

Discourse 13

*“BaLaylah HaHoo Nadedah Shnat HaMelech -
That night, the king’s sleep was disturbed”*

Delivered on Purim, 5720

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

1.

The verse states,⁸²⁹ “That night, the king’s sleep was disturbed.” Now, his honorable holiness, my father-in-law, the Rebbe, cites⁸³⁰ the customs of Maharil⁸³¹ that upon arriving at the verse, “That night,” the [Megillah] reader must raise his voice, since this is the strength and primary aspect of the miracle,⁸³² and asks a question on this. For, at first glance, it seems that the primary miracle was in the pleadings of Esther and all her endeavors and deeds to nullify the decree. This being so, why then does [Maharil state that] the strength and primary aspect of the miracle was tied to the fact that the king’s sleep was disturbed?

In explanation, he cites the statement in Yalkut that,⁸³³ “That night, the king’s sleep was disturbed – refers to the King

⁸²⁹ Esther 6:1

⁸³⁰ See the discourse entitled “*BaLaylah HaHoo*” 5700 (Sefer HaMaamarim 5700 p. 5 and on).

⁸³¹ Hilchot Purim (p. 429 – Jerusalem 5749) – cited in Darkei Moshe to Shulchan Aruch, Orach Chayim 690, and in Magen Avraham there, section 17.

⁸³² Talmud Bavli, Megillah 19a, and Yaavetz there.

⁸³³ Yalkut Shimoni to Esther 6:1 (Remez 1,057)

of the world.” That is, this matter, that the sleep of the King of the world was disturbed, is the primary strength of the miracle.

However, at first glance, not only is this not an answer, but it even adds a further question. That is, how does the matter of sleep apply Above in *HaShem*’s יהו"ה Godliness? For, does not the verse state,⁸³⁴ “The guardian of Israel neither sleeps nor slumbers.”

This may be understood with a preface explaining the verse,⁸³⁵ “As waters mirror the face to the face, [so does the heart of man to man].” Now, the Baal Shem Tov’s⁸³⁶ explanation on the verse,⁸³⁷ “*HaShem* יהו"ה is your shadow,” is well known. Namely, that just as one’s shadow does whatever he does, so likewise, “*HaShem* יהו"ה is your shadow,” so to speak. That is, according to how a person conducts himself below, so likewise do they act with him from Above. This is as stated in Zohar on the Torah portion of Tetzaveh,⁸³⁸ “Come and see: The lower world always stands ready to receive...

However, the upper world only bestows to her according to the state she is in. If below her face is radiant, so the radiance will be bestowed from Above.” In other words, when man below has “a radiant face,” in that he is in a state of joy and gladness, then from Above there likewise is a drawing down of joy, gladness, and a radiant face. (On the other hand, the opposite is also true, Heaven forbid.)⁸³⁹

⁸³⁴ Psalms 121:4

⁸³⁵ Proverbs 27:19; See Tanya, Ch. 46 (65a)

⁸³⁶ See Keter Shem Tov, Hosafot, Section 78; Also see Shnei Luchot HaBrit 30a; 325a (citing Midrash).

⁸³⁷ Psalms 121:5

⁸³⁸ Zohar II 184b

⁸³⁹ See Zohar II 184b *ibid*.

In this way the discourse explains that being that there is the matter of “sleep” amongst the Jewish people, this caused that instead of it being a state in which “the Guardian of Israel neither sleeps nor slumbers,” it became necessary to find council and means by which to bring about [the verse],⁸⁴⁰ “Awaken! Why do you sleep?”

2.

The discourse explains⁸⁴¹ that generally, the matter of sleep, as it is below in the world at large, is the matter of exile,⁸⁴² as the verse states,⁸⁴³ “I am asleep,” about which Zohar states,⁸⁴⁴ “[The words] ‘I am asleep’ – refer to the exile.” In other words, exile is compared to sleep.

To explain,⁸⁴⁵ during sleep, a person’s body is in the same condition of wholeness as it is when he is awake, only that its powers, especially the inner powers, are either not active in actualizing their effects, or are active, but in a weakened state, rather than in the way that truly is appropriate to them.

More specifically, as known, sleep begins with closing one’s eyes. That is, in all the other organs of the body, there is

⁸⁴⁰ Psalms 44:24

⁸⁴¹ The discourse entitled “*BaLaylah HaHoo*” 5700 *ibid.* Ch. 4.

⁸⁴² Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41.

⁸⁴³ Song of Songs 5:2

⁸⁴⁴ Zohar III 95a

⁸⁴⁵ See Ohr HaTorah, Megillat Esther p. 293a and on; Sefer HaMaamarim 5679 p. 304 and on; Also see Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 90 and on; 5564 p. 195 and on; Ohr HaTorah, Shir HaShirim Vol. 2, p. 497 and on; Also see the discourse entitled “*Dodi Shlach*” in Pelach HaRimon to Shir HaShirim 86b and on; 5628 (Sefer HaMaamarim 5628 p. 79 and on); Discourse entitled “*Ani Yesheinah v’Leebee Er*” 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 128 and on).

no recognizable change during sleep, compared to when one is awake. To the same degree, the change is recognizable in the eyes, for during sleep, [one's eyes] are closed.

Now, sight is one of man's most important faculties. This is true of physical sight, with the physical eyes of flesh, as well as intellect sight, as the verse states,⁸⁴⁶ "A wise man has eyes in his head, but a fool walks in darkness." However, when a person is in a state of not seeing and not knowing what is done around him, this is called sleep.

The same is so of drawing the power of hearing down (which is lower than sight). That is, the primary matter in hearing is that of discernment, as the verse states,⁸⁴⁷ "Does the ear not discern words?" However, when a person is in such a state that he cannot discern and distinguish between good news and bad news, he then is in a sleeplike state. The same applies to all the powers of the soul.

Beyond this, it even is possible that during sleep the various powers of the soul indeed are active, except that they are disordered and confused. This is similar to the matter of dreams in general, in which there indeed is a matter of sight, such as "one who sees a dream [taking place] in Spain."⁸⁴⁸ Similarly, there also is the matter of hearing in dreams, as well as the other powers of the soul, only that because he is sleeping, it is possible for two opposites to bond, and be bound in a way that is the opposite of truth.

⁸⁴⁶ Ecclesiastes 2:14; Zohar II 116b (Ra'aya Mehemna); Zohar III 280b

⁸⁴⁷ Job 12:11; Also see Listen Israel, a translation of Rabbi Hillel HaLevi of Partich's commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1.

⁸⁴⁸ Talmud Bavli, Niddah 30b

From the above we can also understand the matter of sleep as it is in man's service of *HaShem*-יהו"ה, blessed is He. To explain, the verse states,⁸⁴⁹ "Raise your eyes on high, and see Who created these," and likewise,⁸⁵⁰ "**Listen** Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד." These matters are the seeing (*Re'iyah*) and hearing (*Shmiyah*) of the intellect, which are the aspects of Wisdom-*Chochmah* and Understanding-*Binah*,⁸⁵¹ through which there thereby is a drawing down until there also is sight (*Re'iyah*) and hearing (*Shmiyah*) with the [physical] eyes of flesh and [physical] ears of flesh.

