

Discourse 15

*“LeHavin Ma’amar Rabboteinu –
To better understand the teaching of our Sages”*

Delivered on Purim, 5716

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

1.

We must better understand the teaching of our Sages, of blessed memory,⁹³² “All the holidays are destined to become nullified in the coming future, but the days of Purim will never be nullified,” as it states,⁹³³ ‘These days of Purim shall never cease amongst the Jews, nor shall their remembrance perish from their descendants.’”

Now, in regard to what our sages, of blessed memory, stated, that all the holidays are destined to become nullified, they said this, even though the Torah is eternal, will never change, and no *mitzvah* will actually become nullified.⁹³⁴ Rather, the explanation is well-known,⁹³⁵ that because of the great goodness and joy of the coming future, the goodness and

⁹³² Midrash Mishlei 9:2; Yalkut Shimoni Mishlei, Remez 944

⁹³³ Esther 9:28

⁹³⁴ See Mishneh Torah, Hilchot Yesodei HaTorah, 9:1; Hilchot Melachim 11:3; See the 9th fundamental principle of the 13 Fundamental Principles of Faith (Pirush HaMishnayot of the Rambam to Sanhedrin, in his introduction to Perek Chelek).

⁹³⁵ See Torah Ohr, Megillat Esther 119b, 121a and on; Discourse entitled “*LaYehudim Hayta Orach*” 5626 (Sefer HaMaamarim 5626 p. 29) and elsewhere.

joy of the festivals (which are joyous occasions, as it states,⁹³⁶ “You shall rejoice in your festivals,”) will be like the Talmudic dictum,⁹³⁷ “Of what use is a candle-flame in broad daylight?” However, the joy of Purim will not be so. For, since the joy of Purim is much greater, it will be so even in the coming future.

Nevertheless, according to this explanation, that as a result of the great abundant goodness and joy of the coming future (the holidays will be nullified like a candle-flame in broad daylight), we must understand the statement in Midrash that according to one opinion, even Yom HaKippurim (the Day of Atonements) will never be nullified, as it states,⁹³⁸ “This shall be for you an eternal decree.”

Now, at first glance, are not the five self-afflictions⁹³⁹ the matter of Yom HaKippurim? In which case Yom HaKippurim seems to be of an entirely different category than the other festivals, which relate to joy and goodness. However, even so, Yom HaKippurim will not be nullified like all the other holidays, which indeed are destined to be nullified. Moreover, this is how it has been from the very onset, so much so, that it was necessary to negate this and state that (like Purim) it will never be nullified.

Now, it cannot be said that this itself demonstrates that the nullification of the holidays (since their joy will be like a candle-flame in broad daylight) does not apply to Yom HaKippurim, being that it is not a holiday in which joy is

⁹³⁶ Deuteronomy 16:14

⁹³⁷ Talmud Bavli, Chullin 60b

⁹³⁸ Leviticus 16:34

⁹³⁹ Leviticus 23:27; Talmud Bavli, Yoma 73b (in the Mishnah)

emphasized, because if that was the case, this should have been taught about the holiday of Rosh HaShanah too. That is, it too should not be nullified, being that Rosh HaShanah also was not given to be a joyous occasion and is not a matter of joy.⁹⁴⁰

Furthermore, if the main reason that Yom HaKippurim will not nullified is because it is not a matter of joy, it would then be unnecessary to prove this from the verse,⁹⁴¹ “This shall be to you an eternal decree.” For, this seems to indicate that if not for this verse, in which it is stated explicitly, there would be room to state that Yom HaKippurim will be nullified in the coming future.

Beyond this, the first view given in Midrash is that only the days of Purim will not be nullified in the coming future, but Yom HaKippurim indeed will be nullified. For, since Yom HaKippurim is not a matter of joy, it was necessary to state that the primary reason for the nullification of the other holidays is because of the abundance of great joy and goodness of the coming future, so much so, that in comparison, the joy of the holidays will be like a candle-flame in broad daylight.

It therefore must be said that the nullification of the holidays, in that they will be “like a candle-flame in broad daylight,” is because of the revelation of *HaShem*’s יהוה’s Godliness that will occur in the coming future (which itself is also the reason for the joy and goodness of the coming future).

⁹⁴⁰ See Mishneh Torah, Hilchot Megillah v’Chanukah 3:6; Shulchan Aruch Admor HaZaken, Orach Chayim 582:10 (cited in Ohr HaTorah, Tavo p. 1108).

⁹⁴¹ Leviticus 16:34

The explanation is that all physical matters chain down from spiritual matters.⁹⁴² From this it is understood that the very fact that in the coming future there will be an abundance of physical joy and goodness, even more and loftier than how it was in the times of the first Holy Temple, when the Jewish people were,⁹⁴³ “each man under his grapevine and under his fig tree,” is because there then will be an abundance of great spiritual joy and goodness. In other words, in the coming future the revelation of *HaShem*’s-יהו"ה Godliness will be lofty beyond all comparison (not just in comparison to how it is now, but) even beyond the revelation of *HaShem*’s-יהו"ה Godliness as it was in the times of the Holy Temple, and even beyond the time of the first Holy Temple.

This then, is the reason that all the holidays are destined to be nullified, even though in the times of the Holy Temple they were in full force and effect. This is because the revelations of *HaShem*’s-יהו"ה Godliness that occurs on the holidays (which chains down to the physical rejoicing of the holidays), will be like a candle-flame in broad daylight compared to the revelations of *HaShem*’s-יהו"ה Godliness of the coming future, not only on holidays, but on every other day of the year.

With the above in mind, we can also understand this as it relates to the days of Purim, which will never be nullified. That is, the revelation of *HaShem*’s-יהו"ה Godliness affected on Purim is a much greater and loftier revelation, so much so, that

⁹⁴² See Tanya, Ch. 3

⁹⁴³ Kings I 5:5

it is even greater than the revelations of *HaShem*'s יהו"ה Godliness that will take place in the coming future. Therefore, even in the coming future, Purim will still be a festive holiday.

