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# LESSONS IN TORAH OR

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PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER  
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧  
TRANSLATED AND EXPLAINED

תּוֹרַה אֹר

מְגִלַּת אֶסְתֵּר

דְּבוּר הַמִּתְחִיל

וּמְרִדְכִי יֵצֵא מִלְפְּנֵי הַמֶּלֶךְ

“Special Connection to Hashem in Exile”

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## Please Donate to Keep this Project ב"ה Going!

This week is Purim. Regarding Purim it says (Shulchan Aruch, Orach Chayim, 694:3): “אֵין מְדַקְדְּקִין בְּמַעוֹת פּוּרִים, אֶלָּא כָּל מִי, -שְׁפוּשֵׁט יָדוֹ לְטַל נוֹתְנִים לוֹ One should not be sparing in giving out money [for charity] on Purim. Rather, one should give to whomever asks [for a donation].”

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# Torah Or on Megillas Ester

## תּוֹרָה אוֹר – מִגִּילַת אֶסְתֵּר

דְּבוּר הַמִּתְחִיל

וּמְרַדְּכֵי יֵצֵא מִלְּפָנֵי הַמֶּלֶךְ<sup>1</sup>

מִגִּילַת אֶסְתֵּר דָּף צב, ד – צג, א

### “Special Connection to Hashem in Exile”

(א) Part 1

In Megillas Ester (8:15) it says:

"וּמְרַדְּכֵי יֵצֵא מִלְּפָנֵי הַמֶּלֶךְ בְּלְבוּשׁ  
מְלָכוּת תְּכָלֵת וְחוּר וְעֹטֶרֶת זָהָב גְּדוּלָה וְתַכְרִיךְ  
בוּץ וְאַרְגָּמָן וְהָעִיר שׁוֹשָׁן צָהָלָה וְשִׂמְחָה:  
(אֶסְתֵּר ח, טו):"

“And Mordechai went out before the king wearing special royal clothing, and dark blue and white clothing, and a great golden crown, and fine linen and purple wool clothing, and the city of Shushan was very happy and rejoiced.”

To understand this verse in our spiritual service of Hashem, the Alter Rebbe will first explain a concept relating to Purim in general:

הַנֵּה פּוּרִים הוּא בְּחִינַת יוֹם־  
הַכַּפּוּרִים. Purim is on a similar level to  
Yom Kippur,

<sup>1</sup> (רְאֵה) אוֹר הַתּוֹרָה [מִגִּילַת אֶסְתֵּר עֲמוּד קְלָא] דְּבוּר הַמִּתְחִיל "וּמְרַדְּכֵי יֵצֵא" – הָעֵרַת  
כְּבוֹד קְדוּשַׁת אֲדַמּו"ר בְּצִיּוּנִים וְהָעֵרוֹת. וְרֵאֵה דְּבוּר הַמִּתְחִיל זֶה בְּמֵאֲמָרֵי אֲדַמּו"ר הַזֶּקֶן  
הַקְּצָרִים עֲמוּד רַפֵּט וְאֵילָךְ).

כִּי יוֹם־הַכַּפּוּרִים פִּירוּשׁוֹ כְּמוֹ פּוּרִים, since the name Yom KiPurim means “a day like Purim”.

The name יוֹם־הַכַּפּוּרִים-Yom Kippur is called in the Torah יוֹם־כַּפּוּרִים-Yom Kippurim which literally means "A Day of Atonement (or Atonements)". However, on a non-literal level we are taking the word כַּפּוּר which means atonement as though it was the word פּוּר-lottery and the letter כ-which means “like” or “similar to,” when used as a prefix. Thus it can be read as “like a lottery” and יוֹם־הַכַּפּוּרִים translated as “like the day of lotteries”.

The name of the festival of פּוּרִים-Purim literally means “lotteries,” in connection with the fact that Haman made lotteries to decide which month to attack the Jewish People, and Hashem made a miracle and saved us from his “lotteries”.

So by translating יוֹם־כַּפּוּרִים as "like the day of lotteries," this implies that the Holy day of Yom Kippur is connected to the festival of Purim, since both are connected to the idea of a "lottery."

The idea of a lottery is that a person who decides something based on a lottery is putting aside his intellect and not basing his decision on his understanding or feelings, but only on what the lottery says. He is surrendering his decision to something above his own understanding and feelings. So, too, on Purim and Yom Kippur, we put aside our intellect and the feelings of the animal soul to connect to Hashem beyond all limitations.

On Yom Kippur this idea is expressed through Teshuva, and on Purim through the Mesirus Nefesh (self-sacrifice) that the Jewish People had.

וְיוֹם־הַכַּפּוּרִים הוּא תְּשׁוּבָה שָׁבַב מִמַּטָּה־לְמַעְלָה, **Yom Kippur is the idea of Teshuva-Return, when we return from below to above to Hashem,** to a level beyond where our sins blemished our soul’s connection to Hashem, and beyond the limitations that caused us to sin.

וּבְפּוּרִים גַּם כֵּן כְּתִיב (אֶסְתֵּר ג', ז. ט, כד): **So, too, regarding Purim, it is written (Ester 3:7 and 9:24): “the word Pur means a lottery,”** where פּוּר הוּא הַגּוּרָל - מִמַּטָּה־לְמַעְלָה.

we go from below making sense to above making sense, since our intellect is subjected to the outcome of the lottery regardless of what makes sense.

וְכֵן בְּיוֹם־הַכַּפּוּרִים - **This is similar to Yom Kippur**, where we have the idea of a lottery, which represents going beyond logic and understanding,

"עַל שְׁנֵי הַשְּׂעִירִים גּוֹרְלוֹת כּוֹי"<sup>2</sup> as we see that "they should place a lottery on the two goats" (Vayikra 16:8) to determine which one is a korban and which one gets pushed off of a cliff.  
(אַחֲרֵי טו, ח).