However, when one lacks this, then instead of the above mentioned seeing and hearing, there is the lack of "seeing-*Re'eh*-ראה" and "hearing-*Shma*-שמע," and it becomes possible for a person to falter and fall far below etc. This is why exile is called "sleep." For, during the time of the Holy Temple, *HaShem*'s-יהו"ה's Godliness was seen, as our sages, of blessed memory, stated,⁸⁵² "Just as one comes [to the Holy Temple] to see, so does he come to be seen." It similarly states,⁸⁵³ "Ten miracles were done for our ancestors in the Holy Temple" which they saw with eyes of flesh.

In contrast, [about the time] following the destruction of the Holy Temple the verse states,⁸⁵⁴ "We have not seen our signs." That is, the signs-*Otot*-אותות (miracles) are present, but

⁸⁴⁹ Isaiah 40:26

⁸⁵⁰ Deuteronomy 6:4

⁸⁵¹ See Torah Ohr, Mishpatim 75a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5, and elsewhere.

⁸⁵² Talmud Bavli, Chagigah 2a

⁸⁵³ Mishnah Avot 5:5

⁸⁵⁴ Psalms 74:9

“We have not seen our signs” in that, “the one for whom the miracle was done does not recognize the miracle that was done for him.”⁸⁵⁵

Now, since “*HaShem*-יהו"ה is your shadow,”⁸⁵⁶ and,⁸⁵⁷ “As waters mirror the face to the face, so does the heart of (the Supernal) Man (upon the Throne) [reflect] to (the lower) man,” this likewise causes the matter of “sleep” Above in *HaShem*’s-יהו"ה Godliness, so to speak.

That is, instead of the verse,⁸⁵⁸ “The eyes of *HaShem*-יהו"ה are to the righteous, and His ears are to their cry” being fulfilled, the verse,⁸⁵⁹ “The eyes of *HaShem*-יהו"ה wander all over the world,” is fulfilled. The same is likewise so of all the other matters by which *HaShem*’s-יהו"ה Divine Providence (*Hashgachah Pratit*) is called. That is, because of lack in serving *HaShem*-יהו"ה below, this causes “the Holy One, blessed is He, to withdraw high above,”⁸⁶⁰ and the “sleep of *HaShem*-יהו"ה” comes about.⁸⁶¹

At such a time it is possible for His Divine Providence (*Hashgachah Pratit*) to be in a way of two opposites. That is, it is possible for there to be bestowal of goodness from Above, but it is not drawn to a place of goodness, but instead is drawn to the opposite of goodness, Heaven forbid.⁸⁶² This can be to such an extent that there can be the diametric opposite of truth.

⁸⁵⁵ Talmud Bavli, Niddah 31a

⁸⁵⁶ Psalms 121:5

⁸⁵⁷ Proverbs 27:19; See Tanya, Ch. 46 (65a)

⁸⁵⁸ Psalms 34:16

⁸⁵⁹ Zachariah 4:10; Chronicles II 16:9

⁸⁶⁰ See Zohar I 210a; Zohar III 20b, 75a; Also see Torah Ohr, Va’era 55c

⁸⁶¹ Psalms 44:24

⁸⁶² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

That is, instead of conduct in a way of “You have chosen us from amongst all the nations and have elevated us,”⁸⁶³ instead [the verse],⁸⁶⁴ “The stranger who is amongst you shall ascend above you, higher and higher etc.” is fulfilled, (along with all the particulars mentioned in that Torah portion).

The discourse continues and explains⁸⁶⁵ that the matter of [the verse],⁸⁶⁶ “Awaken! Why do you sleep *HaShem*-יהו"ה,” is brought about specifically through man serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*). In other words, since for him, the powers of the soul (from the power of sight to the lowest power [of the soul]) are in a state of “sleep,” he is therefore incapable of conducting them in a way that is appropriate to them. This can be to such an extent that they can even cause him to err.

This is as explained in Tanya,⁸⁶⁷ “Those originating from the side of evil come and attach themselves to him and inform him of mundane matters in his dreams... sometimes mocking him and showing him false things and tormenting him in his dreams.”⁸⁶⁸ It therefore is necessary to rouse and draw down an aspect that transcends the revealed powers [of the soul] by means of serving *HaShem*-יהו"ה, blessed is He, in a way of self-sacrifice (*Mesirat Nefesh*).

This likewise has an affect Above in *HaShem*-יהו"ה Godliness. That is, instead of “the Holy One, blessed is He,

⁸⁶³ See the Amidah liturgy of the holidays.

⁸⁶⁴ Deuteronomy 28:43

⁸⁶⁵ The discourse entitled “*BaLaylah HaHoo*” 5700 *ibid.*, Ch. 5 (Sefer HaMaamarim 5700 p. 9 and on).

⁸⁶⁶ Psalms 44:24

⁸⁶⁷ Tanya, Likkutei Amarim Ch. 29

⁸⁶⁸ Zohar III 25a-b

withdrawing high above,” and [instead of] the “sleep of *HaShem*-יהו"ה,” this causes that “the King of the world’s sleep was disturbed,” and, “Awaken (Why do you sleep) *HaShem*-יהו"ה.” There then begins to be order, in that “the Guardian of Israel neither sleeps nor slumbers.”

This then, is the meaning of the verse,⁸⁶⁹ “I am asleep, but my heart is awake.” That is, even though “I am asleep – in exile,” nevertheless, “my heart is awake.” In other words, every single Jew has the essential point of Judaism in him, which always is in full strength and wholeness, and itself is the general matter of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה.⁸⁷⁰

Therefore, even Above in *HaShem*’s-יהו"ה Godliness, it likewise is so that “My heart is awake,” meaning that the King of the world – who is the heart of the Jewish people, as the verse states,⁸⁷¹ “God is the rock of my heart and my portion forever,” – His “heart is awake” and “the Guardian of Israel neither sleeps nor slumbers.”

3.

Now, after the verse states,⁸⁷² “I am asleep but my heart is awake,” it continues, “The voice of My Beloved knocks [and says]: Open to Me, My sister, My beloved, My dove, My perfect one.” The explanation is that “My Beloved-*Ra'ayati-*

⁸⁶⁹ Song of Songs 5:2

⁸⁷⁰ See Tanya, Likkutei Amarim, Ch. 18

⁸⁷¹ Psalms 73:26; Also see Midrashim to Song of Songs 5:2; Midrash Shir HaShirim Rabba 5:1 (2); Pesikta Rabbati 15:6, and elsewhere.

⁸⁷² Song of Songs 5:2

רעיית” is a term of love and endearment. This refers to the Abundant Love (*Ahavah Rabbah*) stemming from the Essential Self of the One Above, blessed is He, that is, from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He.

