

Discourse 10

*“LaYihudim Hayta Orah v’Simcha v’Sasson v’Yikar -
The Jews had light and joy and jubilation and honor”*

Delivered on Purim, 5712

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷¹⁸ “The Jews had light and joy and jubilation and honor.” The Talmud comments and states⁷¹⁹ that “light” (*Orah*-אור) refers to Torah, “joy” (*Simchah*-שמחה) refers to the festivals (*Yom Tov*), “jubilation” (*Sasson*-ששון) refers to the circumcision (*Milah*), and “honor” (*Yikar*-יקר) refers to the phylacteries (*Tefillin*). The simple explanation⁷²⁰ is that Haman’s decree prohibited the Jewish people from fulfilling these specific commandments. This accords with what our sages, of blessed memory, stated in Midrash,⁷²¹ that Haman specifically chose these particular *mitzvot*, because they all are signs of the covenant between the Holy One, blessed is He, and the Jewish people. Thus, when Haman’s decree was nullified, “the Jews had light and joy and jubilation

⁷¹⁸ Esther 8:16

⁷¹⁹ Talmud Bavli, Megillah 16b

⁷²⁰ Rashi to Megillah 16b *ibid*.

⁷²¹ Targum Sheni to Esther 3:8; Targum Esther 8:16; Chuddushei Aggadot of the Maharsha to Megillah 16b *ibid*.; Anaf Yosef to Megillah *ibid*.; Discourse entitled “*LaYehudim Hayta Orah*” 5626 (Sefer HaMaamarim 5626 p. 29); Likkutei Sichot Vol. 3, p. 916 and on.

and honor,” for they could fulfill these commandments and do so with even greater strength of commitment. This is because they came to fulfill these commandments-*mitzvot* by standing up to the test of Haman’s decree for almost an entire year.⁷²²

Nonetheless, we see that in actuality, the holiday of Purim was established with particular emphasis on two of the above-mentioned matters, these being “light-*Orah*” (Torah) and “joy-*Simchah*” (*Yom Tov*). For, the substance of the days of Purim is that they are, “days of festivity and joy.”⁷²³ The same is true of the matter of “light-*Orah*” (Torah), since through the miracle of Purim, a whole new matter was added in Torah. This is as our sages, of blessed memory, taught⁷²⁴ regarding the verse,⁷²⁵ “Write this for a memorial in the book and rehearse it in the ears of Yehoshua; That I will utterly blot out the remembrance of Amalek from under the heavens.” They stated that, “in the book,” refers to what is written in the Megillah. Moreover, the fact that it is an obligation to read the Megillah on the days of Purim is also a matter of the light-*Orah* of Torah.

This is also understood from the inner aspect of these matters. For, in explaining the verse,⁷²⁶ “The Jews confirmed and undertook upon themselves,” the Talmud states,⁷²⁷ “They

⁷²² See Torah Ohr Hosafot to Megillat Esther 120d; Torah Ohr ibid. 97a “for an entire year”; Shaarei Orah, Shaar HaPurim 90b; Sefer HaMaamarim 5679 p. 306; 5681 p. 191; 5708 p. 118, and elsewhere.

⁷²³ Esther 9:17 and on

⁷²⁴ Talmud Bavli, Megillah 7a

⁷²⁵ Exodus 17:14

⁷²⁶ Esther 9:27

⁷²⁷ Talmud Bavli, Shabbat 88a

confirmed what they had already undertaken upon themselves at Mount Sinai.” For, about the giving of the Torah at Mount Sinai, our sages, of blessed memory, stated,⁷²⁸ “From here we know the caveat of the Torah,” (namely, that it was accepted under duress through coercion,⁷²⁹ in that, “the Holy One, blessed is He, overturned the mountain above them like a tub, and said, ‘If you accept the Torah, excellent, and if not, your burial will be here.’”⁷³⁰) Even so, they accepted it again, willingly and with good will, in the time of Achashverosh, as explained there. From this it is understood that when the decree of Haman was nullified after the state and standing that the Jewish people were in throughout that year, there subsequently was additional light and illumination of the light of Torah, in that they, “confirmed and undertook upon themselves,” and received the Torah with even greater strength and fortitude than before.

The same is true of the matter of the joy (*Simchah*) of the festivals. For, our sages, of blessed memory, stated,⁷³¹ “In the coming future, all the festivals are destined to be nullified, except for the days of Purim, which shall never be nullified and are eternal.” This is as stated,⁷³² “And these days of Purim shall not pass from among the Jews, nor will their remembrance cease from their seed.” We thus find that the matter of the days of Purim (which was accomplished through

⁷²⁸ Shabbat 88a *ibid*.

⁷²⁹ See Rashi to Shabbat 88a *ibid*.

⁷³⁰ Shabbat 88a *ibid*.

⁷³¹ Midrash Mishlei Ch. 9; Yalkut Shimoni Mishlei, Remez 944.

⁷³² Esther 9:28; Rambam Mishneh Torah Hilchot Megillah 2:18

withstanding the test etc.) affected the matter of the joy of,⁷³³ “You shall rejoice in your festivals,” to such a great extent, that even in the coming future, when all the other festivals will be nullified, the joy (*Simchah*) of Purim will remain.

Moreover, there is an even greater aspect to the joy of Purim, which is that even nowadays, when the other festivals are still in full force, the joy of all the other holidays is in a way of measure and limitation. This is as stated,⁷³⁴ “When one eats, drinks and celebrates on a festival, he should not allow himself to become overly drawn to drinking wine, mirth and levity etc.” This is to such an extent that on the festivals, the courts are required to appoint officers to enforce these matters,⁷³⁵ thus ensuring that the joy does not exceed the proper measure.

This is not the case, however, when it comes to the joy of Purim. On Purim, not only is it permissible to become drawn into drinking wine, but on the contrary,⁷³⁶ “A person is obligated to become so intoxicated on Purim until he does not know the difference between “cursed is Haman” and “blessed is Mordechai.” In other words, not only is there a complete nullification of measure and limitation, but in fact, the nullification of measure and limitation is itself the obligation of the days of Purim. That is, “one is obligated to become

⁷³³ Deuteronomy 16:14

⁷³⁴ Rambam Mishneh Torah, Hilchot Shevitat Yom Tov 6:20; Tur and Shulchan Aruch Orach Chayim 529:3; Shulchan Aruch of the Alter Rebbe 529:12.

⁷³⁵ Rambam Mishneh Torah, ibid. 6:21; Tur and Shulchan Aruch ibid. 529:4; Shulchan Aruch of the Alter Rebbe ibid. 529:13.

⁷³⁶ Talmud Bavli, Megillah 7b; Rambam Mishneh Torah, Hilchot Megillah 2:15; Tur and Shulchan Aruch Orach Chayim 695:2

intoxicated,” meaning “to become drunk,”⁷³⁷ and in a way that he reaches the point that, “he does not know.” In other words, this is the very opposite of the conduct of,⁷³⁸ “rejoice in your festivals” as it relates to all other holy days, wherein one’s joy must be measured and limited and one should not allow himself to be drawn into excessive drinking.

2.

Now, the explanation of why the days of Purim will remain established, even after all other festivals will be nullified, as well as why the joy of Purim must be entirely beyond and greater than the joy of the other festivals, is according to the known explanation presented in the teachings of Chassidut.⁷³⁹ That is, all matters that relate to the other festivals are aspects that relate to the order of the chaining down of the worlds (*Seder HaHishtalshelut*). Therefore, in the coming future, when there will be revelations that transcend the chaining down of the worlds (*Seder HaHishtalshelut*), the revelations of the other festivals will be similar to,⁷⁴⁰ “the light of a candle in broad daylight.” This is what was meant when our sages, of blessed memory, stated that the other festivals will be nullified. What is meant is not that they will literally

⁷³⁷ Rashi to Megillah 7b *ibid*.

