

Discourse 18

*“Kol HaMo’adim Beteilim Chutz M’Purim -
All the festivals will be nullified except for Purim”*

Delivered on Purim, 5721

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

1.

It states in Midrash,¹¹²⁸ “[In the coming future] all the festivals will be nullified, except for Purim.” The explanation¹¹²⁹ is that in the coming future, the joy of the festivals will be [as noticeable] “as a candle in broad daylight,”¹¹³⁰ whereas the joy of the days of Purim will not be nullified.

The reason is explained at length,¹¹³¹ that [at that time] the entire Jewish people, from children to the elderly, and from infants to women, stood steadfastly with self-sacrifice (*Mesirat Nefesh*) throughout (almost) a full year, to the point that it did

¹¹²⁸ Midrash Mishlei, Ch. 9; Yalkut Shimoni, Mishlei, Remez 944; Pirkei d’Rabbi Eliezer, Ch. 46.

¹¹²⁹ See the discourse entitled “*LaYehudim Hayta Orach*” 5626 (Sefer HaMaamarim 5626 p. 29); See the discourse by the same title of the year 5712, translated in The Teachings of The Rebbe 5712, Discourse 10 (Sefer HaMaamarim 5712, p. 227 and on); Also see the discourse entitled “*Lehavin Maamar Rabboteinu*” 5716, translated in The Teachings of The Rebbe 5716, Discourse 15 (Sefer HaMaamarim 5716 p. 126 and on); Torah Ohr, Megillat Esther 90d, 94a, 119b, and elsewhere.

¹¹³⁰ See Talmud Bavli, Chullin 60b

¹¹³¹ See the discourses entitled “*LaYehudim*” 5626 and 5712 *ibid*.

not apply for them have any external thoughts.¹¹³² This also had an effect Above, causing a drawing down of even loftier matters.

This brought about a joy that is utterly beyond all comparison to the joy of the festivals, at which time the obligation of the verse,¹¹³³ “You shall rejoice on your festival,” applies. All this was brought about through the self-sacrifice (*Mesirat Nefesh*) of the Jewish people, as the verse states,¹¹³⁴ “The Jews accepted [upon themselves] etc.,” through which a drawing down akin to this took place from above.

However, based on this, it is not understood why they had to wait until there was a war with the people of the land, in the capital city of Shushan and in all the provinces of the king, in that they “slew seventy-five thousand of their enemies?”¹¹³⁵ That is, why was [the establishment] of the days of Purim¹¹³⁶ only on the following day, after they “gained relief from their foes?”¹¹³⁷

[It likewise is for this reason that there was a distinction between all the provinces of the king and the capital city of Shushan, namely, that in all the provinces of the king, the war was on the thirteenth day of the month of Adar, and their relief was on the fourteenth day, which they established as a day of feasting and rejoicing (and “therefore, Jewish villagers who live in unwallled towns celebrate the fourteenth day of the month of

¹¹³² See Torah Ohr *ibid.* 97a, 120d

¹¹³³ Deuteronomy 16:14

¹¹³⁴ Esther 9:23

¹¹³⁵ Esther 9:16

¹¹³⁶ Also see at the end of the discourse entitled “Zachor” 5656 (Sefer HaMaamarim 5656 p.336).

¹¹³⁷ Esther 9:16 *ibid.*

Adar with gladness, feasting and festival etc.”).¹¹³⁸ However, this was not so of the capital city of Shushan [about which the verse states],¹¹³⁹ “But the Jews that were in Shushan assembled on both its thirteenth [day] and its fourteenth, and they gained relief on its fifteenth, making it a day of feasting and gladness.”]

At first glance, since the matter of self-sacrifice (*Mesirat Nefesh*) was present throughout the entire year, and how much more so, during the actual war, this being so, the matter of the revelations of Purim should have even been before the war, and certainly throughout the time of war. This being so, why did days of Purim specifically come on the following day, after they “gained relief from their foes”?

2.