[His words are directed] to the essential self of the soul below, overlooking the fact that a person may have sinned, blemished and left the path, until he lacks all levels and matters, so that not only is he not in a state of “My perfect one-*Tamati*-תמתי,” and not only is he not in a state of “My dove-*Yonati*-יונתי,” and not only is he not a state of “My beloved-*Ra’ayati*-רעיית,” but he is not even in the state of “My sister-*Achoti*-אחות.” (All these levels will be explained later.)⁸⁷³

Even so, “My Beloved knocks” (meaning, that He cries out and says), “Open to Me.” This stems from *HaShem*’s יהו"ה essential love, blessed is He, as the verse states,⁸⁷⁴ “I love you, says *HaShem* יהו"ה.” For, although “Esav is a brother to Yaakov,”⁸⁷⁵ and at such a time they seem to be equal or in the same state [of existence], nevertheless, “I love Yaakov, and I hate Esav.”

The verse then continues (that when) “The voice of My Beloved knocks” (he requests) “Open to Me.” The explanation is as our sages, of blessed memory, stated,⁸⁷⁶ “Give Me an

⁸⁷³ Also see Likkutei Biurim of Rabbi Hillel HaLevi of Partich to Kuntres HaHitpaalut of the Mittler Rebbe.

⁸⁷⁴ Malachi 1:2-3

⁸⁷⁵ Malachi 1:2-3 *ibid*.

⁸⁷⁶ See the note of the Rebbe to Sefer HaMaamarim 5703 p. 198 (See Likkutei Torah, Korach 55a; Midrash Shir HaShirim Rabba to Song of Songs 5:2; Zohar III 95a; Pesikta Rabbati 15; Pesikta d’Rav Kahana, Parshat HaChodesh) [Also see the Sefardic liturgy of the Tashlich prayer and elsewhere.]

opening the size of a needle, and I will open for you like the opening of a [great] hall.”

Now, as known, this teaching has two versions. One version states,⁸⁷⁷ “Like the opening of the eye (*Charerah*-חררה) of a needle,” referring to the hole in the needle, through which thread is drawn.⁸⁷⁸ However, the version brought in Chassidic discourses⁸⁷⁹ is “like the tip (*Chudah*-חודה) of a needle.”⁸⁸⁰

The explanation is that the hole in a needle has some dimensions to it, in that the thread must pass through it. Therefore, notwithstanding the fact that the thread is very thin, it nevertheless has certain dimensions. In contrast, the tip of a needle, is in such a way that the needle becomes thinner and thinner until it comes to a point, not followed by anything at all.

Thus, the “tip of the needle” indicates the matter of self-sacrifice (*Mesirat Nefesh*), in that there is no expansion to it whatsoever. That is, in the intellect of the mind there is no explanation and reasoning, nor is there any explanation or reasoning in the emotions of the heart, nor is there any explanation or reasoning in any possible way whatsoever.

Rather, it only is a point (*Nekudah*) and nothing more, without length, width, or depth at all. This is the matter of being totally given over and invested, without any spreading forth whatsoever. One rather is solely and utterly invested in this point (*Nekudah*) with the whole essence of his being and with all the spreading forth of his expression.

⁸⁷⁷ Pesikta Rabbati 15 ibid., and Pesikta d’Rav Kahana ibid.

⁸⁷⁸ See the commentaries to Pesikta Rabbati 15 ibid.

⁸⁷⁹ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 90 and on; Also see Likkutei Torah, Behar 40a; Korach 55a; VaEtchanan 4a, and elsewhere.

⁸⁸⁰ See Midrash Shir HaShirim Rabba to Song of Songs 5:2 ibid.

This point (*Nekudah*) [of the needle] makes a hole that punctures the “iron curtain that separates between the Jewish people and their Father in Heaven.”⁸⁸¹ This then, is the matter of “Open to Me,” by which “I will open for you like the opening of a [great] hall” comes about.

He then explains the verse and the particulars by which we come to the “opening of a [great] hall,” (after having fulfilled the matter of “Open for Me” – “like the tip of a needle,” which is the matter of the point (*Nekudah*) of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה), these being [the aspects of], “My sister, My beloved, My dove, My perfect one.”

4.

This is as explained in the discourse of the Alter Rebbe, [recorded] in the booklet of manuscripts of the redactions of Rav Pinchas⁸⁸² (in which there are some differences from the version printed in Likkutei Torah),⁸⁸³ that “My sister-*Achoti*-אחותי” indicates service of *HaShem*-יהו"ה, blessed is He, stemming from the natural love of Him.

This is like a brother and sister whose love and bond with each other (the word “sister-*Achot*-אחות” is of the same

⁸⁸¹ See Tanya, Likkutei Amarim, Ch. 17 (23a); Also see Talmud Bavli, Pesachim 85b; Sotah 38b.

⁸⁸² Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 90 and on; 5564 p. 195 and on; Ohr HaTorah, Shir HaShirim Vol. 2, p. 497 and on; Also see the discourse entitled “*Dodi Shlach*” in Pelach HaRimon to Shir HaShirim 86b and on; 5628 (Sefer HaMaamarim 5628 p. 79 and on); Discourse entitled “*Ani Yesheinah v'Leebee Er*” 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 128 and on).

⁸⁸³ Likkutei Torah, Shir HaShirim 33c and on; 35a and on.

root as “sown together-*Eechooy*-אָחוּי-”⁸⁸⁴ requires no explanation, understanding, grasp, or proofs, but is natural to them.

The same is so at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, (when he has nothing but the matter of self-sacrifice (*Mesirat Nefesh*) alone, which transfers and positions him from one extreme to the other). That is, he begins his service at the very lowest level, meaning that he begins by awakening his natural love for *HaShem*-יהו"ה, blessed is He. This is the hidden love (*Ahavah Mesuteret*) inherited from our forefathers,⁸⁸⁵ specifically our forefather Avraham, about whom the verse states,⁸⁸⁶ “Avraham was [but] one-*Echad*-אֶחָד.”

There is yet another matter here, as stated in Midrash,⁸⁸⁷ “The words,⁸⁸⁸ ‘[We have a little] sister-*Achot*-אָחוֹת’ – refer to Avraham, who ‘joined-*Eechah*-אֵיכָה’ together all the people of the world before the Holy One, blessed is He.” That is, he bound the world to the Holy One, blessed is He, as the verse states,⁸⁸⁹ “And he called there in the Name of *HaShem*-יהו"ה, Eternal God [of the] world.”

In other words, the bond of the world to *HaShem*’s-יהו"ה Godliness is not only in a way that the world is an independent existence unto itself, and the Holy One, blessed is He, is “the God of **the** world-*E”l HaOlam*-אֱלֹהֵי הָעוֹלָם,” but the verse

⁸⁸⁴ Talmud Bavli, Mo’ed Katan 26b and elsewhere; Also see Likkutei Torah, Behar 39c and on; Sefer HaMaamarim 5678 p. 308 and on; 5686 p. 312 and on.

