

Or HaPurim Sodot v'Shiurim

The Light of Purim: Secrets & Lessons

FIRST EDITION

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INTRODUCTION

In the tapestry of Jewish tradition, the Purim story shines as a beacon of divine providence, human courage, and the triumph of light over darkness. "Megillat Esther," with its layers of intrigue, bravery, and redemption, has captivated the hearts and minds of scholars and laypeople alike, inviting them into a narrative rich with lessons for both the soul and society. It is within this context that "Or HaPurim: Sodot v'Shiurim" (The Light of Purim: Secrets and Lessons) emerges as a vessel for the deeper currents of wisdom that flow beneath the surface of the Purim saga.

This work is born out of a longing to bridge worlds – the ancient and the modern, the hidden and the revealed, the mystical and the ethical. It seeks to unwrap the tightly wound scrolls of Kabbalistic teachings and ethical musings encased within "Megillat Esther," presenting them as a guide for spiritual insight and moral clarity. At the heart of "Or HaPurim" lies a journey into the essence of divine attributes (Sefirot), through which the Purim narrative is re-explored, uncovering a realm where divine providence dances with human agency, where darkness is but a shadow cast by the overwhelming light of redemption.

The structure of "Or HaPurim" is inspired by the Kabbalistic tree of life, with its Sefirot serving as the lenses through which the events and teachings of Purim are illuminated. Each chapter, each verse, and each character in the Megillah is revisited with an eye toward the divine attributes they embody and the cosmic principles they bring to life. From Chesed's (Kindness) embrace to Gevurah's (Severity) discipline, from Tiferet's (Beauty) harmony to Malchut's (Kingdom) manifestation, the Purim story unfolds as a divine play in which every act, word, and silence carries the weight of celestial intention.

"Or HaPurim" endeavors to unravel the secrets (Sodot) embedded within the Purim story, translating them into lessons (Shiurim) that resonate with the contemporary seeker. These teachings do not merely belong to the realm of the ancient; they are vibrantly relevant, offering insights into living a life of purpose, integrity, and compassion. Through the prism of Purim, readers are invited to explore the themes of identity, resilience, and the transformative power of faith and unity.

As you turn the pages of "Or HaPurim: Sodot veShiurim," you are embarking on a journey that traverses the boundaries of time and space, delving into the depths of the soul and the heights of the spirit. This book is an invitation to experience the Purim story as never before, to discover the light within the darkness, and to find the divine sparks hidden in the folds of our everyday lives. May this exploration be a source of illumination, inspiration, and profound joy, as we together uncover the secrets and lessons that Purim has to offer to each of us, to our communities, and to the world.

PESUKIM

Pesuk 1: Megillat Esther 1:1

“In the days of Ahasuerus, who reigned from India to Ethiopia over 127 provinces,”

In the expansive realm where Ahashverosh reigns "from Hodu to Kush," his domain mirrors the vastness of the Sefirotic structure, stretching from Chesed (kindness) to Gevurah (severity), encompassing the entirety of spiritual and physical existence. This verse subtly alludes to the divine emanation within the world, where HaShem's providence extends invisibly across all of creation. Just as Ahashverosh's rule is unseen yet absolute in the 127 provinces, so too is the Shechinah (Divine Presence) dispersed and dwelling within the myriad facets of the cosmos, subtly influencing the flow of history and individual destinies. This introduces the concept of HaShem's hidden hand guiding events, a central kabbalistic theme of Megillat Esther, where the name of HaShem is famously absent, yet His presence is intricately woven into every event.

Pesuk 2: Megillat Esther 1:2

“In those days when King Ahasuerus sat on the royal throne in the citadel of Susa,”

When the verse speaks of Ahashverosh sitting on his royal throne in Shushan the capital, it presents an allegory of the Sefirah of Malchut (Kingship), which, although it receives from all other Sefirot, also serves as the manifesting point for the divine will in the world. Shushan, therefore, is not merely a geographical locale but symbolizes the point

of convergence where the upper realms touch the lower, where the heavenly throne casts its influence upon the earth. This verse invites reflection on the nature of divine governance and the way in which the ultimate King of kings projects His will through the layers of creation, down to the most minute details of existence, much like the intricate workings of Providence in the Purim story.

Pesuk 3: Megillat Esther 1:3

“In the third year of his reign, he gave a feast for all his officials and servants. The army of Persia and Media, the nobles and the officials of the provinces were present,”

The third verse, describing Ahashverosh's feast for all his officials and servants, mirrors the sefirotic emanation of Chesed, overflowing with abundance and generosity. Just as the king displays his wealth and splendor to all, without distinction, so does the Sefirah of Chesed shower all creations with benevolence and sustenance. This grand feast can be viewed as a metaphor for the Shefa (Divine Flow) that emanates from Ein Sof (the Infinite), inviting all to partake in the divine abundance. However, this verse also hints at the potential dangers of unbridled Chesed, where excessive material abundance may lead to spiritual forgetfulness, underscoring the importance of balance and humility in the reception of divine blessings.

Pesuk 4: Megillat Esther 1:4

“while he displayed the vast wealth of his kingdom and the splendid glory of his majesty for many days, 180 days in all.”

In the portrayal of the lengthy duration of Ahashverosh's feast, "for a full 180 days," we perceive an allegorical representation of the temporal cycle within the framework of the Sefirot, specifically through the lens of Yesod (Foundation). Yesod channels and regulates the divine flow into Malchut, ensuring that the emanation is neither excessive nor deficient. The 180 days symbolize the balance and harmony necessary in the transmission of divine influence, mirroring the six Sefirot of Zeir Anpin (the small face), which correspond to the six directions (north, south, east, west, up, down) and their culmination in Yesod. This period of time underscores the meticulous divine timing and preparation that precedes any revelation or manifestation of divine will in the physical realm, much like the intricate preparations for the Purim miracle.

Pesuk 5: Megillat Esther 1:5

“When these days were completed, the king gave for all the people present in the citadel of Susa, both great and small, a banquet lasting seven days, in the courtyard of the garden of the king's palace.”

The subsequent feast for the inhabitants of Shushan, lasting seven days, held in the courtyard of the garden of the king's palace, introduces the theme of Binah (Understanding). The seven-day duration reflects the structure of the lower Sefirot from Chesed to Malchut, each day a reflection of divine attributes. The setting in the garden, a place of growth and enclosed beauty, symbolizes the Sefirah of Binah, which encompasses and nurtures the development of lower emanations, much like a garden fosters growth within its bounds. This narrative detail hints at the nurturing aspect of divine providence, preparing the ground for the unfolding of events that will ultimately reveal HaShem's hidden hand in the salvation of the Jewish people.

Pesuk 6: Megillat Esther 1:6

“There were white cotton curtains and blue hangings fastened with cords of fine linen and purple to silver rings and marble pillars. There were couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and other precious stones.”

The description of the opulent decorations and the diversity of the materials in the feast's venue serves as a metaphor for the Sefirah of Chochmah (Wisdom), the primal point from which all divine potentials emanate. The variety of colors and substances—white, green, blue, silver, gold, marble—reflect the myriad potentials within Chochmah, each color and material representing a different facet of divine wisdom and creative possibility. The assembly of such diversity in harmonious beauty mirrors the way Chochmah harmonizes the potential for all creation and all narratives within the singular divine intent. It is within this context of divine wisdom that the story of Esther begins to unfold, where every detail is a brushstroke in the grand painting of the Purim miracle, manifesting HaShem's infinite wisdom.

Pesuk 7: Megillat Esther 1:7

“Drinks were served in golden goblets, goblets of different kinds, and the royal wine was abundant, in keeping with the king's liberality.”

The verse detailing the serving of drinks in golden vessels, each unique, alongside the royal wine in abundance, offers an exploration into the Kabbalistic concept of Tiferet, which represents balance and beauty. The uniqueness of each vessel signifies the individuality of divine expression within creation, where each entity, like each vessel, serves a distinct purpose in manifesting HaShem's glory. The abundance of royal

wine, representing the Torah and divine wisdom, emphasizes that the ultimate purpose of diverse expressions and manifestations is to hold and convey the infinite, uniting light of HaShem's wisdom. This setting invites reflection on the diversity of creation as a multifaceted reflection of divine beauty and harmony, all sustained by the underlying unity of divine purpose.

Pesuk 8: Megillat Esther 1:8

“By the king's command, each guest was allowed to drink in his own way, for the king had instructed all the palace officials to comply with each person's wishes.”

The decree that drinking was according to no compulsion, "for so the king had ordered," subtly mirrors the Kabbalistic principle of free will under the Sefirah of Keter, the divine will and crown. This principle allows for the existence of moral choice within the divine plan, highlighting the respect for individual autonomy within the bounds of divine omniscience. The king's order reflects HaShem's allowance for human free will, where each person's decision to partake or refrain from the wine (symbolic of divine wisdom or indulgence) is respected, underscoring the delicate balance between divine providence and human agency.

Pesuk 9: Megillat Esther 1:9

“Queen Vashti also gave a banquet for the women in the royal palace of King Ahasuerus.”

Queen Vashti's feast for the women in the royal house of King Ahashverosh serves as an allegorical representation of Malkhut, which, though it receives from all above, has its own distinct role in the manifestation of divine will. This event, parallel yet separate from the king's feast, illustrates the dynamic interplay between the sefirot of Zeir Anpin (the masculine aspect of divinity) and Nukva (Malkhut, the feminine aspect of divinity), each contributing to the fulfillment of the divine plan. Vashti's feast, exclusively for women, emphasizes the role of Malkhut as the receiver and actualizer of divine flow into the tangible reality, setting the stage for the unfolding narrative where the feminine aspect plays a pivotal role in the salvation of the Jewish people.

Pesuk 10: Megillat Esther 1:10

“On the seventh day, when the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcass, the seven eunuchs who served in the presence of King Ahasuerus,”

On the seventh day, when King Ahashverosh's heart was "merry with wine," he called for Queen Vashti, an act that precipitates a pivotal turn in the story. This moment can be viewed through the lens of Da'at (Knowledge), where the blending of wisdom (Chochmah) and understanding (Binah) allows for the revelation of divine insight. The "merry heart" signifies not mere intoxication but an altered state where the veils between the physical and spiritual can thin, potentially offering glimpses of deeper truths. However, this moment also serves as a cautionary tale about the misuse of Da'at, where the pursuit of divine insight without the proper moral and spiritual foundation can lead to destructive outcomes, illustrating the delicate balance required in accessing higher knowledge.

Pesuk 11: Megillat Esther 1:11

“to bring Queen Vashti before the king, wearing her royal crown, in order to show her beauty to the people and the officials, for she was very beautiful.”

The command to bring Vashti before the king "with the royal crown, to show her beauty to the people and the princes" symbolizes the exposure of the Shechinah (Divine Presence), represented by Vashti and the royal crown (Keter), to the external world. This act of revealing the hidden beauty parallels the kabbalistic process of making manifest the concealed aspects of divinity within creation. Yet, the refusal of Vashti hints at the inherent resistance within the divine structure against inappropriate revelation, protecting the sanctity and mystery of the divine from being exposed without the requisite sanctity and respect. This narrative point underscores the tension between revelation and concealment within the divine economy, emphasizing the need for reverence in the approach to the sacred.

Pesuk 12: Megillat Esther 1:12

“But Queen Vashti refused to come at the king's command conveyed by the eunuchs. At this the king became enraged, and his anger burned within him.”

Vashti's refusal to appear at the king's command introduces the theme of Gevurah (Strength or Judgment), highlighting the aspect of divine justice and restraint. This act of defiance can be seen as an assertion of moral and ethical boundaries, embodying the principle of restriction necessary for the balance of the world. Just as Gevurah counters Chesed (Kindness) to create a balanced flow of divine energy, Vashti's

refusal acts as a counterbalance to the king's desire, setting in motion the events that will lead to Esther's rise. This moment illustrates the interplay between divine mercy and judgment, where the unfoldment of divine justice takes into account the actions and decisions of individuals within the broader divine plan.

Pesuk 13: Megillat Esther 1:13

“Then the king consulted the wise men who understood the times, for this was the king's procedure toward all who were versed in law and judgment.”

Ahashverosh consults with "wise men who understood the times," seeking guidance from those attuned to the rhythms and flows of divine timing (Z'manim). This action reflects the Sefirah of Netzach (Eternity), which represents the endurance and perseverance of divine will through time. The wise men's understanding signifies an alignment with the cyclical and kabbalistic understanding of time not as linear but as a spiral, where each moment is imbued with potential for revelation and rectification. Their counsel to the king hints at the divine orchestration behind historical events, guiding them towards fulfillment of a higher, divine purpose. This teaches the importance of seeking guidance aligned with divine wisdom, especially in moments of decision that can alter the course of history.

Pesuk 14: Megillat Esther 1:14

“The closest to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who had access to the king and were ranked highest in the kingdom.”

The mention of the seven princes of Persia and Media, who had special access to the king, symbolizes the Sefirah of Hod (Splendor), which is often paired with Netzach and represents the glory and majesty of divine governance. The number seven corresponds to the seven lower Sefirot, reflecting the structure of divine emanation into the world. These princes, standing closest to the king, symbolize the channels through which divine influence is administered and directed in the world, emphasizing the role of divine agents in executing the will of HaShem. Their role in advising the king on matters of governance mirrors the function of Hod in beautifying and expressing the divine will through the intricacies of creation and history.

Pesuk 15: Megillat Esther 1:15

“According to law, what is to be done to Queen Vashti because she has not performed the command of King Ahasuerus conveyed by the eunuchs?”

In this verse, the question posed to the wise men regarding Vashti's punishment for her refusal to obey the king's command brings to light the principle of Tzedek (Justice), a fundamental aspect of the Sefirah of Yesod (Foundation). Yesod serves as the channel through which the energies of the upper Sefirot are integrated and directed into Malkhut (Kingdom), the realm of action and manifestation. The deliberation over Vashti's fate underscores the need for fairness and integrity in the administration of justice, reflecting the divine attribute of Tzedek. This moment exemplifies the balancing act between mercy and judgment, inviting reflection on the application of justice in a way that upholds the foundation of societal and cosmic order, aligned with the divine will.

Pesuk 16: Megillat Esther 1:16

“And Memucan said in the presence of the king and the officials, “Not only against the king has Queen Vashti done wrong, but also against all the officials and all the peoples who are in all the provinces of King Ahasuerus.”

Memucan's response to King Ahashverosh, highlighting Vashti's actions as not only a personal affront but as a matter with wider implications for the kingdom, invokes the Sefirah of Malchut (Kingdom), which represents the physical manifestation of divine will and the final recipient of the divine flow from all other Sefirot. Malchut is also the sphere of leadership and authority, reflecting the impact of actions taken by those in power on the broader societal and cosmic order. Memucan's counsel underscores the interconnectedness of individual actions and communal norms, a reminder of the responsibility held by those in positions of influence to act in ways that uphold and reflect divine harmony and justice within the world.

Pesuk 17: Megillat Esther 1:17

“For the queen's conduct will become known to all women, causing them to look at their husbands with contempt, since they will say, ‘King Ahasuerus commanded Queen Vashti to be brought before him, but she did not come.’”

The concern expressed over Vashti's defiance setting a precedent for the women throughout the kingdom to disrespect their husbands introduces the concept of Sippur (Narrative), an aspect related to Malchut, which is concerned with stories, histories, and the transmission of values through generations. This moment in the

narrative raises awareness of the power of example and the ripple effects of actions at the top levels of leadership, emphasizing the role of narrative in shaping societal norms and behaviors. It highlights the kabbalistic teaching that the physical realm, represented by Malchut, is a reflection of the higher spiritual realms, and that leadership must therefore be exercised with awareness of its potential to influence and shape the collective narrative towards either dissonance or harmony with the divine will.

Pesuk 18: Megillat Esther 1:18

“This very day the noble ladies of Persia and Media who have heard of the queen's conduct will say the same to all the king's officials, and there will be contempt and wrath in plenty.”

The prediction that Vashti's actions would lead to widespread disregard among women for their husbands is a reflection on the dynamic of Shefa (Divine Flow) and K'li (Vessel). This concept, central to Kabbalistic thought, posits that for divine abundance to be effectively received and utilized in the world, there must be proper vessels—structures, relationships, and behaviors—that can contain and channel this flow. The breakdown in the marital relationship serves as a metaphor for a broader disruption in the ability to receive and harmonize with the Shefa, underscoring the importance of maintaining societal and personal vessels that are aligned with and capable of sustaining divine flow and harmony.