Now, all views agree that the days of Purim will never be nullified. However, there are two views regarding Yom HaKippurim. One view is that the revelation of *HaShem*'s יהו"ה Godliness on Yom HaKippurim will also be "like a candle-flame in broad daylight" (just like all the other holidays). The second view is that the revelations of Yom HaKippurim are also a very lofty level and that it too is greater than the revelations of *HaShem*'s יהו"ה Godliness in the coming future.

This also clarifies the statement in Tikkunei Zohar⁹⁴⁴ (and cited in various places in the teachings of Chassidut),⁹⁴⁵ that the meaning of the name "Yom HaKippurim (יום הכפורים)," is that "It is a day **like** Purim," in which the letter *Khaf*-כ, means "like." However, this only means that it is "like" Purim, but is not equal to it. Thus, according to this view, Yom HaKippurim will be nullified in the coming future. However, according to the other view, since Yom HaKippurim (יום הכפורים) is "like Purim," therefore, it too will never be nullified.

Now, it should also be stated that in the revealed part of Torah we also find matters in which Purim and Yom HaKippurim relate to each other. Still and all, Purim is loftier than Yom HaKippurim. To further elucidate,⁹⁴⁶ it states in

⁹⁴⁴ Tikkunei Zohar, Tikkun 21 (57b)

⁹⁴⁵ See Torah Ohr, Megillat Esther 92d, 93c, 95d, 100a and on, 121a, and elsewhere.

⁹⁴⁶ See the discourse entitled "*Amar Rabbi Shmuel Bar Nachmeini*" 5642; Discourse by the same title 5661 (Sefer HaMaamim 5661 p. 219); Also see the

Tractate Yoma,⁹⁴⁷ “There are three categories of atonement... However, in the case of a person who has desecrated the Name of *HaShem*-יהו"ה, blessed is He, repentance (*Teshuvah*) has no power to suspend his sin, nor does Yom HaKippurim have the power to atone for it etc. Rather, (repentance and Yom HaKippurim) suspend the punishment and death absolves it.” In other words, when it comes to desecrating the Name of *HaShem*-יהו"ה, blessed is He, Yom HaKippurim (the day of atonements) can only suspend the punishment, but cannot atone for it.

However, this is not so of Purim. For even though they indeed sinned, by partaking in the feast of that wicked sinner, and delighting in it,⁹⁴⁸ which because it was done publicly, was a desecration of *HaShem*'s-יהו"ה Name, blessed is He, and similarly, they sinned, in that they prostrated to the idol,⁹⁴⁹ which, in addition to the sin of idolatry, was also a desecration of *HaShem*'s-יהו"ה Name, blessed is He, since it too was done publicly, nevertheless, the effect of Purim (even more than Yom HaKippurim) was that they were completely atoned for having desecrated *HaShem*'s-יהו"ה Name, blessed is He.

Moreover, this was not in a way that the intentional sins were transformed into unintentional sins, but in a way that the intentional sins were transformed into actual merits.⁹⁵⁰ In other

discourse entitled “*ULekachtem Lachem*” 5632, and the discourse by the same title 5679 (Sefer HaMaamarim 5679 p. 29).

⁹⁴⁷ Talmud Bavli, Yoma 86a

⁹⁴⁸ See Talmud Bavli, Megillah 12a; Midrash Esther Rabba 17:18; Also see Likkutei Sichot Vol. 21, p. 209.

⁹⁴⁹ See Talmud Bavli, Yoma 86b

⁹⁵⁰ See Talmud Bavli, Yoma 86b *ibid*.

words, not only did no impression or residue of their sins remain, not even the residue of unintentional sin, but beyond this, their sins were actually transformed into merits.

This itself is the matter of Purim, upon which the matter indicated by the verse,⁹⁵¹ “It was overturned (v’*Nahapoch Hoo*)” came about, in such a way that,⁹⁵² “The mouth that forbade is the very same mouth that permitted.” In other words, Achashverosh himself, who also partook and delighted in his feast – which is what brought about the decree in the first place – was himself the one who nullified the decree, in a way of, “It was overturned.”⁹⁵³

2.

Now, we must understand the superiority of the revelation of *HaShem*’s יהוה Godliness on Purim, over and above other holidays, to the degree that even in the coming future, it will be considered great, as well as the matters of Purim that brought about the revelation of this light. In other words, Purim is utterly beyond any comparison to any other holiday and is even loftier than Yom HaKippurim.

This may be better understood by prefacing with an explanation of the difference between Purim and the other holidays. All the other holidays are connected to the time of the Holy Temple, when the Jewish people were in a state of,⁹⁵⁴

⁹⁵¹ Esther 9:1

⁹⁵² Talmud Bavli, Ketuvot 16a

⁹⁵³ See Torah Ohr, Megillat Esther 94b

⁹⁵⁴ Kings I 5:5

“each man was under his grapevine and under his fig tree.” This is the reason that the holidays are named after the seasons, such as “The Festival of the springtime (*Aviv*),” “The festival of cutting the harvest (*Chag HaKatzeer*),” and “The festival of the gathering (*Chag HaAseef*).”⁹⁵⁵

In contrast, Purim relates to the time of exile. For, even after the redemption of Purim, it states,⁹⁵⁶ “We still were the servants of Achashverosh.” As a result, *Hallel* is not recited on Purim (unlike other holidays, which [at the time of the Holy Temple] the Jewish people were not in the servitude of exile).

Now, the general explanation of the difference, is that there are times that the state of the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) is called “Esther-אסתר.”⁹⁵⁷ This was the state they were in at the time of Purim (when the decree of Haman was in force, as well as afterwards, when the miracle of Purim occurred). There is also the state of the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) as they were in the time of the Holy Temple, when they are called “The most beautiful of women (*HaYafeh baNashim*).”⁹⁵⁸ This is the name Rachel (רחל), about whom Torah states,⁹⁵⁹ “Rachel was beautiful in form and beautiful in appearance.”