⁸⁸⁵ See Tanya, Likkutei Amarim, Ch. 18

⁸⁸⁶ Ezekiel 33:24

⁸⁸⁷ Midrash Bereishit Rabba 39:3; Shir HaShirim Rabba 8:8 (2)

⁸⁸⁸ Song of Songs 8:8

⁸⁸⁹ Genesis 21:33; Talmud Bavli, Sotah 10a and on.

specifies, “God world-*El Olam*-אל עולם,” indicating that the existence of the world is entirely and solely the Godliness within it.⁸⁹⁰

As known, (and explained in short in Shaar HaYichud VeHaEmunah,⁸⁹¹ and at greater length in the Chassidic discourses⁸⁹² that followed it), without the power of the Actor in the acted upon (*Ko'ach HaPoel BaNifal*) – that is, if the word of *HaShem*-יהו"ה which brings the heavens and earth into being and enlivens them, as it states,⁸⁹³ “With the speech of *HaShem*-יהו"ה the heavens were made, and all their hosts with the breath of His mouth,” - would be withdrawn – the existence of the heavens and earth would be utterly nullified, and they would revert to absolute nothingness, as they were before their creation.

From this it is understood is that at every moment the act of creation (*Ma'aseh Bereishit*) must be renewed, just as it was at the beginning of creation. [This is as stated,⁸⁹⁴ “In His goodness He renews the act of creation every day, constantly.” It is explained⁸⁹⁵ that though it states, “every day,” it means constantly, at “each and every moment.”]

⁸⁹⁰ Likkutei Torah, Tavop 44d, 43c; *Hemshech* 5672 Vol. 1, Ch. 133; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch.

⁸⁹¹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, and the notes and citations there.

⁸⁹² See the discourse entitled “*Tanu Rabbanan*” 5643 (Sefer HaMaamarim 5643 p. 39) and elsewhere.

⁸⁹³ Psalms 33:6

⁸⁹⁴ See the blessings of the morning *Shema* recital.

⁸⁹⁵ See Likkutei Torah, Acharei 26a; Ohr HaTorah, Bereishit Vol. 6, p. 1,020b, and elsewhere; Also see Sefer HaMaamarim 5635 Vol. 2, p. 300, and elsewhere.

On a deeper level, the matter of novel existence is not just from the speech of *HaShem*-יהו"ה and the breath of His mouth, but is as the verse states,⁸⁹⁶ “Whatever *HaShem*-יהו"ה desired, He did.” In other words, the true matter of the existence of creation stems from *HaShem*’s-יהו"ה Supernal will and desire, blessed is He, (as explained in Torah Ohr,⁸⁹⁷ and in the discourses of Purim on the Megillah of Esther.)⁸⁹⁸

The explanation is as we observe in the powers of man, that the [power] of desire differs from all the other powers.⁸⁹⁹ For, all [the other] powers of man existence as powers external to the soul, and therefore they effect existence that is outside of man. For example, when a person is intellectually engaged, and a novel insight comes into his mind, once his engagement with that intellect stops, the insight he had while engaging in it, remains.

The same is so of the emotions of the heart, such as the emotion of love or the opposite thereof. That is, when one has actualized a matter of goodness to his fellow, stemming from the emotion of love, then even after the arousal of love has ceased, nonetheless, the goodness remains.

In contrast, this is not so of desire (*Ratzon*), being that it is not an existence that is external to the soul, but is only the attraction and leaning of the soul to something. It therefore cannot affect something that is external to the desire. Rather, as long as there is the desire for something, that something

⁸⁹⁶ Psalms 135:6

⁸⁹⁷ Torah Ohr, 41c

⁸⁹⁸ Shaarei Orah, Shaar HaPurim 78a and on; See the Sichah talk of the conclusion of Shabbat Parshat Acharei 5738, Ch. 24.

⁸⁹⁹ See Sefer HaMaamarim 5678 p. 305.

retains its existence, but when the desire is withdrawn from it, its existence is nullified, just as if the soul would withdraw from the desire, the general matter of desire would altogether not be.

Based on this, it is understood that since “everything that *HaShem* יהו"ה desired He did,” meaning that the doing (*Asiyah*) below stems from *HaShem*’s יהו"ה Supernal will, it therefore is in a way of the absence of independent existence to a far greater degree than existence could be from the aspect of His Wisdom-*Chochmah*, blessed is He.

Now, this matter exists in the nature of matters pertaining to the creation of the world, to such an extent that it can also be explained to the animalistic soul. That is, even though this soul is animalistic, and “the spirit of the beast descends down,”⁹⁰⁰ nevertheless, when he is explained that all of existence below is brought about by “the word of *HaShem* יהו"ה, [by which] the heavens were made,” and that if this would be withdrawn for even a moment, it all would revert absolute nothingness, and that it follows automatically that even right now, as it exists, its existence is not at all independent – and beyond this, since the true matter of its existence stems from *HaShem*’s יהו"ה Supernal will (*Ratzon*), similar to the desire in man, which never is external to the soul – we thereby cause that even the animalistic soul desires the joining and bonding of the world with the God of the world (*E"l Olam* א"ל עולם), to the point that the world is one existence with *HaShem*’s יהו"ה Godliness, as in the specific wording [of the verse], “God world-*El Olam* א"ל עולם,” indicating that only *HaShem*’s יהו"ה

⁹⁰⁰ Ecclesiastes 3:21

Godliness exists and [the “world”] is only in a way that His Godliness [is revealed] below.

5.

Now, after the level of serving *HaShem*-יהו"ה, blessed is He, indicated by the word “My sister-*Achoti*-אחותי,” we come to a higher level of service called “My beloved-*Ra'ayati*-רעייתי.” The explanation is as Midrash states,⁹⁰¹ “What is the meaning of ‘*Ra'ayati*-רעייתי?’ It means, ‘My sustainer-*Parnasati*-פרנסתי.” That is, the Jewish people give sustenance (*Parnassah*) to their Father in Heaven,⁹⁰² so to speak.⁹⁰³

This is analogous to sustenance (*Parnassah*) – which is the matter of eating – as it is in man. That is, eating is what brings about the bond between the soul and the body. For, in and of itself, the soul, is the ultimate spirituality, whereas the substance of the body is physical. This being so, how can there be a bond between the soul and the body? However, this is brought about through eating and drinking, which generally are called, “sustenance” (*Parnassah*).

The same is understood Above in *HaShem*'s-יהו"ה Godliness, as our sages, of blessed memory, stated,⁹⁰⁴ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” In other words, in and of Himself, the Holy One,

⁹⁰¹ Midrash Shir HaShirim Rabba 1:9 (6)

⁹⁰² With the two daily *Tamid* offerings (which are substituted by prayer). See Midrash Shir HaShirim Rabba ibid.

⁹⁰³ Also see Zohar III 7b.

⁹⁰⁴ Midrash Tehillim 103:1; See Talmud Bavli, Brachot 10a; Also see Maamarei Admor HaEmtza'ee, Kuntreisim, p. 5.

blessed is He, is utterly beyond any comparison whatsoever, both to the chaining down of the worlds (*Hishtalshelut*) and to the worlds (*Olamot*) themselves.