Pesuk 19: Megillat Esther 1:19

“If it pleases the king, let a royal edict be issued by him, and let it be written among the laws of Persia and Media so that it may not be repealed, that Vashti is never again to come before King Ahasuerus. And let the king give her royal position to another who is better than her.”

Memucan suggests to King Ahashverosh that Vashti never appear before the king again, a decree that signifies the principle of Din (Judgment) within the framework of Sefirotic balance. This recommendation, while seeming harsh, illustrates the necessity of setting boundaries and enforcing consequences within the divine order. Din is essential to maintain the integrity of relationships and structures, ensuring that the flow of divine energy (Shefa) is directed and utilized within a framework of justice and righteousness. This action reflects the balancing act between Chesed (Kindness) and Gevurah (Severity), where mercy is tempered with discipline to uphold the cosmic and social order.

Pesuk 20: Megillat Esther 1:20

“So when the decree made by the king is proclaimed throughout his kingdom, vast as it is, all women will give honor to their husbands, high and low alike.”

The decree that each man should be ruler in his own home and speak the language of his own people underscores the concept of Shalom (Peace) within Yesod (Foundation), the attribute that harmonizes and channels the flow of divine attributes into practical expression. Shalom is not merely the absence of conflict but the active presence of harmony and understanding within diversity. This directive promotes

unity and coherence within the household, reflecting the larger divine intention for harmony within the multiplicity of creation. It symbolizes the role of Yesod in ensuring that diversity does not lead to division but rather to a richer, more nuanced expression of the divine unity.

Pesuk 21: Megillat Esther 1:21

“This advice pleased the king and the officials, and the king did as Memucan proposed;”

The verse describing the king and princes' favorable reception of Memucan's proposal brings to light the Sefirah of Chochmah (Wisdom), where the inception of ideas and the potential for new beginnings reside. The acceptance of the advice reflects the dynamic interplay between Chochmah and Binah (Understanding), where the spark of insight (Chochmah) is developed and elaborated into a structured concept or plan (Binah). This moment signifies the divine spark of creativity and innovation that precedes all manifestation, reminding us that every moment of decision holds the potential for renewal and redirection according to divine wisdom.

Pesuk 22: Megillat Esther 1:22

“He sent letters to all the royal provinces, to every province in its own script and to every people in its own language, that every man be master in his own house and speak in the language of his people.”

The final verse of Chapter 1 tells of letters sent to every province in the king's vast realm, each in its own script and to every people in their own language, declaring that every man should be master in his own

house. This edict mirrors the Kabbalistic concept of Tikkun (Repair), specifically within the Sefirah of Malkhut (Kingdom), which represents the diversity of creation and the manifestation of divine will in the physical world. The dissemination of the decree in every language and script symbolizes the universality of divine influence and the importance of ensuring that this influence is accessible and understandable to all, reflecting the divine will in its most inclusive form.

This act of sending letters also alludes to the power of Dibbur (Speech) and its role in creation and transformation. According to Kabbalistic teachings, the world was created through divine speech, and human speech similarly has the power to influence and shape reality. The king's decree, therefore, is not merely a political act but a spiritual one, utilizing the power of speech to initiate a shift in the social order, aiming for a restoration of balance and proper conduct within the family structure, which is a microcosm of the divine structure.

Moreover, the emphasis on every man being master in his own house touches upon the concept of individual responsibility and sovereignty over one's personal domain. This reflects the Kabbalistic understanding that each individual is a microcosm of the universe and has a role to play in the Tikkun Olam (repair of the world), starting with their immediate surroundings. The verse thus encapsulates the themes of communication, transformation, and personal responsibility, offering a concluding note that sets the stage for the unfolding narrative of divine providence and human agency in the story of Esther.

Pesuk 23: Megillat Esther 2:1

“After these events, when King Ahasuerus's wrath had subsided, he remembered Vashti and what she had done and what had been decreed against her.”

After the events of the feast and Vashti's banishment, the verse describes King Ahashverosh remembering Vashti and what had been decreed against her. This moment of reflection represents the Sefirah of Binah (Understanding), which is associated with the internalization and processing of experiences. Binah is the divine attribute that transforms wisdom (Chochmah) into actionable insights and deep emotional responses. Ahashverosh's remembrance signifies the transition from a state of action and outward expression to one of introspection and contemplation, mirroring the spiritual journey from external, manifest events back to their internal, spiritual roots. This verse invites reflection on the nature of memory and remembrance as a bridge between past actions and their lasting impacts, emphasizing the importance of understanding and learning from one's experiences in alignment with the divine flow of wisdom.

Pesuk 24: Megillat Esther 2:2

“Then the king's young men who attended him said, "Let beautiful young virgins be sought for the king.”

The king's servants suggest finding a new queen to replace Vashti, a narrative turn that introduces the concept of Hithadshut (Renewal) within the Sefirah of Chesed (Kindness). The search for a new queen symbolizes the ever-flowing nature of divine kindness and the opportunity for renewal in the divine plan. Chesed is the force that

seeks to fill voids and heal breaches, propelling the narrative forward towards restoration and fulfillment. This verse teaches that within every ending lies the seed of a new beginning, guided by the divine attribute of Chesed, which continually seeks to bestow goodness and create opportunities for growth and renewal.

Pesuk 25: Megillat Esther 2:3

“And let the king appoint commissioners in all the provinces of his kingdom to gather all the beautiful young virgins to the citadel of Susa, to the harem, under the custody of Hegai, the king's eunuch, who is in charge of the women; and let their cosmetics be given them.”

The decree to gather all beautiful young virgins to Shushan highlights the Sefirah of Keter (Crown), representing the divine will and purpose that transcends understanding. The gathering of the maidens for the king's selection is akin to the drawing down of divine potential into the realm of actuality. Keter is the source of all emanations, the point of potential that precedes manifestation. This verse allegorically illustrates the process by which divine will becomes manifest in the world, through the selection and elevation of Esther—a hidden light brought forth from obscurity to kingship, embodying the movement from potential to actual in the unfolding of the divine plan.

Pesuk 26: Megillat Esther 2:4

“And let the young woman who pleases the king be queen instead of Vashti.” This pleased the king, and he did so.”

The suggestion that the girl who pleases the king should be queen instead of Vashti introduces the concept of Ratson (Will), particularly as it pertains to the Sefirah of Hochmah (Wisdom). The search for favor in the king's eyes symbolizes the quest for alignment with divine will, where Hochmah embodies the potential for all things before they are brought into being. This narrative moment reflects the divine spark within each soul, seeking to align with HaShem's ultimate purpose. It teaches that within the divine plan, each individual has a unique role that, when fulfilled, contributes to the realization of divine wisdom in the world. The transition from Vashti to Esther signifies a shift from one phase of divine intention to another, revealing the dynamic and evolving nature of divine will as it manifests in our lives.

Pesuk 27: Megillat Esther 2:5

“In the citadel of Susa, there was a Jewish man named Mordecai, son of Jair, son of Shimei, son of Kish, a Benjamite,”

The introduction of Mordechai and Esther establishes the principle of Hashgacha Pratit (Divine Providence), with Mordechai representing the Sefirah of Tiferet (Beauty), which harmonizes Chesed (Kindness) and Gevurah (Severity). Mordechai's care for Esther, his cousin's orphaned daughter, and his role in her life, reflect the divine attribute of compassion, blending love and discipline in guidance. Tiferet also represents the balance between the divine flow into the world and the receptivity of creation to that influence. This verse underscores the belief that divine providence guides the fate of individuals, positioning them according to their role in the unfolding of the divine plan, much like Mordechai and Esther are positioned within the narrative for a pivotal purpose.

Pesuk 28: Megillat Esther 2:6

“who had been taken from Jerusalem among the captives carried away with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had taken into exile.”

Mordechai's background, including his exile, ties to the concept of Galut (Exile) and Geulah (Redemption), resonating with the Sefirah of Netzach (Eternity), which represents the perseverance and endurance of the divine purpose through time. His journey from Jerusalem to Shushan symbolizes the soul's descent into the physical world, a form of exile that conceals its spiritual origins and purpose. Yet, Netzach also implies the inevitability of redemption, the return to a state of divine awareness and purpose. This verse teaches that the experience of exile, both physical and spiritual, is a necessary part of the divine plan, serving as a backdrop for the revelation of divine providence and the eventual redemption that follows, exemplified by Mordechai's role in the salvation of the Jewish people.

Pesuk 29: Megillat Esther 2:7

“He was fostering Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother. The young woman was lovely in form and beautiful. When her father and mother died, Mordecai took her as his own daughter.”

Esther's introduction, described as beautiful and an orphan raised by Mordechai, mirrors the Sefirah of Yesod (Foundation), which connects and transmits the higher spiritual energies to Malkhut (Kingship), the realm of physical manifestation. Esther represents the quintessence of Yesod's qualities: the capacity to receive, adapt, and ultimately channel

divine blessing and purpose into the world. Her beauty is not merely physical but a reflection of her inner spiritual purity and strength. This verse hints at the transformative power of hidden potentials when nurtured with love and faithfulness, much like Yesod faithfully channels divine abundance to Malkhut, enabling the realization of divine intent in the material world.

Pesuk 30: Megillat Esther 2:8

“So when the king's order and his edict were proclaimed, and when many young women were gathered in the citadel of Susa under the custody of Hegai, Esther also was taken into the king's palace and put under the custody of Hegai, who was in charge of the women.”

The gathering of virgins to Shushan, following the king's decree, can be viewed through the prism of Hod (Splendor), representing the diversity and beauty of divine expression in the world. The multitude of women from across the kingdom reflects the myriad ways in which the divine spark manifests within creation. Hod is associated with acknowledgment and submission, qualities that enable the individual soul to recognize and align with divine will. This verse underscores the concept of divine selection, where amidst the diversity of creation, certain individuals are chosen for specific roles within the divine narrative, as Esther is chosen for her pivotal role in the Purim story.

Pesuk 31: Megillat Esther 2:9

“The young woman pleased him and won his favor, and he quickly provided her with her cosmetics and her portion of food, and with seven chosen young women from the king's palace. He advanced her and her young women to the best place in the harem.”

Esther's favor with Hegai, the king's chamberlain, highlights the dynamic of Shefa (Divine Flow) within the context of Keter (Crown), the highest Sefirah representing the divine will and the source of all emanation. Her immediate favor and the provision of special treatments signify the direct and unobstructed flow of divine blessing and favor from its source. Just as Keter transcends and initiates the flow of divine energy through the Sefirot, Esther's favor transcends the ordinary, marking her as a vessel specially chosen for a divine mission. This verse teaches about the alignment with divine will, where such alignment brings about support and provision beyond the norm, facilitating the fulfillment of one's divinely ordained role.

Pesuk 32: Megillat Esther 2:10

“Esther had not made known her people or kindred, for Mordecai had charged her not to make it known.”

Esther's concealment of her lineage and birthplace, as instructed by Mordechai, embodies the Sefirah of Binah (Understanding), which holds within it the capacity for hiddenness and revelation. Binah is the aspect of divine intelligence that comprehends the depth of reality, choosing what to reveal and what to conceal. Esther's secrecy mirrors the concept of the hidden aspects of the Divine, where certain knowledge and understanding are withheld until the appropriate time for their

revelation. This act of concealment is not just strategic but deeply spiritual, illustrating the principle that divine providence often unfolds in hidden ways, only to be revealed at the pivotal moment of readiness and necessity.

Pesuk 33: Megillat Esther 2:11

“And every day Mordecai walked in front of the court of the harem to learn how Esther was and what was happening to her.”

Mordechai's daily walks in front of the court of the harem to check on Esther's welfare reflects the Sefirah of Chesed (Kindness), which is characterized by its outward flow of care, concern, and love. Chesed is the driving force behind acts of benevolence and compassion, manifesting in Mordechai's persistent concern for Esther's well-being. This verse symbolizes the ever-present divine care and surveillance over creation, mirroring how HaShem, in His boundless kindness, watches over and provides for all beings. Mordechai's actions teach us about the continuous and active nature of true kindness, which seeks to ensure the safety and well-being of others, reflecting divine Chesed in the world.

Pesuk 34: Megillat Esther 2:12

“Now when the turn came for each young woman to go in to King Ahasuerus, after being twelve months under the regulations for the women, since this was the period of their beautifying, six months with oil of myrrh and six months with spices and the cosmetics for women”

The description of the preparations undertaken by the women before their presentation to the king, specifically the twelve months of beauty treatments, invokes the Sefirah of Tiferet (Beauty), which harmonizes

and balances the energies of Chesed and Gevurah (Severity). This period of preparation symbolizes the process of spiritual refinement and purification, where the soul is adorned and prepared to stand before the King of Kings. Tiferet embodies beauty that results from the equilibrium of kindness and discipline, much like the women's beauty is enhanced through their meticulous preparations. This verse allegorically illustrates the soul's journey of beautification through divine attributes, preparing to fulfill its unique role in the divine plan with grace and balance.

Pesuk 35: Megillat Esther 2:13

“When the young woman went in to the king in this way, she was given whatever she desired to take with her from the harem to the king's palace.”

The verse detailing how each maiden would go to the king with whatever she desired for her night with Ahashverosh alludes to the Sefirah of Malkhut (Kingdom), which represents the culmination of all the divine attributes into a manifested reality. Malkhut is where the potential of the upper Sefirot becomes actualized in the physical world. The maidens' choice of adornments symbolizes the individual expression of divine spark within each soul, highlighting the concept of personal agency within divine providence. Just as each maiden has the autonomy to choose her adornments, so too does each individual have the ability to choose their path in life, guided by the divine attributes that resonate most closely with their soul.

Pesuk 36: Megillat Esther 2:14

“In the evening she would go in, and in the morning she would return to the second harem, under the custody of Shaashgaz, the king's eunuch, who was in charge of the concubines. She would not go in to the king again unless the king delighted in her and she was summoned by name.”

The evening and morning departures of the maidens from the king, never to return unless specifically called, mirrors the dynamic of Netzach and Hod (Eternity and Splendor), the attributes of perseverance and acknowledgment, respectively. This process reflects the ongoing cycle of divine engagement and withdrawal, where each soul encounters moments of closeness to the Divine, followed by periods where that presence seems distant, necessitating a reliance on faith and perseverance. The maidens' experience in the king's palace can be seen as an allegory for the soul's journey through life, experiencing moments of divine revelation and concealment, teaching the importance of steadfastness and recognition of divine will in all circumstances.

Pesuk 37: Megillat Esther 2:15

“When the turn came for Esther, the daughter of Abihail the uncle of Mordecai, who had taken her as his own daughter, to go in to the king, she asked for nothing except what Hegai, the king's eunuch who had charge of the women, advised. Yet Esther won the favor of all who saw her.”

Esther's choice to bring nothing with her to the king, relying instead on Hegai's advice, highlights the Sefirah of Da'at (Knowledge), which represents the synthesis of understanding (Binah) and wisdom

(Chochmah) into a direct experience or knowing of the Divine. Esther's reliance on guidance rather than her personal preference indicates a deep trust in the divine plan, illustrating the principle that true knowledge of HaShem's will comes from a place of humility and openness to divine guidance. This verse teaches the value of simplicity and trust in divine providence, showing that the path to fulfilling one's divine purpose is often found not in the accumulation of external adornments but in the purity of one's trust and faith in HaShem.

Pesuk 38: Megillat Esther 2:16

“Esther was taken to King Ahasuerus into his royal palace in the tenth month, which is the month of Tebeth, in the seventh year of his reign.”

Esther's ascension to queen, occurring in the seventh year of Ahashverosh's reign, is rich in symbolism, particularly relating to the Sefirah of Binah (Understanding). The number seven in Kabbalistic thought corresponds to the Sefirah of Malkhut (Kingdom), which receives from all the upper Sefirot and is the manifestation of the divine in the physical realm. Esther's coronation in the seventh year signifies the completion of a cycle and the embodiment of divine attributes through Malkhut. Binah, associated with the concept of time and the understanding of deeper truths, plays a pivotal role in this context, suggesting that Esther's rise to queenship was not merely a temporal political event but a divinely orchestrated moment reflecting the deeper cyclical patterns of divine will manifesting in the world.

Pesuk 39: Megillat Esther 2:17

“The king loved Esther more than all the women, and she won grace and favor in his sight more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti.”

The king's love for Esther, leading him to set the royal crown upon her head, can be understood through the lens of Chesed (Kindness), the Sefirah that represents the boundless love and generosity of HaShem. Ahashverosh's favor towards Esther over all the other women symbolizes the divine preference for the soul that is aligned with divine will, exemplifying the way in which HaShem elevates those who seek to fulfill their spiritual purpose. The crowning of Esther signifies the ultimate expression of divine Chesed, where the individual, through divine grace, is elevated and acknowledged for their intrinsic spiritual beauty and worth, serving as a conduit for the fulfillment of the divine plan.