In other words, at the time of Purim, the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) was in a state

⁹⁵⁵ See Exodus 23:15-16

⁹⁵⁶ Talmud Bavli, Megillah 14a

⁹⁵⁷ See Midrash Shemot Rabba 30:4

⁹⁵⁸ Song of Songs 1:8

⁹⁵⁹ Genesis 29:17

of exile, unlike the state of “beautiful in form and beautiful in appearance,” such as the state of “the most beautiful of women.” About this the verse states,⁹⁶⁰ “If you do not know, O’ most beautiful of women etc.” At such a time, the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) is called Esther (אסתר), whose “complexion was greenish in appearance,”⁹⁶¹ which is the opposite of beauty. Nevertheless, it is from this very matter of “If you do not know,” that the joy and celebration of Purim is turned into “not knowing the difference (*Lo Yada*).”⁹⁶²

3.

To understand this, we must first explain the teaching that the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) was in a state of, “beautiful in form and beautiful in appearance.” The explanation⁹⁶³ is that the difference⁹⁶⁴ between “beautiful in form (*Yefat To’ar*-יפת תואר)” and “beautiful in appearance (*Yefat Mar’eh*-יפת מראה),”⁹⁶⁵ is that “form (*To’ar*-תואר)” refers to the shape and form of the limbs.

⁹⁶⁰ Song of Songs 1:8 *ibid*.

⁹⁶¹ Talmud Bavli, Megillah 13a

⁹⁶² Talmud Bavli, Megillah 7b

⁹⁶³ See the discourse entitled “*VaYehi Omein*” 5627 (Sefer HaMaamarim 5627 p. 189 and on); See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5642; Discourse by the same title 5661 (Sefer HaMaamim 5661 p. 215 and on); Also see the discourse entitled “*ULekachtem Lachem*” 5632, and the discourse by the same title 5679 (Sefer HaMaamarim 5679 p. 29); Also see the discourse entitled “*U’Lekachtem Lachem*” 5632, and 5679 (Sefer HaMaamarim 5679 p. 27b and on).

⁹⁶⁴ Also see Torah Ohr, Vayeitze 23b

⁹⁶⁵ Also see Rashi to Genesis 29:17 *ibid*.

That is, the physical limbs are beautifully balanced and symmetrical. In contrast, “appearance (*Mar’eh*-מראה) refers to facial complexion, which depends on the flow of blood through the veins and arteries, which effect the complexion of a person’s face.

As these matters exist in their spiritual counterparts in the soul, the 248 positive commandments correspond to the 248 limbs (“form-*To’ar*”) and the 365 negative commandments correspond to the 365 veins and arteries (“appearance-*Mar’eh*”).⁹⁶⁶

In other words, when the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people is as it should be, (meaning that the matter indicated by the words,⁹⁶⁷ “Because of our sins we were exiled from our land,” is not present) then the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) is called “beautiful in form (*Yefat To’ar*-יפת תואר).” This is because there is perfection in the 248 limbs, through their fulfillment of the 248 positive commandments. It is also called, “beautiful of appearance (*Yefat Mar’eh*-יפת מראה),” because of the perfection of its 365 veins and arteries, through their guarding against doing the 365 prohibitions.

Now, the matter of beauty (*Yofiy*-יופי) – as stated, “beautiful (*Yefat*-יפת) in form and beautiful (*Yefat*-יפת) in appearance” – (meaning that “form-*To’ar*-תואר” and “appearance-*Mar’eh*-מראה” are insufficient in and of

⁹⁶⁶ See Zohar I 170b; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1-3.

⁹⁶⁷ Liturgy of the holiday *Musaf* prayer.

themselves, but there also must be “beauty-*Yofiy* (יופי-”)), which indicates the matter of inter-inclusion (*Hitkallelut*). This is simply understood, that true beauty is when the various colors are inter-included (*Hitkallelut*) and harmonious. In our service of *HaShem*-יהו"ה, blessed is He, of fulfilling His Torah and *mitzvot*, this means that our (service of *HaShem*-יהו"ה, blessed is He, should not only be one mode of service, of either the right line or the left line, but should be) in a way that includes (*Hitkallelut*) all lines and modes of serving of Him, blessed is He.

This is like the teaching of our sages, of blessed memory,⁹⁶⁸ “The world stands upon three things: The Torah, the Temple service (*Avodah*) and acts of lovingkindness.” Acts of lovingkindness is the right line, the sacrificial offerings of the Temple service are the left line, and Torah study is the middle line. When our service of *HaShem*-יהו"ה, blessed is He, includes all three lines and modes, all the “colors” are inter-included (*Hitkallelut*). It is specifically then that there is the matter of beauty (*Yofiy* (יופי-”)).

More specifically, “beautiful in form (*Yefat To'ar*-יפת תואר)” indicates inter-inclusion (“beauty-*Yofiy* (יופי-”)) in fulfilling the 248 positive commandments (“form-*To'ar* (תואר-”)). That is, each *mitzvah* is interrelated and inter-included with all the other *mitzvot*.⁹⁶⁹ In other words, when a Jew fulfills a *mitzvah*, it is not because he has natural enthusiasm and vitality

⁹⁶⁸ Mishnah Avot 1:2

⁹⁶⁹ See Sefer HaMaamarim 5655 p. 37; *Hemshech* 5666 p. 68 and on, p. 522, and elsewhere.

for the particular line from which that *mitzvah* is drawn. Rather, the fulfillment of that *mitzvah* is inclusive of all the *mitzvot*, including those drawn from the opposite line. This is because, as Jews, we fulfill the *mitzvah* because it is the commandment of *HaShem*-יהו"ה, blessed is He, who transcends division into lines and thus includes all the lines. This then, is the matter of beauty (*Yofiy*-יופי) in fulfilling the *mitzvot*, in that each *mitzvah* is inclusive of all the *mitzvot* and all the lines.

The same applies to guarding against the negative *mitzvot*, which are prohibitions. For, although the general matter of the negative commandments is that they stem from the left line of judgment-*Gevurah*, nevertheless, there is a matter of beauty (*Yofiy*-יופי) in this, which is the inter-inclusion of all the *mitzvot* of all the lines and modes.

However, more specifically, in beauty (*Yofiy*-יופי) there are two matters, and this is why it is divided into the two statements, “Beautiful in form (*Yefat To'ar*-יפת תואר) and beautiful in appearance (*Yefat Mar'eh*-יפת מראה).” The verse states “beautiful-*Yefat*” twice, (even though it could have simply stated, “Beautiful in form and appearance”). Instead, it divides them into two matters of beauty (*Yofiy*-יופי).