We see that both Purim and Yom Kippur are about going up to a higher level, beyond logic and beyond where sins blemish, just like in the lottery where the outcome isn't based on logic, but on something else.

אֶךְ אֵיךְ אֶפְשֶׁר לַעֲלוֹת לְמַעְלָה - **The question is: How is it possible to go up** to this high spiritual level, beyond logic, **if we have sins that separate us and prevent us** from connecting to Hashem so strongly?  
הֲלֹא יֵשׁ עֲוֹנוֹת הַמַּבְדִּילִין וּמַעֲכָבִין?

לָזֶה אָמַר "לֵה' חֲטָאת"<sup>3</sup>, **The answer is that "the sin itself can become** a way to connect to Hashem," since when we do Teshuva then the sin itself is what brought us to a deeper connection to Hashem, so even the sin itself was really part of something good.

<sup>2</sup> ("גּוֹרְלֵי אֶחָד לֵה', וְגוֹרְלֵי אֶחָד לַעֲזָאוֹל").

<sup>3</sup> (מִשְׁנֵה יוֹמָא ד, א: "טָרַף בְּקַלְפֵי וְהַעֲלָה שְׁנֵי גּוֹרְלוֹת. אֶחָד כְּתוּב עָלָיו 'לְשֵׁם', וְאֶחָד כְּתוּב עָלָיו לַעֲזָאוֹל'.. וְאָמַר: לֵה' חֲטָאת").

שְׂאֵפִילוֹ הַחֲטָאת, בְּשֵׁעוּלָה - לֵה' הוּא. **That even the sin itself, when it's brought up to a higher level through Teshuva, it can be seen as part of connecting to Hashem.**

Since on a deeper level, even the actual sins are there only to bring us to Teshuva and, through that, closer to Hashem, they cannot stop us from going up to connect to Hashem on a level beyond logic on Yom Kippur.

כִּי לְמַעַלָּה "גַּם חֲשֵׁךְ לֹא יַחְשִׁיךְ" (תְּהִלִּים קל"ט, יב), שְׁשָׁם אֵין חֲשֵׁךְ - שֶׁהַכֹּל אֶחָד שָׁם. **Because on a higher level, "even darkness does not conceal You (Hashem)," since on that level there is no real darkness, since there it is seen how everything that happens is for one and the same purpose -- to reveal Hashem -- just in different ways, and sins reveal Hashem by bringing us to do Teshuva.**

אָךְ זֶה אִמַּת שְׁלִמְעָלָה אֵין חֲשֵׁךְ, **The question remains, however: It is true that from Hashem's perspective Above there is no real concealment and the sins can be seen as something Hashem allowed to happen to bring us to do Teshuva,**

אָךְ אֵין אֶפְשָׁר לְעֵלוֹת לְמַעַלָּה? **but from our perspective, how is it possible for us to go up to this higher level on Yom Kippur?**

We, who actually committed the sins, don't see the higher purpose in why Hashem allows them to happen. We feel the Yetzer Hara, who drags us down, so how can we connect to Hashem beyond all limitations when we ourselves are very limited by our Yetzer Hara?

אך הנה ידוע, שביום הכפורים  
היה מתן-תורה - לוחות אחרונות,  
ולכן הוא נבחר ליום הכפורים.

**The answer is that on Yom Kippur we have the power to escape the Yetzer Hara, since Yom Kippur is connected to the Giving of the Torah, when we received the second set of Luchos on Yom Kippur, and because of the power to escape the Yetzer Hara on that day, it became a Day of Atonement for our sins.**

ובשעת מתן-תורה נאמר (ואתחנן ה,  
ד): "פנים בפנים דבר ה' עמכם" -  
ולכאורה הלא "אין לו דמות  
הגוף?"

What does the Giving of the Torah have to do with escaping the Yetzer Hara? **Regarding the Giving of the Torah it says (Devarim 5:4): "Hashem spoke to you (the Jewish People) face to face." What does that mean; Hashem has no physical appearance, so what is His "face?"**

אך דהנה ידוע, שהדבר שברצון -  
נקרא "פנים", ומה שהוא נגד רצונו  
- נקרא "אחור".

**The idea here is that something that a person really wants is called "face," since your face is turned to it and you want to look and focus on it, giving it your full attention, while what he doesn't like is called "back" since he turns his back on it, displaying his lack of interest in it.**

ובשעת מתן-תורה היה כל רצון  
ישראל - אליו יתברך, וכל עניני  
הגוף היה בבחינת "אחור".

**At the time of the Giving of the Torah, the inner desire of every Jew was only for Hashem, and they "turned their back" with total disinterest to all of the physical concerns of their bodies.**

בְּמֵאֲמַר רַז"ל: "עַל כָּל דְּבוּר פְּרָחָה  
נִשְׁמָתָם".

Like our Sages say: "Every time Hashem spoke (at the Giving of the Torah) their souls 'flew out of their bodies.'"

וּבְאֵמֶת הָיָה לָהֶם גּוּפִים, אַךְ לְפִי  
שָׁכַל עֵינַי הַגּוֹף הָיָה בְּבַחֲיַנֵּת  
"אַחֹר" - וְנִמְצָא כְּמוֹ שְׂאִין לָהֶם  
גּוּפִים.

Now, really, even during the entire time of the Giving of the Torah, their souls stayed in their bodies, but, since they had no interest in all of the desires of the body, it is as if they didn't have any bodies.

וּמִמִּילָא הָיוּ בְּבַחֲיַנֵּת "פְּנִים",  
"כְּפִיִּם הַפְּנִים וְגו'" (מִשְׁלֵי כו, יט).

Since their total interest was to connect to Hashem, automatically this was reflected back from Hashem to them by Hashem showing that His total interest is in us.