Pesuk 40: Megillat Esther 2:18

“Then the king gave a great feast for all his officials and servants; it was Esther's feast. He also granted a remission of taxes to the provinces and gave gifts with royal generosity.”

The king's decree to make a great feast in Esther's honor, and his generous acts of granting a holiday and gifts, reflect the Sefirah of Tiferet (Beauty), which harmonizes Chesed and Gevurah (Severity). The feast and acts of generosity are expressions of the beauty of divine governance, where mercy and justice are perfectly balanced. Tiferet is associated with compassion and the revelation of divine splendor through acts that reflect the harmonious nature of the divine. The

king's celebration of Esther and the benefits extended to the provinces symbolize the dissemination of divine blessing through acts of beauty and generosity, highlighting the role of divine compassion in the elevation and celebration of those who are aligned with divine purpose.

Pesuk 41: Megillat Esther 2:19

“When the virgins were gathered together a second time, Mordecai was sitting at the king's gate.”

As virgins were gathered a second time, and Mordechai sat at the king's gate, this scenario mirrors the Kabbalistic concept of Sod (Secret), hidden within the structure of the Sephirot. Mordechai's positioning at the king's gate, a place of transition and decision, symbolizes the Sefirah of Da'at (Knowledge), a non-Sefirah that acts as a bridge for understanding and wisdom to enter consciousness. His presence there, amidst a second gathering of virgins, suggests a deeper layer of divine orchestration at play, hinting at the ongoing divine surveillance and guidance over the unfolding events. Mordechai's role is emblematic of the hidden righteous, those who safeguard the divine secrets and ensure the continuity of divine will within the world, acting as conduits for the flow of divine providence.

Pesuk 42: Megillat Esther 2:20

“Esther had not yet made known her kindred or her people, as Mordecai had charged her; for Esther obeyed Mordecai just as when she was being brought up by him.”

Esther's continued concealment of her lineage and family, as per Mordechai's command, even after becoming queen, emphasizes the theme of Hester Panim (the Hiding of the Face), a divine mode of interaction where HaShem's presence is hidden, yet still intimately involved in the affairs of the world. This act of concealment parallels the Kabbalistic understanding of the hidden light, Ohr Ganuz, a primordial divine light that is concealed within the world, to be revealed in times of great need. Esther's obedience to Mordechai's directive reflects the soul's adherence to divine will, even in circumstances of elevation and change, symbolizing the faithful preservation of the soul's intrinsic connection to its divine source amidst the veils of material existence.

Pesuk 43: Megillat Esther 2:21

“In those days, while Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's eunuchs who guarded the threshold, became angry and sought to lay hands on King Ahasuerus.”

The verse detailing Mordechai's discovery of the plot against the king introduces the principle of Gevurah (Severity), the Sefirah that represents judgment and strength. Mordechai's vigilance and subsequent action to thwart the assassination plot without seeking immediate recognition or reward reflect the application of Gevurah in service of divine justice and protection. This act of saving the king, though seemingly a political move, is deeply spiritual, embodying the Kabbalistic principle of restricting and channeling one's power and influence for the greater good, in alignment with divine will. Mordechai's intervention serves as a catalyst for the unfolding divine plan, demonstrating how divine strength and judgment manifest in the world through acts of courage and integrity.

Pesuk 44: Megillat Esther 2:22

“And the matter became known to Mordecai, who told it to Queen Esther, and Esther told the king in Mordecai's name.”

Mordechai's report of the assassination plot to Esther, who in turn reports to the king in Mordechai's name, reflects the Kabbalistic interplay between Malkhut (Kingdom) and Yesod (Foundation). Malkhut, represented by Esther, is the Sefirah through which divine will is manifested into reality, while Yesod, represented by Mordechai, is the foundation that channels the divine flow into Malkhut. This dynamic illustrates the crucial role of communication and trust in the divine structure, where the transmission of vital information (the assassination plot) through the proper channels (Mordechai to Esther, and Esther to the king) serves as an allegory for the flow of divine energy from Yesod to Malkhut. This process ensures that the divine plan is realized in the world, highlighting the importance of faithfulness and loyalty to divine will.

Pesuk 45: Megillat Esther 2:23

“When the affair was investigated and found to be so, the men were both hanged on the gallows. And it was recorded in the book of the chronicles in the presence of the king.”

The investigation into the plot and the execution of Bigthan and Teresh, recorded in the king's chronicles, introduces the principle of Din (Judgment) within the Sefirah of Gevurah (Severity). The act of bringing the plotters to justice and recording it for posterity signifies the application of divine judgment in the world, where actions are assessed, and consequences are meted out in accordance with divine law. This

verse symbolizes the Kabbalistic teaching that nothing escapes divine notice, and all deeds are recorded in the celestial archives. The recording of Mordechai's deed also hints at the concept of Zechut (Merit), where acts of righteousness and justice contribute to an individual's spiritual merit, influencing future events in the unfolding divine plan.

Pesuk 46: Megillat Esther 3:1

“After these events, King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him and set his throne above all the officials who were with him.”

The elevation of Haman by King Ahashverosh introduces the concept of Din (Judgment) within the Sefirah of Gevurah (Severity). Haman's rise to power represents the shadow aspect of Gevurah, where judgment, when disconnected from Chesed (Kindness) and Tiferet (Beauty), can manifest as harshness and tyranny. This moment in the narrative underscores the dual nature of divine energy, which can either uplift or, when misaligned, lead to destructive outcomes. Haman's elevation is a pivotal event that sets the stage for the unfolding challenges and the ultimate demonstration of divine justice, illustrating how the forces of severity are necessary components of the divine plan, challenging us to seek balance and rectification.

Pesuk 47: Megillat Esther 3:2

“And all the king's servants who were at the king's gate bowed down and paid homage to Haman, for the king had so commanded concerning him. But Mordecai did not bow down or pay homage.”

The refusal of Mordechai to bow to Haman reflects the principle of Emunah (Faith) within the Sefirah of Yesod (Foundation). Mordechai's stance is not merely an act of personal defiance but a profound expression of faith in the divine order, where bowing to Haman would represent a misalignment with his spiritual integrity and belief in HaShem's sovereignty. Yesod serves as the channel through which the spiritual influences of the higher Sefirot are grounded into reality, and Mordechai's actions embody this connection, reinforcing the foundation of divine truth in the face of adversity. This moment highlights the role of steadfast faith and integrity in maintaining the flow of divine presence in the world, even when faced with the challenge of opposition.

Pesuk 48: Megillat Esther 3:3

“Then the king's servants who were at the king's gate said to Mordecai, ‘Why do you transgress the king's command?’”

The questioning of Mordechai's refusal by the king's servants at the gate underscores the dynamics of Hod (Splendor) and Netzach (Eternity), representing the aspects of acknowledgment and perseverance. The servants' inability to understand Mordechai's actions highlights the struggle to recognize and adhere to divine principles when they conflict with worldly authority or societal norms. Hod involves the splendor of divine truth shining through one's actions, while Netzach signifies the endurance of these truths across time and challenges. This verse illuminates the tension between divine values and worldly pressures, teaching the importance of perseverance and integrity in the face of incomprehension and opposition.

Pesuk 49: Megillat Esther 3:4

“Now it happened, when they spoke daily to him, and he would not listen to them, that they told Haman, to see whether Mordecai's reasons would stand; for he had told them that he was a Jew.”

The persistent questioning of Mordechai and his firm refusal to bow before Haman evoke the Sefirah of Netzach (Eternity), which symbolizes endurance, persistence, and the victory of divine principles over temporal challenges. Mordechai's steadfastness in the face of repeated questioning underscores the eternal nature of divine truths against fleeting worldly power. Netzach suggests that true spiritual endurance lies not in the avoidance of conflict but in the persistent adherence to one's divine mission and values, despite external pressures. Mordechai's actions serve as a testament to the power of unwavering commitment to divine law and the eventual triumph of spiritual integrity.

Pesuk 50: Megillat Esther 3:5

“When Haman saw that Mordecai did not bow down or pay homage to him, Haman was filled with fury.”

Haman's anger at Mordechai's refusal to bow reveals the shadow side of the Sefirah of Gevurah (Severity), where judgment and power can turn into vengeance and hatred if not balanced by Chesed (Kindness) and compassion. This intense emotional reaction signifies the imbalance of divine attributes within the human psyche, leading to destructive behaviors. Haman's response illustrates how unchecked power, divorced from ethical constraints and divine balance, can escalate into a force for widespread harm. The narrative points to the critical need for

balancing divine attributes within ourselves, warning against the dangers of letting one aspect dominate to the detriment of the whole.

Pesuk 51: Megillat Esther 3:6

“But he disdained to lay hands on Mordecai alone. So, as they had made known to him the people of Mordecai, Haman sought to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.”

Haman's decision to not only target Mordechai but all Jews throughout Ahashverosh's kingdom introduces the concept of Tikkun Olam (Repairing the World) in reverse. Instead of acting to repair and harmonize the world, Haman seeks to disrupt and destroy, moving against the principle of Chesed (Kindness). This verse serves as a stark reminder of the potential for human actions to either contribute to the divine purpose of creation or, conversely, to work against it. The plot against the Jews represents a cosmic imbalance, a disruption that necessitates a divine response to restore equilibrium and justice, highlighting the ongoing struggle between forces of construction and destruction within the world.

Pesuk 52: Megillat Esther 3:7

“In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, Pur (that is, the lot) was cast before Haman from day to day and from month to month, until the twelfth month, which is the month of Adar.”

In the first month, Nisan, the casting of lots (Pur) for Haman's plot against the Jews, scheduled for the twelfth month, Adar, symbolizes the interplay between the Sefirot of Chochmah (Wisdom) and Mazal (Fortune), where the seemingly random nature of fate aligns with divine wisdom and purpose. This act of casting lots, while appearing to rely on chance, underscores the deeper Kabbalistic teaching that nothing is coincidental; every event is rooted in the divine plan. The contrast between Nisan, a month of redemption, and Adar, the chosen month for the Jews' destruction, highlights the cyclical and transformative aspects of time in the divine schema, suggesting that within the fabric of time lies the potential for reversal, redemption, and the realization of hidden divine intentions.

Pesuk 53: Megillat Esther 3:8

“And Haman said to King Ahasuerus, ‘There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your kingdom; their laws are different from those of every other people, and they do not keep the king's laws, so that it is not to the king's profit to tolerate them.’”

Haman's accusation against the Jews, describing them as a people with distinct laws and not obeying the king's laws, introduces the theme of Kedushah (Holiness) versus profanity, rooted in the Sefirah of Keter (Crown), which represents the divine will and absolute unity. Haman's challenge reflects a clash between the divine laws that govern the spiritual identity of the Jewish people and the temporal laws of the Persian empire. This moment highlights the tension between adhering to a higher divine calling, represented by Keter, and the pressures of conforming to the societal norms and regulations that run counter to

that calling. The accusation underscores the existential dilemma faced by the Jews in the diaspora: the struggle to maintain their unique identity and adherence to divine commandments amidst a foreign and often hostile environment.

Pesuk 54: Megillat Esther 3:9

“If it pleases the king, let it be decreed that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who are in charge of the king's business, so that they may put it into the king's treasuries.”

Haman's offer to pay ten thousand silver talents into the royal treasuries for the permission to destroy the Jews reflects the negative manifestation of the Sefirah of Hod (Splendor), which, when misaligned, can lead to the glorification of destructive ambitions. Hod involves the acknowledgment and submission to something greater than oneself, but in this context, it is perverted to serve a nefarious purpose. This act of bribery to achieve the annihilation of an entire people illustrates the distortion of divine attributes, where the potential for influence and the execution of a plan are used for harm rather than the fulfillment of divine will. It serves as a cautionary tale about the misuse of power and resources, highlighting the importance of aligning one's actions and intentions with the principles of divine justice and mercy.

Pesuk 55: Megillat Esther 3:10

“So the king took his signet ring from his hand and gave it to Haman the son of Hammedatha the Agagite, the enemy of the Jews.”

The king's acquiescence to Haman's plan, symbolized by the giving of his ring to Haman, illustrates the Sefirah of Malchut (Kingdom) in a state of exile, where the divine presence is obscured and the forces of unholiness seem to have free reign. The transfer of the ring, representing authority and the power to decree, reflects a moment where the potential for divine justice and mercy within Malchut is temporarily subverted by darker forces. This act underscores the Kabbalistic concept that even in moments of great darkness and challenge, the hidden light of divine sovereignty remains, awaiting activation through righteous action and the eventual revelation of HaShem's plan for justice and redemption.

Pesuk 56: Megillat Esther 3:11

“And the king said to Haman, ‘The money is given to you, the people also, to do with them as it seems good to you.’”

The king's words to Haman, "The money is given to you, the people also, to do with them as it seems good to you," invoke the concept of free will within the framework of divine providence. This scenario highlights the balance between Din (Judgment) and Rachamim (Mercy), where the divine allows for human agency to unfold, even when it takes a path contrary to goodness and compassion. The allowance of such freedom, even to the extent of enabling harm, serves as a profound lesson in the role of free will in the divine plan, emphasizing that the ultimate correction (Tikkun) of the world requires human participation and choice, thereby setting the stage for the potential of repentance and redemption.

Pesuk 57: Megillat Esther 3:12

“Then the king's scribes were summoned on the thirteenth day of the first month, and an edict, according to all that Haman commanded, was written to the king's satraps and to the governors over all the provinces and to the officials of all the peoples, to every province in its own script and to every people in its own language. It was written in the name of King Ahasuerus and sealed with the king's ring.”

The scribes' summoning on the thirteenth day of the first month to write the decree against the Jews, to be enacted on the thirteenth day of the twelfth month, reflects the dynamic between the Sefirot of Netzach (Eternity) and Hod (Splendor), in their aspect of time and divine justice. The specific timing of the decree, from its inception to its intended execution, underscores the cyclical and ordained nature of time within the divine plan. This period symbolizes the patience and long-suffering aspect of Netzach, where the endurance of divine justice is tested, and the splendor of Hod, where the ultimate triumph of divine truth and beauty over adversity is manifested. The delay between the decree's writing and its execution hints at the hidden mercy within divine judgment, allowing time for repentance, intervention, and the reversal of evil decrees.

Pesuk 58: Megillat Esther 3:13

“Letters were sent by couriers to all the king's provinces with instruction to destroy, to kill, and to annihilate all Jews, young and old, women and children, in one day, the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their goods.”

The decrees sent out to annihilate the Jews, disseminated across the kingdom, echo the Sefirah of Yesod (Foundation), which in this context, reflects the distortion of the principle of transmission. Yesod is meant to channel divine flow and blessings into Malkhut (Kingdom), the material world. However, Haman's use of the king's authority to spread fear and death perverts this divine mechanism, transforming it into a conduit for harm. This act underscores the responsibility inherent in the power of influence and transmission, highlighting the stark contrast between the use of such power for divine purpose versus destructive ends. It serves as a reminder of the potential for both sanctity and profanity in the exercise of influence, urging a re-alignment with the divine intent of promoting life, peace, and holiness.

Pesuk 59: Megillat Esther 3:14

“A copy of the document was to be issued as a decree in every province by proclamation to all the peoples to be ready for that day.”

The explicitness of the decree, allowing for the destruction of the Jews, parallels the concept of Gevurah (Severity) in its most extreme manifestation, where judgment and restriction lead not to correction and balance but to obliteration. The public proclamation of the decree represents a chilling manifestation of Gevurah untempered by Chesed (Kindness), a warning against the dangers of power unchecked by compassion and justice. This moment in the narrative illustrates the potential for divine attributes to be misapplied, emphasizing the critical need for balance and the harmonious integration of mercy with judgment within the divine and human realms.

Pesuk 60: Megillat Esther 3:15

“The couriers went out hurriedly by order of the king, and the decree was issued in the citadel of Susa. The king and Haman sat down to drink, but the city of Susa was thrown into confusion.”

The couriers hastened by the king's command to distribute the decree, and the king and Haman sitting down to drink, while the city of Shushan was perplexed, mirrors the dissonance between the Sefirot of Malchut (Kingdom) and Tiferet (Beauty). The act of spreading chaos contrasts sharply with the role of Tiferet, which seeks to harmonize and beautify, indicating a profound disconnection from the divine intent of creating harmony and beauty in the world. The juxtaposition of the king and Haman's indifference with the turmoil of Shushan highlights the tension between the divine plan and human actions that seemingly run counter to it. This scene serves as a poignant reflection on the impact of leadership detached from moral responsibility and the resulting discord and suffering that can ensue when power is wielded without regard for the divine balance of mercy and justice.