This may be understood by first¹¹⁴⁰ explaining what our sages, of blessed memory, said in the Talmud,¹¹⁴¹ “The Jewish people were commanded three *mitzvot* upon entering the Land of Israel (*Eretz Yisroel*); To establish a king for themselves, to cut off the seed of Amalek, and to build the Chosen House (the Holy Temple) for themselves. However, I do not know which one [they must do] first... whether building the Chosen House is first or cutting off the seed of Amalek is first. However, since

¹¹³⁸ Esther 9:16-19

¹¹³⁹ Esther 9:18

¹¹⁴⁰ See the discourse entitled “*Zachor*” 5656 *ibid.* (Sefer HaMaamarim 5656 p. 331 and on); Also see the discourse by this title in Maamarei Admor HaZaken 5563 Vol. 1 p. 195 and on; Ohr HaTorah, Drushim L’Parshat Zachor p. 1,769 and on; Tetzaveh p. 2,769 and on; 2,771 and on.

¹¹⁴¹ Talmud Bavli, Sanhedrin 20b

the verse states,¹¹⁴² ‘He will give you rest from all your enemies... [followed by] ‘It shall be that the place where *HaShem*-יהו"ה your God, will choose to rest His Name,’ one therefore must say that [the *mitzvah*] to cut off the seed of Amalek is first,” and the Chosen House (the Holy Temple) can only be built after this.

[Similarly, in the days of Purim, only after they had slain seventy-five thousand of Amalek’s offspring (as stated in Midrash)¹¹⁴³ was it then possible for the matter of the days of Purim to be, similar to the construction of the Chosen House.]

It is in this matter that this was likewise established in the order of generations. For, upon entering the Land of Israel (*Eretz Yisroel*), there were judges in Israel and great men in Israel, but even so, they were not yet commanded to destroy the seed of Amalek, but were only commanded about the war [of conquering] the seven nations. This refers to the conquest of the Land of Israel (*Eretz Yisroel*), which was the land of the seven nations.

This was followed by the *mitzvah* to appoint a king, who was Shaul, the first of the kings.¹¹⁴⁴ Only after this was the command,¹¹⁴⁵ “So said *HaShem* of Legions-*HaShem Tzva*’ot-יהו"ה צבאות, ‘I have remembered what Amalek did to Israel... Now, go and strike down Amalek and destroy all he has etc.’” Only after the generation of Shaul, whose mission was to wage war against Amalek, did the generation of Dovid come, whose

¹¹⁴² Deuteronomy 12:10-11

¹¹⁴³ Targum to Esther 9:16

¹¹⁴⁴ See Midrash Vayikra Rabba 26:7; Esther Rabba, Petichta 10; Rashi to Genesis 36:11; Kesef Mishneh to Mishneh Torah, Hilchot Melachim 1:10.

¹¹⁴⁵ Samuel I 15:2-3

mission was to make all the preparations needed for [building] the Holy Temple, as the verse states,¹¹⁴⁶ “I have prepared for the Temple of my God etc.”

It was only because Dovid had “shed much blood etc.,”¹¹⁴⁷ that the actual construction [of the Holy Temple] was carried out by [his son] Shlomo. Nevertheless, this still was related to the generation of Dovid [and was called by his name], as the verse states,¹¹⁴⁸ “A Psalm, a song for the inauguration of the Temple, by Dovid.”

Now, these three matters that the Jewish people were commanded upon entering the Land of Israel (*Eretz Yisroel*) are also present in our service of *HaShem*-יהו"ה, blessed is He. For, in our service of *HaShem*-יהו"ה there also is the matter of the “Land-*Eretz*,” as our sages, of blessed memory, taught,¹¹⁴⁹ “Why is it called ‘land-*Eretz*’? Because she ‘ran-*Ratzeta*-רצתה’ to do the will of her Maker.” Thus, since every single day a person must serve his Maker and fulfill his Maker’s will, this is the matter of entering the Land of Israel (*Eretz Yisroel*) as it is in our service of *HaShem*-יהו"ה, blessed is He.

Now, the order is that there first must be the appointing of a king, followed by destroying the seed of Amalek, followed by constructing the Chosen House, as they are our service of *HaShem*-יהו"ה, blessed is He. For, as known, the Torah was given both in general and in particular.¹¹⁵⁰ Therefore, just as in general, this matter is present for the Jewish people [as a whole]

¹¹⁴⁶ Chronicles I 29:2

¹¹⁴⁷ Chronicles I 22:8

¹¹⁴⁸ Psalms 30:1; Talmud Bavli, Shabbat 30a

¹¹⁴⁹ Midrash Bereishit Rabba 5:8

¹¹⁵⁰ Talmud Bavli, Chagigah 6b

and for all times in general, it therefore is also present every single day for every single Jew.

