



# 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

### מִגִּילַת אֶסְתֵּר - Megillas Ester

דְּבוּר הַמִּתְחִיל

### וּמִרְדְּכִי יֵצֵא מִלְפְּנֵי 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): “אין מדקדקין במעוֹת פורים, אלא כל מי שפושט ידו לטל” -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

## תורה אור – מגילת אסתר

דבור המתחיל

וּמֶרְדֵּכַי יָצָא מִלְּפָנֵי הַמֶּלֶךְ<sup>1</sup>

מגילת אסתר דף צב, ד - צג, א

### “Special Connection to Hashem in Exile”

(א) Part 1

In Megillas Ester (8:15) it says:

"וּמֶרְדֵּכַי יָצָא מִלְּפָנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחוּר וְעֻטְרֵת זָהָב גְּדוּלָּה וְתִכְרִיךְ בּוּץ וְאַדְגָּמָן וְהָעִיר שׁוֹשָׁן צְהֵלָה וְשִׂמְחָה:" (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:

הֵנָּה פֻּרִים הוּא בְּחִינַת יוֹם־הַכִּפּוּרִים.

**Purim is on a similar level to Yom Kippur,**

כִּי יוֹם־הַכִּפּוּרִים פִּירוּשׁוֹ כְּמוֹ פֻּרִים,

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

The name יוֹם־הַכִּפּוּרִים-Yom Kippur is called in the Torah יוֹם־הַכִּפּוּרִים-Yom Kippurim which literally means "A Day of Atonement (or Atonements)".

<sup>1</sup> ((ראה) אור התורה [מגילת אסתר עמוד קלא] דבור המתחיל "וּמֶרְדֵּכַי יָצָא" - הערת כבוד קדושת אדמו"ר בציונים והערות. וראה דבור המתחיל זה במאמרי אדמו"ר הִזְקֵן הַקְצָרִים עמוד רפט וְאִילָךְ).

However, on a non-literal level we are taking the word כּפּוּר which means atonement as though it was the word פּוּר-lottery and the letter כּ-which means “like” or “similar to,” when used as a prefix. Thus, it can be read as “like a lottery” and יוֹם־הַכּפּוּרִים 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־כּפּוּרִים 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.

יוֹם־הַכּפּוּרִים הוּא תְּשׁוּבָה שָׁשׁ  
מִמָּטָה־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 כָּתִיב (אֶסְתֵּר ג.ז.ט, כד): “פּוּר  
הוּא הַגּוּרָל” - מִמָּטָה־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־הַכּפּוּרִים -

**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 כּוֹ"2 (אֲחֵרֵי טו, 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.

אָךְ אֵיךְ אֶפְשָׁר לַעֲלוֹת לְמַעַלָּה - הֲלֹא יֵשׁ עֲוֹנוֹת הַמְּבַדִּילִין וּמַעֲכֹבִין?

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?

לָזֶה אָמַר "לֹה" 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.

שְׂאֵפִילוּ הַחֲטָאת, בְּשַׁעוּלָה - לֹה' 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.

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

<sup>3</sup> (מִשְׁנֶה יוֹמָא ד, א: "טִרְף בְּקִלְפֵי זֶהָעֵלָה שְׁנֵי גּוֹרְלוֹת. אֶחָד כְּתוּב עָלָיו 'לִשְׁם', וְאֶחָד כְּתוּב עָלָיו 'לַעֲזָאוֹל'... וְאוֹמֵר: לֹה' חֲטָאת").

כִּי לְמַעַלָּה "גַּם חֹשֶׁךְ לֹא יַחְשִׁיךְ" (תהלים קל"ט, יב), שְׁשֵׁם אֵין חֹשֶׁךְ - 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.

אךְ זֶה אִמֶּת שֶׁלְמַעַלָּה 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,

אךְ אֵיךְ אֶפְשָׁר לָעֲלוֹת 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?

