ברוך אשר בחר בנו was sung.

Lechaim, lechaim.

The first two explanations we explained correspond to the "revealed" level והנגלת. Now we have to ascend to the concealed level, הנסתרת.

We'll begin with the fact that there are many opinions that today we don't have this mitzvah of drinking to the point where we don't know the difference between Haman and Mordechai, so says the *Taz* in the *Shulchan Aruch* in the name of the *Ran*. This is based on the story told in the Talmud about Raba who drank with Rav Zeira on Purim and then killed him. The next day, God made a miracle and Rav Zeira came back to life. Says that *Ran* that if the Talmud tells this story right after telling us that we have to drink on Purim, this means that the Talmud itself is retracting its previous statement.

But, the *minhag*, the tradition is not to explain things this way. So the question about the Ran is that though this is the order of the Talmud, what the Talmud means is to tell us how far one should drink, to the point where a story is told about Rava and what he did. But, it is Rava who tells us that we need to drink on Purim, and Rava was Raba's student, so clearly Rava himself did not think that this was not a reason not to drink.

One (tongue in cheek) option is that in Raba's generation, the "tradition" was to slaughter someone, but in Rava's generation you only drink to the point of not knowing between Mordechai and Haman.

The Talmud tells of Rav Chisda who was very rich and Raba was very poor. The first was a *tzadik vetov lo* (צדיק וטוב לו) and the latter *tzadik vera lo* (צדיק ורע לו). Since a poor person has nothing, if once a year you give him something to drink, he goes out of his mind, and this was what happened to Raba. This is how the *Korban Netanel* explains this story. So we can say that in Rava's generation, since most people are not so poor anymore, it doesn't have the same effect. What we learn from this is that for the alcohol to have a strong effect on you, even you drink just a drop, then you have to feel poor. And that is the meaning of Purim, being *Poorim*, poor, because we really have nothing of our own, it all belongs to Hashem. And then even a drop can get you drunk as the Rebbe used to say, that if you can't get drunk on a single drop, then even a whole barrel won't help.

Now we can proceed to the third explanation. The 4 explanations are in the order of חפצא גברא גברא חפצא. The first one was that there is an objective Haman and objective Mordechai. Then we said that it all has to do with how I am. What am I more. The third will also be a subjective explanation and the fourth will be entirely essential and objective, when everything becomes objective.

The third explanation is then to wonder whether I am Mordechai or Haman and whether I should be cursed or blessed, if you drink a bit more and rise another level, then that whole question becomes external (חיצוני). If giving marks to yourself or to yourself is something that interests you—who is a *rasha*, who is a *beinoni*, who is a *tzadik*—you might think that you are just learning and applying the first chapter of *Tanya*. But, if this is your mentality, passing out marks, even to yourself, this is all imagination, the *ko'ach hamedameh*, because imagination comes from finding similarity between two things, am I like Haman, am I like Mordechai. The imagination (כח המדמה) is equal to "the Golden Calf" (עגל הזהב).

To go from the revealed to the concealed is about differentiating between external and inner aspects of things. The deepest chapter in the Arizal is שער פנימיות וחיצוניות. In chapter 32 of the *Tanya* (which we recently read in the *Chitat*) it says that in their source, in *Ima* (the Mother principle) who knows what the value of each soul is. It could be entirely the opposite from what you see here below. The conclusion is that giving marks to people and to yourself is just one big waste of time and can only lead to negative things.

In *Hayom Yom* the Rebbe brings the aphorism that there is a need for a person to know both his good qualities and his negative qualities. We said that just as there is a mitzvah to get drunk (according to *Rashi*) on Purim, we also have to take an accounting of who we are, to do *teshuvah*. So on Purim we have to know what is positive and what

is negative. Even the positive traits we have are negative in this accounting, because in the end we don't utilize them for the very best things. In the same way there is not a person alive who really uses the full potential of his brainpower. A person should actually cry more about not using his positive traits in the right way, then crying about our negative traits. But, in the end neither your positive nor negative traits are really you. And if you do think this way, you are living in an external space. You are worshipping the Golden Calf, by thinking that you are similar, imagining that you are one thing or the other.

