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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

תורה אור

Megillas Ester

דברו הפתחיל

וּמְרַדְבֵּי יַצֵּא מִלְפָנֵי הַמֶּלֶךְ

“Special Connection to Hashem in Exile”

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This week is Purim. Regarding Purim it says (Shulchan Aruch, Orach Chayim, 694:3): אֵין מִדְקָאִין בְּמִעוֹת פּוּרִים, אֶלָּא כִּלְמִי שְׁפָוּשַׁת יָדָו לְטָלֵל -One should not be sparing in giving out money [for charity] on Purim. Rather, one should give to whomever asks [for a donation].”

Purim is a time of tremendous Divine revelation, when Hashem shows that He is available to each and every Jew in whatever situation they are in. Hashem asks us to resemble Him, as it were, and make ourselves available to another Jew in need.

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For additional sponsorship opportunities, or questions on the project, email me at lessonsinlikutaytorah@gmail.com

Torah Or

on Megillas Ester

תורה אור – מגילת אסתר

דברו המתחילה

ומרדכי יצא מלפניהם המלך¹

מגילת אסתר דף צב, ד – צג, א

“Special Connection to Hashem in Exile”

(א) Part 1

In Megillas Ester (8:15) it says:

"ומרדכי יצא מלפניהם המלך בלבוש מלכות
תכלת וחוואר ועטרת זהב גודלה ותכרייך בז' וארגמן
והעיר שושן צהלה ושמחה:" (אסתר 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:

הנה פורים הוא בחינת יו"ט-הכפורים.

Purim is on a similar level to Yom Kippur,

בי יו"ט-הכפורים פירושו במו פורים,

since the name Yom KiPurim means
“a day like Purim”.

The name Yom Kippur is called in the Torah יו"ט-הכפורים – Yom Kippur which literally means "A Day of Atonement (or Atonements)".

1) ראה אור התורה [מגילת אסתר עמוד קלא] דברו המתחילה "ומרדכי יצא" – הערה כבוד קדושת
אדמו"ר בז"נ ובער"ת. וראה דברו המתחילה זה במאמני אדרמו"ר ה"קון הקצרים עמוד רפט ואילך).

However, on a non-literal level we are taking the word בפּוּר which means atonement as though it was the word בפּוּר-lottery and the letter ב-which means “like” or “similar to,” when used as a prefix. Thus, it can be read as “like a lottery” and 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-כְּפּוּרִים 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.

וַיְהִי בְּיֹם הַכְּפּוּרִים הַזֶּה תְּשׁוּבָה שָׁבֵת מִמּוּטָה לְמַעַלָּה,

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 בְּנֵי בְּחִתְּבָה (אֲשֶׁר ג. ז. ט. כד): “פּוּר הַזָּרֶל” – מִמּוּטָה לְמַעַלָּה.

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.

- **ובְּנֵי יוֹם הַכְּפּוּרִים**

This is similar to Yom Kippur, where we have the idea of a lottery, which represents going beyond logic and understanding,

"על שני השערים גורלות כו"י²" (אחורי צו, ח.)

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.

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.

אך איך אפשר לעלות למעלה – הלא יש עונות המבדילין ומעבידין?

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?**

זה אמר “לה' חטא"?

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.

שאיפלו החטא, בשעה – לה' הוא.

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.

² ("גורל אחד לה', וגורל אחד לעזאזל").

³ (משנה יומא ד, א: "טרף בקלפי והעלה שני גורלות. אחד כתוב עליו 'לשם', ואחד כתוב עליו 'לעזאזל' .. אונגר: לה' חטא").

כִּי לְמַעַלָּה "גַם חֹשֶׁךְ לֹא יִחְשִׁיק" (תְּהִלִּים קָלַט, יְבָ), שָׁם אֵין חֹשֶׁךְ - שְׁהַכֵּל 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.