Pesuk 61: Megillat Esther 4:1

“When Mordecai learned all that had been done, Mordecai tore his clothes and put on sackcloth and ashes, and went out into the midst of the city, wailing loudly and bitterly.”

Mordechai's public mourning, clothed in sackcloth and ashes, symbolizes the Sefirah of Malchut (Kingdom) in a state of Din (Judgment). This external manifestation of grief and repentance reflects the Shechinah (Divine Presence) in exile, expressing the collective anguish of the Jewish people. Malchut, which receives the influence of

all higher Sefirot, here displays the impact of divine judgment on the physical plane. Mordechai's actions call attention to the need for Teshuvah (Repentance), aiming to realign the people and the kingdom with the divine will, demonstrating how Malchut, even in its lowest state, can catalyze a return to divine harmony.

Pesuk 62: Megillat Esther 4:2

“He went as far as the king's gate, for no one was allowed to enter the king's gate clothed in sackcloth.”

Mordechai's approach to the king's gate, yet not entering due to his sackcloth, represents the threshold between Yesod (Foundation) and Malchut, where divine flow meets the material world but encounters a barrier to full manifestation. This moment underscores the tension between divine intention and its fulfillment in the world, highlighting the obstacles that prevent divine light from fully entering and rectifying Malchut. Mordechai's stance at the gate in mourning attire signifies the cry for divine compassion and the urgent need for the removal of barriers to divine flow, calling for a reconnection between the spiritual foundation and its physical manifestation.

Pesuk 63: Megillat Esther 4:3

“And in every province, wherever the king's command and his decree reached, there was great mourning among the Jews, with fasting, weeping, and lamenting, and many lay in sackcloth and ashes.”

The widespread mourning among the Jews, with fasting, weeping, and lamenting, and many laying in sackcloth and ashes, mirrors the

collective embodiment of Tiferet (Beauty) in a state of constriction. Tiferet, which harmonizes Chesed (Kindness) and Gevurah (Severity), here is expressed through the communal response to adversity, uniting the people in a shared expression of grief and supplication. This communal act of mourning and fasting serves as a vessel for the collective yearning for divine mercy, reflecting the beauty of unity in adversity. It illustrates how, through the constriction of suffering, the potential for a deeper revelation of divine beauty and harmony is nurtured, preparing the way for the transformation of judgment into mercy.

Pesuk 64: Megillat Esther 4:4

“When Esther's young women and her eunuchs came and told her, the queen was deeply distressed. She sent garments to clothe Mordecai, so that he might take off his sackcloth, but he would not accept them.”

Esther's reaction to Mordechai's mourning—her deep distress and her attempt to alleviate his suffering by sending clothes—represents the Sefirah of Chesed (Kindness), manifesting as compassionate action in response to the pain of another. This gesture of sending garments to replace sackcloth symbolizes the desire to cover and heal the rawness of grief with dignity and care. Chesed, in this context, is not only an emotional response but an active effort to restore balance and well-being, highlighting the interconnectedness of all souls within the divine emanation. Esther's actions reflect the principle that true kindness seeks to address the roots of suffering, initiating a process of healing and rectification that extends beyond superficial comfort.

Pesuk 65: Megillat Esther 4:5

“Then Esther called for Hathach, one of the king's eunuchs, who had been appointed to attend her, and ordered him to go to Mordecai to learn what this was and why it was.”

Esther's summoning of Hathach to learn the cause of Mordechai's distress reveals the dynamic interplay between Binah (Understanding) and Da'at (Knowledge). This act of seeking understanding through inquiry signifies the movement from a state of not-knowing (Ain) into the realm of comprehension and awareness. Binah, which delves into the depth of matters, and Da'at, the channel through which wisdom becomes connected and actionable, together underscore the process of transforming confusion and uncertainty into clarity and purposeful action. Esther's initiative to understand Mordechai's actions exemplifies the journey from initial confusion to deep awareness, marking a pivotal step towards engaging with the unfolding divine plan.

Pesuk 66: Megillat Esther 4:6

“Hathach went out to Mordecai in the open square of the city in front of the king's gate,”

Hathach's meeting with Mordechai in the open square of the city, where Mordechai relays the details of the decree against the Jews and the bribe paid by Haman, symbolizes the revelation of Gevurah (Severity) within the public sphere of Malchut (Kingdom). The square, a place of gathering and exchange, becomes the setting for uncovering the harsh decree, indicating that the challenges faced are not private or isolated but communal and structural. This revelation prompts a collective call to action, underscoring the necessity of confronting and

rectifying the severity within the societal and cosmic order. Mordechai's disclosure to Hathach, and through him to Esther, acts as a catalyst for mobilizing a response to injustice, highlighting the role of communication and community in the transformation of divine judgment into mercy.

Pesuk 67: Megillat Esther 4:7

“and Mordecai told him all that had happened to him, and the exact sum of money that Haman had promised to pay into the king's treasuries for the destruction of the Jews.”

Mordechai's detailed explanation to Hathach about the sum Haman promised to pay for the Jews' destruction reflects the interplay between Chochmah (Wisdom) and Hod (Splendor). Mordechai's precise communication of the events and the financial aspects of Haman's plot illustrates the clarity and depth of wisdom that penetrates the surface to reveal the underlying motives and implications. This dissemination of knowledge not only illuminates the gravity of the situation but also empowers Esther to act with full awareness of the stakes. Hod, as the manifestation of splendor, is represented here in the articulation of truth, where the splendor of divine wisdom shines through Mordechai's understanding and communication, highlighting the role of truthful speech in revealing divine splendor in the midst of darkness.

Pesuk 68: Megillat Esther 4:8

“He also gave him a copy of the written decree issued in Susa for their destruction, that he might show it to Esther and explain it to her, and command her to go to the king to beg his favor and plead with him on behalf of her people.”

The giving of the decree's copy to Esther, to show her and explain the situation, urging her to approach the king, signifies the transition from Da'at (Knowledge) to Malchut (Kingship), where knowledge is actualized into action. This act symbolizes the bridging of the spiritual and the material, the heavenly decree with earthly action. Esther is called upon to manifest her role within Malchut, to embody divine agency in the world. This moment marks a pivotal shift in the narrative, where the flow of divine intention through the Sefirot culminates in a call to human action, embodying the principle that divine will seeks manifestation through human partnership in the rectification of the world.

Pesuk 69: Megillat Esther 4:9

“Hathach went and told Esther what Mordecai had said.”

Hathach's return to Esther with Mordechai's message initiates a dynamic of reciprocal communication, reflecting the Sefirah of Tiferet (Beauty), which harmonizes and mediates between Chesed (Kindness) and Gevurah (Severity). This back-and-forth communication process between Esther and Mordechai, facilitated by Hathach, embodies the balancing act of Tiferet, where the needs of the individual and the community, the imperative of action and the risk it entails, are carefully weighed. The dialogue between Esther and Mordechai, through

Hathach, becomes a conduit for the emergence of a balanced response to the crisis, showcasing the beauty of divine harmony as it unfolds through human interaction and cooperation.

Pesuk 70: Megillat Esther 4:10

“Then Esther spoke to Hathach and commanded him to go to Mordecai and say,”

Esther's response to Mordechai through Hathach, explaining the law against approaching the king unsummoned, highlights the Sefirah of Gevurah (Severity), which represents judgment and the boundaries that govern divine and worldly order. Her citation of the law underscores the risk of transgressing established boundaries, reflecting the tension between divine will and human laws. This moment reveals the necessity of navigating within the constraints of the physical world while seeking to align with higher spiritual aims, emphasizing the challenge of acting within Gevurah's restrictive aspects to achieve a greater purpose.

Pesuk 71: Megillat Esther 4:11

“All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside the inner court without being called, there is but one law—to be put to death, except the one to whom the king holds out the golden scepter so that he may live. But as for me, I have not been called to come in to the king for thirty days.”

Esther's reminder of the potential fatal consequence for unsolicited approach to the king, unless he extends his golden scepter, introduces the concept of Chesed (Kindness) within the framework of Gevurah.

The golden scepter symbolizes the moment of grace that transcends judgment, a potential opening for mercy within the strictures of law and protocol. This duality mirrors the divine interplay between mercy and severity, where the possibility of compassion exists even in the most perilous circumstances. Esther's message conveys the delicate balance of risk and faith, the hope that divine Chesed will manifest in moments of great need.

Pesuk 72: Megillat Esther 4:12

“And they told Mordecai what Esther had said.”

Mordechai's message back to Esther, insisting that she must not remain silent at this time, invokes the Sefirah of Netzach (Eternity), symbolizing perseverance, endurance, and the inevitability of divine justice. Mordechai's insistence highlights the eternal aspect of divine promises and the role of individuals in realizing divine will through history. His urging is a call to action that transcends personal safety in favor of a higher, enduring purpose, emphasizing that divine deliverance and justice are assured, but human agency is crucial in actualizing these divine intentions in the temporal realm.

Pesuk 73: Megillat Esther 4:13

“Then Mordecai told them to reply to Esther, ‘Do not think to yourself that in the king's palace you will escape any more than all the other Jews.’”

Mordechai's firm response to Esther, stating that deliverance for the Jews will arise from another place if she remains silent, embodies the

Sefirah of Emunah (Faith) within the broader context of divine providence. This statement reflects a profound trust in the inevitability of HaShem's salvation, regardless of human action. It underlines the concept that while human beings play a critical role in the divine plan, the ultimate outcome of redemption is not dependent on any single individual but on the divine will itself. Mordechai's assertion is a reminder of the omnipresent and omnibenevolent nature of divine providence, which ensures the survival and continuity of the Jewish people through all challenges.

Pesuk 74: Megillat Esther 4:14

“For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?”

Mordechai's suggestion that Esther's royal position was for the very purpose of intervening at this moment highlights the Sefirah of Tiferet (Beauty), which integrates and balances the flow of Chesed (Kindness) and Gevurah (Severity) into harmonious action. His words suggest that Esther's ascent to queenship was divinely orchestrated for this critical juncture, infusing her seemingly secular rise to power with profound spiritual significance. This perspective reveals the beauty of divine timing and placement, where every individual's position in life can serve a higher purpose, integrating personal destiny with the collective destiny of the Jewish people. Mordechai's insight into Esther's role underscores the belief that divine providence positions individuals where they are most needed, for the sake of achieving Tikkun (Rectification) in the world.

Pesuk 75: Megillat Esther 4:15-17

“Then Esther told them to reply to Mordecai, ‘Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for three days, night or day. I and my young women will also fast as you do. Then I will go to the king, though it is against the law, and if I perish, I perish.’ Mordecai then went away and did everything as Esther had ordered him”

Esther’s command to Mordechai to gather all the Jews in Shushan and fast on her behalf for three days and nights, without eating or drinking, introduces the practice of Teshuvah (Repentance) and Tefillah (Prayer), aligning with the Sefirah of Yesod (Foundation). This collective act of fasting and prayer serves to strengthen the spiritual foundation of the Jewish people, purifying and preparing them for the impending challenge. Yesod, which channels the divine flow into Malkhut (Kingdom), is reinforced through this communal spiritual effort, highlighting the power of unity and shared intention in invoking divine mercy and support. Esther’s request symbolizes the communal return to spiritual roots, reinforcing the bonds between the Jewish people and the divine, and laying the foundational strength necessary for the forthcoming salvation.

Pesuk 76: Megillat Esther 5:1

“On the third day, Esther put on her royal robes and stood in the inner court of the king's palace, in front of the king's quarters, while the king was sitting on his royal throne inside the throne room opposite the entrance to the palace.”

On the third day of fasting, Esther dresses in royal garments and stands in the inner court of the king's palace, an act symbolizing the Sefirah of Malchut (Kingdom), embodying divine sovereignty and presence within the physical realm. Esther's preparation and presentation before the king reflect the manifestation of Malchut's potential to influence and direct the flow of divine will into the world. Her royal attire signifies the elevation of the soul, adorned with the virtues and attributes necessary to fulfill its divine mission. This moment underscores the transformation of personal preparation into divine action, illustrating how the soul, aligned with its spiritual purpose, can enact significant change within Malchut, the material world.

Pesuk 77: Megillat Esther 5:2

“When the king saw Queen Esther standing in the court, she won favor in his sight, and he held out to Esther the golden scepter that was in his hand. Then Esther approached and touched the tip of the scepter.”

When King Ahashverosh extends the golden scepter to Esther, signifying her safe welcome, this gesture embodies the principle of Chesed (Kindness) within the framework of sovereignty and judgment represented by the scepter. The king's act of extending the scepter, a symbol of mercy within the context of potential judgment, illustrates the divine attribute of Chesed, where kindness and compassion transcend the boundaries of strict justice. This act highlights the intercession of divine grace in moments of vulnerability and risk, reflecting the way HaShem's mercy can manifest through human actions, altering the course of events towards salvation and deliverance.

Pesuk 78: Megillat Esther 5:3

“And the king said to her, ‘What is it, Queen Esther? What is your request? It shall be given to you, even to half of my kingdom.’”

The king's offer to Esther, promising up to half the kingdom, reflects the Sefirah of Tiferet (Beauty), which harmonizes Chesed (Kindness) and Gevurah (Severity) in a manifestation of balanced grace and majesty. This offer represents the ideal of divine generosity and balance, where the king's authority and resources are made available for the sake of righteousness and justice. Tiferet in this context is expressed through the king's recognition of Esther's worth and the readiness to fulfill her request, symbolizing the divine attribute of compassion and balance in governance. This moment serves as a lesson in the power of approaching divine service with humility and trust, inviting a response of generosity and support from the Source of all.

Pesuk 79: Megillat Esther 5:4

“Esther said, ‘If it pleases the king, let the king and Haman come today to a feast that I have prepared for the king.’”

Esther's invitation to the king and Haman to the feast she has prepared symbolizes the Sefirah of Hachnasat Orchim (Hospitality), an expression of Chesed (Kindness) extending beyond personal boundaries to include even those who are potential adversaries. This act of hospitality, though strategic, embodies the principle of turning potential conflict into an opportunity for connection and transformation. Esther's approach reflects a deep understanding of the power of kindness and generosity to open hearts and create spaces where divine will can manifest in unexpected ways. The feast, a setting

for revelation and change, serves as a metaphor for the soul's capacity to influence and elevate the material world through acts of grace and benevolence.

Pesuk 80: Megillat Esther 5:5

“Then the king said, ‘Bring Haman quickly, so that we may do as Esther has asked.’ So the king and Haman came to the feast that Esther had prepared.”

The king's haste in fulfilling Esther's request, commanding Haman to attend the feast immediately, echoes the Sefirah of Zerizut (Diligence), a facet of Gevurah (Severity) focused on swift and decisive action in alignment with one's duties. This prompt response to Esther's invitation signifies the urgency and importance of adhering to righteous requests, emphasizing the value of promptness in fulfilling obligations that advance divine purposes. The king's eagerness to comply with Esther's wish illustrates how diligence and prompt action can be virtues that further the unfolding of divine plans, highlighting the significance of timing and responsiveness in the divine narrative.

Pesuk 81: Megillat Esther 5:6

“As they were drinking wine after the feast, the king said to Esther, ‘What is your wish? It shall be granted to you. And what is your request? Even to the half of my kingdom, it shall be fulfilled.”

At the feast, when the king asks Esther for her wish or request, promising up to half the kingdom, it underscores the Sefirah of Keter (Crown), representing the ultimate will and benevolence of the divine.

This moment of offering, where the king is prepared to grant significant favor, symbolizes the openness of divine will to fulfill the righteous desires of those who seek it with pure intent. Keter, as the crown, signifies the highest level of divine generosity and the potential for wishes to be granted that are aligned with the ultimate good. Esther's position at the feast, prepared to make her request, illustrates the soul standing before the divine, ready to receive according to its true needs and desires, within the framework of divine approval and benevolence.

Pesuk 82: Megillat Esther 5:7

“Esther answered, ‘My wish and my request is”

Esther's response to the king's query, expressing her wish and request to be granted at a subsequent feast with Haman, embodies the Sefirah of Binah (Understanding), which involves the depth of strategic planning and the foresight to build tension and anticipation. This act of deferral is not merely a delay but a calculated step to deepen the king's engagement and commitment. Binah, representing the capacity to perceive the inner structure of events and their outcomes, is mirrored in Esther's approach, showcasing the wisdom of allowing processes to unfold in their due time, ensuring that when the request is finally made, the ground is fertile for its acceptance and fulfillment.