“Beautiful in form (*Yefat To'ar*-יפת תואר)” refers to the inter-inclusion (*Hitkallelut*) that affects beauty and perfection in the, “form (*To'ar*-תואר),” that is, in fulfilling the 248 positive commandments. “Beautiful in appearance (*Yefat Mar'eh*-יפת מראה)” refers to the inter-inclusion (*Hitkallelut*) that affects beauty and perfection in the “appearance (*Mar'eh*-מראה),” that is, in desisting from doing the 365 negative commandments.

This may be better understood by prefacing with an explanation of the difference between the positive commandments and the negative commandments. We clearly observe that it is much easier to fulfill the 248 positive *mitzvot*, than it is to resist doing the 365 negative *mitzvot*, meaning, to not to fall the lusts of the evil inclination. What is understood from this, is that to guard oneself against the 365 negative commandments, a person must draw strength from a much loftier level.

This fits with the explanation in various places,⁹⁷⁰ that the 248 positive *mitzvot* are drawn from the letters *Vav-Hey*-ו"ה of *HaShem* 's-יהו"ה Name, whereas the 365 negative *mitzvot* are drawn from the letters *Yod-Hey*-י"ה of His Name. Because of this, there also is a difference between the inter-inclusion (*Hitkalelut*) and beauty of the positive *mitzvot* ("beautiful in form-*Yefat To 'ar*-יפת תואר") and the inter-inclusion (*Hitkalelut*) and beauty of the negative *mitzvot* ("beautiful in appearance-*Yefat Mar'eh*-יפת מראה").

In other words, in order to affect inter-inclusion (*Hitkallelut*) in the 248 positive *mitzvot*, it is sufficient for there to be a drawing forth similar to how the intellect (*Mochin*) affects inter-inclusion (*Hitkallelut*) in the emotions (*Midot*), this being the aspect of the letters *Vav-Hey*-ו"ה of *HaShem* 's-יהו"ה Name,

However, to also affect inter-inclusion (*Hitkallelut*) in the aspect of the letters *Yod-Hey*-י"ה of *HaShem* 's-יהו"ה Name,

⁹⁷⁰ Likkutei Torah, Shir HaShirim 9c, 10d, and elsewhere.

(the root of the 365 negative *mitzvot*), which is the matter of the intellect (*Mochin*) itself, the drawing forth must be from much higher than intellect (*Mochin*). This refers to drawing from the root and source of the emotions (*Midot*), which even transcends intellect (*Mochin*), that is, as “*Zeir Anpin* is unified and bound to the Ancient One-*Atika*.”⁹⁷¹ This causes a much loftier inter-inclusion (*Hitkallelut*) in the emotions (*Midot*).⁹⁷²

The same applies to serving *HaShem*-יהו"ה, blessed is He, in action. That is, to guard against transgressing the 365 negative commandments requires a much higher manner of service of *HaShem*-יהו"ה, blessed is He, through much higher contemplation (*Hitbonenut*).

This then, explains the matter of “The most beautiful of women (*HaYafeh BaNashim*-היפה בנשים).” It indicates perfection and wholeness in the service of *HaShem*-יהו"ה, blessed is He, in fulfilling the 248 positive *mitzvot* and guarding against transgressing the 365 negative *mitzvot*. This is also why the words, “The most beautiful of women-*HaYafeh BaNashim*-היפה בנשים-502” has the same numerical value as, “Cursed is Haman-*Arur Haman*-ארור המן-502,”⁹⁷³ referring to the general matter of serving *HaShem*-יהו"ה, blessed is He, by desisting from evil through restraining oneself from transgressing the 365 negative *mitzvot*. Likewise, “The most beautiful of women-*HaYafeh BaNashim*-היפה בנשים-502” also has the same numerical value as “Blessed is Mordechai-*Baruch Mordechai*-

⁹⁷¹ Zohar III 292a (Idra Zuta)

⁹⁷² See Sefer HaMaamarim 5661 p. 217 and on.

⁹⁷³ See Ohr HaTorah, Shir HaShirim Vol. 1, p. 139; Vol. 3, p. 846, p. 858; Na"Ch p. 90; Likkutei Levi Yitzchak to Zohar I p. 84.

502-ברוך מרדכי,” referring to serving *HaShem*-יהו"ה, blessed is He, by doing good deeds, meaning, fulfilling the 248 positive commandments.

This is also why, “The most beautiful of women-*HaYafeh BaNashim*-היפה בנשים-502” equals the combined years of the lifetimes of our forefathers.⁹⁷⁴ That is, it refers to the inter-inclusion (*Hitkallelut*) of the three lines and modes in serving *HaShem*-יהו"ה, blessed is He. That is, Avraham’s mode of serving *HaShem*-יהו"ה, blessed is He, was of the line of kindness-*Chessed*, Yitzchak’s mode of serving Him was of the line of judgment-*Gevurah*, and Yaakov, who was the choicest of the forefathers,⁹⁷⁵ served *HaShem*-יהו"ה, blessed be He, in the median line of Torah, as stated,⁹⁷⁶ “He dwelt in tents.” All the above is included in the meaning of the verse, “The most beautiful of women-*HaYafeh BaNashim*-היפה בנשים.”

4.

However, there is also a state about which it states,⁹⁷⁷ “If you do not know, O’ you most beautiful of women.” This refers to the general matter indicated by the words, “Because of our sins we were exiled from our land.” That is, there is a

⁹⁷⁴ See the citations in the prior note.

⁹⁷⁵ See Midrash Bereishit Rabba 76:1; Zohar I 119b, 147b; Shaar HaPesukim of the Arizal to Genesis (Toldot) 25:27

⁹⁷⁶ Genesis 25:27 – See Rashi (That is, the tents he dwelt in were the study halls of Shem and Ever. Alternatively, “He dwelt in tents,” refers to the median quality of mercy, between the tents of Avraham (kindness) and Yitzchak (Judgment).