אָרֶךְ זֶה אָמֵת שְׁלַמַּעַלָּה אֵין חֹשֶׁךְ

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,

אָרֶךְ אֵיךְ אָפְשֶׁר לְעָלוֹת 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?

אָרֶךְ הַנֵּה יְדֹעָה, שְׁבִיּוֹם הַכְּפֹרוֹת הָיָה מִתְּנִתְרוֹתָה - לְוַחֲזָות אַחֲרוֹנֹת, וְלֹכֶן הוּא נִבְחָר לִיּוֹם הַכְּפֹרוֹת.

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 (אתחנן ח, ד):
"פָנִים בְּפָנִים דִּבֶּר הָעָם" – ולכארה
הָלָא "אֵין לוֹ דְמָות הַגּוֹפָן?"

אָרְדָּהָנָה יְדֹעָע, שֶׁהַדָּבָר שֶׁבָּרְעָזָן – נִקְרָא
"פָנִים", וְמֵה שָׁהָוָא נִגְדָּרְצָנוּ – נִקְרָא
"אַחֲרָן".

ובשעת מתן תורה היה כל רצון ישראל
- אליו יתברך, וכל עניין הגוף היה
בבchinut "אַחֲרָן".

כמאמר ר' ל: "על כל דבר פרחה
בשפתם".

ובאמת היה להם גופים, אך לפי שביל
עניינו הגוף היה **בבchinut "אַחֲרָן"** – ונמצא
כמו שאין להם גופים.

וממילא היו **בבchinut "פָנִים", "כְּמִים**
הַפָּנִים וְגּוֹן" (משל צ, יט).

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?"

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.

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.

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

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.

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.

וכמו שפטות (יחזקאל א, כו): "וְעַל דָמֹת
הַכְסֵא דָמֹת בְּמִרְאַת אָדָם" - וְאֵיך שִׁיר
אָצְלוּ יְתַבְּרֵךְ "בְּמִרְאַת אָדָם"?

אֵך הַנֶּה לְמַשֵּׁל: כִּשְׁאָדָם אָוֹהֵב אָת
חַבְירֹו, חִקּוֹתָה צָוָרָתוֹ בְּלִבּוֹ בְּאָלֹו צָוָרָתוֹ
עַלְיוֹ.

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?

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.

ועכְשֵׁיו גַם כִּי צְרִיךְ לְהִיּוֹת כָּל דָבָר גַּפְנִי
בְּבִחְנִית אַחֲרָו, בָּמְאַמֵּר ר' ל' גַּבְיִ זִוּוג -
"בְּאָלו בְּפָאוֹ שָׁד".

וְכָל זְחֹמֶר אָצֵל שָׁאָרִי דְבָרִים.

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.

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 בָּמוֹ שְׁמַרְמִין הַעוֹלָם שְׂזוּהוּ דָּבָר
מְאוֹס מִפְנֵי שְׁצָרִיךְ טְבִילָה אַחֲרִי זוּ, לֹא
כֵן, כי הָוָה דָּבָר גָּדוֹל, וְגַם לְמַעַלָּה הָוָה
דָּבָר גָּדוֹל.

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.

וְكָל וְחַמֵּר אֶצְל אַבְּלָה וְשָׁאָר דָּבָרִים,
שְׁצָרִיךְ לְהִיוֹת "כָּאֵלֹו בְּפָאוֹ שֶׁד", וְלֹא
לְוֹמֵר שְׂזוּה אַיִן יִכּוֹל לְאַכְּלָן.

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.

וּמִמְּלִיאָה יְהִי "פְּנִים בְּפָנִים".

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.

וּבְפָרָים גַם כֵן – עַל יְדֵי שְׁתַלְוֹ אֶתְּנוֹ וְאַתָּה
בְּנֵינוֹ⁴ לְמַעַלָּה מְחֻמְשִׁים בְּנֹעַד.

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.