The explanation is that in the exodus from Egypt (the redemption of the month of Nissan, which is also connected to the redemption of Purim, as our sages, of blessed memory, stated,¹¹⁵¹ “the juxtaposition of redemption to redemption refers to Purim and Pesach”), our sages of blessed memory, stated,¹¹⁵² “A person is obligated to view himself as if he personally left Egypt today,” upon which the matter [expressed in the verse],¹¹⁵³ “Remember what Amalek did to you on the way, when you were leaving Egypt,” immediately applies.

However, for the war against Amalek to take place, there first must be the appointing a king, as it is in our service of *HaShem*-יהו"ה, blessed is He. From this it is understood that even before these three matters, (of appointing of a king, wiping out Amalek, and constructing the Chosen House), there first must be an exodus from Egypt.

Now, generally, [the restraints-*Meitzarim*-מצרים of) Egypt (*Mitzrayim*-מצרים) refer to the matter of the chaining down of the worlds (*Seder Hishtalshelut*). More specifically, as it is in every Jew, this refers to the descent of the [Godly] soul “from a high peak to a deep pit.”¹¹⁵⁴ For, “the soul that You have given into me, she is pure... You created her etc.,” and she was hewn from beneath the Throne of Glory.¹¹⁵⁵

¹¹⁵¹ Talmud Bavli, Megillah 6b and Rashi there.

¹¹⁵² Talmud Bavli, Pesachim 116b; Tanya, Ch. 47

¹¹⁵³ Deuteronomy 25:17

¹¹⁵⁴ Talmud Bavli, Chagigah 5b

¹¹⁵⁵ See Zohar III 29b; 123b; Pardes Rimomim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 7.

However, subsequently, “You formed her, You blew her into me, and You preserve her within me,” referring to her manifestation in the body and animalistic soul, which is the descent into the “deep pit,” into constraints (*Meitzarim*-מצרים) and the lowliest limitations. Therefore, the matter of departing from Egypt (*Mitzrayim*-מצרים) is necessary, followed by coming to the “good and spacious land,”¹¹⁵⁶ upon which the three above-mentioned *mitzvot* can be fulfilled.

3.

However, we first must understand the entire matter of the descent of the soul to below, as a result of which the matter of the exodus from Egypt is necessary. It is explained about this, that the descent is for the purpose of ascent, and that in this ascent, the soul reaches higher than it was before its descent.¹¹⁵⁷ This is the general explanation of what our sages, of blessed memory, stated,¹¹⁵⁸ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.”

To explain, “the life of the coming world (*Chayei Olam HaBa*)” (both generally and in its loftiest level), refers to the Upper Garden of Eden (*Gan Eden HaElyon*), which is the place from where the soul was hewn. About this the sages said in

¹¹⁵⁶ Exodus 3:8

¹¹⁵⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), The twelve letters ה"ו ז"ח ט"י ל"ג ט"ע צ"ק correspond to the twelve tribes of Israel.

¹¹⁵⁸ Mishnah Avot 4:17

Mishnah,¹¹⁵⁹ “Know from where (*Me’Ayin*-יִיָאָנָה) you came,” which Likkutei Torah¹¹⁶⁰ explains to mean that the source of the soul is from the Godly “nothingness-*Ayin*-יִיָאָנָה,” this being the aspect of the Upper Garden of Eden (*Gan Eden HaElyon*).

[The Mishnah continues and states], “And [know] to where (*LeAn*-יִיָאָנָה) you are going,” referring to the lower Garden of Eden (*Gan Eden HaTachton*) and then to this lowly world, literally. That is, the aspect of “From where (*Me’Ayin*-יִיָאָנָה) you came,” which is the Upper Garden of Eden (*Gan Eden HaElyon*) is called “the life of the coming world (*Chayei Olam HaBa*).” (That is, it is not simply called “the coming world (*Olam HaBa*)” but, “the **life** of the coming world (*Chayei Olam HaBa*).”

The explanation is that, as known, the Garden of Eden (*Gan Eden*) and the world within which the Garden of Eden (*Gan Eden*) is located, are (not the same level, as those who err think. Rather, they are) utterly of no comparison to each other whatsoever.¹¹⁶¹ This may be understood by comparison to the lower Garden of Eden (*Gan Eden HaTachton*) as it is in the lower world, in that certainly, the Garden of Eden (*Gan Eden*) is of no comparison to worldly matters.