⁷³⁸ Deuteronomy 16:14

⁷³⁹ Torah Ohr, Hosafot to Meggilat Esther 119b; Discourse entitled “*Layehudim Hayta Orach*” 5626 (Sefer HaMaamarim 5626 p. 916 and on); Discourse entitled “*Kol HaMo’adim*” 5716 (Sefer HaMaamarim 5616 p. 126 and on); and elsewhere.

⁷⁴⁰ Talmud Bavli, Chullin 60b – “What use is a candle in broad daylight?”

be nullified in our actual observance of them, God forbid, since the Torah clearly and explicitly states that this Torah will never be exchanged, nor will anything in Torah be nullified.⁷⁴¹ Rather, it is only that, as a result of the revelations of the coming future, which will completely transcend the chaining down of the worlds (*Seder HaHishtalshelut*), all matters that relate to the chaining down of the worlds, including the festivals, will come to be in a state of relative nullification (*Bitul*), similar to the light of a candle in broad daylight.

(Now, this matter can also be explained simply. The simple reason for the difference between the joy of the festivals (*Yom Tov*) and the state and standing of the mundane days of the week (*Chol*), is that on the mundane days of the week, one is involved in mundane matters. Thus, when the festival days (*Yom Tov*) arrive, whereupon one is commanded to rest from the mundane, as stated,⁷⁴² “no manner of work shall be done on them,” (“except for the preparation of food”),⁷⁴³ one comes into a state of joy (*Simchah*), since the mundane occupations of the week have become nullified. In the coming future, however, it will be different, because then, even during the mundane days of the week mundane activities will not need to be done. This is as stated in Rambam,⁷⁴⁴ that even in the times of Moshiach (which are preparatory to the

⁷⁴¹ Pirush HaMishnayot of the Rambam, Sanhedrin Perek Chelek, 9th Foundation of the Jewish Faith. Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 9:1; Hilchot Melachim 11:3

⁷⁴² Exodus 12:16

⁷⁴³ See the continuation of Exodus 12:16 *ibid*.

⁷⁴⁴ Mishneh Torah of the Rambam, Hilchot Teshuvah 9:2

coming future) there will be no worries and concerns etc., since all our needs will be met with great abundance and we will be free to occupy ourselves in studying the Torah of *HaShem*-יהו"ה, blessed is He, as written,⁷⁴⁵ "Strangers shall stand and pasture your flocks and foreigners shall be your plowmen and vine-trimmers." Thus, in that time, the matter of rest and peace of mind, experienced on festivals, will not be any different from the rest and peace of mind of the mundane days of the week. As a result, because of the rest and peace of mind from mundane activities in general, the festival days will be indistinguishable as something unto themselves.)

However, such is not the case in regard to the days of Purim, because the joy (*Simchah*) of Purim is to the point that, "he does not know," meaning that it transcends the chaining down of the worlds (*Seder HaHishtalshehut*). Thus, even in the coming future, when all matters will be openly be revealed as coming from He who transcends the chaining down of worlds (*Seder HaHishtalshehut*), blessed is He, Purim will not be nullified, not even in the way that the light of a candle is nullified in broad daylight.

3.

Now,⁷⁴⁶ to understand this matter in greater detail, it is generally known that the order of the chaining down of the

⁷⁴⁵ Isaiah 61:5

⁷⁴⁶ See Ohr HaTorah, Meggilat Esther p. 131 and on; See the Sichah that followed this discourse, Ch. 25 (Torat Menachem Vol. 5, p. 43), that this discourse is founded upon the discourse of the Tzemach Tzedek.

worlds (*Seder HaHishtalshelut*) is divided into four categories. These are the worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This is the meaning of the verse,⁷⁴⁷ “All that is called in My Name and for My glory, I have created it, I have formed it, I even have made it.” That is, the words, “I have created it (*Barativ*-בראתי), I have formed it (*Yatzartiv*-יצרתי), I even have made it (*Af Asitiv*-אף עשיתי),” refer to the division of the three worlds. That is, there is the world of Action-*Asiyah*-עשיה, in both its physical or spiritual aspects. There is the world of the celestial spheres, or as it is called, the world of the angelic beings (the world of Formation-*Yetzirah*-יצירה), and there is the world of souls-*Neshamot* (the world of Creation-*Briyah*-בריאה).⁷⁴⁸

This also explains the distinction between the terms, “I have created it (*Barativ*-בראתי), I have formed it (*Yatzartiv*-יצרתי), I even have made it (*Af Asitiv*-אף עשיתי).” For, the term, “I have created it-*Barativ*-בראתי” indicates the creation and coming into being of something from nothing (*Yesh MeAyin*). This is as stated by Ramban,⁷⁴⁹ that there is no term in the Holy Language⁷⁵⁰ that indicates the bringing into being of something from nothing, except for the word, “create-*Bara*-ברא.” This is not true of the term, “I have formed it-*Yatzartiv*-יצרתי,” which means to give form-*Tzurah*-צורה, which indicates that its substance already exists, but it now receives

⁷⁴⁷ Isaiah 43:7

⁷⁴⁸ See Ohr HaTorah, Yitro p. 824 and on; Sefer HaMaamarim 5653 p. 210 and on.

⁷⁴⁹ Ramban (Nachmanides) to Genesis 1:1

⁷⁵⁰ Lashon HaKodesh – Biblical Hebrew

its form-*Tzurah*-צורה. That is, it is not a matter of something being brought into existence out of nothing, but rather, that a tangible something, which has already been brought forth, undergoes a change, in that it receives form-*Tzurah*-צורה. The words, “I even have made it-*Af Asitiv*-אף עשיתי” indicate the completion and perfection of the thing.

Now, regarding the words, “I even have made it-*Af Asitiv*-אף עשיתי,” this level actually has additional superiority, over and above the other levels, as indicated by the additional word, “I **even** have made it-*Af Asitiv*-אף עשיתי,” indicating the addition of something new. For, when there only is the aspect of simple substance-*Chomer* alone (“I have created it-*Barativ*-בראתי”) or just the aspect of form-*Tzurah* (“I have formed it-*Yatzartiv*-יצרתי”), it is possible for an actual physical thing to never come about. This is what is added by the words, “I **even** have made it-*Af Asitiv*-אף עשיתי,” meaning that it is *HaShem*-יהו"ה Himself, blessed is He, who brings physical things into actual existence, **not** in a way of a chaining down of one thing from another (*Hishtalshelut*). For, no matter how many spiritual levels are chained down one from the other, from level to level, actual physical existence can never come about. Therefore, whatever is included in the order of the chaining down of the worlds that, “I have created it-*Barativ*-בראתי, I have formed it-*Yatzartiv*-יצרתי, I have made it *Asitiv*-עשיתי,” only relate to spiritual actualization-*Asiyah*-עשיה. However, about the actualization-*Asiyah*-עשיה of the physical, it states, “I **even** have made it-*Af Asitiv*-אף עשיתי,” using the term, “even-

Af-אף,” and thus making a separation and distinction between them.

