

---

# LESSONS IN TORAH OR

---

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 הַמְתָּחִיל

וּמְרִדְכִי יֵצֵא מִלְּפָנֵי הַמֶּלֶךְ

“Special Connection to Hashem in Exile”

www.**LEARN CHASSIDUS**.com

In collaboration with:

[www.ChassidutBehirah.com](http://www.ChassidutBehirah.com)

ב"ה

**Torah Or English translation project:**

With Hashem's help, we would like to present this installment of **Lessons in Torah Or**.

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Torah Or have been moved to the Hebrew footnotes and left untranslated.

**The Goal**

The main purpose of this project is to enable the reader to learn the Torah Or in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

The Ma'amarim of LIKUTEI TORAH and TORAH OR are copyright by the Kehot Publication Society, a division of Merkos L'inyonei Chinuch Inc., and are reprinted here with special permission. To purchase the original visit [www.Kehot.com](http://www.Kehot.com).

I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website [www.ChassidutBehirah.com](http://www.ChassidutBehirah.com), and to R' Baruch Katz for creating the website and the editing.

**Please Donate to Keep this Project Going**

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website [www.LearnChassidus.com](http://www.LearnChassidus.com)

For comments and questions please email me at [avraham.t.katz@gmail.com](mailto:avraham.t.katz@gmail.com)

# 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 בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוֹשֵׁן 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:

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

<sup>1</sup> (רֵאָה) אוֹר הַתּוֹרָה [מִגִּילַת אֶסְתֵּר עֲמוּד קְלָא] דְּבוּר הַמִּתְחִיל "וּמְרַדְּכֵי יֵצֵא" – הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹר בְּצִיּוּנִים וְהָעֵרוֹת. וְרֵאָה דְּבוּר הַמִּתְחִיל זֶה בְּמֵאֲמָרֵי אֲדָמוֹר 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־הַכַּפּוּרִים-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” when used as a prefix, thus reading it as “like a lottery” and יוֹם־הַכַּפּוּרִים translating it 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־הַכַּפּוּרִים as "like the day of lotteries" it means to imply 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. So too, on Purim and Yom Kippur we put aside our intellect and 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.

יוֹם־הַכַּפּוּרִים הוּא תְּשׁוּבָה שָׁשׁב 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 souls, and beyond the limitations that caused us to sin.

וּבְפּוּרִים גַּם כֵּן כְּתִיב (אֶסְתֵּר ג, ז. ט, כד): "פּוּר הוּא הַגּוּרָל" - מִמַּטָּה־לְמַעְלָה. So too regarding Purim, it is written (Ester 3:7 and 9:24): “the word Pur means a lottery”, where 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 the idea of a lottery which represents going beyond logic and understanding,

"עַל שְׁנֵי הַשְּׁעִירִים 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 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 something else.

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

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 לְעֹזְאוֹל".

<sup>3</sup> (מִשְׁנָה יוֹמָא ד, א: "טָרַף בְּקַלְפֵי וְהֶעֱלָה שְׁנֵי גּוֹרְלוֹת. אֶחָד כְּתוּב עָלָיו 'לְשֵׁם', וְאֶחָד כְּתוּב עָלָיו לְעֹזְאוֹל' .. וְאוֹמֵר: 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, so they can't 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), שְׁשֵׁם אֵין חֲשֵׁךְ - שֶׁהַכֹּל אֶחָד שֵׁם. **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's true that from Hashem's perspective from 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 אֵיךְ אֶפְשֵׁר 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 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 it 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 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, what is His "face"?

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

The idea 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, and what he doesn't like is called "back" since he turns his back on it since he has no interest in it.

ובשעת מתן-תורה היה כל רצון  
ישראלי - 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 matters 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'".

וּבְאֲמַת הָיָה לָהֶם גּוּפִים, אַךְ לְפִי  
שָׁכַל עֵינֵי הַגּוּף הָיָה בְּבַחֲיַנַּת  
"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 their bodies, it is as if they didn't have any bodies.

וּמִמִּילָא הָיוּ בְּבַחֲיַנַּת "פְּנִים",  
"כְּפִימֵי הַפְּנִים וְגו'" (מִשְׁלֵי כו, יט).

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

וּכְמוֹ 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 אַחֹר, כְּמֵאִמֵּר רַ"ל  
גְּבִי זִיווּג - "כִּאלוֹ כְּפֹאוֹ שֵׁד".

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.

וְקָל וְחֹמֶר אֶצְל 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 isn't because it is essentially something disgusting, like some people think based on the fact that it makes someone ritually impure and they need to immerse in mikveh afterward, rather it is a lofty mitzvah, but even still we should feel forced into it since we shouldn't want to do this for physical enjoyment:

וְלֹא כְּמוֹ שֶׁמְדַמִּין 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 disgusting since afterward one needs to immerse in mikveh, this is not true, since essentially this a greatly spiritual act, and even Above in the spiritual worlds they recognize how lofty this mitzva is, but still, we should feel forced into it.