The same is likewise so of the Upper Garden of Eden (*Gan Eden HaElyon*), whose place is in the world of Creation (*Briyah*).¹¹⁶² That is, the Garden of Eden (*Gan Eden*) of the

¹¹⁵⁹ Mishnah Avot 3:1

¹¹⁶⁰ Likkutei Torah, Bamidbar 2a

¹¹⁶¹ Also see Sefer HaSichot, Torat Shalom p. 145; Sefer HaMaamarim 5678 p. 208.

¹¹⁶² Likkutei Torah, Bamidbar 2b

world of Creation (*Briyah*) is beyond comparison to the world of Creation (*Briyah*) itself.

Therefore, the world of Creation (*Briyah*) itself, is called “The world of the Throne (*Olam HaKiseh*),”¹¹⁶³ and that is where the holy animal-*Chayot* angels and the fiery-*Seraphim* angels that uplift the throne are. About them, it states in Midrash¹¹⁶⁴ on the verse,¹¹⁶⁵ “For no man can see Me and live (*VaChai*-וַחַי),” that this “Even [applies to] the angels called *Chayot*-חַיִּוֹת, who carry the Throne [but] do not behold His glory.”

This is because the word world-*Olam*-עוֹלָם is of the same root as the word “concealment-*He’elem*-הַעֲלָם,” indicating hiddenness.¹¹⁶⁶ In other words, even though there is the presence of “the power of the Actor within the acted upon,”¹¹⁶⁷ and how much more so is this certainly so in regard to the upper worlds, including the world of Creation (*Briyah*), which only has a minority of evil,¹¹⁶⁸ and moreover, the evil there is not intermingled with the good, to the point that [evil] is only in the category of possible existence there,¹¹⁶⁹ nevertheless, it too is called a “world-*Olam*-עוֹלָם,” from the root “concealment-*He’elem*-הַעֲלָם” and hiddenness.

¹¹⁶³ See Etz Chayim, Shaar 42 (Shaar Klallut ABY”A), Ch. 1; Shaar 46 (Shaar HaKiseh), Ch. 1 and on; Likkutei Torah, Ha’azinu 74d, and elsewhere.

¹¹⁶⁴ Midrash Bamidbar Rabba 14:22

¹¹⁶⁵ Exodus 33:20

¹¹⁶⁶ Likkutei Torah, Shlach 37d and elsewhere

¹¹⁶⁷ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2.

¹¹⁶⁸ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), in the introduction to the Derush; Shaar 47 (Shaar Seder ABY”A), Ch. 4; Shaar 48 (Shaar HaKelipot), Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

¹¹⁶⁹ See Sefer HaMaamarim 5662 p. 357; 5686 p. 28 and on; 5691 p. 285

This is also understood from the teaching of our sages, of blessed memory,¹¹⁷⁰ “Just as the soul fills (and enlivens) the body, so likewise the Holy One, blessed is He, fills (and enlivens) the world.” Now, when it comes to the likeness of the soul in the body, even a person who has intellect and an elevated stature, and therefore recognizes the reality of the matter, namely, that the entire existence of the body is actually the life of the soul, nevertheless, he knows nothing at all about the actual being of the soul itself, but only of its existence.

The same is so in regard to the worlds, including the world of Creation (*Briyah*), which is called the world of souls (*Olam HaNeshamot*).¹¹⁷¹ In other words, when it states that “the Holy One, blessed is He, fills the world,” this only is in a way that the world is aware of *HaShem*’s יהו"ה existence, but without any grasp of His Essential Being, blessed is He.

However, in the Garden of Eden (*Gan Eden*) of the world of Creation (*Briyah*), not only is there grasp of His existence, but there also is grasp of His Essential Being. This is the meaning of what is stated about the Garden of Eden (*Gan Eden*), that “the souls delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*,”¹¹⁷² because the purpose of a ray (*Ziv*-זי) is to illuminate.

That is, not only are they aware of the existence of the ray, but it actually has its effects. That is, it is a matter of light (and illuminates). This also is why our forefathers are called,¹¹⁷³ “The radiant ones of the world (*Zivtanei Olam*-זייתני

¹¹⁷⁰ Midrash Tehillim 103:1; Also see Talmud Bavli, Brachot 10a

¹¹⁷¹ See Sefer HaMaamarim 5708 p. 158 and the note of the Rebbe there.