וְכִמוֹ שֶׁכָּתוּב (יְחֶזְקֵאל א, כו): "וְעַל  
דְּמוֹת הַכִּסֵּא דְמוֹת כְּמַרְאֵה אָדָם" -  
וְאִיךְ שִׁיךְ אֶצְלוֹ יִתְבָּרַךְ "כְּמַרְאֵה  
אָדָם"?

Like it says (Yechezkal 1:26): "On the level that corresponds to the idea of a "throne" there is something that corresponds to the image of a "person." What "image of a person" does Hashem have in His spiritual levels?

אַךְ הִנֵּה לְמִשְׁל: כְּשֶׁאָדָם אוֹהֵב אֶת  
חֲבִירוֹ, חֲקוּקָה צוּרְתוֹ בְּלִבּוֹ כְּאֵלוֹ  
צוּרְתוֹ עָלָיו.

The answer is that just like when a person really loves his friend, then the image of his friend is engraved in his mind wherever he goes, so too Hashem loves the Jewish People so much that their "image" is always "engraved" with Him.

This shows that Hashem shows total love and interest in us like we showed total love and interest in Him at the Giving of the Torah.



וְעִבְשׂוּ גַם כֵּן צָרִיךְ לְהִיּוֹת כָּל דְּבַר  
גּוֹפְנֵי בְּבַחֲיַנַּת אַחֲוֹר, כְּמֵאֲמַר רַז"ל  
גְּבִי זִיווּג - "כְּאֵלוֹ כְּפֹאוֹ שֶׁד".

So too now, we need to feel disinterested in our physical matters, like our Sages said, that even regarding marital relations a person should feel that he is forced to do it as an obligation, since marital relations is a mitzva that he is required to perform, but not for physical enjoyment.

וְקַל וְחֹמֶר אֶצְלֵ שְׂאָרֵי דְבָרִים.

How much more so regarding other physical matters that are not a mitzva, that he should feel forced into them for survival, but not feel interested in them for the sake of enjoyment.

The Alter Rebbe mentions as a side note that the reason for feeling forced into having marital relations is not because it is essentially something repulsive, like some people think, based on the fact that it makes someone ritually impure and they need to immerse in a Mikveh afterward. Rather, it is a lofty mitzvah. Nonetheless, we should feel forced into it, since we should not want to do this for physical enjoyment:

וְלֹא כְּמוֹ שְׂמִדְמִין הָעוֹלָם שֶׁזֶהוּ דְּבַר  
מְאֹס מִפְּנֵי שְׂצָרִיךְ טְבִילָה אַחֲרֵי  
זֶה, לֹא כֵּן, כִּי הוּא דְּבַר גְּדוֹל, וְגַם  
לְמַעַלָּה הוּא דְּבַר גְּדוֹל.

Not like people think, that marital relations are something repulsive, since afterward one needs to immerse in a Mikveh, this is not true, since essentially this is a greatly spiritual act, and even Above, in the spiritual worlds, they recognize how lofty this mitzva is. Still, we should feel forced into performing the mitzva, rather than fulfilling it out of personal desire.

וְקָל וְחֹמֶר אֶצֶל אֲכִילָה וּשְׂאֵר  
דְּבָרִים, שְׂצָרִיךְ לְהִיּוֹת "כְּאֵלּוּ כִפְאוֹ  
שֶׁד", וְלֹא לֹדַמֵּר שְׂזָה אֵינּוּ יָכוֹל  
לְאֵכּוֹל כּו'.

**How much more so regarding eating and other physical matters, that a person should feel forced into them for survival and not for pleasure, and he should not say that he only wants to eat certain kinds of foods that he enjoys, or similar notions.**

וּמִמִּילָא יְהִיָּה "פְּנִים בְּפְנִים".

When he will be “turn his back” on his physical desires, **then, automatically, he will be able to be** totally interested in and **focused on Hashem**, like two people who are talking **face-to-face** with a real connection.

We see that on Yom Kippur we have the power from the Torah to overcome our physical desires and fully connect to Hashem, to the point of connecting to Him beyond prior sins and beyond logic.

וּבְפוֹרִים גַּם כֵּן - עַל יְדֵי שְׁתָּלוּ  
אוֹתוֹ וְאֵת בְּנָיו<sup>4</sup> לְמַעַלָּה מִחֻמְשֵׁים  
כְּנוֹדָע.

**Similarly, on Purim** (which is connected to Yom Kippur), **through the fact that** the king Achashveirosh ordered that **“Haman and his sons should be hung on the gallows” which were higher than 50 amos (cubits), as is known** that this brought out how, from beyond the limitations of nature (50 amos) we can see how Haman was really part of something good: He brought the Jewish People to return to Hashem through Teshuva.

<sup>4</sup>(אֶסְתֵּר ט, כה).

This is similar to the Teshuva of Yom Kippur, when we reveal how Hashem allowed the sin itself to happen for a good purpose: To bring us closer to Him by overcoming the sin. So, too, by our Teshuva and overcoming Haman, we became closer to Hashem.

So, just like the sins become elevated to a higher level on Yom Kippur, so, too, on Purim, the concealment of Hashem caused by Haman and his sons became elevated to a higher level where we see the good purpose behind it. This is hinted to in the fact that Haman and his sons were hung *above* 50 amos, representing a level *above* our worldly perspective (50 years of Yovel is called “a world” of time), where the hidden good in the most evil thing can be revealed.

### (ב) Part 2

אך הנה ידוע, שכל אחד ואחד  
בכלל ובפרט, רוצה תמיד לדבק  
בבורא יתברך, ומתאמץ בכל מה  
דאפשר ואינו משיג שום דבר.

**We know that every single Jew always wants to connect to Hashem, and he tries as much as he possibly can, but he feels like he isn't coming close to Hashem, and that he doesn't feel or understand anything about Hashem, despite his efforts.**

ויש שוטים שנופלים מזה. אבל זהו  
שטות גדול.