אךְ הִנֵּה יָדוּעַ, שְׁבִיּוֹם הַכַּפּוּרִים הִיא מִתֵּן-תּוֹרָה - לּוֹחוֹת אֶחָרֹנוֹת, וְלָכֵן הוּא נִבְחַר לַיּוֹם הַכַּפּוּרִים.

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):  
 "פְּנִים בְּפָנִים דָּבַר ה' עִמָּכֶם" - וְלִכְאוּרָה  
 הֲלֹא "אֵין לוֹ דְמוּת הַגּוּף"?

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

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

כמאמר רז"ל: "על כל דבור פָּרְחָה  
 נשמתם".

ובאמת היה להם גופים, אך לפי שכל  
 עניני הגוף היה בבחינת "אחור" - ונמצא  
 כמו שאין להם גופים.

וממילא היו בבחינת "פנים", "כמים  
 הפנים וגו'" (משלי כז, 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.

וּכְמוֹ שֶׁכָּתוּב (יחזקאל א, כו): "וְעַל דְּמוֹת  
הַכִּסֵּא דְּמוֹת כְּמִרְאָה אָדָם" - וְאִיךְ שִׁייךְ  
אֲצִלוֹ יִתְבָּרַךְ "כְּמִרְאָה 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?

אֲךָ הִנֵּה לְמִשְׁל: כְּשֶׁאָדָם אוֹהֵב אֶת  
חֲבִירוֹ, חֲקוּקָה צוּרְתוֹ בְּלִבּוֹ כְּאִלוֹ 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.

וְעַכְשִׁיו גַּם בֵּין צָרִיךְ לִהְיוֹת כָּל דְּבַר גּוֹפְנִי  
בְּבַחֲנִית אַחֹר, כְּמֵאֲמַר רַ"ל גְּבִי זִיווּג -  
"כְּאִלוֹ כְּפָאוֹ 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.

וְקֵל וְחֹמֶר אֲצֵל שְׂאֵרֵי דְּבָרִים.

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 כִּמוֹ שֶׁמִּדְמִין הָעוֹלָם שֶׁזֶהוּ דְּבַר  
מֵאוֹס מִפְּנֵי שֶׁצָּרִיךְ טְבִילָה אַחֲרֵי זֶה, לֹא  
כֵּן, כִּי הוּא דְּבַר גָּדוֹל, וְגַם לְמַעַלָּה הוּא  
דְּבַר 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.

וְקָל וְחֹמֶר אֶצֶל אֲבִילָה וּשְׂאֵר דְּבָרִים,  
שֶׁצָּרִיךְ לִהְיוֹת "כֹּאֲלוֹ כִּפְאוֹ שֶׁד", וְלֹא  
לִזְמַר שֶׁזֶה אֵינוֹ יָכוֹל לֵאכּוֹל 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 יִהְיֶה "פָּנִים 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.

וּבְפוּרִים גַּם כֵּן - עַל יְדֵי שֶׁ"תָּלוּ אוֹתוֹ וְאֵת  
בָּנָיו" לְמַעַלָּה מִחֻמְשֵׁים בְּנוֹדָע:

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

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 שמה!"

**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,  
שִׁיִּצְחָק עֲתִיד לְגַאֲלֵי 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, שֶׁמְקוֹדֵם הָיָה כָּל דְּבַר בְּהַתְגַּלּוּת,  
וּבְמֵה שֶׁהָיוּ שׂוֹאֲלִים - הָיוּ נוֹתְנִים לָהֶם,  
הֵן בְּגִשְׁמִי 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 שֶׁהָיָה בְּהַתְגַּלּוּת מִדַּת  
אַבְרָהָם וְיִשְׂרָאֵל, בְּבַחֲיִנַת 'מִמְלָא כָּל  
עֲלָמִין', וּמִפְנֵי זֶה הָיוּ יְכוּלִים לִרְאוֹת  
נִסִּים בְּהַתְגַּלּוּת כְּמוֹ קְרִיעַת יַם-סוּף  
וְיִצְאֵת 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 בְּגִלוּת הָזֶה – "אוֹתוֹתֵינוּ לֹא רָאִינוּ"  
(תהלים עד, ט), שָׁאִין אָנוּ יְכוּלִים לִרְאוֹת  
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 שָׁאִין אוֹתוֹת חֵס וְשָׁלוֹם, רַק  
שָׁאִין אָנוּ יְכוּלִים לִרְאוֹת 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 order that we should still have free will to serve Him)."