So to come to the state of not-knowing the difference between Haman and Mordechai, means to not care at all if I am like Haman or like Mordechai. What am I? I am something else entirely that I can never really know. So I have to live in the moment, in the present, here and now. To live today. To be in reality. This is the level of *Ima*, the mother principle, because *Ima* is the beginning of reality. The word "man" אדם, is a juxtaposition of both reality and imagination. Our imagination is like a lion that wants to devour us every moment. And it wants us to see ourselves similar in some way. All marks are a type of self-indulgence. Even if a person tells himself I am the greatest rasha in the entire world, you indulge in this, and indulgence is negative because indulgence is *ישות*, being. So to not-know the difference is to understand that imagining who I am is not important at all, the most important thing is reality.

Since we mentioned that Raba was *tzadik vera lo*, while Rav Chisda was *tzadik vetov lo*. What about Haman and Mordechai? The Maharsha (the BST said his grave should be licked and kissed) says that Haman was *rasha vera lo* (רשע ורע לו) since in the end he was hung, while Mordechai was *tzadik vetov lo* (צדיק וטוב לו), because he enjoyed both worlds, this world and the World to Come. So what does not-knowing the difference mean? Says the *Maharsha* that it is when a person cannot understand these divisions and what they are. In this world, we usually find that the *rasha* is *rasha vetov lo*, so you can't really tell whether he is a *rasha* or a *tzadik*.

In Izhbitz, passing out these marks is called *klal*, generalizations, which are really קטנות מוחין. גדלות מוחין is when a person sees particulars.

Now we drink a little bit more and we can come out of the mentality where Haman is a clear identification and Mordechai is a clear identification. A few days ago we told about the Komarna Rebbe who said that until the age of 40 he did not know if he was a *tzadik* or the emissary of Satan, even despite all his tremendous learning, and his ability to work miracles. In the end he probably did know, but at least until then he didn't know. But, not knowing is possibly because he was still locked in the mentality that he needs to grade himself as either a *tzadik* or a *rasha*. So at age 40, it's not that he knew what he was, but rather that he escaped this mentality.

What is the highest explanation, and with this we come to near the setting of the sun, tomorrow in Yerushalayim. There are 3 verses in Isaiah that read,
ובלע בָּהָר הַזֶּה פְּנֵי הַלְלוֹת הַלֹּט על כל העמים והמסכה הנסוכה על כל הגוים. בלע המות לנצח ומחה ארדני ה' המעה מעל
כל פנים והרפת עמו יסיר מעל כל הארץ בי ה' דבר. ואמר בימים ההוא הנה אלהינו זה קוינו לו וישוענו זה ה' קוינו לו נגילה
ונשמחה בישועתו.

First two verses of destruction, where God destroys death and before then just destroys. The mountain is explained to mean clarity, in the mountain where it is clear

who זה, who the subject of Moshe Rabbeinu's prophecy is, it is there that he will perform the contents of the first verse and then destroy death.

הלוט הלוט, refers to the drunkenness of Lot, as Rashi said. Purim comes from the word פוריא, which means a bed, where procreation is done. Apparently the bed referred to is the bed of Lot and his daughters. It says that the word daughter, בת, is the initials of בעלי תשובה. If a Rabbi made a lot of *ba'alei teshuvah*, he has many children. At some level, he has to fertilize these daughters. To do that, apparently you have to get to the state of drunkenness of Lot. But, the motivation has to come from the daughters themselves, like in the story of Lot. Who comes out of this fertilization? The Mashiach himself who comes out of Moab and Ruth.

What is this מסכה, this mask? *Rashi* says that it is kingship. Why didn't I dress up for Purim, because I'm always wearing a mask. Adam and Eve were naked and they were not embarrassed. In Purim we also rectify the sin of Adam and Eve. Everything is masks. That's why people have to put masks on. But, someone who knows this doesn't need a mask to begin with. This is the only verse in the entire *Nach* that contains the word for mask. But, *Rashi* says that this is not a mask but kingship. From this we learn that the person who best wears a mask, who himself in his essence is a mask, is the king. But, in the end, God annuls this covering, the לוט. To get to Lot's drunkenness is to see that everything is covered, that everything is a mask. הלוט = 50, הלוט הלוט = 100. The other phrases in the *Tanach* that have the same structure of 50 and 50 are לך לך and האדם האדם. The latter is the reason that Esau is eventually called Edom, because this statement was so essential to him. The 7 kings of Edom come from this as well. In the final page of the *Tanya*, the *Chitat* of the 18th of Kislev, the final day of the cycle, in parentheses he writes גוואלד גוואלד, which also equals 100. לך לך is not exactly the same word twice, but האדם האדם, is and so is the גוואלד גוואלד.