This is because the existence of the physical, here below, is not like the chaining down of the aspects of, “I have created it-*Barativ*-בראתיו,” and “I have formed it-*Yatzartiv*-יצרתי.” Rather, existence of the physical also comes in a way of something from nothing. Thus, its existence is in a way that not only transcends the matter of, “I have formed it-*Yatzartiv*-יצרתי,” but even transcends the aspect of, “I have created it-*Barativ*-בראתיו,” as indicated by the addition of the separating term, “even-*Af*-אף.” That is, the existence of the physical is brought about directly by the power of *HaShem*-ה' יהו", the Singular Preexistent Intrinsic Unlimited Being Himself, blessed is He, the Cause of all causes, who has no cause that precedes Him, God forbid that one should think so. It therefore is within the sole power of *HaShem*-ה' יהו" Himself, blessed is He, to create something from absolute and total nothing.⁷⁵¹

Now, the general matter of the creation of something from nothing (*Yesh MeAyin*) is in such a manner that, although specifically the One Above, blessed is He,⁷⁵² is the only true existence, we nevertheless call Him by the title, “nothingness-*Ayin*-אין.” This is both from the angle of the One Above, blessed is He, as well as from the angle of the created beings. From the angle of the One Above, blessed is He, He is called

⁷⁵¹ See Tanya Iggeret HaKodesh Epistle 20 (130b).

⁷⁵² See Likkutei Torah, Re'eh 19c, 26s and elsewhere.

“nothingness-*Ayin*-אין,”⁷⁵³ since all of novel existence is brought about by only a tiny glimmer of His Unlimited light, blessed is He.⁷⁵⁴ For, the light from which the worlds come into being is not His essential Godliness, therefore, relative to His essential Godliness, this glimmer is called, “nothingness-*Ayin*-אין.”

He also is called, “nothingness-*Ayin*-אין” relative to the novel created being.⁷⁵⁵ This is because what makes it possible for the novel being to exist, is specifically because his coming into being is in such a way, that he does not feel the power of the Creator that is creating him. Therefore, He is also called, “nothingness-*Ayin*-אין” in relation to the created being. This is because the created being is altogether unaware of the true reality of His Being, blessed is He. Moreover, if the created being was to become aware of the true reality of *HaShem*-יהוה, blessed is He, his existence would become utterly nullified (and he would cease being a creature). In other words, he would become entirely consumed in the power of the Actor that is manifest within him. This is similar to the teaching of our sages, of blessed memory, that,⁷⁵⁶ “He stretched out His little finger between them and burned them.”

Now, the general matter of, “I have created it-*Barativ*-בראתי,” which is the matter of the creation of something from nothing, as it is within the chaining down of the worlds (*Seder*

⁷⁵³ See *ibid.* Also see Torah Ohr, Megilat Esther 99b and elsewhere.

⁷⁵⁴ Torah Ohr Megilat Esther *ibid.*; Also see Likkutei Torah Shir HaShirim 8a and elsewhere.

⁷⁵⁵ See *Hemshech* 5666 pp. 221 and on, and elsewhere.

⁷⁵⁶ Talmud Bavli Sanhedrin 38b; See Likkutei Torah Drushei Rosh HaShanah 60b and elsewhere.

HaHishtalshelut), refers to the world of souls. This is as our sages, of blessed memory, stated regarding the souls of the Jewish people that,⁷⁵⁷ “The thought of Israel preceded everything.” Now, the matter of this thought may be understood according to what we see here in man below. That is, the beginning of the existence of letters in a tangibly felt way, is in the power of thought first. For, although it is true that even before thought, there is a concealed source of the letters, nevertheless, it is not yet in the category of tangible existence. However, such is not the case regarding thought, within which the letters are felt to exist as the letters of thought. The existence of souls is in the same way. That is, they receive the existence of a novel creation (similar to the letters of thought).

Nevertheless, the soul, in and of itself, is in a state of love and fear in relation to Godliness. This is as stated,⁷⁵⁸ “By the life of *HaShem*-יהו"ה, the God of Israel, before Whom I stood.” In other words, just as thought is not something separate from the thinker, even though it is merely a garment of the soul, nevertheless, it is a garment that is bonded to the matter invested within it. Therefore, thought is to oneself and not to another. The same is true of the soul as it is in its state of creation, as it stands in total adhesion to Godliness.

Lower than this, there is the matter of, “I have formed it-*Yatzartiv*-יצרתיו,” which is compared to the power of speech. That is, the letters of speech are separate from the speaker and

⁷⁵⁷ Midrash Bereishit Rabba 1:4

⁷⁵⁸ Kings I 17:1

are known to whoever hears him. The example for this above, are the angelic beings who are brought into being through the power of speech. This is as written,⁷⁵⁹ “By the word of *HaShem* יהו"ה the heavens were made and by the breath of His mouth all their hosts.” This is why the angelic beings are in a state of separate existence, so much so, that the matter of sin can even apply to them.⁷⁶⁰

Lower than this, there is the matter of, “I even have made it-*Af Asitiv* עשיתיו-אף,” which refers to the world of Action-*Asiyah* עשיה,⁷⁶¹ all the way to this physical and material world. It is about this world that the verse includes the additional word, “I **even** have made it-*Af Asitiv* עשיתיו-אף.” This is because the existence of tangible physical being, is from the aspect of the additional word, “even-*Af* אף,” which transcends the aspect of, “I have formed it-*Yatzartiv* יצרתי,” and even the aspect of, “I have created it-*Barativ* בראתי,” as explained before.

4.

Now, in order for the general matter of, “I have created it (*Barativ* בראתי), I have formed it (*Yatzartiv* יצרתי) and I even have made it (*Af Asitiv* עשיתיו-אף),” to come about, the

⁷⁵⁹ Psalms 33:6; Also see Sefer HaMaamarim 5679 p. 612; 5698 p. 68; 5703 p. 73, and elsewhere.

⁷⁶⁰ See Pirke D'Rabbi Eliezer Ch. 22; Yalkut Shimoni Bereishit, Remez 44; Also see the prior discourse of the second day of Rosh HaShanah of this year, 5712, Discourse 1, entitled “*Kvod Malchutcha Yomeiru* - They will speak of the glory of Your kingdom,” and the notes there.

⁷⁶¹ At times the world of the celestial spheres (*Galgalim*) are also included in this aspect. (See the note of the Rebbe in Sefer HaMaamarim 5708 p. 158.)

verse begins with the words, “All who are called in My Name and for My glory,” which refers to the ten *Sefirot* of the world of Emanation-*Atzilut*. For, it is through them that the order of the chaining down of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* was brought about.

The reason is because, since *HaShem*-יהו"ה, blessed is He, is truly One-*Echad*-אחד, meaning that He is absolutely singular and alone in His Being, and nothing exists besides Him, blessed is He,⁷⁶² this being the case, how is it possible that from the true reality of His Oneness there could come to be an existence of abundant details in the chaining down of the worlds that, “I have created (*Barativ*-בראתיו), I have formed (*Yatzartiv*-יצרתיו), I even have made (*Af Asitiv*-עשיתיו-אף)?” However, the explanation is that the existence of created beings is brought about through a medium, which generally is the matter of the ten *Sefirot* of the world of Emanation-*Atzilut*. Their existence is such that it states about them,⁷⁶³ “He and His life force are one,” and “He and His organs are one.” They therefore serve as a medium between Him the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. Thus, these worlds are brought about through the medium of the ten *Sefirot*.

Now, when we call the ten *Sefirot* a “medium” or “intermediary” (*Memutza*-ממוצע), what is meant is not that the medium has any kind of comparison to *HaShem*-יהו"ה Himself,

⁷⁶² See Tanya Ch. 35 in the note (44b and on); Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 1.