Pesuk 83: Megillat Esther 5:8

“if I have found favor in the sight of the king, and if it pleases the king to grant my wish and fulfill my request, let the king and Haman come to the feast that I will prepare for them, and tomorrow I will do as the king has said.”

Esther's invitation for the king and Haman to attend another feast the next day, where she promises to fulfill the king's request, highlights the Sefirah of Tiferet (Beauty), which mediates between Chesed (Kindness) and Gevurah (Severity) through harmony and balance. Her approach of extending yet another invitation before revealing her heart's desire exemplifies the beauty of patience, diplomacy, and the careful balancing of forces. Tiferet is manifested in Esther's ability to navigate complex social dynamics with grace, ensuring that her eventual request is presented in an environment conducive to its positive reception, symbolizing the harmonization of divine attributes in the pursuit of justice and mercy.

Pesuk 84: Megillat Esther 5:9

“Then Haman went out that day joyful and glad of heart. But when Haman saw Mordecai in the king's gate, that he neither rose nor trembled before him, he was filled with wrath against Mordecai.”

Haman's exit from the feast, joyful yet filled with rage upon seeing Mordechai not bowing or trembling, reflects the clash between Hod (Splendor) and Netzach (Eternity). Haman's fleeting joy, overshadowed by his hatred for Mordechai, showcases the fragile nature of Hod when it is disconnected from its divine source and becomes fixated on personal honor and recognition. Conversely, Mordechai's steadfastness, rooted in Netzach, illustrates the endurance of eternal principles over temporal emotions and honors. This contrast underscores the lesson that true splendor and victory are not found in external accolades but in the unwavering commitment to divine values and the eternal truths that guide one's life.

Pesuk 85: Megillat Esther 5:10

“Nevertheless, Haman restrained himself and went home, and he sent and brought his friends and his wife Zeresh.”

Haman, containing his rage and summoning his friends and wife, reflects the Sefirah of Yesod (Foundation), which, in this context, represents the base on which he builds his sense of identity and plans. However, this foundation is corrupted by malice and ego, distorting the divine flow that Yesod is meant to channel into constructive action. Haman's gathering of his supporters to share in his grievance and plot further reveals a misuse of the communal bond, turning what could be a source of strength and support into a circle of echo and reinforcement for his harmful intentions. This highlights the distortion of Yesod when it serves the self over the collective good, illustrating the consequences of building one's foundation on negativity and vengeance.

Pesuk 86: Megillat Esther 5:11

“And Haman recounted to them the splendor of his riches, the number of his sons, all the promotions with which the king had honored him, and how he had advanced him above the officials and the servants of the king.”

Haman's boasting to his gathered friends and family about his wealth, sons, and the honors bestowed upon him by the king, culminating in his exclusive invitation to Esther's feast, mirrors the Sefirah of Malchut (Kingdom) in its aspect of external power and glory. Yet, this Malchut is devoid of its connection to higher divine attributes, focusing solely on material success and personal elevation. Haman's pride in his achievements and his perceived closeness to the throne reveal a

kingdom built on the shaky ground of ego and external validation, lacking the inner spiritual dimension that imbues true leadership and authority with justice, compassion, and humility. This portrayal of Malchut emphasizes the hollow nature of power and prestige when divorced from ethical and spiritual underpinnings.

Pesuk 87: Megillat Esther 5:12

“Haman said even more, ‘Queen Esther let no one but me come with the king to the feast she prepared. And tomorrow also I am invited by her together with the king.’”

Haman's satisfaction in being the only person Queen Esther invited along with the king to her feast, yet his admission that this brings him no joy as long as he sees Mordechai the Jew sitting at the king's gate, highlights the dynamic between the Sefirot of Hod (Splendor) and Netzach (Eternity). Haman's obsession with honor (Hod) and his inability to enjoy his elevated status due to Mordechai's disrespect illustrate the ephemeral nature of worldly glory when it clashes with eternal values represented by Netzach. Mordechai's steadfastness, emblematic of enduring truth and justice, nullifies the transient satisfaction Haman derives from his honors. This teaches that true fulfillment cannot be achieved through the pursuit of personal glory at the expense of righteousness and moral integrity.

Pesuk 88: Megillat Esther 5:13

“Yet all this is worth nothing to me, so long as I see Mordecai the Jew sitting at the king's gate.”

Haman's declaration that all his wealth and honor mean nothing to him as long as he sees Mordechai the Jew not bowing or trembling before him underscores the Sefirah of Gevurah (Severity) misapplied. Gevurah's attributes of strength and judgment, intended for the enactment of divine justice and discipline, are perverted by Haman into a personal vendetta, demonstrating how the misuse of power and authority can lead to an obsession with control and revenge. This illustrates the distortion of divine qualities when they are disconnected from their root in Chesed (Kindness) and Tiferet (Beauty), leading to a life where even significant achievements cannot bring satisfaction or peace due to the overriding need for domination and recognition.

Pesuk 89: Megillat Esther 5:14

“Then his wife Zeresh and all his friends said to him, ‘Let a gallows fifty cubits high be made, and in the morning tell the king to have Mordecai hanged on it. Then go joyfully with the king to the feast.’ This idea pleased Haman, and he had the gallows made.”

Zeresh, Haman's wife, and all his friends suggesting the construction of a gallows to hang Mordechai, with Haman finding pleasure in this idea, exemplifies the darkest aspects of the Sefirah of Malchut (Kingdom) corrupted by Machshavot Ra'ot (Evil Intentions). The plot to eliminate Mordechai, motivated by spite rather than justice, reveals a kingdom ruled by malice, where authority is wielded not for governance or the welfare of the people but for personal vengeance. This turn towards destructive action underlines the critical importance of aligning the exercise of power with divine principles. The eagerness with which Haman embraces this advice highlights the danger of surrounding oneself with counsel that feeds into one's lower instincts, steering the

use of Malchut away from its purpose of manifesting divine will in the world towards the realization of selfish desires.

These insights from Megillat Esther, Chapter 5 concludes the exploration of Haman's deepening enmity towards Mordechai and the Jews, setting the stage for the dramatic reversal that unfolds in the narrative. The chapter underscores the tragic consequences of misusing divine attributes such as Gevurah and Malchut, illustrating how detachment from the roots of Chesed and Tiferet can lead to a life filled with dissatisfaction and actions driven by destructive impulses. The narrative warns against the dangers of ego, hatred, and the pursuit of power disconnected from ethical and spiritual foundations, inviting reflection on the true purpose of strength, authority, and honor.

Pesuk 90: Megillat Esther 6:1

“On that night the king could not sleep. And he gave orders to bring the book of memorable deeds, the chronicles, and they were read before the king.”

That night, the king's inability to sleep, leading to the reading of the chronicles and the discovery of Mordechai's unrewarded deed, reflects the Sefirah of Binah (Understanding), which is associated with the nurturing aspect of the divine that oversees and remembers all actions. The king's restlessness symbolizes a divine stirring, an awakening to rectify an oversight within the realm of justice. The reading of the chronicles, revealing Mordechai's good deed, illustrates the principle that no positive action goes unnoticed by the divine, emphasizing the deep connectivity between divine awareness and the unfolding of events in the world. This moment signifies the beginning of the reversal of fortunes for Mordechai and the Jewish people, highlighting the

divine orchestration that underlies what appears to be coincidental in the mundane world.

Pesuk 91: Megillat Esther 6:2

“It was found written how Mordecai had told about Bigthana and Teresh, two of the king's eunuchs, who guarded the threshold, and who had sought to lay hands on King Ahasuerus.”

The discovery that Mordechai had not been rewarded for foiling the assassination plot against the king symbolizes the Sefirah of Chesed (Kindness) awaiting activation within the structure of divine justice, represented by Gevurah (Severity). This moment of recognition serves as a catalyst for rebalancing the scales of justice, illustrating how acts of Chesed can lay dormant within the fabric of time, only to emerge when most needed to advance the divine narrative. The revelation to the king acts as a divine prompt, reminding us that the world is governed by a moral compass that ultimately seeks to honor righteousness and goodness, even when it seems delayed.

Pesuk 92: Megillat Esther 6:3

“And the king said, ‘What honor or distinction has been bestowed on Mordecai for this?’ The king's young men who attended him said, “Nothing has been done for him.”

The king's inquiry about what honor or dignity had been bestowed upon Mordechai for his loyalty highlights the Sefirah of Tiferet (Beauty), which mediates between Chesed and Gevurah, blending kindness with justice. The king's desire to rectify the oversight and publicly honor

Mordechai represents the harmonious expression of divine attributes, where recognition and reward are rendered for righteous actions. This act of intending to honor Mordechai underscores the principle that true beauty in leadership and governance lies in acknowledging and uplifting those who act with integrity and courage, reflecting the divine attribute of Tiferet in the elevation of moral virtue and loyalty.

Pesuk 93: Megillat Esther 6:4

“And the king said, ‘Who is in the court?’ Now Haman had just entered the outer court of the king's palace to speak to the king about having Mordecai hanged on the gallows that he had prepared for him.”

As the king inquires about who is in the court and Haman enters to suggest the execution of Mordechai, this moment encapsulates the Sefirah of Hod (Splendor), which, in its essence, concerns the acknowledgment and submission to divine will. Haman's presence at this critical juncture, intended by him to further his own vengeful plans, instead becomes an unwitting participant in the divine orchestration for Mordechai's honor. This scenario illustrates the concept that even the intentions of adversaries can be turned by divine providence towards the fulfillment of a higher purpose, showcasing the splendor of divine justice that utilizes all actions, whether intended for good or ill, to advance the ultimate plan of goodness and rectification.

Pesuk 94: Megillat Esther 6:5

“And the king's young men told him, ‘Haman is there, standing in the court.’ And the king said, ‘Let him come in.’”

The king's decision to ask Haman how to honor someone he wishes to favor, unknowingly regarding Mordechai, introduces the dynamic of Netzach (Eternity), reflecting the endurance and victory of divine justice over time. Haman, believing himself to be the recipient of this honor, represents the irony and reversal inherent in the divine plan, where those who seek to harm are instead used as instruments for the elevation of the righteous. This moment signifies the eternal aspect of divine justice that, despite human plans and intentions, ensures the ultimate triumph of righteousness and the fulfillment of divine intentions, often through unexpected means.

Pesuk 95: Megillat Esther 6:6

“So Haman came in, and the king said to him, ‘What should be done to the man whom the king delights to honor?’ Now Haman thought to himself, ‘Whom would the king delight to honor more than me?’”

Haman's response, suggesting lavish honors for the one the king wishes to favor, mirrors the Sefirah of Yesod (Foundation), which in this context, reflects the misalignment between personal ambitions and divine will. Haman's suggestions, rooted in his own desires for recognition and power, inadvertently lay the foundation for Mordechai's public elevation. This twist of fate highlights the principle that the foundations we lay for our own advancement, when not aligned with divine justice and humility, can become the very mechanisms through which divine providence elevates the humble and the righteous. Yesod, as the channel through which divine energy is realized in the world, underscores the importance of ensuring our actions and intentions are grounded in righteousness and aligned with the higher purpose.

Pesuk 96: Megillat Esther 6:7

“And Haman said to the king, ‘For the man whom the king delights to honor,”

Haman's detailed proposal to the king for honoring the man he desires to favor, involving royal garments, a horse, and a crown, embodies the Sefirah of Malchut (Kingdom), albeit in a way that illustrates the distortion of its true essence. Haman's vision of honor reflects a superficial understanding of Malchut, equating it with external symbols of power and prestige rather than recognizing its deeper role as the manifesting vessel for divine will and the welfare of all subjects. This misinterpretation of kingship and honor underscores the contrast between ego-driven desires for recognition and the authentic embodiment of Malchut, which seeks to uplift and serve in alignment with divine purpose.

Pesuk 97: Megillat Esther 6:8

“let royal robes be brought which the king has worn and the horse that the king has ridden, and on whose head a royal crown is set.”

The specific elements Haman suggests for the honoree—wearing the king's garments, riding the king's horse, and having the royal crown set upon his head—highlight the Sefirot of Chesed (Kindness), Gevurah (Severity), and Keter (Crown), respectively. These items symbolize the aspiration to embody divine attributes: the king's garments represent Chesed, covering and protecting; the king's horse signifies Gevurah, denoting power and judgment; and the royal crown symbolizes Keter, the highest aspiration of connecting directly with the divine will. Haman's proposal inadvertently outlines a path of spiritual ascent,

misapplied for personal aggrandizement rather than understanding these symbols as calls to align one's actions with divine qualities of mercy, strength, and sovereignty.

Pesuk 98: Megillat Esther 6:9

“And let the robes and the horse be handed over to one of the king's most noble officials. Let them dress the man whom the king delights to honor, and let them lead him on the horse through the square of the city, proclaiming before him: 'Thus shall it be done to the man whom the king delights to honor.’”

The instruction for a nobleman to lead the honoree through the city streets, proclaiming the king's favor, reflects the dynamic between Hod (Splendor) and Netzach (Eternity), emphasizing the public recognition of virtues and deeds that are in harmony with divine will. This act of public acknowledgment serves as a vessel for the manifestation of Hod, revealing the splendor of divine justice and mercy through human affairs. The proclamation, "This is what is done for the man the king delights to honor!" underscores the eternal principle of Netzach that righteous deeds and humility are ultimately elevated and recognized, demonstrating that true honor is derived from one's alignment with divine values and the service to the divine plan.

Pesuk 99: Megillat Esther 6:10

“Then the king said to Haman, ‘Hurry; take the robes and the horse, as you have said, and do so to Mordecai the Jew, who sits at the king's gate. Leave out nothing that you have mentioned.’”

The king's command to Haman to do everything he has suggested for Mordechai, the Jew, without omitting anything, serves as a powerful manifestation of the Sefirah of Tiferet (Beauty), which harmonizes Chesed (Kindness) and Gevurah (Severity). This directive, coming at a moment of profound irony, underscores the beauty of divine justice, where the very plans devised for personal glory are transformed into the means of honoring the righteous. Tiferet in this context is revealed through the balancing act of elevating Mordechai with the honors Haman desired for himself, highlighting the divine orchestration that ensures goodness and truth are ultimately recognized and rewarded, maintaining the cosmic balance.

Pesuk 100: Megillat Esther 6:11

“So Haman took the robes and the horse, and he dressed Mordecai and led him through the square of the city, proclaiming before him, ‘Thus shall it be done to the man whom the king delights to honor.’”

Haman's execution of the king's orders, leading Mordechai through the city streets in royal attire, symbolizes the Sefirah of Yesod (Foundation), reflecting the actualization of divine intentions through human actions. Yesod, as the channel through which the potential within the higher Sefirot is realized in Malkhut (Kingdom), is illustrated by Haman's reluctant compliance, which becomes the vehicle for demonstrating Mordechai's virtue and the divine favor upon him. This scenario highlights the principle that the foundation of true honor and elevation lies in adherence to divine will, manifesting through actions that, even against their intended purpose, fulfill the divine plan of justice and rectification.

Pesuk 101: Megillat Esther 6:12

“Then Mordecai returned to the king's gate. But Haman hurried to his house, mourning and with his head covered.”

Mordechai's return to the king's gate after being honored, resuming his position without boasting or altering his demeanor, reflects the Sefirah of Netzach (Eternity), embodying the eternal values of humility and steadfastness. Despite receiving high honors, Mordechai's unchanged attitude emphasizes the permanence of his commitment to justice and righteousness, unaffected by temporal recognition or the fluctuating opinions of others. This act underscores the enduring nature of true character and conviction, which remains constant irrespective of external circumstances, demonstrating the victory (Netzach) of eternal principles over fleeting worldly honors.

Pesuk 102: Megillat Esther 6:13

“And Haman told his wife Zeresh and all his friends everything that had happened to him. Then his wise men and his wife Zeresh said to him, ‘If Mordecai, before whom you have begun to fall, is of the Jewish people, you will not overcome him but will surely fall before him.’”

When Haman recounts the day's events to his wife and friends, their interpretation that Mordechai's Jewish identity will lead to Haman's downfall introduces the concept of Da'at (Knowledge), specifically its aspect of recognizing divine patterns and omens. This realization marks a pivotal shift in understanding, as Haman's circle acknowledges the deeper, spiritual forces at play, suggesting that Haman's battle is not merely with Mordechai but with the protective divine providence that surrounds the Jewish people. This insight reflects a moment of

awakening to the interconnectedness of events within the divine plan, highlighting the role of Da'at in discerning the underlying spiritual truths that guide the unfolding of history.