וְקַל וְחֹמֶר אֶצֶל אֲכִילָה וּשְׂאֵר  
דְּבָרִים, שְׂצָרִיךְ לְהִיּוֹת "כְּאֵלּוּ כִפְאוֹ  
שֶׁד", וְלֹא לֹדַמֵּר שֶׁזֶה אֵינוֹ יָכוֹל  
לְאֲכֹל 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 shouldn't 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 matters, **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 sins and beyond logic.

וּבְפוּרִים גַּם כֵּן - עַל יְדֵי שֶׁ"תְּלוּ  
אוֹתוֹ וְאֵת בְּנָיו"<sup>4</sup> לְמַעַלָּה מִחַמְשִׁים  
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 do Teshuva.

This is just like how on Yom Kippur through Teshuva we reveal how the sin itself was allowed by Hashem for a good purpose, to bring us closer to

<sup>4</sup> (אֶסְתֵּר ט, כה).

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 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 above our world perspective (50 years of Yovel is called “a world” of time), where the hidden good in the vilest 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.**

יש 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 Your (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 קָאָמֵר, וְאֵיתָא בְּגִמְרָא,  
שְׂיִצְחָק עֲתִיד לְגַאֹל אוֹתָנּוּ.

**In that 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, שְׂמִקּוּדָם הָיָה כָּל דְּבָר  
בְּהַתְגַּלוֹת, וּמֵה שֶׁהָיוּ שׂוֹאֲלִים - 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 on a very high level.**

וְכָל זֶה הוּא מִחֲמַת שֶׁהָיָה בְּהַתְגַּלוֹת  
מִדַּת אֲבִרָהּ וְיִשְׂרָאֵל, בְּבַחֲיִנַת  
'מִמְלָא כָּל עֲלָמִין', וּמִפְּנֵי זֶה הָיוּ  
יְכוֹלִים לְרַאוֹת נִסִּים בְּהַתְגַּלוֹת 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.

אָבֵל בְּגָלוֹת הָיָה - "אוֹתוֹתֵינוּ לֹא רָאִינוּ" (תהילים 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.**

וְאֶדְרָבָה,

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 destroying all the wicked people, in

---

<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 שכוּבש את יצרו שנותן ארך אפים לרשעים ואלו הן נוראותיו שאלמלא מוראו של הקב"ה היאך אומה אחת יכולה להתקיים בין האומות

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

order that we should still have free will to serve Him).”

וְאֵין עוֹד נְבִיא, וְלֹא אֶתְנּוּ יוֹדַע עַד  
מָה" (תהלים שם).

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

וְזֶהוּ לְמַעַת שֶׁ"אַבְרָהָם לֹא יָדַעֵנוּ",  
כִּי "אַתָּה ה' [.] גּוֹאֲלֵנוּ" (ישעיה שם) -  
'הָיָה הָיָה וְיִהְיֶה'.

**This is because** even though the level of Kindness and revelation represented by "**Avraham doesn't recognize us**", however, "**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, is now, and will be forever**” simultaneously, meaning that Hashem is above the limits of time (and space).

וְזֶהוּ לְמַעַתָּה מֵאַבְרָהָם, שֶׁאֶפִּילוּ  
אַבְרָהָם וְיִשְׂרָאֵל שְׁלֹמְעָלָה, הֵם  
בְּחִינַת נְבִיאִים.

**This level** of Havaya is **higher than** the attribute of Kindness represented by **Avraham since even** the attribute of Kindness represented by **Avraham and** the attribute of Mercy represented by **Yisroel Above** in the world of

---

<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 'הָיָה הָיָה 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).

Atzilus is like "creations" compared to the level of Havaya.

כְּמוֹ שֶׁכָּתוּב (יִתְרוֹ כ, 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 heaven and the earth",**

שֶׁאֶפִּילוֹ 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'**, as 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>

אֲבָל כִּשְׁ"אֵתָהּ ה' גּוֹאֲלֵנוּ" אֵי אֶפְשֶׁר לְרֹאוֹת הַנִּסִּים בְּהַתְגַּלוֹת.

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

<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.