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

אֶרְךָ חַנָּה יָדוֹעַ, שְׁפֵל אֶחָד וְאֶחָד בְּכָל
וּבְפְּרַט, רֹצֶחֶת תִּמְדִיד לְדִבָּק בְּפָרוֹא
יִתְבָּרֶר, וּמְתַאֲמִץ בְּכָל מֵה דְאָפְשָׁר וְאַינוּ
מַשְׁגִּיג שָׁוֹם דָּבָר.

וַיְשִׁיחַ שׁוֹטִים שְׁנוֹפְלִים מִזָּה. אָבֵל זֶה
שְׁטוֹתָה גְּדוֹלָה.

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

כִּי זֶה צָרִיךְ לִיקְעַד, שָׁאַנוּ צְעוּקִים בְּגִלּוֹת
(ישעיה סג, טז): ”פִּי-אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא
יִדְעָנוּ, וַיִּשְׂרָאֵל לֹא יִכְּרָנוּ אַתָּה ה' אָבִינוּ
גָּאַלְנוּ מְעוּלָם שְׁמָנוּ:!”

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.

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

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!”

וַיַּצְחַק לֹא קָאָמֵר, וְאִיתָא בְּגַמְרָא,
שִׂיחַק עֲתִיד לְגַאַל אָתָּנוּ.

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:

בִּידּוּעַ, שָׁמְקוֹדָם הִיא כֹּל דָּבָר בְּהַתְּגִלּוֹת,
וּמָה שָׁהִיו שׁוֹאָלִים – הֵיו נוֹתְנִים לָהֶם,
הָן בְּגַשְׁמִי וְהָן בְּרוֹחַנִי, וְגַם הִיא 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.

וְכֹל זה הוּא מְחֻמָּת שְׁהִיא בְּהַתְּגִלּוֹת מִדְתָּא
אֲבָרָהָם וַיִּשְׂרָאֵל, בְּבִחִינַת 'מִמְלָא כָּל
עַלְמִין', וּמִפְנֵי זה הֵיו יִכּוֹלִים לְרֹאֹת
נְסִים בְּהַתְּגִלּוֹת כְּמוֹ קְרִיעַת יִם-סֻופָּה
וַיַּצְאַת מִצְרָיִם.

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.

אבל בגלוות הזה - "אותותינו לא ראיינו"
(תהלים עה, ט), שאין אין יכולם לראות
האותות.

ולא מפני שאין אותן אותות חס ושלום, רק
שאין אין יכולם לראות אותן.

ואך בה,

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.

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

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):

"הן הן נוראותיו,"

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

הן הן גבוריותיו כ"י".⁵

and this is His true Might, (that He
holds Himself back from destroying
all the wicked people in order that we
should still have free will to serve
Him)."

ו" אין עוד נביא, ולא אנחנו יודע עד מה"
(תהלים שם).

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

וזה מלחמת ש"אברהם לא ידענו",

This is because even though the level
of Kindness and revelation is
represented by "Avraham doesn't
recognize us,"

⁵ יומא סט ע"ב: והא דרב מנחנא מטיא לדרבי יהושע בן לוי אמר רבי יהושע בן לוי למה נקרא שמן אנשי
כנסת הגדולה שהחיזרו עטרה לישנה אתה משה אמר (דברים י, יז) האל הגדול הגבור והנורא אתה ירמיה
וזה אמר נקרים מקרין בהיכלו אליה נוראותיו לא אמר נורא אתה דניאל אמר נקרים מעתעדים בבניהם אליה
גבורותיו לא אמר גבור
אתה איננו אדרבה וזה גבורות גבורתו שכובש את יערו שנוטן ארך אףים לרשעים ואלו הן נוראותיו
שאלא מוראו של הקב"ה היאך אומה אחת יכולה להתקיים בין האומות
ורובן היכי עבדי היכי ועקריו תקננת דתakin משה אמר רבי אלעוזר מתוך שיזעין בהקב"ה שאמותיו הוא לפיך
לא כיזבו בו

בְּיַהֲוָה הַיְהָוָה גָּאֵלֵנוּ (ישעיה שט) – 'הִיא הַוָּה וַיְהִי'.

nevertheless, "You, Havaya⁶ (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).