⁹⁷⁷ Song of Songs 1:8 *ibid*.

lacking either in the matter of “form (*To’ar*-תואר),” or in the matter of “appearance (*Mar’eh*-מראה),” or in both, the result of which is that, “we were exiled from our land.” When the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) is in such a state, it is called Esther (אסתר), which means concealment and hiddenness (*Hester*-הסתר), as our sages, of blessed memory, taught,⁹⁷⁸ “Where can one find a reference to Esther (אסתר) in the Torah? From the verse,⁹⁷⁹ ‘I shall surely conceal (*Haster Asteer*-הסתר אסתיר) My face on that day.’”

Now, about the doubled language used in this verse, it is explained,⁹⁸⁰ that the words, “I shall surely conceal (*Haster Asteer*-הסתר אסתיר),” divide into two matters of concealment – *Hey Seter*-סת' ה' and *Aleph Seter*-סת' א' – corresponding to, “beautiful in form-*Yefat To’ar*” and “beautiful in appearance-*Yefat Mar’eh*.”

To further elucidate, it was explained (in chapter three) that for the service of *HaShem*-יהו"ה, blessed is He, of fulfilling the 248 positive commandments, to be in perfect completion – as indicated by, “beautiful in form-*Yefat To’ar*” – the aspect of intellect (*Mochin*) must be drawn forth. This is the matter of contemplation (*Hitbonenut*), as indicated by the letter *Hey*-ה' of *HaShem*’s-יהו"ה Name, blessed is He.

⁹⁷⁸ Talmud Bavli, Chullin 139b

⁹⁷⁹ Deuteronomy 31:18

⁹⁸⁰ See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5642; Discourse by the same title 5661 (Sefer HaMaamim 5661 p. 215 and on); Also see the discourse entitled “*ULekachtem Lachem*” 5632, and the discourse by the same title 5679 (Sefer HaMaamarim 5679 p. 29); Also see the discourse entitled “*U’Lekachtem Lachem*” 5632, and 5679 (Sefer HaMaamarim 5679 p. 27b and on).

However, when the service of *HaShem*-יהו"ה, blessed is He, in the 248 positive commandments is not as it should be, "the Holy One, blessed is He, withdraws above."⁹⁸¹ The title, The Holy One, blessed is He, (*Kudsha Brich Hoo*), refers to the quality of *Zeir Anpin*, which is the matter of emotions (*Midot*), and "withdrawal above" here, refers to the aspect of understanding-*Binah*. This is indicated by the division of *Hey Seter*-סתר-ה', indicating withdrawal to the aspect of understanding-*Binah*, which is the letter *Hey*-ה of *HaShem*'s-יהו"ה Name.

If there also is blemish in the 365 negative commandments, the Holy One blessed is He (not only withdraws "above-*Le'eyla*" in the singular form, but) "He withdraws above and above (*Le'eyla uLe'eyla*)."⁹⁸¹ This is indicated by the *Aleph Seter*-סתר-א' – (of the word "*Asteer*-אסתיר"), indicating withdrawal to the aspect of the *Aleph*-א (the crown-*Keter*), which is the source of the intellect (*Mochin*).

This then, is the general state of the Jewish people during exile, about which it states, "I shall surely conceal (*Haster Asteer*-הסתר אסתיר) My face on that day." That is, it is a state of *HaShem*'s-יהו"ה concealment and hiddenness, brought about by lackings in our service of *HaShem*-יהו"ה, blessed is He.

This is the opposite of the state of, "The most beautiful of women," and is the opposite of Rachel, who was, "Beautiful in form (*Yefat To'ar*-יפת תואר) and beautiful in appearance (*Yefat Mar'eh*-יפת מראה)." Therefore, in such a time, the

⁹⁸¹ See Zohar I 210a; Zohar III 20b, 75a

ingathering of the souls of Israel-*Knesset Yisroel* (the Shechinah) is called Esther (אסתר), “who had a greenish complexion,”⁹⁸² which is the opposite of beauty (as mentioned in chapter two).

5.

Nevertheless, the fact that the verse states, “If you do not know, O’ you most beautiful of women,” indicates that there is a solution to this. The solution is serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) and general self-sacrifice (*Mesirat Nefesh*).

This itself was the state of the Jewish people at the time of Haman’s decree, in the time of queen Esther. That is, all Jews – “from young to old, children and women”⁹⁸³ – stood up, in a way of self-sacrifice (*Mesirat Nefesh*), against the decree for an entire year. They all were aware of the decree to, “destroy, slay, and exterminate all the Jews,”⁹⁸⁴ including those who partook of the feast of that wicked one and delighted in it, and those who bowed down to the idol. Nevertheless, the thought of anything other than standing up against the decree with self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, never occurred to them, God forbid.⁹⁸⁵

Now, until that time, this manner of having self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, in

⁹⁸² Talmud Bavli, Megillah 13a

⁹⁸³ Esther 3:13

⁹⁸⁴ Esther 3:13 *ibid*.

⁹⁸⁵ Torah Ohr, Megillat Esther 91b, 97a, 99b and elsewhere.

action and of their own volition, was never found amongst the Jewish people, as a whole, until that time. That is, in the time of Purim their form of serving *HaShem*-יהו"ה, blessed is He, was in a way of arousal from below (*It'aruta d'Letata*). For, even though there also was an aspect of self-sacrifice (*Mesirat Nefesh*) at the giving of the Torah, as our sages, of blessed memory, taught,⁹⁸⁶ "With each utterance, their souls flew out of them," nevertheless, this was brought about by the Supernal speech of *HaShem*-יהו"ה, blessed is He. That is, it was due to arousal from *HaShem*-יהו"ה above (*It'aruta d'Le'eyla*), blessed is He.

Similarly, although in their declaration, "We will do and we will listen" they gave precedence to "we will do (*Na'aseh*)" over "we will listen (*Nishma*)," which also is an aspect of self-sacrifice (*Mesirat Nefesh*), still and all, this was brought about because,⁹⁸⁷ "The Holy One, blessed is He, overturned the mountain over them like a tub."⁹⁸⁸ Because of this, our sages, of blessed memory, stated,⁹⁸⁹ "from here there is a substantial caveat to the Torah."⁹⁹⁰

It was only later, in the days of Achashverosh, that they reaccepted the Torah fully, as it states,⁹⁹¹ "The Jews confirmed

⁹⁸⁶ Talmud Bavli, Shabbat 88b

⁹⁸⁷ Talmud Bavli, Shabbat 88a.