This is the place to say that if a person *davens* better in solitary, then there is some permission from this statement from the *Tanya*, that it may be permissible to do so, because the *tzibur* do not pray together for real. Because of the descent of the generations, most of the congregations do not pray with sincerity, so the *tzadikim* would leave civilization and go out to the field to spend time spontaneously praying to God. This is something important.

In *Sefer Haminhagim* it says that there is a great *inyan* in reading the *Megilah* in a congregation, then at the end there is an additional *brachah*, which is so beautiful that the *Acharonim* who comment on the revealed part of the Torah are really taken in by its words. הרב את ריבנו הנוקם את נקמתנו הנפרע לנו מכל צרינו המשלם גמול לכל אויבי נפשינו. They say that this blessings is a very precious (יקרה) *brachah*. Precious is the word that goes with אורה, ליהודים. היתה אורה ושמחה וששון ויקר. Now what about if you read the *Megilah* to women and you don't have a *minyan*, do you say the blessing at the end or not? It would be too bad to miss this *brachah*. But, there is a question in *halachah* whether it's permitted to say this not in a *minyan*. The first three *brachah's* there is no question that you say, regardless of whether you are alone or in a *minyan*. There are many *poskim* who say that the final *brachah* is only said in a *minyan*. But, there are many others who say, why miss this *brachah*, it's such a precious *brachah*, they say. What is the *minhag* in *Chabad*. In *Sefer Haminhagim* it

says that the rest of the Jewish people rule not to say it when not in a minyan, but the exception to the rule is the Rebbe. The Rebbe, even when he reads the Megilah to himself, he recites this final *brachah*. Until tonight. But, truly this was until *Hoshanah Rabbah* of 5752, when the Lubavitcher Rebbe said that every person should be ready to become a Rebbe himself. God forbid that something that the Rebbe said should have no meaning, that it doesn't translate into practice. So the ruling is that from that moment and on, each person is a Rebbe and should act accordingly.

Now returning back to our main topic. When we get to the levels of the concealed, the masks have to be taken off. The masks and the concealment has to be destroyed. Now what does *על כל העמים ... על כל הגוים* refer to? The *Malbim* explains that these two synonyms *עמים* and *גוים* refer to East and West. *Goyim* are the ones who still hold on to idolatry as it was in the past, these are Japan and China (and apparently also India). While the *עמים* are the ones like in the West, Christianity and Islam both of which are false, but are not idolatrous (they even believe in Divine Providence). Those who bow down to idols, they are masked. And to have a mask on your face is worse than being covered (*הלוט הלוט*). In any case, removing the masks is only at the level of the concealed, the yud hei of God's name, the third and fourth explanations here.

So what is the fourth level? We are now talking about the actual Haman and Mordechai, the *eirev rav* vs. the Jewish people. This also includes me, but it includes everybody, regardless of who they are: that everything is a mask. Because behind everything, even behind the 3 impure *kelipot*, if there is anything there at all, it is the very essence of *Hashem*. Even Haman, if there is anything there, it is God's very essence, and nothing else. And if there is anything behind Mordechai, it is only God's very essence, and nothing else. If you unmask everything and everybody in this way, the only thing that remains is the Almighty. You can feel this and reveal this only on Purim. Where did the sages say this? This is written in the first page of the Tanya, but with a different literal meaning, *צדיק ורשע לא קאמר*, "God does not call the drop of semen, neither a *tzadik* nor a *rasha*." We can say that even after a person from his own free will decides to be a Haman, who wants to destroy the entire Jewish people, and there is one who has decided to become a Mordechai, still God does not call these by name. They can still change completely. What should come out of Purim? The good decision that for the next year I am going to wear the mask of Mordechai, to act like a *tzadik*. But, this is thanks to the fact that during Purim you came to the realization that there is nothing but God. And this revelation of God's essence is what gives you the power to act like Mordechai the rest of the year.