וזהו למעלה מאברהם, שאפיילו אברהם
וישראל שלמעלה, הם בבחינת נבראים.

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 Atzilus, are like "creations" compared to the level of Havaya.

במו שכתבו (ייחר' כ, י): "בְּיַהֲוָה שְׁשָׁת יְמִים
עַשְׂתָה הַיְהָוָה".

Like it is written (Shemos 20:10): "For in six 'days' (with six attributes) Hashem made the heavens and the earth,"

שאפיילו ששת ימים העלויונים הם בבחינת
עשיה אצלו יתברך.

Meaning that even the six attributes (Kindness, Severity, Mercy, Victory, Submission, Connection) are

⁶ 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 'הִיא הַוָּה וַיְהִי' – "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).

⁷ 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.

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.⁸

אבל ב"אתה ה' גוֹאָלֵנוּ" אי אפשר
לראות הנסים בהתגלות.

אבל באמת, אפילו בזמנים שהפרנסות
דוחוקים, הוא מפסיק במו קריית ים-סוף,
אך שמתלבש דרך הטבע.

ולבן ביטל יוחנן כהן גדול את
המעוררים;

שהיו אומרים (תהלים מוד, כד): "עוֹרָה לְפֹה

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).

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.

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,**

they would say (Tehillim 44:24): “Wake up! Why do you sleep

⁸ It says in the verse “הוּא בְּחִכָּמָה” 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.

תישן ה'⁹ - והוא ביטל; שאין ציריך לעוררו, כי "הנה לא נום ולא יישן" תהילים קכ"ד, רק שאין אנו רואים פנ"ל.

כ"ב אמרת "אני ה' לא שניתי" (מלachi ג,ו).

אך מפני שנאמר על גלות הארץ (עמוס ה,ב): "נפלה לא תושף קום", שהוא סובב כל עולםינו ומملא כל עולםין, שאי אפשר לעלות למעלה, אך אפשר להיות קרוב.

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

ובן מה שאנו "צועקים ואין נענים"¹⁰, לא שאין אנו נענים, רק שאין אנו רואים.

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.

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

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.

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.

Similarly, the fact that during Exile we "call out to Hashem and we are not 'answered'" is not because we

⁹[אך].

¹⁰(זאת שבת לג,א).

are really not receiving an answer from Hashem, it is just that we don't see the effect our prayers.

ואדרבה אמרו ר' ל: "גלו לבל שכינה עמם".

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.

ונם נאמר (יחזקאל א, א): "וְאַנִּי בְּתוֹךְ הַגּוֹלָה", שפנוטה יִשְׂרָאֵל נִקְרָאת "אַנִּי", וכותיב (תהלים קע, ד): "וְאַנִּי תְּפִלָּה".

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

ובדורות הראשונים כשהיו מתחפלים, היו נענים.

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.

אבל עכשוו "וְאַנִּי תְּפִלָּה", שאנו בעצמי תְּפִלָּה -

But now, during Exile, the meaning of "וְאַנִּי תְּפִלָּה"-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."

מלשון "נִפְתּוֹלֵי" ¹¹ (ייצא 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) “**נִפְתּוֹלֵי**” – **connection**,” which has a root similar to **תִּפְלָה**, showing that Hashem’s Divine Presence is strongly connected to the Jewish People during Exile.

ולכן כתיב (אסתר ב, ז): “**וּבָmoת אָבִיהָ נִאָמָה**” –

שזהו בcheinת אברם בידוע –

Therefore, it says about Queen Ester (Ester 2:7): “**When her father and mother died**, Mordechai adopted her as a daughter.”

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.

”**לְקַחַת מְרַדְכִּי**” (שם) שֶׁהוּא ”**רַב חֶסֶד**”
(חשא לד, א).