⁷⁶³ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20.

blessed is He, God forbid to think so. In other words, one may come to the misconception that the distance of comparison between the created worlds and the ten *Sefirot* is the same as the distance of comparison between the ten *Sefirot* and *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Essential Being Himself, blessed is He. Such is not at all the case, for as known,⁷⁶⁴ relative to *HaShem*-יהו"ה Himself, blessed is He, the world of Emanation-*Atzilut* and the world of Action-*Asiyah* are equally nothing before Him. Rather, the ten *Sefirot* are called a medium and intermediary only insofar as they are the medium through which it is possible for there to be a drawing down from the true reality of the Singular Oneness of *HaShem*-יהו"ה, blessed is He, to the abundant worlds within the order of the chaining down of the worlds (*Seder HaHishtalshehut*).

This then, is the meaning of the verse, "All who are called in My Name and for My glory, I have created it, I have formed it, I even have made it." That is, the world of Emanation-*Atzilut* only serves as a medium through which there can then be the existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.⁷⁶⁵ However, the ultimate intent in the creation of them all, is for man, as it states,⁷⁶⁶ "I made the earth and I created man upon it," to fulfill the six-hundred and thirteen commandments. This is

⁷⁶⁴ See Sefer HaMitzvot of the Tzemach Tzedek, Shores Mitzvat HaTefilah Ch. 12 and elsewhere.

⁷⁶⁵ See the discourse entitled "*Mitzvatah Mishetishka*" 5678 (Sefer HaMaamarim 5678 p. 112) and elsewhere.

⁷⁶⁶ Isaiah 45:12

indicated by the word, “I created-*Barati*-בראתי,” which has the numerical value of six-hundred and thirteen.⁷⁶⁷

It thus is understood that when it comes to all the levels of, I have made it-*Asitiv*-עשיתי, I have formed it-*Yatzartiv*-יצרתי, I have created it-*Barativ*-בראתי,” and even “All that is called in My Name and for My glory,” since they all are nothing but mediums and intermediaries to bring about, “I created-*Barati*-בראתי man upon it,” with the numerical value of six-hundred and thirteen-תר”ג-613, it therefore is understood that the state and standing of the chaining down of the worlds (*Seder HaHishtalshelut*) in its entirety, from the beginning of all levels to the end of all levels, is utterly dependent on the actions of man below in this lowest world, and is completely tied to the state and standing of the matter of, “I created-*Barati*-בראתי man upon it,” (with a numerical value of six-hundred and thirteen-תר”ג) – in the study of Torah and the fulfillment of the commandments-*mitzvot*.

5.

Now, in the ten *Sefirot* themselves (which are the mediums through which it then is possible for the matters of, “I have created it (*Barativ*-בראתי), I have formed it (*Yatzartiv*-יצרתי), I even have made it (*Af Asitiv*-עשיתי to be) their head is the *Sefirah* of wisdom-*Chochmah*, as it states,⁷⁶⁸ “The beginning is wisdom-*Chochmah*,” which is the aspect of

⁷⁶⁷ Mikdash Melech to Zohar I 205b

⁷⁶⁸ Psalms 111:10

sublimation and nullification to *HaShem*-יהו"ה, blessed is He. It therefore is possible for the Light of the Unlimited One, blessed is He, that is, the true reality of *HaShem*-יהו"ה, the Singular Being who is utterly One and alone, with no other besides Him, to manifest within it.⁷⁶⁹ For, He manifests in such a place as this, wherein there is no sense of separate existence whatsoever, and wherein its entire existence is to be a vessel that is entirely subsumed, given over, (immersed and) sublimated to the Light of *HaShem*-יהו"ה, blessed is He, that is manifest within it.

Because of this, one of the explanations⁷⁷⁰ of the teaching, "He and His life force are one and He and His organs are one," is that "His life force" refers to intellect, particularly the *Sefirah* of wisdom-*Chochmah*, which is considered to be like a light (*Ohr*) without a vessel (*Kli*).⁷⁷¹ In other words, the entire substance of its existence is that it is a revelation through which there subsequently can be the matters of, "I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו), I even have made it (*Af Asitiv*-עשיתיו)." Aside for this, it has no sense of anything at all, except for the sense of the true reality that *HaShem*-יהו"ה, blessed is He, is utterly One and alone and that there is nothing besides Him.

However, in order for a drawing forth to come about from the first *Sefirah*, that is, from the Supernal wisdom, which is, "the beginning is wisdom-*Chochmah*," and is for the

⁷⁶⁹ See Tanya Ch. 35 in the note (44b and on).

⁷⁷⁰ Sefer HaMaamarim 5633 Vol. 2, p. 348; 5653 p. 228; 5692 p. 129; 5708 p. 161, and elsewhere.

⁷⁷¹ See Sefer HaMaamarim 5678 p. 366.

chaining down of the worlds, as indicated by the words, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו), I even have made it (*Af Asitiv*-אף עשיתיו),” which refers to the letters of thought, the letters of speech, and the power of action (as explained before), this is first preceded by the manifestation of wisdom-*Chochmah* within the aspect of the emotions-*Midot*.

This may be compared to how it is in man below, though, in reality, the difference between them is limitless. We observe in man that the matter of action comes about after passing through an entire order of chaining down. At first, there is the desire and will of the heart, which is then drawn into letters of thought. That is, he thinks about how to attain what he desires. Then, from the letters of thought it is drawn into letters of speech. For example, he may ask another person to bring him the object of his desire. Similarly, in regard to action, he will do actions that bring him to his desired objective, which he is drawn to because of the arousal and sensitivities of his heart.

As explained in Tanya,⁷⁷² even before a person begins to feel a desire for something in his heart, the matter was already present in the power of his *Chochmah*-wisdom, intellect and awareness, meaning that it was known to him. Only afterwards does it again ascend from the heart to the mind, to ruminate and think about it, at which point the aspect of letters is born in his mind, these being the letters of thought.

⁷⁷² Tanya Ch. 20 (26a-b)

Subsequently, they come forth into letters of speech, until finally, it comes forth into the matter of actualization.

It is similarly so Above, but with unlimited degrees of separation of any actual comparison. That is, in order for the aspects of, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו), I even have made it (*Af Asitiv*-אף עשיתיו)” to come about, there must be a chaining down even within the ten *Sefirot* themselves. That is, there must be a drawing down from the aspect of wisdom-*Chochmah* to the aspect of the emotions-*Midot*, and then from the emotions-*Midot*, there is a drawing down into the *Sefirah* of kingship-*Malchut*.

The explanation of the matter is that the letters of thought and speech are not actually brought forth into existence from the emotions-*Midot* of the heart. The proof for this is from the fact that, in an infant, the emotions of his heart are also drawn forth. On the contrary, the emotions that are drawn forth in his heart are with greater strength and force. For, it is clearly observable that when an infant wants something, it is without limitation and measure. Rather, he will cry, scream and demand, and it is almost impossible to pacify him. Even so, an infant cannot speak. Thus, from the fact that we see that he has emotions-*Midot* and that they are very powerful, but that, nonetheless, he does not have letters of speech, we must say that the letters of speech do not come from the emotions.

Similarly, we cannot say that the existence of the letters is from the revealed intellect. For, we see that even when a toddler already possess a small measure of intellect

and understanding, he nevertheless is unable to speak in letters of speech. It therefore is necessary to say that the letters of his thought are not yet ordered as they should be. It is only after he further develops and grows and receives something that transcends both the emotions-*Midot* of the heart and the revealed intellect, that he then is able to speak.

It therefore is explained that the existence of the letters comes from the very essence of the human soul and from the aspect of the intellectual faculties, as they are, even prior to any matter of revelation. In other words, this refers to the root of the matters of intellect, understanding and comprehension. (The example for this in the chaining down of the *Sefirot* is the matter of the *Sefirah* of wisdom-*Chochmah*.) It is when this aspect begins to be revealed in the child, that there is then a revelation of the matter of letters. Nevertheless, the letters that he thinks and speaks will be about matters that he is drawn to in the emotions of his heart.