וְ"אִין עוֹד נְבִיא, וְלֹא אֶתְנוּ יוֹדֵעַ 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 מִחֲמַת שְׁ"אֲבִרָהֶם לֹא יִדְעֻנוּ",

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

<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 גבורתו 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 שידועין בהקב"ה שאמתי הוא לפיכך לא כיזבו בו

כִּי "אַתָּה ה'" גּוֹאֲלֵנוּ (יִשְׁעֶיךָ שָׁם) - הָיָה  
הוּא וְיִהְיֶה.

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).

וְזוּהוּ לְמַעַל מֵאַבְרָהָם, שֶׁאִפִּילוּ אַבְרָהָם  
וְיִשְׂרָאֵל שְׁלֹמֵעַלָה, הֵם בְּחִינַת נִבְרָאִים.

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.

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 heavens and the earth,"

שֶׁאִפִּילוּ שֵׁשֶׁת יָמִים הָעֲלִיּוֹנִים הֵם בְּחִינַת  
עֲשׂוּיָה אֶצְלוֹ יִתְבָּרֵךְ.

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

<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 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).

<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.

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>

אָבֵל בֶּשׁ״אֲתָהּ ה' גּוֹאֲלֵנוּ" אִי אֶפְשָׁר  
לְרֹאוֹת הַנָּסִים בְּהַתְגַּלּוּת.

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).

אָבֵל בְּאֵמֶת, אֶפִּילוּ כִּהְיוּם שֶׁהִפְרָנְסוֹת  
דְּחוּקִים, הוּא מִמָּשׁ כְּמוֹ קְרִיעַת יַם־סוּף,  
אֲךָ 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 is just that this miracle is clothed in the natural order.**

וְלָכֵן בֵּיטֵל יוֹחָנָן כֹּהֵן גָּדוֹל אֶת  
הַמַּעֲוָרִים;

**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, כד): "עוֹרָה לָמָּה

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

<sup>8</sup> It says in the verse “הוֹי בַּחֲכָמָה”, 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.

תִּישָׁן ה' – וְהוּא בִּיטֵל; שְׁאִין צָרִיךְ  
לְעוֹרְרוֹ, כִּי "הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן"  
(תהלים קכא, ד), רַק שְׁאִין אָנוּ רוֹאִים בְּנִ"ל.

**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 בִּאֲמַת "אֲנִי ה' לֹא שָׁנִיתִי" (מלאכי ג, ו).

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

אֲךָ מִפְּנֵי שְׁנֵאֲמַר עַל גְּלוּת הַזֶּה (עֲמוּסָה, ב):  
"נָפַלָה לֹא תוֹסִיף קוּם", שֶׁהוּא 'סוֹבֵב כָּל  
עֲלָמִין' ו'מִמָּלָא כָּל עֲלָמִין', שְׁאִי אֶפְשָׁר  
לְעֲלוֹת לְמַעְלָה, אֲךָ אֶפְשָׁר לִהְיוֹת קָרוֹב.

**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 הֵנִס מִתְלַבֵּשׁ בְּדֶרֶךְ הַטֶּבֶעַ. וְכֵן  
בְּפוֹרִים - כָּל מַעֲשֵׂה הַמְּגִילָה - בְּדֶרֶךְ  
הַטֶּבֶעַ.