⁹⁸⁸ See Torah Ohr *ibid.* 98c, 99b and on; Also see the prior discourse of this year, 5716, entitled "*Ki Tisa* – When you take a census of the Children of Israel, Discourse 14, Ch. 2 and on.

⁹⁸⁹ Talmud Bavli, Shabbat 88a *ibid.*

⁹⁹⁰ That is, when they are held in judgment and asked why they did not fulfill the Torah, they can respond that it was accepted under duress and coercion. See Rashi to Shabbat 88a *ibid.*

⁹⁹¹ Esther 9:27

and undertook upon themselves,” and similarly,⁹⁹² “The Jews undertook that which they had begun to do” (at the time of the giving of the Torah). This was the self-sacrifice (*Mesirat Nefesh*) that the Jewish people had during the decree of Haman, as a result of service of *HaShem*-יהו"ה below. That is, they withstood the decree with complete self-sacrifice (*Mesirat Nefesh*) for an entire year,⁹⁹³ in a manner of arousal from below (*It'aruta d'Letata*).

Moreover, at that time, the Jewish people were in a state of complete lowliness, in that never before in history had there been such a decree on the entire Jewish people, which included every single Jew without exception, may the Merciful One save us. Even⁹⁹⁴ Pharaoh's decree was only against the male babies.⁹⁹⁵ Moreover, about the exile, our sages, of blessed memory, stated,⁹⁹⁶ “The Holy One, blessed is He, did an act of kindness with the Jewish people by scattering them amongst the nations, so that they are not all ruled by a single nation,” (making it impossible to annihilate them all as one).⁹⁹⁷ However, during the decree of Haman, all Jews equally stood up with self-sacrifice (*Mesirat Nefesh*). Moreover, this was a

⁹⁹² Esther 9:23

⁹⁹³ See Torah Ohr *ibid.* 97a and elsewhere.

⁹⁹⁴ Also see Likkutei Sichot Vol. 1 p. 213 and on.

⁹⁹⁵ Talmud Bavli, Sotah 12a

⁹⁹⁶ Talmud Bavli, Pesachim 87b

⁹⁹⁷ See Rashi to Pesachim 87b *ibid.* Also see at length in the discourse entitled “*Amar Rabbi Oshiya* – Rabbi Oshiya said,” 5714, translated in *The Teachings of The Rebbe*, 5714, Discourse 6.

matter of actual self-sacrifice,⁹⁹⁸ and they did so for an entire year.

6.

With the above in mind, two matters that we find about Megillat Esther (the scroll of Esther) may be understood. The first is that throughout the Megillah, the Jewish people are never referred to by the name Yaakov or the name Yisroel, nor are they called Yeshurun. They rather are called, “Jews-Yehudim-יהודים.” The second matter is that throughout the Megillah, there is no mention of the Name *HaShem*-ה'יהו, blessed is He, or His holy titles, except by way of hints (*Remez*).

The explanation is that the names Yaakov, Yisroel and Yeshurun, indicate various levels of the Jewish people,⁹⁹⁹ in which they are not all equal. In contrast, in the time of Purim, they all were equal, from the greatest of the greats to the smallest of the small. This equality between the greatest of the greats and the smallest of the small can only take place in the matter of submission-*Hoda'ah*-הודאה, (which is why they are called Jews-*Yehudim*-יהודים).¹⁰⁰⁰ For, in regard to the comprehension and grasp of *HaShem*'s-ה'יהו Godliness, “their

⁹⁹⁸ As opposed to potential self-sacrifice, such as one's intentions in the recital of the *Shema*.

⁹⁹⁹ See Ohr HaTorah, Zot HaBrachah p. 1,862 and on, p. 1,870, and elsewhere.

¹⁰⁰⁰ Which means, “one who submits to *HaShem*-ה'יהו.” See Torah Ohr *ibid*. p. 99a

knowledge is dissimilar to one another (just as their faces are dissimilar to one another).”¹⁰⁰¹

However, in the matter of submission-*Hoda'ah* הודאה to *HaShem* יהו"ה, blessed is He, which entirely transcends reason, intellect, and knowledge, they all are equal, as our sages, of blessed memory,¹⁰⁰² said about the verse,¹⁰⁰³ “A fool believes everything,” that, “This refers to Moshe.” In other words, when it comes to submission to *HaShem* יהו"ה, blessed is He, even our teacher Moshe is called a fool, since it utterly transcends reason and intellect.

In other words, regarding matters of Godliness that are comprehensible through reason and intellect, there are those who through toiling in serving *HaShem* יהו"ה, blessed is He, come to have grasp and understanding. However, those below them accept these matters in a way of submission alone (*Hoda'ah*). This being so, this form of submission (*Hoda'ah*) is not equal to everyone. Rather, only when the submission (*Hoda'ah*) is to the aspect of *HaShem*'s יהו"ה Godliness that utterly transcends all reason and intellect, is everyone equal, to the degree that even Moshe himself is like, “A fool who believes everything.”

This is the reason that in the entire Megillah there is no mention of the Name *HaShem* יהו"ה or any of His holy titles,¹⁰⁰⁴ thus indicating the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem* יהו"ה Himself, who even transcends

¹⁰⁰¹ See Talmud Bavli, Brachot 58a; Sanhedrin 38a

¹⁰⁰² Midrash Shemot Rabba 3:1

¹⁰⁰³ Proverbs 14:15

¹⁰⁰⁴ See Torah Ohr ibid. 100b.

the [lower] Name *HaShem*-יהו"ה and His holy titles, since He is “not hinted in any letter, nor even in the thorn of a letter.”¹⁰⁰⁵ It is from this aspect that all the Jewish people stood with complete equality. Moreover, their equality was with submission (*Hoda'ah*) and self-sacrifice (*Mesirat Nefesh*) that completely transcends reason and intellect (and is submission to “The One Who wills,” *HaShem*-יהו"ה Himself, blessed is He).¹⁰⁰⁶ This was so, even at a time that they themselves were in a state of the utmost lowliness, to the point of non-existence, as indicated by the verse, “to destroy, slay and exterminate all the Jews,”¹⁰⁰⁷ meaning, that they submitted to *HaShem*-יהו"ה, blessed is He, even to the point of losing their existence. This aspect of submission to *HaShem*-יהו"ה is indicated in our recital of the words,¹⁰⁰⁸ “Let my soul be as dust to all.”