It thus is understood that two things are necessary. That is, it is impossible for there to be the existence of the letters except through the medium of the aspect of wisdom-*Chochmah* (which is the matter of “the father founded the daughter”⁷⁷³) that reaches all the way to the essence of the soul. However, even so, in order for the letters to come forth into revelation, it is necessary to bond the essence of the soul with the power of thought and the power of speech, which is accomplished through the medium of the emotions of the

⁷⁷³ Zohar III 248b, 256b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapters 42 through 50.

heart. For, it is the emotions of the heart that affect the division and restraint of the revelations that are drawn forth from the wisdom-*Chochmah* of the mind, until they can be drawn forth into letters of thought and letters of speech.

In this same manner, we may understand how it is Above. That is, in order for there to be the matters of, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתי), I even made it (*Af Asitiv*-עשיתי-אף),” it must first be preceded by, “All who are called in My Name and for My glory.” In other words, it is not enough for there to only be a drawing forth of the Supernal wisdom-*Chochmah*, “the beginning is wisdom-*Chochmah*,” but there also must be a subsequent drawing forth to the aspect of the emotions-*Midot*. For, although “the father founded the daughter” and the existence of the letters is from wisdom-*Chochmah*, nevertheless, the letters still remain concealed. This is due to the fact that wisdom-*Chochmah* is in an ultimate state of sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He. It therefore is impossible for there to be a revelation of details, and it most certainly is impossible for there to be such abundant detail, to the point that there can be details that even conflict with one another. For, within wisdom-*Chochmah*, there is a revelation of the true reality of the simple Oneness of *HaShem*-יהו"ה, blessed is He.

Thus, in order for there to be a revelation of letters, and in abundance, even letters that conflict with each other, there must be the matter of the emotions-*Midot*, which primarily consist of the two qualities of kindness-*Chessed* and

judgment-*Gevurah*. This brings about the possibility for there to be conflicting and separate matters, that are not in a way of Oneness. In other words, the coming into being of the essential existence of the letters is in a way of, “the father founded the daughter.” That is, because the letters are indeed drawn far below, they are thus drawn from the essence of the soul, or from the beginning of the *Sefirot*, which is the *Sefirah* of wisdom-*Chochmah*. Nevertheless, in order for there to be a revelation of letters, such as the letters of speech or even the letters of thought, the wisdom must pass through the medium of the emotions-*Midot*. For, it is only through them that a drawing forth from ultimate Oneness to abundant letters of thought and speech is possible, until finally manifesting in action below.

6.

Now, we previously stated, that the entire chaining down of the worlds, which is, “called in My Name and for My glory, I have created it, I have formed it, I even have made it,” is utterly dependent upon man’s service of *HaShem*-יהו"ה, blessed is He, here below, through the study of His Torah and the fulfillment of His commandments-*mitzvot*. (That is, “I have created-*Barati*-בראתי” has a numerical value of six-hundred and thirteen.) It therefore is understood that when man’s service of *HaShem*-יהו"ה, blessed is He, here below, is without blemish or lacking, this affects perfection Above in the entirety of the chaining down of the worlds (*Seder*

HaHishtalshelut). That is, man's service of *HaShem*-יהו"ה, blessed is He, has an affect all the way from the aspect of, "All who are called in My Name and for My glory" as it is drawn forth by means of the emotions of the heart, until the revelation of the letters, first in the letters of thought and then in the letters of speech, and finally, into the matter of action.

In general, this was the state and standing of the Jewish people when the Holy Temple was standing, at which time there were open revelations of these matters. Thus, in those times, "the Jewish people would pray and be answered."⁷⁷⁴ That is to say, when they would pray and plead for spiritual matters, or even physical matters, they would immediately see a response from the One Above, blessed is He. However, about the time of exile it states,⁷⁷⁵ "We have not seen our signs-*Ototaynu*-אותותינו."⁷⁷⁶ This is because,⁷⁷⁷ "due to our sins we have been exiled from our land." The term for "sin-*Chet*-חטא" means "deficiency,"⁷⁷⁸ which indicates that there is a deficiency in man's service of *HaShem*-יהו"ה, blessed is He below, and therefore this also has an affect Above. In other words, when man's conduct below is in a manner indicated by the verse,⁷⁷⁹ "They have turned their necks to Me, and not their faces," then this is likewise the affect Above, and there is

⁷⁷⁴ Midrash Rabba Tehillim, Psalm 91

⁷⁷⁵ Psalms 74:9; Torah Ohr, Megilat Esther ibid. 93a-c, and elsewhere.

⁷⁷⁶ The root of the term "our signs-*Ototaynu*-אותותינו" is the same as "our letters-*Otiyotaynu*-אותיותינו." See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volumes 2 & 3, The Letters of Creation.

⁷⁷⁷ Musaf liturgy of the Yom Tov prayers.

⁷⁷⁸ See Kings I 1:21 and Rashi; Also see Likkutei Torah Matot 82a and elsewhere.

⁷⁷⁹ Jeremiah 2:27

a withdrawal of influence from the inner aspect of the emotions-*Midot*.

This may be further understood from the difference between the inner-*Pnimityut* פנימיות (the face-*Panim* פנים) and the external, hind side-*Achorayim* אחוריים (the back of the neck) as it is below. That is, the face specifically possesses all of the revelations within the body of man. For, the face is place of the eyes, ears, nose, and mouth (within which the senses of man are primarily revealed, namely, the faculties of seeing, hearing, smelling, tasting and speaking). However, such is not the case with the neck, which is the aspect of the hind side-*Achorayim*. Even though it also is part and parcel of the very same head, nevertheless, in the neck there are no revelations at all, so much so, that this difference is recognizable in the sense of feeling, which is the lowest of the senses. This is to say that when it comes to the skin of ones face, a person has much greater sensitivity and feels even the smallest details, in a way that is completely beyond comparison to the sense of feeling of the skin of his neck.

We thus may understand this matter in man's service of *HaShem*-יהו"ה, blessed is He, when his conduct is as indicated by the verse, "They have turned their necks to Me, and not their faces." That is, this refers to when there is a deficiency in one's inner sensitivity to matters of holiness and Godliness, heaven forbid. This can be to such a point that he may even come to exchange this vitality to sensitivity, excitement (and enthusiasm) about external matters, that is, matters of this world. In other words, when physical and

material matters are discussed, then he is sensitive to his deficiencies and they touch and move him to such an extent that he becomes completely focused and invested in them. Such is not the case, however, when it comes to matters of spirituality and holiness, in which his performance of them is only out of duty, or out of habit, in a way of, “commandments of people done by rote,”⁷⁸⁰ solely because this is how he was raised and trained by his parents.

Moreover, even in this itself, training by force of habit also does not help, and he steadily becomes lax and deficient in this too. This kind of conduct also has an affect Above, and causes the very opposite of the matter expressed in the verse,⁷⁸¹ “*HaShem*-יהוה spoke to you face to face,” which is replaced by the verse,⁷⁸² “I will utterly conceal My face from them.” Thus, since there is a concealment of the medium of the emotions-*Midot*, there thus is no drawing forth of revelation into the letters-*Otiyot*-אותיות of thought, and more particularly, into the letters of speech, and finally, into the matter of action. Therefore,⁷⁸³ “We have not seen our signs-*Ototaynu*-אותינו.” That is, we pray, but nevertheless do not see that we are answered, neither physically nor spiritually.