**Some foolish people give up because of this, but this is a foolish mistake.**

The real truth of how we connect to Hashem during Exile will show us why this is a mistake:

כי זה צריך לידע, שאנו צועקים  
בגלות (ישעיה סג, טז): "כי אתה אבינו כי  
אברהם לא ידענו, וישראל לא  
יכירנו אתה ה' אבינו גאלנו מעולם  
שמך!"

**We need to know the following: The Jewish People come to Hashem during Exile and say (Yeshaya 63:16): “For You (Hashem) are our Father, because Avraham (our forefather) doesn't know us, and Yisroel (=Yaakov**

our forefather) **doesn't recognize us** (to save us from our current Exile), but You, Hashem, You are our Father and Redeemer from always is your Name!"

וַיִּצְחָק לֹא קָאָמַר, וְאֵיתָא בְּגִמְרָא,  
שֵׁיִצְחָק עֲתִיד לְגָאוּל אוֹתָנּוּ.

**In the above verse, our forefather Yitzchok is not mentioned** (with Avraham and Yaakov who “couldn't save us from Exile”), **and in the Gemara (Shabbos 89:b) it explains that this is because specifically Yitzchok is connected to the future redemption.**

The Alter Rebbe will explain how Yitzchok, who is connected to the attribute of severity and concealment, can enable us to connect to Hashem in the time of concealment during Exile, thereby enabling us to bring redemption:

כִּידּוּעַ, שְׁמִקּוּדָם הָיָה כָּל דְּבָר  
בְּהַתְגַּלוּת, וּמָה שֶׁהָיוּ שׁוֹאֲלִים - הָיוּ  
נוֹתְנִים לָהֶם, הֵן בְּגִשְׁמֵי וְהֵן בְּרוּחָנִי,  
וְגַם הָיָה לָהֶם נְבִיאִים.

**As is known, that at the beginning** of the history of the Jewish People after leaving Egypt, the presence of Hashem **was openly revealed in everything, and whatever they would ask Hashem for, they would receive, whether it was physical or spiritual, and they also had prophets** who revealed Hashem to them on a very high level.

וְכָל זֶה הוּא מִחֲמַת שְׁהֵיָה בְּהַתְגַּלוּת  
מִדַּת אֲבִרָה וְיִשְׂרָאֵל, בְּבַחֲיִנַת  
'מִמְלֵא כָּל עֲלָמִין', וּמִפְּנֵי זֶה הָיוּ  
יְכוֹלִים לְרַאוֹת נִסִּים בְּהַתְגַּלוּת כְּמוֹ  
קְרִיעַת יַם־סוּף וְיִצְיַאת מִצְרַיִם.

**This is because, at that time, Hashem's Attributes that correspond to Avraham-Kindness and to Yisrael-Mercy were openly revealed, and we saw those attributes in how Hashem “fills all the worlds” on**

a revealed level, and therefore the Jewish People were able to see open miracles like the Splitting of the Sea and the Exodus from Egypt.

אָבֶל בְּגִלוֹת הָיָה - "אוֹתוֹתֵינוּ לֹא רָאיֵנו" (תְּהִלִּים ע"ד, ט), שְׂאִין אָנוּ יְכוּלִים לְרֹאוֹת הָאוֹתוֹת.

But now, during this Exile- "our miracles we don't see" (Tehillim 74:9), meaning that we can't see the miracles that happen to us.

וְלֹא מִפְּנֵי שְׂאִין אוֹתוֹת חֵס וְשְׁלוֹם, רַק שְׂאִין אָנוּ יְכוּלִים לְרֹאוֹת הָאוֹתוֹת.

Not because there are no miracles, G-d forbid, but because we aren't able to see the miracles.

וְאֶדְרְבָּה,

In fact, not only is it not true that there are no miracles now, **but just the opposite**, the miracles during Exile are on a much greater level, as it says in the Gemara (Yoma 69b):

"הֵן הֵן נוֹרְאוֹתָיו,

"This is His true Awesomeness (that the Jewish People survive in Exile),

הֵן הֵן גְּבוּרוֹתָיו כו".<sup>5</sup>

and this is His true Might, (that He holds Himself back from

<sup>5</sup> יומא סט ע"ב: והא דרב מתנא מטייא לדרבי יהושע בן לוי דאמר רבי יהושע בן לוי למה נקרא שמן אנשי כנסת הגדולה שהחזירו עטרה ליושנה אתא משה אמר (דברים י, יז) האל הגדול הגבור והנורא אתא ירמיה ואמר נכרים מקרקרין בהיכלו איה נוראותיו לא אמר נורא אתא דניאל אמר נכרים משתעבדים בבניו איה גבורותיו לא אמר גבור

אתו אינהו ואמרו אדרבה זו היא גבורת אדרבה זו היא גבורתו שכובש את יצרו שנותן ארך אפים לרשעים ואלו הן נוראותיו שאלמלא מוראו של הקב"ה היאך אומה אחת יכולה להתקיים בין האומות

destroying all the wicked people in order that we should still have free will to serve Him.”

וְ"אֵין עוֹד נְבִיא, וְלֹא אֶתְנוּ יוֹדְעֵ עַד  
מָה" (תְּהִלִּים שָׁם).

**But** the problem is that (Tehillim 74:9) **“we don’t have any more prophets who know what is really going on.”**

וְזֶהוּ מִחֲמַת שׁ" אַבְרָהָם לֹא יָדְעָנוּ,  
כִּי "אַתָּה ה' [.] גּוֹאֲלָנוּ" (יִשְׁעִיָּה שָׁם) –  
'הִיָּה הוּא וְיִהְיֶה'.

**This is because** even though the level of Kindness and revelation is represented by **"Avraham doesn't recognize us," nevertheless, "You, Havaya<sup>6</sup> (Hashem) are our Redeemer,"** (Yeshaya 63:19) meaning that we are receiving directly from the level of Havaya, which means that Hashem “always was, presently is, and will be forever” simultaneously, meaning that Hashem is above the limits of time (and space).