It was thus on account of these two above-mentioned matters; that is, a much loftier level of self-sacrifice (*Mesirat Nefesh*) on the one hand, as well as the matter of the lowest lowliness in the “depth below” (*Omek Tachat*), on the other hand, that they therefore drew forth the loftiest revelations, even loftier than the revelations at the giving of the Torah. For, the firm establishment of the giving of the Torah specifically took place in the days of Purim (as mentioned in chapter five).

¹⁰⁰⁵ That is, the Essential Name of *HaShem*-יהו"ה Himself, blessed is He. See Zohar III 257b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see Likkutei Torah, Pinchas 80b.

¹⁰⁰⁶ See Likkutei Torah, Shir HaShirim 22a

¹⁰⁰⁷ Esther 3:13 *ibid*.

¹⁰⁰⁸ In the liturgy of the *Elohai Netzor* at the conclusion of the Amidah prayer.

Furthermore, these above-mentioned loftiest lights and illuminations – which entirely transcend reason and intellect and entirely transcend His [lower] Name *HaShem*-יהו"ה and holy titles - because their Service of *HaShem*-יהו"ה was equal in all Jews in a way of arousal from below (*It'aruta d'Letata*), even as they were in a state of utter lowliness – comes forth in a way of actual manifestation within vessels (*Keilim*). This itself is the matter of rejoicing (*Simchah*) on Purim. That is, the joy (*Simchah*) itself is drawn from a much loftier level, but manifests below within vessels (*Keilim*), in the festive Purim meal and the rejoicing of the holiday.¹⁰⁰⁹

7.

With the above in mind, we can now understand the difference between all the other holidays and the days of Purim. All the other holidays are destined to be nullified, whereas the days of Purim will never be nullified.

To clarify, it was explained that the simple reason that in the coming future all the other holidays are destined to be nullified, is because of the great goodness and abundant joy of the coming future, so much so, that the goodness and joy of the holidays will be like a candle-flame in broad daylight. We explained that the reason is because this is how it is spiritually. That is, relative to the revelation of *HaShem*'s-יהו"ה Godliness in the coming future, which will be constant throughout all the

¹⁰⁰⁹ See Torah Ohr ibid. p. 99c and on.

days of the year, the revelations of *HaShem*'s-יהו"ה Godliness of the holidays will be like a candle-flame in broad daylight.

The explanation is that even though all holidays are festivals of joy, nevertheless, as it relates to all holidays other than Purim, the joy is measured and limited. This is because the general matter of other holidays, is that they are *mitzvot* that were received at the giving of the Torah. Thus, due to self-sacrifice (*Mesirat Nefesh*), as it was at the time that the Torah was given, they thereby affect a drawing into vessels (*Keilim*) of matters that are within the parameters of reason and intellect. It follows automatically that these matters are measured and limited. Therefore, the general matter of other joyous holidays, is that they relate to understanding-*Binah*, which is the "intellect of the mother (*Mochin d'Imma*),"¹⁰¹⁰ and is the matter of understanding and comprehension.

However, in the coming future, the prophecy,¹⁰¹¹ "Your Teacher will no longer be hidden behind His garment," will be revealed and there will be revelation of *HaShem*'s-יהו"ה Godliness in a manner that transcends measure and limitation. Thus, all the holidays are destined to be nullified, in that they will be like a candle-flame in broad daylight.

However, this will not be so of Purim. For, in the days of Purim they had self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, in a way that completely transcends reason and intellect. Because of this, they drew forth much loftier light

¹⁰¹⁰ See Pri Etz Chayim, Shaar Mikra'ey Kodesh, Ch. 1 and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹⁰¹¹ Isaiah 30:20

and illumination, and moreover, it was drawn below, within the vessels (*Keilim*) of the festive meal and rejoicing of Purim, which are very broad vessels (*Keilim*). It therefore is even loftier than the revelations of the coming future. For, about the coming future it states,¹⁰¹² “They will come with weeping.”¹⁰¹³ This is because there then will be revelation of *HaShem*’s יהוה’s Godliness that is beyond the capacity of their vessels (*Keilim*) to receive.

This is like tears brought about through such great joy that a person is incapable of bearing it, like what we find about Rabbi Akiva, that when the secrets of the Torah in the Song of Songs, were revealed to him, his eyes flowed with tears.¹⁰¹⁴ This is because the revelation was beyond the capacity of the vessel of his brain and mind (*Mochin*) to hold. His eyes therefore flowed with tears stemming from the overflow of intellect.

In contrast, on Purim, the drawing forth is in the broad vessels (*Keilim*) of the festive meal and rejoicing of the holiday. In other words, even the much loftiest lights and illuminations of *HaShem*’s יהוה’s Godliness, can be drawn into the vessels (*Keilim*) - revelations that cannot even be drawn into the vessels (*Keilim*) of the coming future.¹⁰¹⁵

¹⁰¹² Jeremiah 31:8

¹⁰¹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

¹⁰¹⁴ See Zohar I 98b (Midrash HaNe’elam); Ta”Z to Shulchan Aruch, Orach Chayim 288, section 2, citing Zohar Chadash; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 *ibid*.

¹⁰¹⁵ See Torah Ohr *ibid*. p. 121a

The same can likewise be understood about Yom HaKippurim (יום הכפורים), which is “like Purim-*K’Purim*-כפורים.” The explanation¹⁰¹⁶ is that it states about Yom HaKippurim,¹⁰¹⁷ “Before *HaShem*-יהו"ה you shall be purified.” It is explained about this,¹⁰¹⁸ that the words “Before *HaShem-Lifnei HaShem*-יהו"ה לפני,” indicate a drawing forth of revelation that transcends *HaShem*’s-יהו"ה holy titles, and is even loftier than His [lower] name *HaShem*-יהו"ה (and that it is from this loftier aspect, that purity which follows repentance is drawn). It therefore is similar to Purim, in that on Yom HaKippurim, there also is a drawing forth of an aspect that transcends the holy names. Therefore, no holy names or titles are mentioned in the Megillah, except by way of hints (*Remez*), since it indicates the aspect that transcends names – “Before *HaShem-Lifnei HaShem*-יהו"ה לפני.”