This is as stated in Torah Ohr,⁹⁰⁵ that the primary aspect of *HaShem's* יהו"ה Godliness is *not* that the worlds are brought into being by Him. Thus, for there be the matter of the Holy One, blessed is He, filling the world, meaning a drawing down of *HaShem's* יהו"ה Godliness which transcends the chaining down of the worlds (*Hishtalshelut*) into the world, this is brought about by the Jewish people.

The explanation is that our sages, of blessed memory, stated,⁹⁰⁶ “[The word], ‘In the beginning-*Bereishit* בראשית’ means ‘For the sake of the Jewish people who are called ‘The beginning-*Reishit* ראשית,’” and the reason the Jewish people are “the beginning-*Reishit* ראשית” is “for the Torah, which is called ‘The beginning-*Reishit* ראשית.”

Therefore, through the Jewish people, who are called “*Ra'ayati* רעיתי,” meaning, ‘My sustainer-*Parnasati* פרנסתי,” in that they conduct themselves according to the instructions of Torah, which is called “bread,” as it states,⁹⁰⁷ “Go and partake of My bread,” they thereby bring about the matter of “sustenance” Above (“**M**y bread”). That is, the “Soul of the world” bonds with, manifests in, and fills the world, similar to how the soul fills the body.

The explanation of the superiority of serving *HaShem*-יהו"ה, blessed is He, in a way of “My sustainer-*Ra'ayati* רעיתי”

⁹⁰⁵ Torah Ohr, Megillat Esther 99b

⁹⁰⁶ See Rashi and Ramban to Genesis 1:1; Midrash Aggadah (Levov 5652), *Bereishit*; Also see Midrash Tanchuma 3; *Bereishit Rabba* 1:4; *Vayikra Rabba* 36:4

⁹⁰⁷ Proverbs 9:5

over and above serving Him in a way of “My sister-*Achoti*-אחותי,” is that serving Him in a way of “My sister-*Achoti*-אחותי,” stems from love of *HaShem*-יהו"ה that is natural.

Additionally, it brings about the joining (*Eechooy*-איחוי) of the world to *HaShem*'s-יהו"ה Godliness in a way that is connected to the natural order of the world. However, it only is in a way that it becomes apparent that the entire existence of the world is *HaShem*'s-יהו"ה Godliness, nonetheless, it still is possible for a person to remain entrenched in the world. In other words, this is not in a way of leaving the limitations of the world.

In contrast, to affect the matter of “My sustainer-*Parnasati*-פרנסתי,” meaning for there to be a bond with the Holy One, blessed is He, who transcends the world, in a way of manifestation, that He also fills the world, there must be a drawing down of that which even is higher than the aspect of “the Holy One, blessed is He, fills the world.” It thus is necessary for there to be a form of serving *HaShem*-יהו"ה, blessed is He, in a way that utterly removes one from the matter of the natural order and from the general matter of the world.

In general, this is the difference between serving *HaShem*-יהו"ה, blessed is He, stemming from the limited powers of the soul, about which the verse states,⁹⁰⁸ “And you shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul,” and serving Him, “with all your being (*Bechol Me'odecha*-בכל מאדך),” thus transcending one's own limited powers and vessels (*Keilim*). For, as long as he is limited by his own vessels (*Keilim*), even when he fills them with the

⁹⁰⁸ Deuteronomy 6:5

innerness of the side of holiness, he nonetheless has not left measure and limitation.

This being so, he has not yet left the limiting parameters of the world and the chaining down of the worlds (*Hishtalshelut*). He therefore is incapable of drawing down *HaShem*'s יהו"ה Godliness that transcends the world, into the world, so that "the Holy One, blessed is He, fills the world." This only comes about specifically through serving Him in way that departs from measure and limitation.

This also is why the matter of "My beloved-*Ra'ayati*-רעיתי" – meaning "My sustainer-*Parnasati*-פרנסתי" – comes about through the study of Torah. This is because Torah is the will and wisdom of the Holy One, blessed is He, and "precedes the world by two thousand years."⁹⁰⁹ That is, Torah transcends the entire chaining down of the worlds (*Hishtalshelut*). Therefore, it is through Torah that the matter of "My beloved-*Ra'ayati*-רעיתי," meaning "My sustainer-*Parnasati*-פרנסתי," is actualized, which is the matter of bringing about a drawing down into the chaining down of the worlds (*Hishtalshelut*) so that "the Holy One, blessed is He, fills the world."

6.

However, both these ways of serving *HaShem*-יהו"ה, blessed is He; "My sister-*Achoti*-אחותי" and "My sustainer-*Ra'ayati*-רעיתי," are still connected to the chaining down of the worlds (*Hishtalshelut*). That is, it either is directly connected

⁹⁰⁹ Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

to the chaining down of the worlds (*Hishtalshelut*) itself (as it is in the aspect of “My sister-*Achoti*-אחותי”), or it is as we draw down the aspect that transcends the order of the chaining down of the worlds (*Hishtalshelut*). so that “the Holy One, blessed is He, fills the world,” (as it is in the aspect of “My sustainer-*Ra’ayati*-רעיתי”).

However, we then come to a higher form of serving *HaShem*-יהו"ה, blessed is He, called “My dove-*Yonati*-יונתי.” This is analogous to two doves who gaze at each other in a way that essential pleasure is drawn into this gazing. The general matter is that this gazing (*Histakloot*-הסתכלות) is the ultimate delving into the depths that there can be in man, through which one comes to recognize truth in the strongest possible way.

This either stems from physically gazing with one’s eyes of flesh, or from the highest way of gazing with the eye of the intellect, to the point that there is the seeing, gazing, and recognition of truth, which is the aspect of Wisdom-*Chochmah*. This is the matter of “gazing at the glory of the King.”⁹¹⁰

This then, is service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of “My dove-*Yonati*-יונתי,” which is the matter of gazing from below to Above – “He comes to see”⁹¹¹ – which also brings about the gazing from Above to below, so that,⁹¹² “The eyes of *HaShem*-יהו"ה are to the righteous.” This matter altogether does not relate to the

⁹¹⁰ See Zohar II 247b; Zohar I 199a, 38b; Zohar III 13a; Also see Kuntres HaHitpa’alut (translated as Divine Inspiration) and Likkutei Biurim of Rabbi Hillel HaLevi of Paritch ibid.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1-3.

⁹¹¹ Talmud Bavli, Chagigah 2a

⁹¹² Psalms 34:16

chaining down of the worlds (*Hishtalshelut*), since it solely is the essential matter of gazing, in which there is essential pleasure, bonding, adhesion, and oneness with *HaShem*-יהו"ה, blessed is He.

Through this, one reaches the level called “My perfect one-*Tamati*-תמתי” [which is of the root “complete-*Tam*-תם”] meaning “wholeness” (*Shleimut*-שלמות). That is, [this way] of serving *HaShem*-יהו"ה, blessed is He, by the Jewish people, is such that they become partners with the Holy One, blessed is He,⁹¹³ so much so that, so to speak, there is a need for the deeds of the lower beings, as in [the verse],⁹¹⁴ “He cherishes your handiwork.”