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 value of **מְרַדְכִּי** (גמatria) is 274, which is the same as **רַב חֶסֶד** (274), 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

¹¹ (לשון חבור. ראה ר' ש' על הפסוק).

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.

אֲךָ בָּמוֹ שְׁבַחוּב (שָׁם): "הַנְּעָרָה יִפְתַּח
תַּאֲרָר וְטוֹבָת מִרְאָה", דְּהַיָּנוּ בְּשֻׁעָשָׂה
[רצוננו]¹²,

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.

לְקַחְתָּה [.] לֹא לְבָת (שָׁם) - "אֲלֵת תְּקִרְיָה
לְבָת אֶלְאָ לְבִית",

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

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.

שְׁנִתְגַּלְתָּה עַתִּיק יוֹמִין בִּידּוּעַ.

This means that the level of Hashem the way He is, “**Removed and beyond all ‘days’**” - meaning Attributes (as explained above what the ‘Six Days’ represent”) - becomes

¹² נדפס “רצונה” אבל לכארה צ”ל “רצונו”, וכן הוא באור התורה מגילת אסתר ע’ כמו בביאור מאמר זה כשמביא עניין זה אומר: “וְהַיָּנוּ כַּשְׁנָעָרָה יִפְתַּח שְׁעָשָׂה רְצוֹנוֹ שׁ”מ

expressed in connecting to us during Exile.

וְהַתְּגִלּוֹת בָּא מְחֻמָּת "וּמְרֹכֶבֶת יִצְאָ
מַלְפִּנִּי הַמֶּלֶךְ בְּלִבּוֹשׁ"¹³ (אסטר ח, טו), הַיָּינוּ
עַל יָדֵי שְׁשָׁה 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:

“**מלכיות**” זה סְדָר זָרָעִים כְּמוֹ שְׁבָתוֹב
(**ישעיה סא, יא**): “**בַּיָּאָרֶץ תֹּזְعִיא**
עַמְמָה” וככיתיב (**תהלים פה, יב**): “**אָמָתָה**
מַאֲרֶץ תַּצְמַח”.

“**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.

¹³ (”**מֶלֶכְתָּה תְּכִלָּת וְחוֹרָם, וְעַטְרָת זָהָב גְּדוֹלָה, וְתְכִירָה בַּזְבָּן וְאַרְגָּמָן, וְהַעֲרֵת שְׁוֹשָׁן צְהָלָה וְשְׁמַחָה**”).

תכלית" (אסתר ח, טו) זה סדר מועד - לשון זמן.

תכלית-Techeiles-(Dark Blue clothing)" is a reference to the Order of Moed-Festivals, since the word תכלת is connected to the word (Tehillim 119:96) "כל תבלב ראיתי" - "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.

חוור" (שם) זה סדר נשים.

חוור-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.

ונערת זהב גודלה" (שם) זה סדר נזיקין.

"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.

ותקריר בון" (שם) - לשון בד - זה סדר קדשים.

"And fine linen clothing," the word בון-linen is an expression that means that same as בד-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.

ווארוגמן" (שם) זה סדר טהרות, שלפי שיש בה כמה גוונים.

"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.

– **ואחר בָּרְךָ יָבָא בְּהַתְּגָלוֹת**

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):**

"וְהַעֲדֵר שׁוֹשָׁן צָהָלָה וְשָׁמְדָה" (שם,
"לִיהוּדִים מִשְׁנָה יוֹמָא ד, אַחֲרַת אָוֹרָה נִזְבֵּן : שם, טז)

"and the city of Shushan was happy and rejoiced, because, for the Jewish People there was the spiritual Light of the Oral Torah."

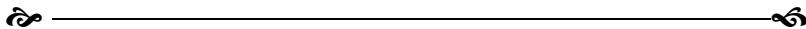
The idea of the verse is as follows:

"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.

Torah Or English translation project:

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.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah 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.

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