**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 מִדָּה שְׁאָנוּ "צוֹעֲקִים וְאִין נִעֲנִים"<sup>9</sup>, לֹא  
שְׁאִין אָנוּ נִעֲנִין, רַק שְׁאִין אָנוּ רוֹאִים.

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

<sup>9</sup> [אד'].  
<sup>10</sup> (רִאזָה שְׁבֶת לֵג, א).

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

וְאִדְרָבָה אָמְרוּ רַ"ל: "גָּלוּ לְבָבְל 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 נֹאמַר (יְחִזְקָאל א, א): "וְאֲנִי בְּתוֹךְ הַגּוֹלָה", שֶׁכִּנְסַת-יִשְׂרָאֵל נִקְרְאת "אֲנִי", וּבְכֵתִיב (תְּהִלִּים 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 **“and I (the Divine Presence) am connected to the Jewish People through their prayers.”**

וּבְדוֹרוֹת הָרִאשׁוֹנִים 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 בְּעֶצְמִי תְּפִלָּה -

But now, during Exile, the meaning of **“and I am prayer”**—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.”**



מִלְשׁוֹן "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.

וְלֹכֵן כְּתִיב (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.”**

שָׁהוּ בְּחִינַת אֲבִרָהֶם 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 מְרֹדֶכִּי”** (שם) שֶׁהוּא **“רַב חֶסֶד”** (תְּשׂא 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 value (גמטריא) of מְרֹדֶכִּי is 274, which is the same as רַב חֶסֶד, 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

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

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.

אך כמו שכתוב (שם): "והנערה יפת  
תאר וטובת מראה", דהיינו כשעושה  
[רצונה] רצונו<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.

"לקחה [ . ] לו לבת" (שם) - "אל תקרי  
לבית אלא לבית",

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, “בֵּית-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.

שנתגלה עתיק יומין בידוע.

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

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

expressed in connecting to us during Exile.

וְהַתְגַּלּוּת בָּא מִחִמַּת "וּמֶרְדֵּכַי יֵצֵא  
מִלִּפְנֵי הַמֶּלֶךְ בְּלִבוֹשׁ" <sup>13</sup> (אֶסְתֵּר ח, טו), הֵיִינוּ  
עַל יְדֵי שְׂשֵׁה 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:

"מַלְכוּת" זֶה סֵדֶר זְרַעִים כְּמוֹ שֶׁכָּתוּב  
(יִשְׁעִיָּה סא, יא): "כִּי כְאֶרֶץ תּוֹצִיא  
צִמְחָה" וּכְתִיב (תְּהִלִּים פה, יב): "אֶמֶת  
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.

<sup>13</sup> ("מַלְכוּת, תְּכֵלֶת וְחוּר, וְעֵטֶרֶת וְהָב גְּדוּלָּה, וְתִכְרִיךְ בּוּץ וְאַרְגָּמָן, וְהָעִיר שׁוֹשָׁן צִהְלָה וְשִׁמְחָה").

"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 לְכָל תְּכֵלֶת רְאִיתִי (Tehillim 119:96) "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.

"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 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 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.

"וְתַכְרִיף בּוּץ" (שָׁם) - לְשׁוֹן בֶּד - זֶה סֵדֶר  
קִדְּשִׁים.

"And fine linen clothing," the word בּוּץ-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, שְׁלֹפִי  
שֵׁשׁ בָּהּ כַּמָּה גּוֹנוֹנִים.

"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.

וְאַחֲרַי כִּךְ יָבֵא בְּהַתְגַּלּוּת -

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 שׁוֹשֶׁן צִהְלָה וְשִׂמְחָה" (שם),  
 "לִיְהוּדִים מִשְׁנֵה יוֹמָא ד, א הִיְתָה אוֹרָה כו"  
 (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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שרצונו הק' שכל אחד ואחת ילמדו תורה אור ולקוטי  
תורה שעיי'ז מזרזים הגאולה האמיתית והשלימה

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