אָבֵל בְּאֵמֶת, אֲפִילוּ כְּהַיּוֹם  
שֶׁהַפְּרָנְסוֹת דְּחֻקִּים, הוּא מִמֶּשׁ  
כְּמוֹ קְרִיעַת יַם־סוּף, אֲךְ שְׂמֵת־לִבֶּשׁ  
דֶּרֶךְ 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's just that this miracle is clothed the natural order.**

וְלָכֵן בֵּיטֵל יוֹחָנָן כֹּהֵן גָּדוֹל אֶת  
הַמְעוֹרָרִים;

**For this reason (that during Exile we have an even deeper connection to Hashem), Yochanan the Kohen Gadol (who lived at the time of 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, כד): "עוֹרָה  
לָמָּה תִישָׁן ה'?" - וְהוּא בֵּיטֵל; שְׂאִין  
צָרִיךְ לְעוֹרְרוֹ, כִּי "הִנֵּה לֹא יָנוּם וְלֹא  
יִישָׁן" (תְּהִלִּים קכא, ד), וְרַק שְׂאִין אָנוּ  
רוֹאִים כִּנְ"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 or sleep”, it’s just that we don’t see the deeper connection, as explained above.**

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

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



אך מפני שנאמר על גלות הזה (עמוס ה, ב): "נפלה לא תוסיף קום", שהוא 'סובב כל עלמין' ו'ממלא כל עלמין', שאי אפשר לעלות למעלה, אך אפשר להיות קרוב.

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, however, during Exile we can be close to Hashem's Essence (Havaya) that is beyond revelation.

ומפני זה הנס מתלבש בדרך הטבע. וכן בפורים - כל מעשה המגילה - בדרך הטבע.

It is because this connection to Hashem's Essence (Havaya) is beyond revelation, that is why it comes it 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.

וכן מה שאנו "צועקים ואין נענים"<sup>10</sup>, לא שאין אנו נענין, רק שאין אנו רואים.

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's just that we don't see the effect our prayers.

ואדרבה אמרו רז"ל: "גלו לבבל שכינה עמהם".

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

<sup>10</sup> (ראה שבת לג, א).

(Megilla 29a): “**When the Jewish People were exiled to Babylonia, the Shechina (Divine Presence) went with them,**” showing how His Presence is with them even more in their exile.

וְגַם נֹאמַר (יְחֻזְקָא לֵא, א): "וְאֲנִי בְּתוֹךְ  
הַגּוֹלָה", שֶׁכְּנִסְתִּי-יִשְׂרָאֵל נִקְרָאת  
"אֲנִי", וּכְתִיב (תְּהִלִּים קט, ד): "וְאֲנִי  
תְּפִלָּה".

Also, it says (Yechezkal 1:1):  
“**And I-am (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**”.

וּבִדְוָרוֹת 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 עֲכָשָׂיו "וְאֲנִי תְּפִלָּה", שֶׁאֲנִי  
בְּעֲצְמִי תְּפִלָּה -

**But now during Exile the meaning of “I-am 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”,

מִלְּשׁוֹן "נִפְתּוּלִי"<sup>11</sup> (וַיֵּצֵא ל, ח).

as we see a similar word describing how Leah felt connected to her sister Rachel she used the word (Bereishis 30:8) “**נִפְתּוּלִי-connection**”, which is a word

<sup>11</sup> (לְשׁוֹן חֲבוּר. רְאֵה רִשׁ"י עַל הַפְּסוּק).

similar to תַּפְּלָה, showing that Hashem's Divine Presence is strongly connected to the Jewish People during Exile.

וְלִכֵּן כָּתוּב (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.”

שָׁוְהוּ בְּחִינַת אֲבִרָהּם כִּידוּעַ -

This is the absence of her "mother and father" represents the absence of Divine revelation, which **the aspect of Avraham, as is known.**

Avraham represents the kindness and revealed Hashem in the entire world. The idea of the "father and mother" is a person's faculties of wisdom and understanding, which are the "parents" of the resulting feelings. 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 מִרְדֵּכַי" (שָׁם) שְׁהוּא "רַב  
חֶסֶד" (תְּשֵׂא לַד, ו).

What happens when open divine revelation “her father and mother” stop? **“Mordechai adopts her”, which is referring to the level of “Abundant Kindness”** since the numerical value (גמטריא) of מִרְדֵּכַי is 274, which is the same as רַב חֶסֶד which is 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 of 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 the revelation that was in the time of the first Beis Hamikdash, and this is a deeper type of “Kindness” that is expressed during Exile.

אַךְ כָּמוֹ שֶׁכָּתוּב (שָׁם): "וְהִנְעָרָה  
יָפֶת תֶּאֱרָר וְטוֹבַת מְרֵאָה", דְּהֵיִינוּ  
בְּשַׁעוֹשָׁה [רְצוֹנָה] רְצוֹנוֹ<sup>12</sup>,

**But** for us to properly receive that 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 His Will.

"לְקַחְהָ [ . . ] לֹו לְבַת" (שָׁם) - "אֶל  
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.**

Mordechai married Ester after he adopted her, and a wife is the mainstay of the house. What’s 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,

שְׁנַתְגַּלָּה עִתִּיק יוֹמִין בְּיָדוּעַ.

**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

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

Days' represent"), **becomes expressed** in connecting to us during Exile.