Pesuk 103: Megillat Esther 6:14

“While they were still talking with him, the king's eunuchs arrived and hurried to bring Haman to the feast that Esther had prepared.”

The arrival of the king's chamberlains to bring Haman to Esther's feast, even as his family predicts his downfall, symbolizes the Sefirah of Malchut (Kingdom), particularly its role in manifesting divine will through earthly events. This swift transition from a moment of foreboding realization to action underscores the immediacy with which divine justice begins to manifest in the world, illustrating Malchut's capacity to bring spiritual decrees into physical reality. The timing of the chamberlains' arrival, at the height of Haman's distress, highlights the divine orchestration that ensures each individual is led to their destined role within the greater narrative, emphasizing the inescapability of divine judgment and the fulfillment of divine promises.

Megillat Esther, Chapter 6 encapsulates the dramatic shift in the narrative, where the seeds of Haman's downfall are recognized by his own advisors, marking the beginning of his end. The chapter exemplifies the profound interplay between human action and divine will, illustrating how the divine attributes influence the course of events, leading to the inevitable triumph of justice and righteousness. Through the story's development, the text reveals the deep spiritual undercurrents guiding the characters' fates, teaching timeless lessons on the nature of divine providence, the power of righteousness, and the ultimate victory of good over evil.

Pesuk 104: Megillat Esther 7:1

“So the king and Haman came to feast with Queen Esther.”

As Esther, the king, and Haman gather for the second feast, this moment embodies the Sefirah of Keter (Crown), representing the divine will and ultimate purpose behind the unfolding events. Keter, the highest of the Sefirot, encompasses the intentionality of all that follows in creation, and here, it signifies the culmination of Esther’s strategic planning and divine providence converging at a critical juncture. The feast, a setting for revelation and judgment, serves as the stage for Esther to reveal her true request, aligning with the concealed intentions of the divine plan. This convergence of characters under the guise of celebration underscores the mystery and depth of divine orchestration, where every action and interaction is infused with potential for significant transformation and fulfillment of divine will.

Pesuk 105: Megillat Esther 7:2

“And on the second day, as they were drinking wine after the feast, the king again said to Esther, ‘What is your petition, Queen Esther? It shall be granted to you. And what is your request? Even to the half of my kingdom, it shall be fulfilled.’”

On the second day of the feast, when the king again asks Esther for her wish, promising up to half the kingdom, this repetition emphasizes the Sefirah of Chochmah (Wisdom), the potential for all possibilities. The king’s offer signifies the openness of the divine to the righteous requests of those who serve the divine purpose, illustrating how genuine desire aligned with divine wisdom can unlock the most generous responses from the Source of all. This moment of offering,

repeated in a context of heightened anticipation, underscores the principle that true wisdom lies in recognizing the opportune moment to articulate one's deepest wishes and align them with the divine will for the greatest good.

Pesuk 106: Megillat Esther 7:3

“Then Queen Esther answered, ‘If I have found favor in your sight, O king, and if it pleases the king, let my life be granted me for my petition, and my people for my request.’”

Esther's plea for her life and the life of her people, framed as a request for mercy if she has found favor in the king's eyes, embodies the Sefirah of Binah (Understanding), which grasps the depth of situations and generates empathy and compassion. This appeal to the king's mercy, based on the relationship and favor she has cultivated, mirrors the divine attribute of understanding that intercedes on behalf of creation, invoking compassion within the framework of justice. Esther's appeal highlights the transformative power of understanding in turning potential tragedy into an opportunity for salvation and rectification, demonstrating how deep insight into the nature of relationships and circumstances can lead to the unfolding of mercy and deliverance.

Pesuk 107: Megillat Esther 7:4

“For we have been sold, I and my people, to be destroyed, to be killed, and to be annihilated. If we had been sold merely as slaves, men and women, I would have remained silent, for our affliction is not to be compared with the loss to the king.”

Esther's revelation that her people have been sold to destruction, slavery, and death introduces the concept of Gevurah (Severity) in its aspect of harsh judgment, yet here it is invoked in a plea for mercy. This appeal contrasts the potential for divine severity with the opportunity for compassionate intervention. Esther's identification with her people, stating they have been "sold," underscores the misuse of power against the innocent, challenging the divine attribute of justice to realign with mercy and protection. This moment highlights the critical balance within Gevurah, where the exercise of judgment calls for the discernment to protect and preserve life, inviting a reevaluation of decisions that lead to harm and suffering.

Pesuk 108: Megillat Esther 7:5

“Then King Ahasuerus said to Queen Esther, ‘Who is he, and where is he, who has dared to do this?’”

King Ahashverosh's inquiry into the identity and location of the man who dared to orchestrate such a plot against Esther's people highlights the Sefirah of Da'at (Knowledge), particularly its role in uncovering truth and illuminating darkness. The king's demand for clarity and accountability signifies a moment of awakening to injustice, propelled by the desire to rectify wrongs. This quest for knowledge, spurred by Esther's revelation, represents the divine impulse to bring hidden malice to light, ensuring that actions and intentions are scrutinized and judged according to their alignment with truth and righteousness. Da'at, in this context, acts as the catalyst for divine justice, bridging understanding and wisdom with the imperative to act decisively against wrongdoing.

Pesuk 109: Megillat Esther 7:6

“And Esther said, ‘A foe and enemy, this wicked Haman!’ Then Haman was terrified before the king and the queen.”

Esther's identification of Haman as the adversary and enemy reflects the Sefirah of Tiferet (Beauty), which harmonizes Chesed (Kindness) and Gevurah (Severity), manifesting as truth and justice. Her direct accusation in the presence of the king not only reveals the truth but also seeks to restore balance and harmony by addressing the source of discord and danger to her people. Tiferet, in this moment, is expressed through Esther's courageous stand for justice, blending the compassion she has for her people with the severity required to confront their oppressor. This alignment of truth with action underscores the divine attribute of beauty in its highest form—bringing forth justice, restoring peace, and affirming the inherent dignity of life.

Pesuk 110: Megillat Esther 7:7

“The king arose in his wrath from the wine-drinking and went into the palace garden, but Haman stayed to beg for his life from Queen Esther, for he saw that harm was determined against him by the king.”

The king's departure into the palace garden in anger, after Esther reveals Haman's plot, signifies a moment of Hesed (Mercy) grappling with Din (Judgment) within the Sefirah of Malkhut (Kingdom). The garden, a place of contemplation and natural order, represents the king's internal struggle to balance the harshness of immediate judgment with the potential for mercy and fairness in governance. This pause in the garden symbolizes the divine attribute of patience, allowing space for reflection before enacting justice. It highlights the

complexity of leadership and the necessity of tempering justice with compassion, ensuring that decisions uphold the integrity and harmony of the kingdom, aligning with the higher divine will.

Pesuk 111: Megillat Esther 7:8

“And when the king returned from the palace garden to the place where they were drinking wine, as Haman was falling on the couch where Esther was, the king said, ‘Will he even assault the queen in my presence, in my own house?’ As the word left the mouth of the king, they covered Haman's face.”

Upon the king's return, finding Haman fallen on the couch where Esther was reclining, amplifies the theme of Purim – "Venahafoch Hu" (and it was turned upside down) – reflecting the Sefirah of Netzach (Eternity), which embodies the concept of victory through endurance and the reversal of fortunes. This dramatic scene, where Haman's position is literally overturned in a moment of desperation, illustrates the ultimate triumph of divine justice and the vulnerability of those who seek power through deceit. Netzach in this context signifies the enduring nature of truth and righteousness, which ultimately prevails, turning the schemes of the wicked back upon themselves in a display of divine orchestration and timing.

Pesuk 112: Megillat Esther 7:9

“Then Harbona, one of the eunuchs in attendance on the king, said, ‘Moreover, the gallows that Haman has prepared for Mordecai, whose word saved the king, is standing at Haman's house, fifty cubits high.’ And the king said, ‘Hang him on it.’”

The suggestion by Charbonah, one of the king's eunuchs, to hang Haman on the gallows he had prepared for Mordechai, embodies the principle of Midah Keneged Midah (measure for measure) within the framework of divine justice, highlighting the Sefirah of Gevurah (Severity). This moment of poetic justice, where Haman faces the very fate he intended for Mordechai, illustrates the meticulous balance of divine judgment, ensuring that actions are met with appropriate consequences. Gevurah, in this instance, is manifested not as blind severity but as the exacting application of justice, calibrated to reflect the actions and intentions of individuals, underscoring the moral order that underpins the universe.

Pesuk 113: Megillat Esther 7:10

“So they hanged Haman on the gallows that he had prepared for Mordecai. Then the wrath of the king abated.”

The hanging of Haman on the gallows he had prepared for Mordechai not only signifies the culmination of Haman's downfall but also embodies the Sefirah of Hod (Splendor), reflecting the divine attribute of majesty that manifests in the triumph of truth and the vindication of the righteous. This act of justice, where Haman is subjected to the very fate he intended for another, highlights the principle of Midah Keneged Midah (measure for measure), a fundamental aspect of divine justice that ensures individuals face consequences perfectly suited to their actions. Hod, in this context, is revealed in the splendor of divine judgment, where the reversal of Haman's plot against Mordechai and the Jewish people illuminates the majestic order underpinning creation, affirming that evil schemes are ultimately turned against those who

devise them, showcasing the meticulous and majestic balance of the divine plan.

Megillat Esther, Chapter 7 concludes the chapter's exploration, encapsulating the dramatic turn of events that lead to Haman's execution. Through this narrative, the Purim story vividly illustrates the interplay of divine justice and mercy, the power of individual action aligned with divine will, and the overarching theme of reversal where those who seek to harm are instead ensnared by their own devices. The chapter serves as a profound meditation on the themes of justice, retribution, and the divine orchestration that ensures the ultimate triumph of good over evil.

Pesuk 114: Megillat Esther 8:1

“On that day King Ahasuerus gave the house of Haman, the enemy of the Jews, to Queen Esther. And Mordecai came before the king, for Esther had told what he was to her.”

On that day, King Ahashverosh gave Queen Esther the estate of Haman, the enemy of the Jews. This act symbolizes the Sefirah of Malkhut (Kingdom), reflecting the divine attribute of sovereignty and the material manifestation of justice. The transfer of Haman's estate to Esther not only signifies the reversal of fortunes but also the rectification (Tikkun) of injustices perpetrated against the Jewish people. Malkhut here is depicted in its role of administering divine justice in the physical realm, where the wicked's assets are redistributed to the righteous, illustrating the material consequences of spiritual laws and the restoration of balance and harmony within the kingdom.

Pesuk 115: Megillat Esther 8:2

“And the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.”

The king took off his signet ring, which he had reclaimed from Haman, and presented it to Mordechai. This gesture signifies the Sefirah of Chochmah (Wisdom), embodying the initial spark of divine insight that precedes all creation and manifestation. The signet ring, a symbol of divine authority and the power to decree fate, being passed to Mordechai, represents the restoration of wisdom and the correction of previous misjudgments. Chochmah, in this act, is reflected in the recognition of Mordechai's righteousness and the empowering of virtuous leadership, underscoring the principle that true wisdom involves discerning and rectifying past errors to align with the path of justice and truth.

Pesuk 116: Megillat Esther 8:3

“Then Esther spoke again to the king. She fell at his feet and wept and pleaded with him to avert the evil plan of Haman the Agagite and the plot that he had devised against the Jews.”

Esther's plea before the king, weeping for the reversal of the evil decreed against the Jews by Haman, embodies the Sefirah of Binah (Understanding), which delves into the depths of situations to elicit compassion and enact change. Binah, in this context, represents the capacity to perceive the implications of actions and their impact on the future, motivating a heartfelt appeal for intervention. Esther's appeal, marked by tears, signifies the depth of understanding and empathy

required to transform sorrow into action, urging the rectification of wrongs through a deep emotional and spiritual connection to the suffering of others, highlighting the transformative power of understanding in compelling the reversal of decrees and the restoration of justice.

Pesuk 117: Megillat Esther 8:4

“The king held out the golden scepter to Esther, and Esther rose and stood before the king.”

The king extending his golden scepter to Esther, allowing her to stand before him and make her plea, symbolizes the Sefirah of Chesed (Kindness), which represents the divine attribute of loving-kindness and mercy. The scepter, a symbol of authority and judgment, when extended to Esther, demonstrates the king's willingness to offer grace and listen to her request. This act of Chesed, within the context of royal power, illustrates the potential for mercy to intervene and alter the course of justice, embodying the principle that divine compassion can pave the way for redemption and the rectification of wrongs, even within the structures of established power.

Pesuk 118: Megillat Esther 8:5

“And she said, ‘If it pleases the king, and if I have found favor in his sight, and if the thing seems right before the king, and I am pleasing in his eyes, let an order be written to revoke the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the provinces of the king.’”

Esther's appeal to the king to revoke the evil decree of Haman against the Jews emphasizes the Sefirah of Tiferet (Beauty), which harmonizes the qualities of Chesed and Gevurah (Severity). Her plea reflects the beauty of balance and harmony in seeking justice, as Tiferet mediates between mercy and judgment to find a path that preserves life and rectifies injustice. Esther's request showcases the pursuit of an equitable solution that upholds the integrity of the kingdom while ensuring the safety and dignity of her people, highlighting the role of Tiferet in achieving divine harmony through compassionate and balanced leadership.

Pesuk 119: Megillat Esther 8:6

“For how can I bear to see the calamity that is coming to my people? Or how can I bear to see the destruction of my kindred?”

Esther, questioning how she could endure the destruction of her people, introduces the Sefirah of Netzach (Eternity), signifying the endurance and perseverance of the Jewish people through history. Her rhetorical question underscores the eternal bond between the Jewish people and the Divine, questioning the possibility of standing by while such a decree is enacted. This moment highlights the enduring nature of Netzach, where the commitment to survival and continuity transcends personal safety and comfort, embodying the eternal resilience and spiritual fortitude of the Jewish nation in the face of existential threats, and the refusal to accept a reality that contradicts the divine promise of preservation and endurance.

Pesuk 120: Megillat Esther 8:7

“Then King Ahasuerus said to Queen Esther and to Mordecai the Jew, ‘Behold, I have given Esther the house of Haman, and they have hanged him on the gallows because he laid hands on the Jews.’”

King Ahashverosh's response to Esther, acknowledging Haman's punishment and giving Mordechai and Esther authority over Haman's estate, signifies the Sefirah of Hod (Splendor), reflecting the divine attribute of acknowledgment and the manifestation of glory through justice. The king's acknowledgment of the wrongs committed and the subsequent transfer of power and wealth from Haman to Esther and Mordechai serve as a public rectification of injustice, embodying the principle of Hod. This act demonstrates the splendor of divine justice shining through human actions, where acknowledgment of truth and the restoration of balance glorify the divine plan, illustrating the transformation of potential tragedy into triumph and honor for the righteous.

Pesuk 121: Megillat Esther 8:8

“Write also for the Jews as it pleases you, in the king's name, and seal it with the king's signet ring, for an edict written in the name of the king and sealed with the king's ring cannot be revoked.”

The king's decree permitting Esther and Mordechai to write a new edict in the king's name to protect the Jews showcases the Sefirah of Yesod (Foundation), emphasizing the role of communication and law as a foundation for societal order and protection. This authorization represents the channeling of divine will through the structures of human governance, allowing for the establishment of decrees that

reflect divine justice and mercy. Yesod, in this context, is the conduit through which the intentions of higher Sefirot are manifested into actionable directives, ensuring the safety and continuity of the Jewish people. This moment highlights the power of words and law to shape reality, laying a foundation for salvation and the reestablishment of divine order in the world.

Pesuk 122: Megillat Esther 8:9

“The king's scribes were summoned at that time, in the third month, which is the month of Sivan, on the twenty-third day. And an edict was written, according to all that Mordecai commanded concerning the Jews, to the satraps, the governors, and the officials of the provinces from India to Ethiopia, 127 provinces, to each province in its own script and to each people in its own language, and also to the Jews in their script and language.”

The swift action to send couriers with the king's decree, written by Mordechai, to protect the Jews in every province, illustrates the Sefirah of Malchut (Kingdom), which is about the actualization and manifestation of divine will in the material world. The dissemination of the new decree across the kingdom signifies the extension of divine protection and justice through the authority of the monarchy, ensuring the well-being of the Jewish people. Malchut, in this action, is the realm where the divine intentions are fully realized, transforming the potential threat into an opportunity for the Jewish people to defend themselves and secure their future, showcasing the materialization of divine justice and mercy in the physical realm.