Since we merited this evening to have a chosson and kallah, let's *bench Sheva Berachos* for them.

A piece of advice for someone who is really serious, that if you come and ask for *tzedakah*, you should go to a different place like Bnei Berak and ask for your favorite charity (if you're a *yerushalmi*). And I can tell you that this is a *segulah* for all the best in

both material and spiritual wealth. You can collect for your favorite charity more than once a year, but at least do this on Purim.

Whomever is very happy in the joy of Purim and hurts his friend is free of responsibility of paying for the harm done. The Magen Avraham says that there is a dispute here, whether this includes monetary harm or also bodily harm. He says this is even the case when young men play on Shabbat, out of oneg Shabbat, perhaps they hurt one another out of the pleasure of Shabbat, they have no responsibility.

It seems from his language that the Magen Avraham agrees with the Agur who says that this includes both monetary and bodily harm.

There are among the Acharonim that this is only applicable in cases where the harm is minute. In general the source for differentiating between small and large harm. How do you define the difference? Is it 1000 shekels, a million shekels. Maybe minute harm is something qualitative, not quantitative. There is an opinion that this is only if the harm is caused without intent.

Now, there is an opinion, that is also quite simple, that it all depends on the judgment of the court. The court is the one that decides first of all whether it was done with intent or not, decides whether or not the harm was miniscule, etc. This may be similar to the legal principle called *שורה דדייני*, which means "based on the understanding of the court." In any case, this is a very special law. What it is saying is that on Purim, one can expect there to be some harm done, and the Torah takes responsibility for it. A person is always prone to do harm, so to be a human means that you might cause harm.

As we said two days ago, the sorcerers who made the Golden Calf took the image of man and brought it down to the level of an ox. The ox is the first of the four types of legal harm. So you don't need to bring yourself down to the level of an ox to cause harm.

There is a similar law regarding Chanukah.

From this we learn that the holidays are prone to harm. It is not permitted to say Hallel everyday, and here the explanation is that if everyday is a holiday, everyday is prone to having harm caused.

We have to understand the source for this law and to understand what it means in regard to our service of Hashem. Of course it doesn't mean that a person should translate this into action by causing harm on Purim.

Why is joy prone to harm. Because joy is the quality of Ima, the mother principle, out of which harsh judgments emanate. This is also the place that the harm is sweetened. If you can elevate the tendency to do harm back to its source in Ima, then this sweetens the whole concept of causing harm. So this is the special quality of Purim, that it has the power to sweeten are tendency to cause harm. If there is a topic in the revealed dimension of the Torah to learn tomorrow is about this topic.

The connection to Purim is very clear. The one single time that the root *ניק*, harm, appears in the entire Tanach is in Megilat Esther, *כי אין הצר שווה בנוק המלך*. The *צר*, is Haman, the one who is most prone to do harm. And the *צר*, is not equal to the harm of the king. Esther is the one who says this. She is sensitive, she reveals the root "harm," *ניק*. Every root is an entire world in itself. And it is important to see who reveals the verb. In this

case it is Esther. So it seems that women, especially are righteous women, are sensitive to harm. Especially to harm that has to do with the king.

We said before that there are those who differentiate between minute and major harm. How do you discern? So we said that perhaps it is a qualitative criterion. About the king, there are two different aspects. Minute harm might be harm to the person's קטנות, etc. What is the king's mask (as we explained earlier)? Even the King, God, wears a mask, the mask of גאות לבש, he wears the mask of pride. In Chassidut, this is called the king's ascent over his people. This is only externally, on the inside the king has to be lowly, like King David. The king's main mask is his image of "I am great" (Ich gross). Adoniyahu only inherited this external aspect from his father, but missed the point of David also being lowly on the inside.

So what kind of harm is caused to the king? It can be to his external aspect, to his pride and to his inner aspect, his lowliness. Based on this correspondence, minute harm which hurts the king's lowliness is worse than major harm which hurts the king's external aspect, his pride.