However, the drawing forth affected on Yom HaKippurim does not come into vessels (*Keilim*). Rather, it is brought about through the five afflictions of the day, which is a matter of the absence of vessels (*Keilim*). This is because the self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, of Yom HaKippurim, is solely in a way of potential self-sacrifice, as opposed to actual self-sacrifice. Thus, since the matter of self-sacrifice (*Mesirat Nefesh*) is not drawn into actuality in the physical body, therefore, the drawing forth is

¹⁰¹⁶ See Torah Ohr *ibid.* p. 95d; See the discourse entitled “*Chayav Inish*” 5633, and 5656 (Sefer HaMaamarim 5633 Vol. 1, p. 174; 5656 p. 443).

¹⁰¹⁷ Leviticus 16:30

¹⁰¹⁸ See Likkutei Torah, Acharei 26c and on, 27d and elsewhere.

through the matter of afflictions, rather than through vessels (*Keilim*). That is, it is not in physical matters.

In contrast, the self-sacrifice (*Mesirat Nefesh*) of Purim was in a manner of actual self-sacrifice for *HaShem*-יהו"ה, blessed is He. Therefore, it affected a drawing forth of much loftier lights and illuminations of *HaShem*'s-יהו"ה Godliness, in a manner that manifests within vessels (*Keilim*). That is, within the physical matters of feasting and rejoicing.

With the above in mind, the two views, as to whether or not Yom HaKippurim will be nullified in the coming future, can be explained. That is, one view states that Yom HaKippurim will also not be nullified in the coming future, in that it will not be like a candle-flame in broad daylight. This is because on Yom HaKippurim, there also is a radiance and revelation of the loftier light and illumination that transcends the holy names and is "Before *HaShem*-יהו"ה," similar to Purim.¹⁰¹⁹

On the other hand, the other view is that since the revelation of Yom HaKippurim is not drawn into vessels (*Keilim*), as it is on Purim, therefore, only the days of Purim will never be nullified. According to this view, even Yom HaKippurim will become nullified, like a candle-flame in broad daylight. For, even though the revelation of the coming future will be as indicated by the verse,¹⁰²⁰ "With weeping they will come," since the revelation will transcend the limitations of the

¹⁰¹⁹ See the discourse entitled "*LaYehudim Hayta Orah*" 5626 (Sefer HaMaamarim 5626 p. 29) and elsewhere.

¹⁰²⁰ Jeremiah 31:8

vessels (like the revelation of Yom HaKippurim, which is not drawn into vessels), nevertheless, after the matter indicated by “With weeping they will come,” they then will also be able to reach the matter of vessels (*Keilim*). (In contrast, on Yom HaKippurim the revelation remains in a manner that transcends being drawn forth into vessels.) Thus, it is only the days of Purim that will not be nullified like a candle-flame in broad daylight. This is because Purim has an even greater element of superiority than Yom HaKippurim, in that even the matters of the coming future that are only in a way of, “with weeping they shall come,” are brought into the vessels of feasting and rejoicing on Purim.

8.

About this the verse states,¹⁰²¹ “These days of Purim shall never cease amongst the Jews, nor shall their remembrance perish from their descendants.” For, in those days the Jewish people stood strong for an entire year, in a way of actual self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהוה. By doing so, they reached a level that transcends Torah and *mitzvot*, and itself is the root and source of the Torah and *mitzvot*. Moreover, they affected this aspect to be drawn below within vessels (*Keilim*). Thus, “these days are recalled and actualized in each and every generation.”¹⁰²² This is because, in every generation, every Jew is capable of attaining this level. For,

¹⁰²¹ Esther 9:28

¹⁰²² Esther 9:28 *ibid.*; See Lev David of the Chida, Ch. 29.

since he repudiates and denies idolatry (because he submits to *HaShem*-יהו"ה, the God of Israel), he thereby automatically submits to all of Torah, which is why he is called a “Jew-*Yehudi*-יהודי,” [which means, “one who submits to *HaShem*-יהו"ה.”]¹⁰²³

Thus, the days of Purim will never cease amongst the Jews and the loftiest of lights will be drawn forth. Moreover, they will be drawn into vessels (*Keilim*). In other words, even when we are in the state indicated by the verse,¹⁰²⁴ “If you do not know, O’ you most beautiful of women,” nevertheless, through rejoicing on Purim in a manner of “until you do not know (*Ad d’Lo Yada*),” in a manner that transcends the limited and measured joy of other holidays,¹⁰²⁵ we thereby actualize the matter indicated by “not knowing the difference between ‘Cursed is Haman (*Arur Haman*-ארור המן-502)’ and ‘Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי-502).” For, through this, we come to be in a state and that transcends all the various lines, through self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which is the source of the Torah and *mitzvot* (and transcends the divisions of the three pillars upon which the world stands).¹⁰²⁶

¹⁰²³ Talmud Bavli, Kiddushin 40a

¹⁰²⁴ Song of Songs 1:8 *ibid*.

¹⁰²⁵ See Mishneh Torah, Hilchot Yom Tov 6:20-21; Shulchan Aruch of the Alter Rebbe, Orach Chayim 529:12-13.

¹⁰²⁶ Avot 1:2, 1:18; Also see Mishneh Torah, Hilchot Yesodei HaTorah 1:1 that this is called the Foundation of all foundations and the pillar of all wisdoms, meaning that it is the singular pillar upon which all other pillars depend. Also see at length in Tanya, Likkutei Amarim, Ch. 33.

This is drawn forth in a way that it “shall never cease amongst the Jews, nor shall their remembrance perish from their descendants.” In other words, by serving *HaShem*-יהוה right now, we draw forth the loftiest revelations of *HaShem*’s-יהוה Godliness – that of the true and complete redemption – in vessels (*Keilim*) here below, in the vessels of the feasting and rejoicing of Purim.