⁷⁸⁰ Isaiah 29:13; Tanya Ch. 39

⁷⁸¹ Deuteronomy 5:4

⁷⁸² Deuteronomy 31:18

⁷⁸³ Psalms 74:9; Torah Ohr, Megilat Esther ibid. 93a-c, and elsewhere.

Even so, man must not allow his spirit to fall on account of this, for that would be a great error and folly (as expressed in the teachings of Chassidut).⁷⁸⁴ For, it is about this that we say,⁷⁸⁵ “though Avraham did not know us and Yisroel did not recognize us,” nevertheless, “You, *HaShem*-יהוה, are our Father.”

The explanation of this is that the general matter of the emotional attributes (*Midot*) begins with Avraham, since he is the matter of the right line of kindness-*Chessed*, which is the first of the emotive attributes (*Midot*). Now, since the conduct of exile is in a manner that, “they have turned their necks to Me,” it therefore follows that, “Avraham did not know us.” This is as stated in the Talmud, in tractate Shabbat,⁷⁸⁶ that Avraham was unable to protect the Jewish people etc. The same is true the latter half of the verse, “Yisroel did not recognize us.” For, Yisroel refers to the aspect of Zeir Anpin, which generally is inclusive of all of the emotive attributes (*Midot*).

Nonetheless, one must not fall because of this since, “You, *HaShem*-יהוה are our Father.” In other words, there nevertheless remains a glimmer of the Supernal wisdom, even if there is deficiency in the intermediate aspects reflected by Avraham and Yisroel. For, as explained above, the effect of

⁷⁸⁴ Torah Ohr, Megilat Esther 93a; Cited in Ohr HaTorah there p. 140.

⁷⁸⁵ Isaiah 63:16

⁷⁸⁶ Talmud Bavli, Shabbat 89b

the medium of the emotions (*Midot*) is that they cause the letters (*Otiyot*-אותיות) to be drawn forth into revelation. However, the very existence of the letters themselves, is specifically due to the aspect of the Supernal wisdom, that “the father founded the daughter.” Thus, even though during the time of exile there is a deficiency in the medium of the emotions, reflected by the matters of Avraham and Yisroel, for which reason the letters do not come forth into revelation, nevertheless, “You, *HaShem*-יהוה are our Father,” which refers to the sublimation of the aspect of the Supernal wisdom-*Chochmah*. For, in *Chochmah*, the matter of exile is not applicable, so much so, that even during exile this aspect, which is the root and source for the existence of the letters-*Otiyot*-אותיות, is attainable, except that it is not revealed.

It is for this reason that about the time of exile the verse only states, “we have not **seen** our signs-*Ototaynu*-אותתינו.” In other words, what is meant, is not that there are no miracles, but rather, as in the precise words of our sages, of blessed memory,⁷⁸⁷ “The one for whom the miracle was done does not recognize the miracle that was done for him.” In other words, there indeed are miracles, but that the deficiency lies in the recognition of the miracles. This is because the miracles are not revealed miracles, but are rather miracles that manifest within the natural order.

⁷⁸⁷ Talmud Bavli, Nidah 31a; Also see Ohr HaTorah Tehilim (Yahal Ohr) p. 154; Discourse entitled “*Kiyemei Tzeitcha*” 5738 Ch. 3 and on (Torat Menachem Sefer HaMaamarim Nisan p. 198 and on).

For, within nature itself there are two modes of conduct. The first is the natural order itself, wherein the world goes according to its pattern,⁷⁸⁸ as in the verse,⁷⁸⁹ “seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.” This too is according to the will of *HaShem*-יהו"ה, the Creator, blessed is He, and because of this, His title *God-Elohi*”מ-אלהי-86 has the numerical value of, “the natural order-*HaTeva*”הטבע-86.”⁷⁹⁰ However, because we are so accustomed to seeing these occurrences happen every day, at all times, it is possible for us to forget (temporarily) that it all is a matter of Godliness. It is therefore possible to come to the erroneously conclusion that the world is, “a city without a Ruler,”⁷⁹¹ God forbid that one should think so.

The second aspect is the matter of miracles that manifest within the natural order, meaning that these miracles are not perceived by our eyes of flesh, but only by the eye of the intellect. An example is the miracle of Purim, wherein the events were caused happen in such a way, that the servants became angry with their master, so that the miraculous event with Bigthan and Teresh,⁷⁹² as well as the killing of Vashti and Esther being taken etc., should happen. In other words, it was a miracle that transcends the natural order, only that it is

⁷⁸⁸ As per the language of our sages; See Mishneh Torah of the Rambam, Hilchot Melachim uMilchamot 12:1 and elsewhere.

⁷⁸⁹ Genesis 8:22

⁷⁹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of The Title; Pardes Rimmonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Tanya Shaar HaYichud vHaEmunah Ch. 6, and elsewhere.

⁷⁹¹ See Midrash Bereishit Rabba 39:1; Rambam Hilchot Avodat Kochavim 1:3.

⁷⁹² Esther 2:21; Talmud Bavli Megillah 13b

manifest within the natural order, to the point that this miracle that transcends the natural order could not be perceived by the eyes of flesh, but only with the eye of the intellect.⁷⁹³ In other words, this was not like the miracle of the splitting of the sea, for example, which was a miracle that was openly revealed to the eyes of flesh, without any need of contemplation. Rather, it was in such a manner that the miracle was manifest within the the natural order.

It is in this same manner that miracles happen each and every day, at every hour, only that they are not revealed. That is, “We have not **seen** our signs-*Ototaynu*-אותותינו,” as explained before. In other words, the signs and wonders are there, only that we do not see them. The reason is because there is a deficiency in the matters indicated by Avraham and Yisroel (the emotive attributes-*Midot*), which are the mediums through which the letters-*Otiyot*-אותיות are drawn forth into revelation.

8.

Now, the explanation of the matter in man’s service of *HaShem*-יהו"ה, blessed is He, is that although during the time of exile, Avraham did not know us and Yisroel did not recognize us,” meaning that one does not yet possess the

⁷⁹³ Note: It was also mentioned that the same king that made the decree is the one who himself nullified it. However, we do not recall clearly whether this was stated in order to demonstrate that this is a miracle that is not seen with the eyes of flesh, or the opposite, that due to this we can see with the eye of the intellect that this is something that transcends the natural order.

matters of love and fear of *HaShem*-יהו"ה, blessed is He, nor any of the other emotive attributes, nevertheless, there still is the superior level of "You, *HaShem*-יהו"ה are our Father." For, at every hour and moment, each and every Jew possesses the matter of simple faith in *HaShem*-יהו"ה, blessed is He, according to his state and standing.

The explanation of this is as follows: There is indeed a manner in which there must be the order of the chaining down of the worlds (*Seder HaHishtalshelut*), until the revelation of the letters-*Otiyot*-אותיות can come about. In other words, man's service of *HaShem*-יהו"ה, blessed is He, below, should be in such a way that the emotions-*Midot* are revealed, for it is through this that the medium of the Supernal emotions-*Midot* are affected Above. This causes a drawing forth in a manner of,⁷⁹⁴ "face to face," as it states,⁷⁹⁵ "As water reflects a face back to a face, so one's heart is reflected back to him by another."

However, to accomplish this, a person must take the lengthy time required to invest and exert himself fully in the service of *HaShem*-יהו"ה, blessed is He. This requires ample time, for there are various different kinds of contemplations (*Hitbonenut*) that are necessarily required. That is, there are contemplations (*Hitbonenut*) through which one is aroused to love *HaShem*-יהו"ה and there are contemplations (*Hitbonenut*) through which one is aroused to fear *HaShem*-יהו"ה, blessed is He, as well as other contemplations (*Hitbonenut*) that rouse all

⁷⁹⁴ Deuteronomy 5:4

⁷⁹⁵ Proverbs 27:19; Tanya Ch 46

the other emotive attributes (*Midot*) and bring them into revelation. As is explained in Tanya,⁷⁹⁶ the extent of the exertion of the soul and the exertion of the flesh required, whether it is for an hour or two etc.,⁷⁹⁷ depends on the state and standing of each individual.