Pesuk 123: Megillat Esther 8:10

“And he wrote in the name of King Ahasuerus and sealed it with the king's signet ring. Then he sent letters by mounted couriers riding on swift horses that were used in the king's service, bred from the royal stud,”

The couriers dispatched on royal horses to deliver the new decree demonstrate the Sefirah of Netzach (Eternity), symbolizing the perseverance and enduring commitment to justice and protection. The use of royal horses, swift and strong, underscores the urgency and importance of the mission, reflecting the eternal values of divine justice that insist on the swift rectification of wrongs and the safeguarding of the vulnerable. Netzach here is manifested in the determination to ensure the decree reaches every corner of the kingdom as quickly as possible, highlighting the relentless drive of divine will to secure the well-being and continuity of the Jewish people against any threat.

Pesuk 124: Megillat Esther 8:11

“saying that the king allowed the Jews who were in every city to gather and defend their lives, to destroy, to kill, and to annihilate any armed force of any people or province that might attack them, children and women included, and to plunder their goods,”

The decree allowing the Jews to defend themselves against any attack emphasizes the Sefirah of Gevurah (Severity), representing strength, judgment, and the capacity for self-defense within the framework of divine justice. This empowerment of the Jewish people to legally protect themselves and to stand against aggression is a manifestation of Gevurah in its aspect of righteous strength, correcting the imbalance of

power and offering a means to restore justice. The decree showcases the divine attribute of strength as it is properly channeled through legal and moral structures, ensuring the survival and dignity of the Jewish community in the face of adversity.

Pesuk 125: Megillat Esther 8:12

“on one day throughout all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month of Adar.”

The specific date set for the Jews to defend themselves, the thirteenth day of the twelfth month, Adar, aligns with the Sefirah of Hod (Splendor), which involves the recognition and manifestation of divine majesty through the structures of time. The selection of this date, initially intended for their destruction, now becomes a day of potential triumph and salvation, illustrating the transformation of time from a moment of dread to one of empowerment. Hod in this context reflects the divine splendor in the reclamation and sanctification of time, transforming what was meant to be a day of mourning into a day of victory and celebration, highlighting the capacity of divine will to invert circumstances and reveal the inherent glory and justice within the unfolding of history.

Pesuk 126: Megillat Esther 8:13

“A copy of what was written was to be issued as a decree in every province, being publicly displayed to all peoples, and the Jews were to be ready on that day to take vengeance on their enemies.”

The decree being made public in every province, ensuring all Jews are prepared to defend themselves, showcases the Sefirah of Da'at (Knowledge), which involves the dissemination and application of divine wisdom and understanding in the world. Making the decree known to all emphasizes the importance of awareness and preparedness, embodying Da'at in the context of communal survival and resilience. This act of publicizing the decree not only empowers the Jewish community but also serves as a testament to the transformation of their fate through the application of divine insight into actionable, communal knowledge, highlighting the role of Da'at in bridging the divine with the tangible realities of human existence.

Pesuk 127: Megillat Esther 8:14

“So the couriers, mounted on their swift horses that were used in the king's service, rode out hurriedly, urged by the king's command. And the decree was issued in Susa, the citadel.”

The couriers, urged by the king's command, riding the swift royal horses, exemplify the dynamism of Tiferet (Beauty), which harmonizes speed (a quality of Netzach, Eternity) with purpose (an aspect of Yesod, Foundation), to bring about a balance between justice and mercy in the realm of action. The swift execution of the king's command to ensure the Jews' protection and the couriers' dedication reflect Tiferet's beauty in action—balancing the urgency of the situation with the grace and dignity of measured response. This fusion of attributes illustrates the divine beauty in swiftly mobilizing resources and willpower to safeguard justice and compassion, ensuring the decree's timely delivery across the kingdom.

Pesuk 128: Megillat Esther 8:15

“Then Mordecai went out from the presence of the king in royal garments of blue and white, with a great crown of gold and a robe of fine linen and purple; and the city of Susa shouted and rejoiced.”

Mordechai's departure from the king in royal garments, with a great crown of gold and a robe of fine linen and purple, symbolizes the full manifestation of Malkhut (Kingdom) adorned with the attributes of Chesed (Kindness) and Gevurah (Severity), represented by the crown (authority) and the robe (protection). This visual transformation and elevation of Mordechai not only signifies his personal vindication but also the elevation of the Jewish people. The regal attire represents the divine embrace, surrounding and protecting Mordechai with dignity and honor, reflecting the ultimate manifestation of divine justice and mercy through the physical elevation of those who align with divine will, showcasing the culmination of divine attributes in the celebration of righteousness and the triumph over adversity.

Pesuk 129: Megillat Esther 8:16

“The Jews had light and gladness and joy and honor.”

The Jews' experience of light, gladness, joy, and honor after the decree represents the Sefirah of Keter (Crown), the supreme attribute that encompasses the ultimate purpose and joy of divine will realized in the world. This verse symbolizes the transcendence of earlier fears and the embodiment of divine blessing and protection. Keter, as experienced here by the Jewish people, signifies the transformation from a state of despair to one of supreme fulfillment and divine connection, reflecting the crowning of their collective struggle with victory and the

restoration of spiritual and material dignity. It highlights the overarching divine intention for peace, joy, and honor to prevail, marking a complete reversal of fortunes through the alignment of human action with divine will.

Pesuk 130: Megillat Esther 8:17

“And in every province and in every city, wherever the king's command and his edict reached, the Jews had joy and gladness, a feast and a holiday. And many from the peoples of the country declared themselves Jews, for fear of the Jews had fallen on them.”

The widespread rejoicing among the Jews, and the many people of the land becoming Jews, reflects the Sefirah of Binah (Understanding), which involves deep comprehension leading to transformation. This phenomenon of others joining the Jewish people signifies a broader recognition and acceptance of their divine mission and values, illustrating how understanding and empathy can transcend cultural and religious boundaries, fostering unity and respect. Binah, in this context, is manifest in the collective awakening to justice and righteousness, prompting a communal shift towards inclusivity and the embrace of ethical and spiritual principles, showcasing the power of understanding to effect change and foster a more harmonious and compassionate society.

Megillat Esther, Chapter 8 encapsulates the transformation of the Jewish people's fate from darkness to light, illustrating the culmination of divine attributes in the realization of joy, honor, and unity. The narrative highlights the ultimate triumph of divine will through the collective and individual journeys of the characters, offering profound insights into the themes of reversal, redemption, and the universal

appeal of justice and righteousness. The chapter serves as a testament to the enduring impact of divine providence and the capacity for spiritual and communal renewal.

Pesuk 131: Megillat Esther 9:1

“Now in the twelfth month, which is the month of Adar, on the thirteenth day of the same, when the king's command and edict were about to be carried out, on the day that the enemies of the Jews hoped to gain the mastery over them, the reverse occurred: the Jews gained mastery over those who hated them.”

On the thirteenth day of Adar, when the king's decree was to be enacted, the reversal of fortune that saw the Jews gather to defend themselves against their enemies symbolizes the Sefirah of Netzach (Eternity), which embodies the concept of victory and the perseverance of divine justice over time. This day, initially decreed for their destruction, becomes a moment of empowerment and triumph for the Jewish people, illustrating the enduring nature of divine promises and the inevitability of justice prevailing. Netzach, in this context, highlights the transformation of potential adversity into strength, emphasizing the eternal aspect of divine justice that ensures the survival and victory of righteousness in the face of opposition.

Pesuk 132: Megillat Esther 9:2

“The Jews gathered in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm. And no one could stand against them, for the fear of them had fallen on all peoples.”

The unity of the Jews in their cities to stand up for their lives against those who sought their harm illustrates the Sefirah of Hod (Splendor), reflecting the divine attribute of majesty and the splendor of communal solidarity and divine protection. The gathering of the Jews in defense, under the decree that empowered them, showcases the manifestation of Hod through the dignity and honor regained by the Jewish people in asserting their right to live and thrive. This collective action, rooted in divine sanction, underscores the splendor of divine justice made manifest in the world, where those who seek peace and righteousness are endowed with the strength and honor to defend their existence.

Pesuk 133: Megillat Esther 9:3

“All the officials of the provinces, the satraps, the governors, and the king's administrators helped the Jews, because the fear of Mordecai had fallen on them.”

The support of the Persian officials for the Jews, due to the fear of Mordechai, highlights the Sefirah of Yesod (Foundation), which signifies the establishment of a righteous and divinely ordained order that commands respect and support from all levels of society. Mordechai's rise in the king's palace and the widespread reverence for him reflect the solid foundation of divine favor and moral authority that influences and stabilizes the societal structure, ensuring the Jews' protection. Yesod, in this verse, is represented in the alignment of political and social forces with the cause of justice and divine will, illustrating how the righteous foundation laid by leaders like Mordechai secures support and safety for their people.

Pesuk 134: Megillat Esther 9:4

“For Mordecai was great in the king's house, and his fame spread throughout all the provinces; for the man Mordecai grew more and more powerful.”

Mordechai's growing power in the king's palace, becoming increasingly prominent among the Jews and respected by his many brethren, underscores the Sefirah of Tiferet (Beauty), which represents the balance and harmony between Chesed (Kindness) and Gevurah (Severity). Mordechai's ascent and his gaining of respect symbolize the divine attribute of Tiferet, where his actions, motivated by compassion and guided by wisdom, achieve a harmonious balance that elevates him and his people. This verse illustrates how the beauty of divine justice and mercy is manifested through individuals who embody these qualities, leading to leadership that inspires respect and brings about positive change within the community and beyond.

Pesuk 135: Megillat Esther 9:5

“The Jews struck all their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them.”

The Jews striking down their foes with the sword, executing judgment as decreed, represents the Sefirah of Gevurah (Severity), reflecting the aspect of divine justice that permits righteous defense and the meting out of judgment against those who seek harm. This execution of judgment by the Jews, sanctioned by the king's decree, underscores the principle that divine justice sometimes necessitates the use of force to protect the innocent and maintain the moral order. Gevurah, in this context, is not about vengeance but about the necessary rectification

and the establishment of boundaries that safeguard peace and justice, illustrating the complex dynamics of divine severity in the pursuit of righteousness.

Pesuk 136: Megillat Esther 9:6

“In Susa the citadel itself, the Jews killed and destroyed five hundred men,”

In Shushan, the Jews' elimination of five hundred men, including Haman's sons, signifies the Sefirah of Din (Judgment), a subset of Gevurah, where divine justice is executed with precision and according to the gravity of the offenses committed. This act of judgment within the capital, the heart of the empire, symbolizes the thorough removal of corruption and malice that threatened the Jewish people. The specific mention of Haman's sons, the progenitors of future enmity, and their inclusion in the count of those eliminated, emphasizes the completeness of justice rendered, ensuring the eradication of immediate and potential threats, and highlighting the aspect of Din in purifying the community from those who perpetuate hatred and conflict.

Pesuk 137: Megillat Esther 9:7

“and also killed Parshandatha, Dalphon, Aspatha,”

The listing of Haman's sons, slain and then displayed, encapsulates the Sefirah of Chesed (Kindness) within the context of divine justice, demonstrating a mercy that extends beyond the immediate act of defense to ensure a lasting peace. This specific enumeration and the

public display of their fate serve as a deterrent to future aggression, embodying Chesed by protecting future generations from similar threats. This act, while severe, is also a manifestation of kindness, as it aims to secure a safer, more stable environment for the Jewish community, ensuring that the cycle of violence is halted, and highlighting the dual role of Chesed in the pursuit of justice and the creation of peace.

Pesuk 138: Megillat Esther 9:8

“Poratha, Adalia, Aridatha,”

The king's inquiry to Esther, following the Jews' defense and the defeat of Haman's sons, reflects the Sefirah of Binah (Understanding), which seeks to comprehend the depth of a situation and its implications for the future. This moment of inquiry signifies a pause for reflection and consideration, inviting Esther to express any further needs or desires for the complete rectification of her people's plight. Binah, in this context, is the capacity to see beyond the immediate victory to the ongoing needs of restoration and healing, emphasizing the importance of thoughtful consideration and comprehensive solutions in the aftermath of conflict, ensuring that justice is fully realized and peace is restored.

Pesuk 139: Megillat Esther 9:9

“Parmashta, Arisai, Aridai, and Vaizatha,”

Esther's request for an additional day of defense in Shushan and the public display of Haman's sons' bodies exemplifies the Sefirah of Keter

(Crown), representing the ultimate will and authority to decree final measures for the community's safety and the establishment of lasting peace. Her appeal, granted by the king, signifies the enactment of divine will through sovereign authority, ensuring the complete protection of the Jewish people and the establishment of a deterrent against future threats. Keter, in this verse, is the manifestation of the divine intention for justice and mercy to prevail, culminating in actions that secure the safety and honor of the community, reflecting the highest aspirations of divine governance and the fulfillment of divine promises.

Pesuk 140: Megillat Esther 9:10

“the ten sons of Haman the son of Hammedatha, the enemy of the Jews, but they did not lay their hands on the plunder.”

The refrain from plundering the property of their enemies, despite the decree allowing it, highlights the Sefirah of Tiferet (Beauty), which harmonizes Chesed (Kindness) and Gevurah (Severity) through ethical conduct and restraint. This act of restraint, even in victory, reflects a commitment to moral integrity and the pursuit of justice not tainted by greed or the desire for enrichment at the expense of others. Tiferet, in this context, is the beauty of ethical victory, where the Jewish people's actions align with the highest standards of righteousness, demonstrating that true triumph lies not in material gain but in upholding principles of compassion, justice, and respect for all, even in moments of conflict.

Pesuk 141: Megillat Esther 9:11

“On that day the number of those killed in Susa the citadel was reported to the king.”

The report to the king of the number slain in Shushan, including Haman's ten sons, emphasizes the Sefirah of Yesod (Foundation), which represents truth and the solid grounding of actions in reality. The precise accounting of those defeated is an act of transparency and accountability, establishing a foundation of truth for the events that transpired. Yesod, in this verse, is about the importance of accurate record-keeping and communication, ensuring that the actions taken are understood and acknowledged within the context of justice and the defense of the community, laying a trustworthy foundation for the restoration of peace and the historical memory of the community.

Pesuk 142: Megillat Esther 9:12

“And the king said to Queen Esther, ‘In Susa the citadel the Jews have killed and destroyed five hundred men and also the ten sons of Haman. What have they done in the rest of the king's provinces? Now what is your petition? It shall be granted to you. And what is your further request? It shall be fulfilled.’”

The king's acknowledgment of the Jews' actions in Shushan and his offer of further assistance to Esther illustrates the Sefirah of Malkhut (Kingdom), which embodies the authority to enact and the responsibility to uphold justice within the realm. The king's response to the events, recognizing the Jewish people's defense and extending the offer of further help, signifies the role of Malkhut in actualizing divine justice through sovereign power, ensuring that the community is fully

protected and that any remaining threats to their safety are addressed. Malkhut, in this instance, reflects the culmination of divine will in the material world, where the sovereign's actions are aligned with the principles of justice and mercy, facilitating the complete restoration and healing of the community.

Pesuk 143: Megillat Esther 9:13

“And Esther said, ‘If it pleases the king, let the Jews who are in Susa be allowed tomorrow also to do according to this day's edict, and let Haman's ten sons be hanged on the gallows.’”

Esther's request for the extension of the decree for another day in Shushan and the public display of Haman's sons' bodies exemplifies the Sefirah of Gevurah (Severity), manifesting as the application of strict justice to ensure the complete eradication of threats. This request, granted by the king, underlines the necessity of decisive action to secure the safety and stability of the Jewish community, reflecting Gevurah's aspect of protective severity that safeguards the community's future by addressing not only immediate threats but also preventing potential reprisals. The public display serves as a deterrent, a manifestation of Gevurah that reinforces the community's boundaries against those who would seek to harm them, emphasizing the role of severity in the maintenance of peace and security.

Pesuk 144: Megillat Esther 9:14

“So the king commanded this to be done; a decree was issued in Susa, and they hanged Haman's ten sons.”

The king's command to do as Esther requested, leading to the execution of Haman's sons and the extension of the decree, illustrates the Sefirah of Chesed (Kindness) within the context of Gevurah (Severity), where acts of justice are also acts of kindness toward the Jewish people. This duality ensures the long-term safety and well-being of the community, demonstrating Chesed's role in the broader scheme of divine justice. The king's responsiveness to Esther's plea and the swift implementation of her requests highlight the protective aspect of Chesed, ensuring that the community is not only defended on the day of battle but also secured against future threats, embodying the compassionate intention behind acts of severity.