To understand this more in depth, let us as we have done recently take a gate, a two-letter root, in this case, זק, the gate of Jack and Jill. All the boys can dress up as Jack and all the girls can dress up as Jill.

The roots that come out of this root are first of all, זיקה, connection that is caused by dependency. This is the type of connection between a man and the widow of his childless brother. In our book on love, זיקה is in the keter, crown. This root does not appear in the Tanach, for all its importance.

The next root is זקן, old man, or beard, which of course belongs to chochmah, wisdom.

The next root is זקק, refined. Like in the phrase, שמרים מוקקים. There is silver that is refined seven times. Refinement is a process and all processes of refinement are in binah. The שמרים מוקקים are exactly why this is the harsh judgments that come out of binah. Like in Pesach when we take drops out of our second cup of wine in the Seder, and by taking them out, we are purifying or refining all that remains in the cup.

The next root is זוק, which is the root of handcuffs. These correspond then to chesed and gevurah. Except that there is a question between the Grammaricians whether this is a root unto itself. Rabbeinu Yonah says this is an independent root, but the Radak says that since there is verb זקים, this proves that the alef is not part of the root. In any case, the alef is added to the root זקק, making it the first root after binah, meaning that it is like Ima limiting the action of chesed and gevurah.

There is also a root זיק, which means a spark. Apparently Purim is about "fireworks" (זיקים). This root fits with yesod, foundation, like drops. It is written that a person who is worthy to be a king has drops of fire coming out of his procreative organ. There is then a very strong connection between keter and yesod, where we said that keter is the connection between a man and woman (a man and the widow of his childless brother).

The next root is זנק, which means to jump like in the verse, דן גור ארזיה יונק מן הבשן. This is the only instance of this verb in the entire Tanach. The meaning of this verse, according to Rashi is that they took another inheritance, leaping out of the Bashan. It is said that

the Bashan is the most fertile land in the entire Middle East. The commentaries say that the Bashan is the most natural place to have many wild animals in the same area, including lions and all other animals. This land is like a microcosm of nature. So if this area is so wonderful, why would the lion jump out of it? Indeed this would happen only if the lion imagines that there is easy prey somewhere outside. So perhaps all the fertility and the animals in this region are just pure imagination. Rashi explains that while leaping, it divides into two. This is like the sefirot of netzach and hod, which are two parts of the same body. To jump in general is related to the feet, to netzach and hod. s

ניק is the next root and it corresponds to malchut, kingdom, as we explained from the one verse in which it appears.

In the passage of the Zohar about the sin of the Golden Calf it says that Moshe Rabbeinu came down from the mountain and it's not at all clear why the Zohar says this, but with the Torah he brought down Megilat Esther. The Torah includes everything, why specifically note the Megilah? The Zohar explains that this is the meaning of קבל היהודים את אשר החלו לעשות. In Chassidut it says that the word וקבל היהודים, which is written in the singular form, the Jews received (in the singular form) suggests that every Jew on Purim received the Torah as an individual, just as Moshe received the entire Torah.

At Mt. Sinai, the Jewish people were separated into groups. But, in Purim there is no differentiation between Jews.

First of all what the Zohar says is a wonderful allusion to the fact that Megilat Esther is indeed the rectification for the sin of the Golden Calf. Moshe is going to shatter the tablets, but he doesn't shatter the megilah. He brings it whole. The Zohar learns this from the words וקבל היהודים, means that "Moshe Rabbeinu received," Moshe is "the Jews," היהודים. There is someone called "the Jews," and this is Moshe Rabbeinu and he is the one who received megilat Esther and brought it down to the people.

Now what is the difference between the Chassidic explanation that on Purim every individual Jew receives the Torah like Moshe Rabbeinu did at Mt. Sinai, or whether we say like the Zohar that it is Moshe who received the Megilah at Mt. Sinai? The difference is that there are two incredibly different ways of understanding reality. This is something that pertains to Gimel Tamuz. Why is it that in Megilat Esther there is a verse that tells us that it is Moshe who received the Megilah together with the Torah? Why does it appear here?