Nevertheless, during the time of exile, there is also another mode of service of *HaShem*-יהו"ה, blessed is He. For although, "Avraham did not know us and Yisroel did not recognize us," nonetheless, each and every Jew possesses the matter of simple faith in *HaShem*-יהו"ה, blessed is He, even the most insignificant and worthless Jew. Proof for this is the fact that, when they are faced with the ultimate test of their faith in Oneness of *HaShem*-יהו"ה, blessed is He, even the most worthless and insignificant Jews will sacrifice their lives for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He.⁷⁹⁸ This is because regarding this, there utterly is no doubt in his mind that this touches (and strikes) his very bond with *HaShem's*-יהו"ה Godliness. Therefore, without any consideration about the state and standing of his love and fear of *HaShem*-יהו"ה, his study of Torah or his performance of *mitzvot*, he immediately is willing to give up his life for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, and in this, absolutely nothing can stand in his way, neither concealments nor ridicule etc.

⁷⁹⁶ Tanya, Ch. 42 (59b)

⁷⁹⁷ See Tanya Ch. 31

⁷⁹⁸ See Tanya Ch. 18

Thus, because of the simple faith that each and every Jew possesses, irrespective of his spiritual state and standing, it is unnecessary for him to go through the entire order of chaining down (*Hishtalshelut*). Rather, it is possible for him to be transformed from one extreme to the opposite extreme in a single moment. For, if he contemplates, with simple faith, that he is one with the Holy One, blessed is He, (“You, *HaShem*-יהו"ה are our Father,”), then when he is moved to do any particular thing, if it is not according to Torah and not appropriate according to the instructions of Torah, he then realizes that this separates Him from the Oneness of *HaShem*-יהו"ה, blessed is He. He thereby is literally able to transform himself from one extreme to the other extreme in a single moment, and to be one with the Holy One, blessed is He, even in a revealed manner. From there, he can then come to a state and standing in which he also acquires love and fear of *HaShem*-יהו"ה, blessed is He, in a revealed manner.

However, this matter does not come from below to Above, but rather, from Above to below. That is, the first thing he begins with is the matter of, “You, *HaShem*-יהו"ה are our Father.” That is, he draws forth the simple faith in *HaShem*-יהו"ה, blessed is He, into the three garments of his soul, thought, speech and action. Subsequently, he then comes to the revelation of love and fear of *HaShem*-יהו"ה, blessed is He, through which there can then even be a drawing forth of the letters-*Otiyot*-אותיות into revelation, at which point there is a state and standing of, “they pray and are answered,” just as it was when the Holy Temple was standing.

With all the above in mind, we may understand the statement of our sages, of blessed memory,⁷⁹⁹ “In the coming future, all the festivals are destined to be nullified, except for the days of Purim, which shall never be nullified and are eternal.” For, the Festivals are connected to the matter of the emotions (*Midot*) and correspond to our three forefathers. This is as stated in Midrash,⁸⁰⁰ that the holiday of Matzot (Passover) corresponds to Avraham, who said,⁸⁰¹ “Quickly take three se’ahs of fine flour. Knead it and make cakes!” It is explained that this is because it was Pesach (Passover).⁸⁰² Similarly, the Holiday of Shavuot corresponds to Yitzchak, and the Holiday of Sukkot corresponds to Yaakov about whom it states,⁸⁰³ “and Yaakov journeyed to Sukkot etc.”

However, in the coming future when there will be revelations that transcend the chaining down of the worlds (*Seder HaHishtalshelut*), there no longer will be a need for the medium of the emotions-*Midot*. For, the matter of the emotions-*Midot* is that they restrain and draw all matters forth according to the measure (*Midah*) and limitation of the chaining down of the worlds. However, about the coming

⁷⁹⁹ Midrash Mishlei Ch. 9; Yalkut Shimoni Mishlei, Remez 944.

⁸⁰⁰ Zohar III 257b; Tur Orach Chayim 417; Menorat HaMa’or, Vol. 2, Hilchot Rosh Chodesh (p. 202); Avudraham Hilchot Rosh Chodesh.

⁸⁰¹ Genesis 18:6

⁸⁰² Midrash Bereishit Rabba 48:12; Rashi to Genesis 18:10

⁸⁰³ Genesis 33:17

future, it states,⁸⁰⁴ “your Teacher will no longer be hidden behind His garment and your eyes will behold your Teacher.” That is, in the coming future the service of *HaShem*-יהו"ה, blessed is He, will generally be in a manner of sight,⁸⁰⁵ which is the aspect of the Supernal wisdom. Ultimately, there even will be the perception of Godliness with our physical eyes of flesh, as it states,⁸⁰⁶ “For, every eye shall behold the return of *HaShem*-יהו"ה to Zion.” Thus, in that time, all the intermediary aspects that relate to the emotive attributes (*Midot*) will be nullified, which in particular refer to the matters reflected in the festivals of Pesach, Shavuot and Sukkot. For, then they will be, “like the light of a candle in broad daylight,” relative the revelation of, “your Teacher will no longer be hidden behind His garment.”

Such is not the case, however, with the festival of the days of Purim that occurred in a time of exile, during which “Avraham did not know us and Yisroel did not recognize us.” That is, the miracle that happened for them at that time was due to the matter of, “You, *HaShem*-יהו"ה are our Father.” In other words, the Jewish people stood with self-sacrifice (*Mesirat Nefesh*) and simple faith in *HaShem*-יהו"ה, blessed is He, for almost an entire year, and no thoughts to the contrary even arose in the heart of a single one of them. In other words, although there were many different types of Jews amongst them, in many diverse states and standings, including

⁸⁰⁴ Isaiah 30:20; Also see Tanya Ch. 36

⁸⁰⁵ See Likkutei Torah Tzav 17b; Shaar HaEmunah of the Mittler Rebbe, Ch. 59 and on; Sefer HaMaamarim 5698 p. 201, and elsewhere.

⁸⁰⁶ Isaiah 52:8

even those who derived pleasure from the feast of Achashverosh or those who bowed down to the idol (as per the opinions regarding this stated in the Talmud),⁸⁰⁷ nevertheless, they all stood and were moved by their simple faith and self-sacrifice for the Name of *HaShem*-יהו"ה, blessed is He.

It is for this reason that the Jewish people are called by the title “Jews-Yehudim-יהודים” in the Megillah, including both the Jews that were from the tribe of Judah-Yehudah-יהודה, as well as those who were from other tribes. This is because, “anyone who repudiates idolatry is called a Jew-Yehudi-יהודי,”⁸⁰⁸ and,⁸⁰⁹ “whoever denies idolatry is like a person who accepts all of Torah.” Therefore, since all the Jewish people stood together in this movement, they all are called by the title, “Jews-Yehudim-יהודים.”

Now, this matter was drawn within them by Mordechai, who is called, “a Jewish man-*Ish Yehudi*-איש יהודי.” The meaning is that he was the minister (*Sar*-שר) of the Jewish people, similar to the term,⁸¹⁰ “*Ish Har HaBayit*-איש הר הבית,” which means,⁸¹¹ “The minister of the Temple Mount.” It likewise is similar to the title,⁸¹² “My Master, the High Priest-*Ishi Kohen Gadol*-אישִי כהן גדול,” which is a term of greatness and rulership.⁸¹³ In other words, Mordechai was the general soul (*Neshamah Klallit*) of that generation, and as

⁸⁰⁷ Talmud Bavli, Megillah 12a

⁸⁰⁸ Talmud Bavli, Megillah 13a

⁸⁰⁹ Talmud Bavli, Kiddushin 40a

⁸¹⁰ Mishnah Middot 1:2; Talmud Bavli, Tamid 27b

⁸¹¹ See Rashi to Tamid 27b *ibid*.