וְהִתְגַּלְתָּ לָנוּ בְּאֵימֵנוּ מִמְּחֵמֶת "וּמִרְדֵּי יָצָא  
מִלְּפָנֵי הַמֶּלֶךְ בְּלְבוּשׁ"<sup>13</sup> (אֶסְתֵּר ח, טו),  
הֵינּוּ עַל יְדֵי שְׂשָׁה 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 in front of the king. These represent the Six Orders of the Mishna that Hashem's Essential Chochma-Wisdom becomes invested in before it can down to us in this physical world:

"מִלְכוּת" זֶה סֵדֶר זְרַעִים כְּמוֹ  
שֶׁכְּתוּב (יִשְׁעְיָהּ סא, יא): "כִּי כְּאֶרֶץ  
תּוֹצֵיאַת צִמְחָה" וּכְתִיב (תְּהִלִּים פה,  
יב): "אֱמַת 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 things something from nothing, like Malchus (Hashem's aspect of Royalty) that He uses to create something from nothing. **It also says** (Tehillim 85:2): **“Truth will**

<sup>13</sup> ("מִלְכוּת, תְּכֵלֶת וְחֹר, וְעֵטְרַת זָהָב גְּדוּלָה, וְתִכְרִיךְ בּוּץ וְאַרְגָּמָן, וְהָעִיר שׁוֹשֵׁן צְהֵלָה וְשִׁמְחָה").

**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” “**For every limited thing has an end time”, showing on an expression connected to time.**

“וְחֹר” (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 to put the foundation of a building), we see that the idea of חור is a space for receiving something which is the feminine aspect of receiving.

“וְעֹטֶרֶת זָהָב גְּדוֹלָה” (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 בֵּד - זֶה סֵדֶר קְדָשִׁים. “**And fine linen clothing”, the word בוץ-linen is an expression that means that same as בֵּד-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 סֵדֵר טְהוֹרוֹת,  
שֶׁלִּפְנֵי שֵׁשׁ בַּהֶ כְּמַה גּוֹנִים.

“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 בְּהַתְגַּלוֹת - "וְהָעִיר  
שׁוֹשַׁן צָהֲלָה וְשִׂמְחָה" (שָׁם),  
"לְיִהוּדִים מְשֻׁנָּה יוֹמָא ד, א הִיְתָה אוֹרָה  
כו" (שָׁם, טז). :

Just like after Mordechai 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 (Ester 8:15-16):** “and the city of Shushan was happy and rejoiced, because for the Jewish People **there was** the spiritual **Light** of the Oral Torah.”

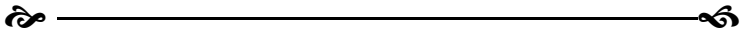
The idea of the verse is as follows:

"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.

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 in open revelation become internalized in us and empower us better through studying the laws of the Oral Torah.





### Summary of 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 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, 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 so motivated to continue and not give up chos veshalom?

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, but not through open miracles and revelations of Kindness (Avraham) and Mercy (Yaakov), but through miracles clothed in nature we have a direct connection to Hashem the way He is higher than Attributes. So even though we can't connect with so much understanding and emotions for Hashem, we are connecting to Him even deeper.

Q4 Why does this deeper connection to Hashem during Exile through our mesirus in nefesh require “royal garments”?

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, 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 just because we are Jewish, and therefore it is always present. Because 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 She'Baal Peh-the Oral Torah, to make a "garment" for this connection to stay with us. Even if the laws seem to relate to purely physical things, they are really connecting to Hashem the way He is higher than any human understanding, and they can help us use our and maintain our power of mesirus nefesh and the deeper connection to Hashem that we achieve in Exile.

Sponsored by  
Rabbi Roberto and Margie Szerer,  
**in loving memory of**  
Gladys Szerer-Sarah Bat Shalom Z"L  
Victor Sasson-Victor Chayim Ben Saul Z"L  
Enrique Szerer-Hersh Ben Aryeh Meyer HaCohen Z"L  
Andrea Szerer-Leah Bat Chayim HaCohen Z"L  
\*\*\*

In honor of the upcoming wedding of:  
Yossi Eliav and Chaya Raskin

On the 12<sup>th</sup> of Adar 5780

May they enjoy a “binyan adei ad—an everlasting edifice  
amongst the people of Israel.”

\*\*\*

Did you enjoy this maamar? Please consider partnering in this  
project making Likutei Torah/Torah Or available!

To see any maamar of Torah Or/Likutei Torah with nekudos visit

[www.ChassidutBehirah.com](http://www.ChassidutBehirah.com)

To partner by giving monthly (or one time) go to  
[www.donorbox.org/learnchassidus](http://www.donorbox.org/learnchassidus)

To view previous maamarim translations, go to  
[www.LearnChassidus.com](http://www.LearnChassidus.com)