Pesuk 145: Megillat Esther 9:15

“The Jews who were in Susa gathered also on the fourteenth day of the month of Adar and killed three hundred men in Susa, but they did not lay their hands on the plunder.”

The Jews in Shushan gathering again on the fourteenth day of Adar to defend themselves and achieve peace by eliminating their enemies signifies the Sefirah of Netzach (Eternity), which is characterized by the enduring pursuit of justice and the establishment of a secure and lasting peace. This day of defense and the victory it brings illustrate the eternal principles of divine justice, where righteousness and the pursuit of peace are sustained efforts that extend beyond a single moment of triumph. Netzach, in this context, underscores the ongoing commitment to securing justice and peace, reflecting the understanding that the maintenance of communal safety and harmony requires vigilance and the willingness to act in defense of these values over time.

Pesuk 146: Megillat Esther 9:16

“Now the rest of the Jews who were in the king's provinces also gathered to defend their lives, and got relief from their enemies and killed seventy-five thousand of those who hated them, but they did not lay their hands on the plunder.”

The gathering of the Jews in other provinces for their defense, achieving rest from their enemies, and the absence of plundering, underlines the Sefirah of Hod (Splendor), reflecting the divine attribute of majesty and the acknowledgment of victory through moral integrity. The restraint from plunder, despite the victory, emphasizes the splendor of ethical conduct and the honor in achieving security through righteous means. Hod, in this context, is manifested in the collective action that not only seeks self-defense but does so in a manner that upholds the highest standards of justice and respect for others, highlighting the community's commitment to dignity and ethical principles in their moment of triumph.

Pesuk 147: Megillat Esther 9:17

“This was on the thirteenth day of the month of Adar. And on the fourteenth day they rested and made it a day of feasting and gladness.”

The celebration on the fourteenth day of Adar, following their defense, symbolizes the Sefirah of Yesod (Foundation), representing the solidification of communal joy and relief into a lasting foundation for future celebrations. This day of rest and rejoicing establishes a new cornerstone for the community, rooted in the shared experience of deliverance and the reaffirmation of their identity and unity. Yesod, in this verse, is the establishment of a tradition that grounds the

community in gratitude and celebration, ensuring that the memory of their deliverance and the values upheld during their struggle are preserved and transmitted through generations, strengthening the communal bond and spiritual foundation.

Pesuk 148: Megillat Esther 9:18

“But the Jews who were in Susa gathered on the thirteenth day and on the fourteenth, and rested on the fifteenth day, making it a day of feasting and gladness.”

The Jews in Shushan celebrating on the fifteenth day, due to their two-day defense, contrasts with those in the provinces, highlighting the adaptability and diversity within the Sefirah of Malkhut (Kingdom), which represents the manifestation of divine governance in the material world. This variation in celebration dates reflects the flexibility within divine law to accommodate different circumstances, allowing for the expression of unity within diversity. Malkhut, in this context, embodies the inclusivity and adaptability of divine justice and celebration, ensuring that all members of the community, regardless of their specific experiences, are included in the joy and commemoration of their collective deliverance, symbolizing the encompassing and unifying aspect of divine sovereignty.

Pesuk 149: Megillat Esther 9:19

“Therefore the Jews of the villages, who live in the unwalled towns, make the fourteenth day of the month of Adar a day of gladness and feasting, a holiday, and a day on which they send gifts of food to one another.”

The establishment of the fourteenth day of Adar as a day of feasting and gladness for the Jews in the provinces underscores the Sefirah of Binah (Understanding), which involves the deep comprehension and structuring of communal memory into a lasting observance. This decree for celebration on the fourteenth day, deriving from the collective experience of deliverance, signifies Binah's role in transforming these pivotal moments into structured, meaningful traditions. By understanding the significance of their shared experiences and institutionalizing them as annual celebrations, the Jewish community ensures that the wisdom and lessons learned are preserved and integrated into their collective identity, reinforcing the bonds of community and the continuity of their story through generations.

Pesuk 150: Megillat Esther 9:20

“And Mordecai recorded these events, and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far,”

Mordechai's recording of these events and his sending of letters to all the Jews in the provinces of King Ahashverosh, near and far, to establish the observance of Purim, highlights the Sefirah of Da'at (Knowledge), representing the convergence of wisdom and understanding into actionable knowledge. Mordechai's act of documenting the story and enjoining its observance is a manifestation of Da'at, ensuring that the knowledge of divine deliverance and the importance of communal unity and celebration are communicated across diverse communities. This dissemination of knowledge acts as a unifying force, embedding the story of Purim within the collective consciousness of the Jewish people,

ensuring its role as a foundational narrative that guides communal values and identity.

Pesuk 151: Megillat Esther 9:21

“obliging them to keep the fourteenth day of the month of Adar and also the fifteenth day of the same, year by year,”

The specific instruction for the annual celebration of Purim on the fourteenth and fifteenth days of Adar, as days of feasting, joy, and sending portions to one another, embodies the Sefirah of Chesed (Kindness), reflecting the divine attribute of loving-kindness through communal sharing and celebration. The establishment of Purim, with its practices of feasting, joy, and the giving of gifts, exemplifies Chesed in its purest form, fostering a sense of community and mutual care. This annual observance not only commemorates a historical victory but also reinforces the principles of generosity, compassion, and interconnectedness within the community, celebrating the divine providence that sustains and unites the Jewish people in joy and gratitude.

Pesuk 152: Megillat Esther 9:22

“as the days on which the Jews got relief from their enemies, and as the month that had been turned for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and gladness, days for sending gifts of food to one another and gifts to the poor.”

The decree that Purim should be a time when the Jews obtain relief from their enemies, and the month which was turned from sorrow to joy, encapsulates the Sefirah of Tiferet (Beauty), which harmonizes Chesed (Kindness) and Gevurah (Severity). The transformation of Adar from a period of mourning to one of gladness and from adversity to prosperity illustrates the divine attribute of beauty in the balance and reconciliation of opposing forces. Tiferet in this verse is manifest in the celebration of Purim, embodying the beauty of divine providence that converts trials into triumphs, integrating the experiences of hardship and deliverance into a cohesive narrative of communal resilience and divine faithfulness.

Pesuk 153: Megillat Esther 9:23

“So the Jews accepted what they had started to do, and what Mordechai had written to them.”

The Jews' acceptance and commitment to the observance of Purim as instituted by Mordechai and Esther, and as they had begun practicing themselves, reflects the Sefirah of Keter (Crown), which represents the divine will and purpose. Their collective commitment to celebrate Purim in perpetuity signifies the alignment of the community's will with the divine will, marking the acceptance of their historical experience as an integral part of their identity and faith. Keter, in this context, is the embodiment of purpose and intentionality, where the community's adherence to the Purim observance becomes a crowning principle of Jewish life, celebrating divine deliverance and the triumph of justice as core elements of their collective consciousness and spiritual heritage.

Pesuk 154: Megillat Esther 9:24

“For Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur (that is, the lot) to crush and to destroy them.”

The recounting of Haman's plot against the Jews, casting Pur (the lot) to destroy them, which ultimately led to his downfall and the Jews' victory, underscores the Sefirah of Netzach (Eternity), symbolizing the enduring victory of divine justice and the immutable laws of cause and effect. The narrative of Haman's intention, countered by the divine orchestration of events that not only thwarted his plans but also reversed his fortunes, highlights the eternal principle of Netzach that righteousness and truth will ultimately prevail. This verse exemplifies the persistence of divine justice over time, where even the schemes of the wicked are used to further the ultimate victory of good over evil, reinforcing the faith in divine providence that underpins the celebration of Purim.

Pesuk 155: Megillat Esther 9:25

“But when it came before the king, he gave orders in writing that his evil plan that he had devised against the Jews should return on his own head, and that he and his sons should be hanged on the gallows.”

When Esther approached the king, and he commanded by letters that Haman's evil plot against the Jews be returned upon his own head, this illustrates the Sefirah of Malchut (Kingdom), which signifies the manifestation of divine justice through sovereign authority. The king's decree, reversing Haman's plans and ensuring his downfall while protecting the Jews, showcases Malchut's role in actualizing the divine will within the world. This act of justice, effected through the king's

command, embodies the materialization of divine principles of righteousness and retribution, emphasizing the sovereign's capacity to rectify wrongs and uphold the moral order in alignment with higher divine laws.

Pesuk 156: Megillat Esther 9:26

“Therefore they called these days Purim, after the term Pur. Therefore, because of all that was written in this letter, and of what they had faced in this matter, and of what had happened to them,”

The naming of the festival as Purim, after the lot (Pur) cast by Haman, signifies the Sefirah of Hod (Splendor), reflecting the divine majesty revealed in the transformation of intended harm into a cause for celebration. The derivation of the festival's name from the instrument of their intended destruction highlights the splendor of divine irony and justice, where the very means used to threaten the Jewish people becomes the symbol of their deliverance and joy. Hod, in this context, is manifested in the celebration of Purim, embodying the divine splendor in the reversal of fortunes and the commemoration of this reversal as a foundational aspect of Jewish identity and tradition, celebrating the unexpected ways divine providence unfolds.

Pesuk 157: Megillat Esther 9:27

“the Jews firmly obligated themselves and their offspring and all who joined them, that without fail they would keep these two days according to what was written and at the time appointed every year,”

The Jews' commitment to observe Purim in all generations, for themselves and their descendants, emphasizes the Sefirah of Yesod (Foundation), which represents the foundational truths and practices that sustain and perpetuate the community. This collective vow to celebrate Purim annually establishes a perpetual covenant, grounding the Jewish people in the memory of their deliverance and in the practices that commemorate this event. Yesod, in this verse, is the transmission of this commitment through generations, solidifying the community's identity around shared experiences of divine intervention and survival, ensuring the continuity of their history, values, and faith into the future.

Pesuk 158: Megillat Esther 9:28

“that these days should be remembered and kept throughout every generation, in every family, province, and city, and that these days of Purim should never fall into disuse among the Jews, nor should the commemoration of these days cease among their descendants.”

The verse describing the observance of Purim as an eternal decree for all generations, in every family, province, and city, highlights the Sefirah of Netzach (Eternity), signifying the unending nature of divine justice and the perpetual commemoration of deliverance. This eternal observance ensures that the memory of Purim is not just a historical event but a living tradition that continuously reaffirms the principles of divine providence, survival, and the triumph of good over evil. Netzach, in this context, underscores the lasting impact of Purim, weaving it into the fabric of Jewish life and consciousness as an enduring testament to the resilience of the Jewish people and the steadfastness of divine support.

Pesuk 159: Megillat Esther 9:29

“Then Queen Esther, the daughter of Abihail, and Mordecai the Jew gave full written authority, confirming this second letter about Purim.”

Queen Esther, daughter of Abihail, along with Mordechai the Jew, using their authority, confirmed the observance of Purim with a second letter, embodying the Sefirah of Chesed (Kindness). This act of reinforcement by Esther and Mordechai highlights the kindness inherent in ensuring the community's well-being through the establishment of traditions that celebrate survival and foster unity. Chesed, in this instance, is the loving commitment to the spiritual and communal health of the Jewish people, securing the observance of Purim as a source of joy, solidarity, and renewal for all generations, illustrating the role of leaders in nurturing and sustaining the collective spirit through acts of kindness and care.

Pesuk 160: Megillat Esther 9:30

“Letters were sent to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, words of peace and truth,”

The sending of letters to all the Jews in the 127 provinces of Ahashverosh's kingdom, urging peace and truth, underscores the Sefirah of Tiferet (Beauty), which represents the balance between strength and kindness, embodying the beauty of harmony and truth in communal relations. This outreach, emphasizing peace and truth, reflects the commitment to establishing a society based on these divine principles, fostering a culture of mutual respect, understanding, and solidarity among the Jewish people. Tiferet, in this verse, is the harmonious integration of individual and communal well-being, guided

by the values of peace and truth, reflecting the divine aspiration for a balanced, just, and compassionate world.

Pesuk 161: Megillat Esther 9:31

“to confirm these days of Purim at their appointed times, as Mordechai the Jew and Queen Esther had obligated them, and as they had obligated themselves and their offspring, with regard to their fasts and their lamenting.”

The reiteration by Esther and Mordechai of the need to observe the days of Purim at their appointed times, as decreed both by Mordechai the Jew and Queen Esther, reflects the Sefirah of Malkhut (Kingdom), which is about bringing divine intentions into reality through concrete actions and decrees. This reinforcement of the Purim observance, rooted in the authority of Esther and Mordechai and their connection to the divine, symbolizes Malkhut's role in actualizing the divine will within the community, ensuring that the practices and traditions that embody the values and lessons of Purim are maintained and honored. Malkhut, in this context, is the manifestation of divine sovereignty through the leadership of Esther and Mordechai, guiding the Jewish people in the continual observance of Purim, anchoring the community in its historical experiences and divine deliverance.

Pesuk 162: Megillat Esther 9:32

“The command of Esther confirmed these practices of Purim, and it was recorded in writing.”

The confirmation of the Purim observance and its inscription into the historical records underscores the Sefirah of Da'at (Knowledge), representing the integration and application of divine wisdom and understanding. This final act of recording the Purim story and its observances in the annals of Jewish history transforms individual and communal memory into a codified element of Jewish knowledge and practice. Da'at, in this verse, signifies the elevation of the Purim narrative from an event in Jewish history to a cornerstone of Jewish identity and spiritual consciousness, ensuring that the lessons of courage, faith, and divine providence continue to enlighten and guide the Jewish people. The inscription of Purim into the records is a testament to the power of knowledge to preserve, transmit, and sanctify the collective memory and the enduring values it represents.

Megillat Esther, Chapter 9 concludes the exploration of the Purim story, illuminating how the narrative weaves together the themes of divine providence, communal solidarity, and the sanctification of memory through the observance of Purim. The establishment and reinforcement of Purim as a perpetual celebration underscore the interplay of divine attributes—such as sovereignty, wisdom, and knowledge—in guiding the Jewish people to commemorate their deliverance and to embody the lessons of Purim in their communal and spiritual life. The text encapsulates the enduring significance of Purim in Jewish tradition, celebrating the triumph of good over evil, the strength of faith, and the beauty of divine justice manifested through human history.

Pesuk 163: Megillat Esther 10:1

“King Ahasuerus imposed tax on the land and on the islands of the sea.”

King Ahashverosh's imposition of a tribute upon the land and the islands of the sea represents the Sefirah of Malchut (Kingdom), reflecting the extension of sovereignty and the material expression of governance. This act of imposing tribute not only signifies the king's authority over his vast empire but also symbolizes the aspect of Malchut as the receiver and distributor of resources, mirroring the divine attribute of sovereignty that sustains the world through the dissemination of divine bounty. Malchut, in this context, is the manifestation of divine governance in the material world, where the structures of power and provision are reflections of the underlying divine order that supports and nourishes creation.

Pesuk 164: Megillat Esther 10:2

“And all the acts of his power and might, and the full account of the high honor of Mordecai, to which the king advanced him, are they not written in the Book of the Chronicles of the kings of Media and Persia?”

The recording of the acts of power and the might, and the declaration of Mordechai's greatness by the king, emphasizes the Sefirah of Gevurah (Severity), showcasing the strength and judgment that underpin authority. However, unlike the raw power that Gevurah might imply, this strength is utilized here to uplift and honor Mordechai, integrating Gevurah with Chesed (Kindness). This duality reflects the divine attribute of Gevurah as it is meant to function within the world: not merely as force or severity but as the foundation of justice and protection, celebrated and remembered for its role in the maintenance of order and the elevation of those who serve the divine plan through righteous action.

Pesuk 165: Megillat Esther 10:3

“For Mordecai the Jew was second in rank to King Ahasuerus, and he was great among the Jews and popular with the multitude of his brothers, seeking the good of his people and speaking peace to all his seed.”

Mordechai being second to King Ahashverosh, seeking the good of his people, and speaking peace to all his seed, represents the Sefirah of Tiferet (Beauty), which balances Chesed and Gevurah and radiates harmony and compassion. Mordechai's position and his actions for the welfare of the Jewish people highlight the attribute of Tiferet in its most exalted form: leadership that not only wields power wisely but does so with a profound commitment to the well-being of others. Tiferet, here, is the beauty of a leadership that embodies grace, compassion, and a dedication to peace, mirroring the divine aspiration for harmony and prosperity among all creation, and showcasing the ideal of service and benevolence that guides the community towards unity and flourishing.