וְזֶהוּ לְמַעַלָּה מֵאַבְרָהָם, שְׁאַפִּילוּ  
אַבְרָהָם וְיִשְׂרָאֵל שְׁלִמְעָלָה, הֵם

**This level** of Havaya is **higher than** the attribute of Kindness represented by **Avraham, since**

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ורבנן היכי עבדי הכי ועקרי תקנתא דתקין משה אמר רבי אלעזר מתוך שיוודעין בהקב"ה שאמתי הוא לפיכך לא כיוזבו בו

<sup>6</sup> The Name of Hashem spelled י-ה-ו-ה (which we write as Havaya due to the holiness of the Name) according to one explanation is a combination of three words 'הִיָּה הוּא וְיִהְיֶה' – “He was, is, and will be”, showing on how Hashem is in the past, present and future at the same time; this shows that He is above the limitations of time, and since time and space are connected, He is also above the limits of space. The Name of Havaya is also sometimes used to refer to Hashem’s Essence who is beyond all limitations, as in this maamar that during Exile we are close to Havaya, meaning Hashem’s Essence who is beyond all revelation (as explained further in the maamar).

בְּחִינַת נְבִרָאִים. even the attribute of Kindness represented by **Avraham** and the attribute of Mercy represented by **Yisroel Above**, in the world of Atzilus, **are like "creations"** compared to the level of Havaya.

כְּמוֹ שֶׁכָּתוּב (יִתְרוֹ ב, י): "כִּי שֵׁשֶׁת יָמִים עָשָׂה ה'", **Like it is written (Shemos 20:10): "For in six 'days'<sup>7</sup> (with six attributes) Hashem made the heavens and the earth,"**

שְׁאֵפִילוֹ שֵׁשֶׁת יָמִים הָעֲלִיוֹנִים הֵם בְּחִינַת עֲשִׂיָּה אֲצִלוֹ יִתְבָּרָךְ. Meaning that even the six attributes (Kindness, Severity, Mercy, Victory, Submission, Connection) **are considered like something that Hashem 'made,'** just like the creations, since they are on an incomparably lower level than the level of Chochma (Hashem's Wisdom), which is connected to the level of Havaya.<sup>8</sup>

אָבֶל כֵּשׁ"אֲתָה ה' גּוֹאֲלֵנוּ" אֵי אֶפְשָׁר לְרֹאוֹת הַנְּסִים בְּהַתְגַּלּוֹת. However, even though during Exile we receive from Havaya, which is higher than revelation and kindness, **but when "You Havaya are our Redeemer," it is**

<sup>7</sup> It says that "In six 'days' Hashem made the heaven and earth", on a simple level it means literally that Hashem made the world in six days, in the Zohar it says that the idea of the six days represents the six attributes that Hashem uses to create and interact with the world, the attributes of Kindness, Severity, Mercy, Victory, Submission, Connection.

<sup>8</sup> It says in the verse "הו'י בחכמה", that the level of Havaya is expressed in the level of Chochma, Hashem's Wisdom, since it is the knowledge and awareness that Hashem is the only existence, and because it is so transparent to the Infinite Truth of Hashem it can receive from the level of Havaya, how Hashem is beyond the limits of time and space.

**impossible to see miracles openly** (since we are connecting to Hashem on a level higher than kindness and revelation).

אָבֵל בְּאֵמֶת, אֲפִילוּ כְּהַיּוֹם  
שֶׁהַפְּרָנְסוֹת דְּחֻקִּים, הוּא מִמֶּשׁ  
כְּמוֹ קְרִיעַת יַם־סוּף, אֲךָ שְׁמֵת־לֵבֶשׁ  
דְּרַךְ הַטֶּבַע.

**But, in truth, even today when it is very difficult to earn a livelihood, the fact that we receive our livelihood is literally a miracle as great as the Splitting of the Sea, it is just that this miracle is clothed in the natural order.**

וְלָכֵן בֵּיטֵל יוֹחָנָן כֹּהֵן גָּדוֹל אֶת  
הַמְּעוֹרְרִים;

**For this reason, (that during Exile we have an even deeper connection to Hashem), Yochanan the Kohen Gadol (who lived at the end of the Second Beis Hamikdash when the Jewish People were under foreign oppression) stopped the people who would tell Hashem to ‘wake up’ and save us from Exile,**

שֶׁהָיוּ אוֹמְרִים (תְּהִלִּים מִד, כֵּד): "עוֹרֵרָה  
לָמָּה תִישָׁן ה'?" - וְהוּא בֵּיטֵל; שְׂאִין  
צְרִיךְ לְעוֹרְרוֹ, כִּי "הִנֵּה לֹא יָנוּם וְלֹא  
יִישָׁן" (תְּהִלִּים קכ"א, ד), רַק שְׂאִין אָנוּ  
רוֹאִים כִּנ"ל.

**they would say (Tehillim 44:24): “Wake up! Why do you sleep Hashem?!” He stopped them from saying that Hashem is sleeping, since we don’t need to ‘wake Him up,’ since (Tehillim 121:4): “See, the Guardian of the Jewish People doesn’t slumber nor sleep,” it is just that we don’t see the deeper connection beyond the concealment, as explained above.**



כִּי בְּאֵמֶת "אֲנִי ה' לֹא שָׁנִיתִי" (מְלֹאכֵי ג, ו).

**For in truth, (Malachi 3:6): "I Hashem have not changed (and am present in Exile just like in Redemption)."**

אֲךָ מִפְּנֵי שְׁנֵאמַר עַל גְּלוּת הַזֶּה (עֲמוּס ה, ב): "נִפְּלָה לֹא תוֹסִיף קוּם", שֶׁהוּא 'סוֹבֵב כָּל עֲלָמִין' ו'מְמַלֵּא כָּל עֲלָמִין', שָׂאֵי אֶפְשָׁר לְעֹלֹת לְמַעְלָה, אֲךָ אֶפְשָׁר לְהִיּוֹת קְרוֹב.