To say that "the Jews" is Moshe Rabbeinu means that on Purim, we are all sitting here together, and the entire Jewish people become Moshe Rabbeinu, the Rebbe, the melech Hamashi'ach. If the Jewish people would simply unite, we would ourselves become the melech hamashi'ach. What about the opposite explanation, that every individual Jew receives the Torah like Moshe Rabbeinu? That on Purim the spark of Moshe within every Jew ascends the mountain, and each spark with its personal spark, receives the Torah.

But, according to the first opinion and the fact that Mashiach has to be a person? Everything will work out fine. We will see him, and be able to point at him. The beginning of Mashiach is the unity of the Jewish people. The reason that the megilah is

so important is because this was the only time that the Jewish people were so united, and because of this they merited receiving the Torah like a second time. This began with the feeling of shiflut, lowliness of the people. The second giving of the Torah is already the תורה חדשה מאתי תצא.

We said two days ago, that the main mistake that Aharon did, was that he took the gold from the two sorcerers hands. If he would have put it on the floor, and then raised it, there would have been no power to their sorcery. The words, ויקח מידם, he took it out of their hands, and this equals 218, the exact value of קבל היהודים.

This whole passage in the Zohar begins with a praise of the unity of the Jewish people. Rashbi there says that all the secrets that I merit revealing to you is because you my students love one another (unlike the students of my own Rebbe, Rabbi Akiva). So this whole passage begins with Rashbi finding his students learning together and talking about how much the Almighty loves the Jewish people. He didn't hear them saying this, just he saw on their faces. He was so taken in by this, and said that the fact that you are talking about this topic of love, means that you all love the Almighty and that you love one another. You can't talk about love if there is no love between you and others and between you and the Almighty. Then he uses a very special phrase, that the love and the unity between Jews, that is what is termed, "the Jews," היהודים. How do we become one, with the three words, ברחימו, ואחוה, וקשוט.

The Zohar commentaries say that these three words correspond to the Patriarchs, Avraham Yitzchak and Yaakov. If we inherit these qualities from them we can unite. The fact that Avraham is רחימו meaning love, that is simple. That Yaakov is קשוט which means truth, that is also simple, תתן אמת ליעקב. The chidush here is about Yitzchak being אחוה.

The idea here is that there is a progress with these words towards unity. The truth of Yaakov is Shema Yisrael, and thanks to that we become one, just as God is one. So first, there needs to be love that is unconditional. It says that the word "one" begins with the word, אה, camaraderie. Love has to be taken and concentrated until it becomes camaraderie, because in the end we all come from the same womb. But, the truth is then unity. If we are able to go through this process then the Jewish people become Moshe Rabbeinu himself.

Now Rashbi after he says all this to his students. ערב רב = דעת = אהבה אחוה אמת. Why did Moshe receive the eirev rav? because they are sparks from his own soul! If everything is a reason, or a cause from Hashem, then why are there Arabs in the Land of Israel? Because God is sending us our rectification. There is a good reason for their being here. In any case, in the end Rashbi says to his students that there are certain things that are revealed to him, that are revealed only in secret, with a whisper, but because I am someone who reveals all the secrets, was that secret a you tell now will I Therefore. הולך רביל מגלה סוד. ,people Jewish the loves God much how regarding ,ear my in whispered

the like ,sin a such make we if happens what ,But .us cleans and washes who mother our like is Shechinah The .sin our of us cleanse can who anyone longer no is There ?mother own our away chased have we where ,IfCa Golden a s'their not if but ,fine s'it good are you If .flog the him shows who one the is He ?Ima without ,Aba is who And the of tzadik the for motions father the ,disappears mother the whenever ,father eth that is secret the now But .flogger

the loves he ,flogger a holding be may father the though even that noting below from pray to ,daven to how generation
.it use to them convince to face a as just flogger the holds He .mother the as much as just child
going m'I ,say to seems he as even who ,tzadik the to alludes father the then ,here not is mother the that now But
Moshe where ,week this parshah the like is This .ourselves rectify to how us to motions also he ,you punish to
who Himself God is it ,But .anger s'God be to seems what alleviate to needed is what is prayer his that understands
ועתה הניחה לי ,words the with ,do to what about tzadik the ,Moshe to motions.