In other words, through the general service of *HaShem*-יהו"ה, blessed is He, in a way that self-sacrifice (*Mesirat Nefesh*) penetrates the matter of “My sister-*Achoti*-אחותי,” which is service of Him stemming from the measured and limited powers of the soul, there also is a penetration of the matter of “My beloved-*Ra'ayati*-רעיתי,” which is the service of studying Torah, or service that stems from the powers that transcend the measure and limitation of the powers as they manifest in the body, until one comes to the aspect of “My dove-*Yonati*-יונתי,” which is the matter of gazing strongly [into the depths of the truth of *HaShem*'s-יהו"ה reality, blessed is He], to the point that he even comes to attain the aspect of “My perfect one-*Tamati*-תמתי,” and actualizes the completion of *HaShem*'s-יהו"ה

⁹¹³ Talmud Bavli, Shabbat 10a

⁹¹⁴ Job 14:15

ultimate Supernal will and desire for “a dwelling place for the Holy One, blessed is He, in the lower worlds.”⁹¹⁵

This matter, (meaning, the completion of “My perfect one-*Tamati*-תמתי”), is connected to the beginning of toil in serving *HaShem*-יהו"ה, blessed is He, as indicated by the teaching,⁹¹⁶ “Give Me an opening the size of the tip of a needle.” That is, even though he is far below, not yet even having arrived at the level of service indicated by “My sister-*Achoti*-אחותי,” it nonetheless is connected to the ultimate ascent indicated by “My perfect one-*Tamati*-תמתי.” For, as known, the highest of the high connects with the lowest of the low.

This is why *HaShem*’s-יהו"ה ultimate Supernal intent is the matter of action (*Asiyah*), [as our sages, of blessed memory, stated],⁹¹⁷ “Action is greater,” referring to this physical world, which is called the world of Action (*Asiyah*). For, it is specifically in this world, where there is the toil of restraining (*Itkafiya*) the side opposite holiness, and the side opposite holiness is transformed (*It’hapcha*), by which a “dwelling place for the Holy One, blessed is He, in the lower worlds,” is made.

⁹¹⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁹¹⁶ See the note of the Rebbe to Sefer HaMaamarim 5703 p. 198 (See Likkutei Torah, Korach 55a; Midrash Shir HaShirim Rabba to Song of Songs 5:2; Zohar III 95a; Pesikta Rabbati 15; Pesikta d’Rav Kahana, Parshat HaChodesh) [Also see the Sefardic liturgy of the Tashlich prayer and elsewhere.]

⁹¹⁷ Talmud Bavli, Kiddushin 40b

This also explains the continuation of the verse,⁹¹⁸ “My head is drenched with dew (*Tal*-טל), My sidelocks drip with the rains of the night.” This is explained in the booklet of manuscripts of the redactions of Rav Pinchas, of blessed memory,⁹¹⁹ about the matter of “dew-*Tal*-טל” and “rain-*Matar*-מטר.” Rain comes about through “a mist ascended from the earth,”⁹²⁰ indicating something that depends on the toil of the lower beings. The verse therefore states,⁹²¹ “If you will follow My decrees... then I will provide your rains in their time.” In other words, it depends on man’s toil below in serving *HaShem*-יהוה, blessed is He.

In contrast, “the dew (*Tal*-טל) is never withheld.”⁹²² That is, without considering the conduct of those below, there nevertheless is a drawing down from Above stemming from *HaShem*’s-יהוה essential love, blessed is He. The verse therefore concludes, “My head is drenched with dew (*Tal*-טל),” meaning that the matter of drawing down the ultimate elevated aspect of “My perfect one-*Tamati*-תמתי” all the way below, stems from the matter of “dew-*Tal*-טל.”

Now, there is yet another matter in this. Namely, that after ones service of *HaShem*-יהוה in all the above-mentioned matters of “My sister-*Achoti*-אחותי,” “My beloved-*Ra’ayati*-רעייתי,” “My dove-*Yonati*-יונתי,” and “My perfect one-*Tamati*-

⁹¹⁸ Song of Songs 5:2

⁹¹⁹ Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 92.

⁹²⁰ Genesis 2:6

⁹²¹ Leviticus 26:3-4

⁹²² Talmud Bavli, Chagigah 3a

תַּמְתִּי,” one is then not only granted what he grasped and attained through his own toil with his arousal from below, but he even is granted the aspect of “dew-*Tal*-טל.”⁹²³ This is an aspect that – in and of themselves - the deeds of the lower beings cannot attain or reach. Only once he has attained perfection stemming from his own toil, is he granted the aspect of “My head is drenched with dew (*Tal*-טל)” from Above.⁹²⁴

This likewise explains how it is that through,⁹²⁵ “Give Me an opening the size of the tip of a needle,” there thereby is caused to be, “I will open for you like the opening of a [vast]

⁹²³ The “dew-*Tal*-טל” refers to the revelation of the true reality of the simple and absolute oneness and unity of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He. Talmud (Bavli Taanit 4a) relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) ‘I will be (*Eheveh*-אהיה) as the dew-*Tal*-טל to Israel.” In other words, just as dew-*Tal*-טל is constant and unchanging, *HaShem* is One-יהו"ה אחד is the constant and unchanging essential reality of all that is. This is hinted at in the fact that the word, “Dew-*Tal*-טל-39,” shares the same numerical value as *HaShem* is One-*HaShem Echad*-יהו"ה אחד-39. About this, the verse states (Isaiah 26:19), “Oh, let Your dead revive... For Your dew is the dew-*Tal*-טל that revives.” That is, it is through the revelation of the true reality of *HaShem* is One-*HaShem Echad*-יהו"ה אחד, blessed is He, in the coming future, that the resurrection of the dead will come about. This itself is the essence of *HaShem*’s-יהו"ה Supernal desire, as indicated by the fact that the name that corresponds to the crown-*Keter*, which is the desire, is the name *Eheveh*-אהיה, which is the first of His desires, as it states (Proverbs 8:30), “And *Eheveh*-אהיה was with Him as His nursling, and *Eheveh*-אהיה was His delight every day, playing before Him at all times.” See Ginat Egoz of the Godly Rishon, Rabbi Yosef Gikatilla, translated as *HaShem* is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁹²⁴ See Zohar III 90b, 128b

⁹²⁵ See the note of the Rebbe to Sefer HaMaamarim 5703 p. 198 (See Likkutei Torah, Korach 55a; Midrash Shir HaShirim Rabba to Song of Songs 5:2; Zohar III 95a; Pesikta Rabbati 15; Pesikta d’Rav Kahana, Parshat HaChodesh) [Also see the Sefardic liturgy of the Tashlich prayer and elsewhere.]

hall.” About this it is explained⁹²⁶ that “the opening of the hall (*Ulam*-אולם)” [in the Holy Temple] had no doors by which to close or seal it, but it always was open.⁹²⁷ This matter indicates a drawing down from the highest of levels, in that it is drawn down in and of itself (and arousal from below cannot reach there). Nevertheless, to reach “the opening of the hall (*Ulam*-אולם),” one must pass through all the gateways (*She’arim*-שערים) that precede it.⁹²⁸

Thus, it is after attaining perfection in serving *HaShem*-יהו"ה, blessed is He, in the aspects of “My sister-*Achoti*-אחותי,” “My beloved-*Ra’ayati*-רעיתי,” “My dove-*Yonati*-יונתי,” and “My perfect one-*Tamati*-תמתי,” that he then can receive all the matters found in the “hall-*Ulam*-אולם” from Above, without any obstructions at all, since no door seals the opening.