**However, during Exile (Amos 5:2): "We have (spiritually) fallen and cannot get up," to experience how Hashem "is beyond all worlds and fills all worlds" in a revealed manner, since we are spiritually insensitive and cannot go up spiritually to experience Divine revelation, but, during Exile we can be close to Hashem's Essence (Havaya) that is beyond revelation.**

וּמִפְּנֵי זֶה הֵינִס מִתְלַבֵּשׁ בְּדֶרֶךְ הַטְּבַע. וְכֵן בְּפוּרִים - כָּל מַעֲשֵׂה הַמְּגִילָה - בְּדֶרֶךְ הַטְּבַע.

**It is because this connection to Hashem's Essence (Havaya) is beyond revelation. That is why it becomes clothed in the natural order and can't be seen openly. This is the idea of Purim- all the events that happened in the Megilla happened in the natural order.**

וְכֵן מָה שְׂאָנוּ "צוֹעֲקִים וְאִין נִעָנִים"<sup>10</sup>, לֹא שְׂאִין אָנוּ נִעָנִין, רַק שְׂאִין אָנוּ רוֹאִים.

**Similarly, the fact that during Exile we "call out to Hashem and we are not 'answered'" is not because we are really not receiving an answer from Hashem, it is just that we don't see the effect our prayers.**

<sup>10</sup> (רֵאָה שְׁבַת לֵג, א).

וְאִדְרָבָה אָמְרוּ רַז"ל: "גָּלוּ לְבָבֶל  
שְׂכִינָה עִמָּהֶם".

But in truth, not only is Hashem not more distant from us during Exile, **but just the opposite**, He is even closer than in the times of the first Beis Hamikdash, **as our Sages said** (Megilla 29a): **“When the Jewish People were exiled to Babylonia, the Shechina (Divine Presence) went with them,”** showing how Hashem’s Presence is with them even more in their exile.

וְגַם נֶאֱמַר (יחזקאל א, א): "וְאֲנִי בְּתוֹךְ  
הַגּוֹלָה", שְׂכִנְסַת־יִשְׂרָאֵל נִקְרָאת  
"אֲנִי", וּכְתִיב (תהלים קט, ד): "וְאֲנִי  
תְּפִלָּה".

Also, it says (Yechezkal 1:1): **“And I (the Divine Presence) am found in the Exile,”** since the Divine Presence referred to as **Knesses Yisrael is called “I-am,”** as it says **“I-and I (the Divine Presence) am** connected to the Jewish People through their **prayers.”**

וּבְדוֹרוֹת הָרֵאשׁוֹנִים כְּשֶׁהָיוּ  
מִתְּפַלְלִים, הָיוּ נִעֲנִים.

**In the earlier generations, when they would pray they would be answered right away** since they were directly connected to the Divine Presence in a revealed manner.

אָבֵל עֲכָשְׂיוּ "וְאֲנִי תְּפִלָּה", שְׂאֲנִי  
בְּעֲצְמֵי תְּפִלָּה -

**But now, during Exile, the meaning of “I-and I-literally translated: and I am prayer” is that I (Hashem) Myself am connected** to the Jewish People, since the word תְּפִלָּה, which means prayers, can also mean “connection.”

מְלִשׁוֹן "נִפְתּוּלִי"<sup>11</sup> (וַיֵּצֵא ל, ח). as we see a similar word describing how when Leah felt connected to her sister, Rachel, she used the word (Bereishis 30:8) "נִפְתּוּלִי-connection," which has a root similar to תִּפְלָה, showing that Hashem's Divine Presence is strongly connected to the Jewish People during Exile.

וְלִכֵּן כָּתִיב (אֶסְתֵּר ב, ז): "וּבְמוֹת אָבִיהָ וְאִמָּהּ" - Therefore, it says about Queen Ester (Ester 2:7): "When her father and mother died, Mordechai adopted her as a daughter."

שְׁזָהוּ בְּחֵינֵת אֲבָרְהָם כִּידוּעַ - This absence of her "mother and father" represents the absence of Divine revelation, which is the aspect of Avraham, as is known.

Avraham represents the kindness and revelation of Hashem in the entire world. The "father and mother" represent a person's faculties of wisdom and understanding, which are the "parents" of the feelings that result from intellectual reflection. When there is Divine revelation, then a person's wisdom and understanding can process the Divine revelation and produce a feeling of love and fear for Hashem. During Exile, when there is very little Divine revelation (Avraham), then it is if a person's intellect and awareness of Hashem (father and mother) have "died," as it were.

לְקַחְהָ מֵרַדְכַּי" (שָׁם) שֶׁהוּא "רַב חֶסֶד" (תְּשֵׂא לר, ו). What happens when open divine revelation -- "her father and mother" -- stop? "Mordechai adopts her," which is referring to the level of "רַב חֶסֶד-Abundant Kindness" since the numerical

“ (לְשׁוֹן חִבּוּר. רְאֵה רִשׁ"י עַל הַפְּסוּק).

value (גמטריא) of מְרַדְכֵי is 274, which is the same as רַב הַסֵּד, also 274.

The level of “Abundant Kindness” is different than regular Kindness. Regular Kindness is Kindness of Atzilus, which is lower than Chochma and Havaya, but “Abundant Kindness” is the Kindness that is Higher than Atzilus, beyond all limitations, and is expressed in Chochma and Havaya. This “Abundant Kindness,” in this context, means a connection to Hashem’s Essence, beyond even the revelation that existed in the time of the first Beis Hamikdash, and this is a deeper type of “Kindness” than that represented by “Avraham.” This deeper “Abundant Kindness” is expressed specifically in a state of Exile.