⁸¹² Talmud Bavli Yoma 18b

⁸¹³ See Rashi to Yoma 18b *ibid*.

stated in Midrash,⁸¹⁴ “Mordechai in his generation was like Moshe in his generation.” He gathered all of the Jews to the true reality of the Oneness of *HaShem*-יהו"ה, blessed is He, and affected this in them in a revealed manner, so much so, that they stood in a way of self-sacrifice for *HaShem*-יהו"ה throughout that entire year. That is, he affected a repudiation of idolatry in them and an acknowledgement and acceptance of Torah in its entirety.

Thus, when the Jewish people stood in this movement throughout the whole of that year, meaning that they drew forth and instilled the matter of the Oneness of *HaShem*-יהו"ה, blessed is He, within all the different kinds of changes that occur within the matter of time,⁸¹⁵ without consideration to their state and standing in other matters, thus affecting a bond with the aspect of, “You, *HaShem*-יהו"ה are our Father.” This being so, even in the coming future when, “your Teacher will no longer be hidden behind His garment,” the only matters that will be, “like the light of a candle in broad daylight” will be those that relate to the other festivals, since they are measured and limited.

Such is not the case, however, regarding the days of Purim, during which the Jewish people stood here below, in a movement of actual self-sacrifice for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, which transcends all

⁸¹⁴ Midrash Esther Rabba 6:2

⁸¹⁵ See Likkutei Sichot Vol. 4 p. 1323; Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5; Avodat HaKodesh Vol. 4, Ch. 19; Also see the discourse entitled “*V’Keebel HaYehudim*” 5738 Ch. 3 (Torat Menachem, Sefer HaMaamarim Adar, p. 46); Discourse entitled “*Kiyumu V’Keeblu HaYehudim*” 5745, and elsewhere.

measure and limitation. It is through this that they affected a drawing forth from Above of the aspect of, “You, *HaShem*-יהוה are our Father,” that is, of He who transcends both Avraham and Yisroel. This matter will not become nullified, even in the coming future, since this is the very substance and inner essence of the revelations of the coming future.

It is for this reason that even now, during exile, there still is a difference between the joy of the other holidays and the joy of the days of Purim. For, in regard to the joy of the other holidays, since they are matters that relate to the drawing forth of influence according to the order of the chaining down of the worlds, therefore, the manner of the joy is constrained to measure and limitation, such as the restraint of not being drawn into excessive drinking of wine etc. This is not the case, with the days of Purim. For, even though on Purim a person is fully permitted to engage in all the various forms of labor, and the days of Purim are part of the mundane days of the week, nonetheless, it is specifically on those days that,⁸¹⁶ “A person is obligated to become so intoxicated on Purim until he does not know.” In other words, the joy of Purim must be in a way that transcends revealed intellect and reason. This is because it is with this same movement that the Jewish people stood at the time of the decree, and is the reason why they were redeemed in this manner. That is, they were bound to He who entirely transcends the totality of the chaining down of the worlds, blessed is He.

⁸¹⁶ Talmud Bavli, Megillah 7b; Rambam Mishneh Torah, Hilchot Megillah 2:15; Tur and Shulchan Aruch Orach Chayim 695:2

This then, is the meaning of the verse, “The Jews had light and joy.” That is, the days of Purim specifically affected the matter of Torah – “light refers to Torah” – and affected the matter of joy, referring to the joy of holidays, which until then were in a state of measure and limitation. For, in regard to the matter of Torah as it was prior to Purim, it was in a state of limitation, in that,⁸¹⁷ “From here we know that there is a caveat to the Torah.” That is, had they been called to account and asked why they did not fulfill that which they had accepted upon themselves, they could have responded that they accepted the Torah under duress,⁸¹⁸ in that, “the Holy One, blessed is He, overturned the mountain above them like a tub and said, ‘If you accept the Torah, excellent, but if not, your graves will be here.’” They thus were given an avenue to claim that, “this particular matter relates to me, but that particular matter does not relate to me etc.” However, if one is not under duress, he has a choice. Therefore, when the days of Purim affected that the Jewish people accepted the totality of Torah upon themselves, this brought about the addition of a novel matter to the “light which is Torah.”

The same is true in regard to the matter of joy, which refers to the festivals, as our sages, of blessed memory,

⁸¹⁷ Shabbat 88a *ibid*.

⁸¹⁸ See Rashi to Shabbat 88a *ibid*.

learned from the verse,⁸¹⁹ “and you shall rejoice in your festivals.” For, the obligation to rejoice on the festivals is in a manner of measure and limitation, since that was given prior to the state and standing of the days of Purim.

However, after they withstood the test and after the great awakening to repent affected all the Jewish people, this too affected a novelty. That is, it included those who had some relation to the service of *HaShem*-יהו"ה, blessed is He, as well as those who had no relation to the service of *HaShem*-יהו"ה. It included those who had a relation to the service of *HaShem*-יהו"ה in a way of reason and intellect, as well as those who had a relation to the service of *HaShem*-יהו"ה in a way that is not according to reason and intellect. For, even in the service of *HaShem*-יהו"ה that is not according to reason and intellect, there is a matter of service of *HaShem*-יהו"ה that is revealed through reason and intellect. Nevertheless, in that year, they all equally stood in their self-sacrifice for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, and they all were prepared to actually give up their lives, which is something that utterly and completely transcends reason and intellect, beyond even desire and will.

This is as explained in the teachings of Chassidut,⁸²⁰ that this kind of love of *HaShem*-יהו"ה is reflected in the verse,⁸²¹ “Who do I have in the heavens? And aside for You I desire nothing on earth.” This is similar to the oft quoted

⁸¹⁹ Deuteronomy 16:14

⁸²⁰ See *Sefer HaMitzvot* of the Tzemach Tzedek, *Shores Mitvat HaTefilah* Ch. 40 (p. 138a) – cited in *HaYom Yom* 18 Kislev.

⁸²¹ Psalms 73:25

words of the Alter Rebbe when he was in a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה. He said, "I want nothing at all! I do not want Your Garden of Eden! I do not want Your coming world (*Olam HaBa*)! I want nothing but You alone!"

It is in this state and standing that all the Jewish people stood at that time. Thus, this is what brought about their redemption in a manner of,⁸²² "it was overturned" (*"V'Nahafoch Hoo*-הוא ונהפוך"), meaning that there was a complete transformation (*Ithapcha*-אתהפכה) from one extreme to the other. That is, the very same mouth that made the decree, himself nullified the decree,⁸²³ and beyond that, he commanded that,⁸²⁴ "the Jewish people dominated their enemies." Therefore, when the obligation to rejoice on the days of Purim was established, the obligation was for the kind of joy that has no relationship to measure and limitation, but rather, completely transcends measure and limitation, which is the matter of,⁸²⁵ "A person is obligated to become so intoxicated on Purim until he does not know."

⁸²² Esther 9:1

⁸²³ See Torah Ohr, Megillat Esther 94b

⁸²⁴ Esther 9:1

⁸²⁵ Talmud Bavli, Megillah 7b; Rambam Mishneh Torah, Hilchot Megillah 2:15; Tur and Shulchan Aruch Orach Chayim 695:2