8.

Now, all the above are the words of the Holy One, blessed is He, to the assembly of the souls of the Jewish people (*Kneset Yisroel*).⁹²⁹ However, in response to this, the assembly of the souls of the Jewish people (*Kneset Yisroel*) says⁹³⁰ that

⁹²⁶ Likkutei Torah, VaEtchanan 4a

⁹²⁷ Mishnah Middot 2:3

⁹²⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity; Also see Shaarei Orah by Rabbi Yosef Gikatilla, translated as Gates of Light.

⁹²⁹ See Shaarei Orah, of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “The Ingathering of Israel-*Kneset Yisroel*-כנסת ישראל.”

⁹³⁰ See Sefer HaMaamarim 5628 p. 84 and on; See the discourse entitled “*Ani Yesheinah v’Leebee Er*” 5631 Ch. 5 and on (Sefer HaMaamarim 5631 Vol. 1 p. 134 and on); 5651 (Sefer HaMaamarim 5651 p. 110 and on).

because “I am asleep – in exile,” therefore,⁹³¹ “I have removed my robe, how shall I don it?”

The explanation is as stated in Midrash,⁹³² that “my robe-*Kutanti*-כְּתָנִי” refers to the garments of Priesthood and the garments of Kingship. This refers to the matter of the garments of the *mitzvot*,⁹³³ as our sages, of blessed memory, taught,⁹³⁴ through fulfilling the *mitzvot*, a new garment is made [for the soul]. However, due to the exile, including both the literal exile, but especially the deepest form of exile, which stems from “the foreign god that is within you,”⁹³⁵ this being the matter of the exile of the animalistic soul and the body, one is therefore in a state of sleep.

That is, he does not have the matter of sight (*Re'iyah*-רֵאִיָּה) indicated by the verse,⁹³⁶ “Raise your eyes on high, and see Who created these,” nor he does not have the matter of hearing (*Shmiyah*-שְׁמִיעָה) indicated by the verse,⁹³⁷ “Listen Israel, *HaShem*-יְהוָה is our God, *HaShem* is One-*HaShem Echad*-אֶחָד.” Moreover, he lacks in all the [soul] powers that must be revealed and functioning according to their proper functions, to the point that “I have removed my robe.”

That is, he remains without the garments of Priesthood and the garments of Kingship, which are the garments of the *mitzvot*. He therefore continues and argues, “How shall I don

⁹³¹ Song of Songs 5:3

⁹³² Midrash Shir HaShirim Rabba to Song of Songs 5:3

⁹³³ Torah Ohr, Tetzaveh 82a and on

⁹³⁴ See Zohar I 224a, 129a; Torat Menachem, Sefer HaMaamarim Cheshvan p. 307 and on.

⁹³⁵ See Talmud Bavli, Shabbat 105b – i.e., the evil inclination.

⁹³⁶ Isaiah 40:26

⁹³⁷ Deuteronomy 6:4

it?” In other words, since he is not accustomed in this, he does not know how it can be possible for him to return to the path of Torah and *mitzvot*.

The verse thus continues,⁹³⁸ “I have washed my feet, how can I soil them?” The explanation is that the verse states,⁹³⁹ “I saw *HaShem*-יהוה sitting on His throne, with all the hosts of Heaven standing by Him, to His right and to His left.” That is, Above in *HaShem*’s-יהוה Godliness there are those to the right and those to the left.⁹⁴⁰

Therefore, when knowledge about the state of the lower beings reaches them, namely, that they are in the state indicated by [the words], “I have removed my robe, how shall I don it?” the quality of Judgment-*Din* [to the left] comes and argues, “I have washed my feet, how can I soil them?”⁹⁴¹ For, the verse states,⁹⁴² “[The heavens are My throne, and] the earth is My footstool.”

In the earth itself, this refers to the most sanctified place in the world, which is the Holy Temple, about which the verse states,⁹⁴³ “They shall make a sanctuary for Me and I shall dwell within them.”⁹⁴⁴ However, during the time of exile when “I am asleep – in exile,” and “the Holy One, blessed is He, withdraws

⁹³⁸ Song of Songs 5:3 *ibid*.

⁹³⁹ Kings I 22:19

⁹⁴⁰ See the commentators to King I 22:19, citing Talmud Yerushalmi, Sanhedrin 1:1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁹⁴¹ Also see Targum to Song of Songs 5:3 *ibid.*, and Pelach HaRimon 89a

⁹⁴² Isaiah 66:1

⁹⁴³ Exodus 25:8

⁹⁴⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Shnei Luchot HaBrit 69a; Likkutei Torah, Naso 20b

high above,” the quality of Judgment-*Din* argues, “I have washed My feet,” meaning, “I have nothing to do with the earth, which is My footstool,” and this being so, “how can I soil them?” That is, “How can I return and manifest My Indwelling Presence – the *Shechinah* – within the Holy Temple?”

For, even at the time “that the moon was in a state of perfection,”⁹⁴⁵ in the days of Shlomo, the verse states,⁹⁴⁶ “Behold, the heavens and the heavens of the heavens cannot contain You; surely not this Temple that I have built,” (which was said in the form of a question). This being so, how much more is it so when “I am asleep,” and, “have removed my robe.” This being so, “How can I soil them?”

9.

About this, the next verse continues and states,⁹⁴⁷ “My Beloved sent His hand through the hole.” When it states “My Beloved-*Dodi*-דודי” here, it refers to the same “Beloved” as in the verse, “The voice of My Beloved knocks etc.”⁹⁴⁸ This refers to the abundant love (*Ahavah Rabbah*) and essential love (*Ahavah Atzmit*) indicated by the verse,⁹⁴⁹ “I love you, says *HaShem*-יהוה.” Therefore, without taking into any consideration that there are those on the right [who argue favorably] and those on the left [who argue negatively], because

⁹⁴⁵ See Zohar I 225b; Shemot Rabba 15:26

⁹⁴⁶ Kings I 8:27

⁹⁴⁷ Song of Songs 5:4

⁹⁴⁸ See the beginning of Ch. 3 of this discourse.

⁹⁴⁹ Malachi 1:2

of His great love, “(My Beloved) sent His hand through the hole.”

That is, He does not wait for “Open to Me” to be fulfilled, but He Himself makes a hole. This is as our sages, of blessed memory, stated,⁹⁵⁰ “The Holy One, blessed is He, excavated an opening [for repentance] under His Throne of Glory” which is a very lofty aspect that “no angel has control over,” neither those to right nor those to the left.