אַךְ כְּמוֹ שְׁכָתוּב (שָׁם): "וְהִנְעֲרָה  
יְפֵת תַּאֲר וְטוֹבַת מְרָאָה", דְּהֵיִינוּ  
בְּשַׁעוֹשָׁה [רְצוֹנָה] רְצוֹנוֹ<sup>12</sup>,

**But** for us to properly receive this revelation, we need to dedicate ourselves to Hashem, **as it says** about Ester (every Jew during Exile) **“And the girl was spiritually beautiful in form and appearance-** meaning beautiful in fulfilling the Torah and Mitzvos,” (Ester 2:7), meaning that we are spiritually beautiful when we fulfill Hashem’s Will.

"לְקַחְהָ [ . . ] לּוֹ לְבַת" (שָׁם) - "אֵל  
תִּקְרִי לְבַת אֶלְא לְבַיִת",

Then, when we fulfill His Will, we have the continuation of the verse: **“Mordechai adopted her as a בַּת-daughter.”** The Gemara says on this verse: **“Don’t only read the word “בַּת-daughter” on a literal level, but also read it, “בַּיִת-house,” meaning a wife.”**

<sup>12</sup> נדפס "רצונה" אבל לכאורה צ"ל "רצונו", וכן הוא באור התורה מגילת אסתר ע' קמו בביאור מאמר זה כשמביא ענין זה אומר: "והיינו כשהנערה יפ"ת שעושה רצונו ש"מ"

Mordechai married Ester after he adopted her, and a wife is the mainstay of the house. What is the idea of a house? A house is where a person is fully revealed, so by saying that a Jew, during Exile, becomes a “house” for Hashem by fulfilling His Will, this means that he causes Hashem to be fully revealed on a very deep level.

שְׁנֵתְגַלָּה עִתִּיק יוֹמִין כִּידוּעַ. **This means that the level of Hashem the way He is, “עִתִּיק-Removed and beyond all ‘days’” - meaning Attributes (as explained above what the ‘Six Days’ represent”) - becomes expressed in connecting to us during Exile.**

וְהֵתְגַלּוֹת בָּא מִחִמַּת "וּמַרְדֵּכִי יֵצֵא מִלְפָּנֵי הַמֶּלֶךְ בְּלְבוּשׁ"<sup>13</sup> (אֶסְתֵּר ח, טו),  
הֵייוֹנוּ עַל יְדֵי שְׂשָׂה סְדָרִים: **This revelation of Hashem’s Essence, the way He is beyond the Attributes, is possible because (Ester 8:15): “Mordechai (the essential Chochma of Hashem which expresses Havaya) comes out (into this world, which is) in front of the ‘King’ (after the concealment created from Malchus of Atzilus that separates Divinity from created beings, because he is) clothed (in the spiritual ‘garments’ of the Oral Torah that we study), which is the Six Orders of the Mishna.**

The verse mentions six types of garments that Mordechai had to wear to go before of the king. These represent the Six Orders of the Mishna that Hashem's Essential Chochma-Wisdom becomes invested in before it can come down to us in this physical world:

<sup>13</sup> ("מְלָכוֹת, תְּכֵלֶת וְחוּר, וְעֶטְרַת זָהָב גְּדוּלָה, וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן, וְהָעִיר שׁוֹשֵׁן צְהָלָה וְשִׁמְחָה").

"מַלְכוּת" זֶה סֵדֶר זְרַעִים כְּמוֹ  
שִׁכְתוֹב (יִשְׁעִיָּה סָא, יָא): "כִּי כְּאֶרֶץ  
תּוֹצֵיא צִמְחָה" וּכְתִיב (תְּהִלִּים פֹּה,  
יב): "אֲמַת מֵאֶרֶץ תִּצְמַח".

**"Royal garments" is a reference to the Order of Zeraim-Plants, like it is written** (Yeshaya 61:11): **"For like the earth produces vegetation, so too will Hashem produce salvation."** We see that the earth is what produces new things from completely nothing, like Malchus (Hashem's aspect of Royalty), which He uses to create 'Yesh M'Ayin-something from nothing.' **It also says** (Tehillim 85:2): **"Truth will sprout from the ground,"** showing how the earth sprouts totally new things, just like Malchus makes things that seem totally new.

"תְּכֵלֶת" (אֶסְתֵּר ח, טו) זֶה סֵדֶר  
מוֹעֵד - לְשׁוֹן זְמַן.

**"Techeiles-(Dark Blue clothing)" is a reference to the Order of Moed-Festivals, since the word תְּכֵלֶת is connected to the word (Tehillim 119:96) "לְכֹל תְּכֵלֶה"** **לְכֹל תְּכֵלֶה** "For every limited thing has an end time," **an expression of matters of time, which are limited and have an end, just as the festivals and seasons have their timely limits.**

"חֹר" (שָׁם) זֶה סֵדֶר נָשִׁים.

**"Chur-White clothing", this is represented in the Order of Nashim-Women** (laws about marriage etc.).

The word חור can also mean a hole, i.e., a space meant to receive something (like we need to dig a hole in the ground in order to lay the foundation of a

building). We see that the idea of חור is a space for receiving something, which is the feminine quality of receiving.

"וְעֹטֶרֶת זָהָב גְּדוּלָּה" (שָׁם) זֶה סֵדֶר  
נְזִיקִין.

**“And a great golden crown,” this is a reference to the Order of Nezikin-Damages,** since the knowledge needed to deal with monetary issues is so great that it becomes like a crown on the person’s head.

"וְתַכְרִיךְ בּוּץ" (שָׁם) - לְשׁוֹן בֶּד - זֶה  
סֵדֶר קִדְּוִשִׁים.

**“And fine linen clothing,” the word בוץ-linen is an expression that means that same as בֶּד-linen** used to describe the garments of the Kohanim in the Beis Hamikdash, **this is a reference to the Order of Kadashim-Sacrifices** in the Beis Hamikdash.