This is like the verse,⁹⁵¹ “The arms of the world are below.” That is, it specifically is in the aspect of “below-*Tachat*-תחת” (below the Throne of Glory) that there is the aspect that transcends the entire chaining down of the worlds (*Hishtalshelut*). The matter of this hole is that it penetrates the “iron curtain that separates the Jewish people from their Father in Heaven.”⁹⁵² Through this, there thereby can be a drawing down of arousal stemming from Above.

Additionally, the Holy One, blessed is He, does not satisfy Himself with excavating beneath His Throne of Glory, but beyond this, He “sent His hand through the hole.” This refers to the help and assistance granted from Above, which even is drawn down to one who is in a state of, “I have removed my robe” until he does not even know “how (and by what means) shall I don it?” Even so, “My Beloved sent His hand

⁹⁵⁰ See Midrash Ruth Rabba 5:6; Yalkut Shimoni to Kings II, Remez 246

⁹⁵¹ Deuteronomy 33:27; See Ohr HaTorah, Zot HaBrachah p. 1,879

⁹⁵² See Tanya, Likkutei Amarim, Ch. 17 (23a); Also see Talmud Bavli, Pesachim 85b; Sotah 38b.

through the hole,” which brings about (the conclusion of the verse),⁹⁵³ “My innards stirred for him.”

To explain, it states in Talmud, Tractate Chullin,⁹⁵⁴ that the “innards-*Bnei Mei'ayim* בני מעיים” begin from the heart and are then drawn down to the lower “innards.” That is, the assistance of arousal from Above, which even is drawn to a person who cries and admits “I have removed my robe,” causes in him that, “My innards stirred for Him.”

That is, whether he understands it or not, his heart is caused to be aroused (and as said above, the heart is the beginning of the “innards”), to the point that it even is drawn to the lower “innards,” which are the digestive organs, the function of which is to separate between the part of the [food] that is fit for man, and the waste that must be excreted from the body. In other words, they too begin to function in their proper manner, as a result, the matter indicated by the words, “My Beloved sent His hand through the hole,” is brought about from Above.

This then, is the general meaning of [the verse], “I am asleep, but my heart is awake.” That is, even though “I am asleep – in exile,” nevertheless, “no one banished from Him will remain banished,”⁹⁵⁵ since “My heart is awake.” In other words, this is because the Holy One, blessed is He, is “awake,”

⁹⁵³ Song of Songs 5:4 *ibid*.

⁹⁵⁴ Talmud Bavli, Chullin 56b

⁹⁵⁵ Samuel II 14:14; See Tanya, Ch. 39

about Whom the verse states,⁹⁵⁶ “God is the rock of my heart and my portion forever,” in all places and at all times.

That is, *HaShem*-ה' does not listen to the quality of Judgment-*Din*, but instead sends “His hand through the hole,” until it penetrates the whole of a Jew’s existence, so that “my innards stirred for Him,” and one finds no room for an independent self, to the point that he is completely transformed from one extreme to the other.

This is not only so in relation to the matter of self-sacrifice (*Mesirat Nefesh*), but also includes the way this is drawn down in all the particular levels; “My sister-*Achoti*-אחותי,” “My beloved-*Ra’ayati*-רעיתי,” “My dove-*Yonati*-יונתי,” and “My perfect one-*Tamati*-תמתי.”

10.

This then, is why the verse,⁹⁵⁷ “That night, the king’s sleep was disturbed,” is the strength of the miracle. For, even though, at that time, the Jewish people were in a state of sleep, nevertheless, “The sleep of the King of the world was disturbed.” This is because below, the Jewish people stood steadfast in a movement of self-sacrifice (*Mesirat Nefesh*) for an entire year.⁹⁵⁸ [Moreover, this is why in the Megillah they are specifically called “Jews-*Yehudim*-יהודים.” For, as our

⁹⁵⁶ Psalms 73:26; Also see Midrashim to Song of Songs 5:2; Midrash Shir HaShirim Rabba 5:1 (2); Pesikta Rabbati 15:6, and elsewhere.

⁹⁵⁷ Esther 6:1

⁹⁵⁸ Torah Ohr, Megillat Esther 97a

sages, of blessed memory, taught,⁹⁵⁹ “Whosoever rejects idolatry (it is as though he agrees to all of Torah)⁹⁶⁰ [and he] is called a ‘Jew-*Yehudi*-יהודי.’”]

Thus, this is what caused the strength of the miracle, that “The sleep of the King of the world was disturbed.” This also brought about that below the “sleep of the king (Achashverosh) was disturbed,” and he therefore “commanded to bring the record book of the chronicles (*Divrei HaYamim*-דברי הימים),” so that it will also be drawn down into the “days-*Yamim*-ימים,” that is, into the aspect of time (and space) below.⁹⁶¹

That is, just as in serving *HaShem*-יהוה, blessed is He, self-sacrifice (*Mesirat Nefesh*) is such that it also is drawn down and affects the ten powers of the soul, up to and including thought, speech and action (*Machshavah, Dibur, Ma’aseh*), the same is so of the matter indicated by the verse,⁹⁶² “The guardian of Israel neither sleeps nor slumbers,” that it also affects the drawings down to below in matters pertaining to one’s children, health, and abundant substance, below ten handbreadths, [that is, in the physical world].

This then, is the general explanation of why the strength of the miracle was the matter of “The sleep of the King of the world was disturbed.” For, this affected that even “the sleep of the king was disturbed” in the literal sense, and this is what brought about that “the Jews had light and gladness and joy and

⁹⁵⁹ Talmud Bavli, Megillah 13a

⁹⁶⁰ Talmud Bavli, Kiddushin 40a

⁹⁶¹ See Sefer HaMaamarim 5700 *ibid.* p. 10; Ohr HaTorah, Megillat Esther p. 297.

⁹⁶² Psalms 121:4

honor,”⁹⁶³ both according to how our sages, of blessed memory, explain it,⁹⁶⁴ as well as in the most literal sense, that is, in actuality. For, “the verse does not depart from its simple meaning.”⁹⁶⁵

Now, “these days are remembered and celebrated in every generation.”⁹⁶⁶ About this, the Arizal’s explanation is well known.⁹⁶⁷ That through our remembrance, in a way of arousal, we thereby cause all the drawings down and bestowals from Above to occur again, as they did on the first occasion.

In other words, through this arousal, and especially during these days, we affect all the above-mentioned matters, both according to the inner meanings, as well as the literal simple meaning, so that “the Jews” – in every place that they may be, and throughout the entire year – should “have light and gladness and joy and honor!”

⁹⁶³ Esther 8:16

⁹⁶⁴ Talmud Bavli, Megillah 16b

⁹⁶⁵ Talmud Bavli, Shabbat 63a

⁹⁶⁶ Esther 9:28

⁹⁶⁷ See Ramaz (Rabbi Moshe Zacuto) in *Sefer Tikkun Shovevim*, cited and explained in *Lev David of the Chida* (Rabbi Chayim Yosef David Azulai), Ch. 29; Also see *Torat Menachem* Vol. 20 p. 85 note 10.