"וְאַרְגָּמָן" (שָׁם) זֶה סֵדֶר טְהָרוֹת,  
שֶׁלְפִי שֵׁשׁ בָּהּ כַּמָּה גּוּוֹנִים.

**“And purple wool clothing”, this is a reference to the Order of Taharos-Purity, since the color purple is a combination of different colors,** blue and red mixed together.

Similarly, to understand the laws of Ritual Purity (Tumah and Tahara) requires a mixture of logic and super-rational faith, since the reasoning behind the laws cannot be understood rationally, but after we accept the premises given by Hashem, we can use logic to derive how to apply the law to similar situations.

וְאַחַר כֵּן יָבֵא בְּהַתְּגַלּוֹת - Just as Mordechai had to first put on the royal clothing, **then** he was able to come out before the king, so, too, **after** we have a connection to the Oral Torah, **we** can have this deeper connection to Hashem during Exile **come to the revelation of (Ester 8:15-16):**

"וְהָעִיר שׁוֹשַׁן צָהֳלָה וְשִׂמְחָה" (שָׁם),  
 "לְיִהוּדִים מְשֻׁנָּה יוֹמָא ד, א הִיְתָה אוֹרָה  
 כּו" (שָׁם, טז). : "and the city of Shushan was happy and rejoiced, because, for the Jewish People there was the spiritual Light of the Oral Torah."

The idea of the verse is as follows:

"Mordechai comes out in front of the king" represents that the higher and deeper connection of the Jew to Hashem during Exile can come out and be revealed down here in this world,

"in the royal garments etc." represents that for this deep connection to be experienced by us in a lasting manner it requires us to "clothe" that connection in learning the laws of the Oral Torah encoded in the Six Orders of the Mishna.

In Tanya, Igeres Hakodesh, at that beginning, the Alter Rebbe explains that the laws of the Oral Torah express the Essential Will of Hashem, which is beyond any comprehension, and therefore, has the power to strengthen our pure faith in Hashem.

Similarly, the deeper connection that we have during Exile, which is higher than the attributes of Kindness and Mercy when they are openly revealed, become internalized within us and empower us through studying the laws of the Oral Torah.





### Summary of the Maamar:

Q1. What does it mean that Yom Kippur is a day that is like Purim?

A1. Just like Purim is when Haman threw lotteries to choose the month to attack the Jews, and nonetheless, we defeated him, so, too, on Yom Kippur there was a lottery deciding which of the two goats would be offered in the Beis Hamikdash, and which would be thrown off a cliff. The idea of a lottery is that a person subjects their decision to the outcome of the lottery and not to their feeling or understanding. This shows how we give ourselves over to Hashem beyond our intellect and emotions.

Q2. If we have committed sins during the year, how do we reach this high level of connecting to Hashem beyond intellect on Yom Kippur (and Purim)?

A2. On Yom Kippur we received the Second Tablets (Luchos) of the Torah, and we receive the power from the Torah to turn our entire desire and interest to Hashem, so that our physical needs should be without passion or desire, and our passion and desire should be only for Hashem. By doing that, we remove the separation created from past sins.

Q3. If someone is trying so hard to connect to Hashem and doesn't come out with a deep understanding and feeling for Hashem, why should he feel motivated to continue trying, rather than giving up, chas v'shalom?

A3. Because he can realize that during Exile (Yitzchok-concealment) there is really a much deeper connection to Hashem than in the time of the Beis Hamikdash. Not through open miracles and revelations of Kindness (Avraham) and Mercy (Yaakov), but through miracles clothed in nature. In this way we have a direct connection to Hashem the way He is higher than Attributes. So, even though we cannot connect with so much understanding and

emotions for Hashem, we are connecting to Him in an even deeper way.

Q4. Why are “royal garments” required in order to bring out this deeper connection to Hashem that exists through our mesirus nefesh during Exile?

A4. The laws of the Oral Torah in the Mishna and Gemara are Hashem's Essential Will, which is totally beyond all the limitations of all the spiritual levels. Because it is so lofty that it is totally beyond the understanding of any created being, it can only be expressed in something very low that is not connected to understanding, namely, in laws about physical things in the physical world. When we learn the laws of how to live in the physical world, we are really connecting to the Essential Will of Hashem that is beyond all spiritual levels of understanding and is giving us the power to experience the deeper connection to Hashem that is available during Exile.

### **Lessons from the Maamar in the Service of Hashem:**

- 1- When we turn our interest and passion away from materiality and redirect it into a passion for connecting to Hashem, this causes that we should see how Hashem is really performing miracles for us all the time.
- 2- Even when we try our hardest to connect to Hashem through learning and prayer and we feel that we are failing, we need to know that it is foolish to give up just because we don't feel connected. The truth is that Hashem connects Himself to us during Exile in an even deeper way than He did in the time of the Beis Hamikdash. This deeper connection is not based on how much we understand and feel, but on the essential fact that we are Jewish. Therefore, it is always present, because we are always Jewish, even if we are not always fully connecting to Hashem in a revealed way. Since we don't have as much understanding and feeling, we have to awaken our power of mesirus nefesh (self-sacrifice) to do what Hashem wants with total dedication, no matter how hard it seems. Through this mesirus nefesh to actually do what Hashem wants we connect to Hashem more than through the understanding and feeling for Him during the time of the Beis Hamikdash.
- 3- Even though this deeper connection to Hashem is available during Exile, we need to learn the halachos, the laws of the Torah SheBaal Peh-the Oral Torah, to make a "garment" for this connection to stay with us and become internalized. Even if the laws seem to relate to purely physical things, they are really connecting us to Hashem the way He is higher than any human understanding, and they can help us use and maintain our power of mesirus nefesh and the deeper connection to Hashem that we achieve in Exile.

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