¹¹⁷² Talmud Bavli, Brachot 17a

¹¹⁷³ Talmud Bavli, Rosh HaShanah 11a

עולם.” For, even though before them, “the Holy One, blessed is He, filled and enlivened the world,” nevertheless, the conduct of the world was in darkness.¹¹⁷⁴ However, the forefathers – “the radiant ones of the world (*Zivtanei Olam*)” – brought the illumination of the world about, so that everyone could see the light (*Ohr*).

From this, we also can understand the matter of the Garden of Eden (*Gan Eden*) where they delight in the ray (*Ziv-זי*) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*. That is, the ray (*Ziv-זי*) of the *Shechinah* is an actual matter of light (*Ohr*). In other words, it is not just the knowledge of its existence, but they also actually see, being that it illuminates etc.

It is in this respect that there is a difference between the holy animal-*Chayot* angels of the world of Creation (*Briyah*), and the souls in the Garden of Eden (*Gan Eden*) of the world of Creation (*Briyah*). This is because the holy animal-*Chayot* angels do not see His glory, which is not so of the souls in the Garden of Eden (*Gan Eden*). For, as in the teaching of our sages, of blessed memory, on the above-mentioned verse,¹¹⁷⁵ “For no man can see Me and live (*VaChai-וחי*).” During their lifetimes they do not see, but they indeed see at the time of their death. This is because the soul is then present in the Garden of Eden (*Gan Eden*) of the world of Creation (*Briyah*), and therefore sees that which even the holy animal-*Chayot* angels of the world of Creation (*Briyah*) cannot see.

¹¹⁷⁴ See Midrash Bereishit Rabba 2:3; Shemot Rabba 15:26

¹¹⁷⁵ Exodus 33:20

This then, is the elevated level of the Garden of Eden (*Gan Eden*) over and above the world it is in, and this likewise applies and includes the elevation of the Upper Garden of Eden (*Gan Eden HaElyon*) relative to the world of Creation (*Briyah*). About this, our sages, of blessed memory, said,¹¹⁷⁶ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” In other words, this matter is even loftier (not only than the world of Creation-*Briyah*, but) even the life of the coming world (*Chayei Olam HaBa*), and is even loftier than the Upper Garden of Eden (*Gan Eden HaElyon*) of the world of Creation (*Briyah*).

4.

Now, from that very fact that our sages, of blessed memory, informed us of this teaching (“One hour of repentance and good deeds etc.”), it is understood that it primarily refers to repentance and good deeds specifically **in this world**. In other words, the matter of it being “more precious” is not actually brought actually from the matter of repentance and good deeds, which presumably can also take place in the upper worlds (rather than specifically in this world), just as the angels requested,¹¹⁷⁷ “Set Your majesty over the heavens.”

Rather, it specifically is brought about through repentance and good deeds as they were given [to do] in **this world**. This also explains the imperative of the descent [of the soul] to below, since it specifically is in its descent to this world,

¹¹⁷⁶ Mishnah Avot 4:17

¹¹⁷⁷ Psalms 8:2; Talmud Bavli, Shabbat 88b

that there can be the matter of repentance and good deeds as they are in this world, thereby making it possible to come to that place which transcends the life of the coming world, which is the aspect of “From where (*Me’Ayin*-מאיין) you came,” this being the ascent of the soul to a level that transcends its root and source.

However, we must better understand why it is necessary to descend into the constrictions (*Meitzarim*-מיצרים) and limitations of this lower world, and that specifically through this, the matter of greater preciousness etc., is brought about.

Now, it is explained that this is similar to the verse,¹¹⁷⁸ “From the straits (*Meitzar*-מיצר) I called *Ya”H*-יה”ה; *Ya”H*-יה”ה answered me with expansiveness (*Merchav*-מרחב).” That is, to reach true expansiveness (*Merchav*-מרחב), this comes specifically when one comes from the constraint (*Meitzar*-מיצר). As we observe in man’s service of *HaShem*-יהו”ה, blessed is He, it is specifically through the service of the truly penitent (*Baalei Teshuvah*) that much greater strength is possible,¹¹⁷⁹ to an even greater degree and loftier way than even the perfectly righteous (*Tzaddikim Gemurim*) “who are incapable of standing there [in the place of the truly penitent (*Baalei Teshuvah*)].”¹¹⁸⁰ This is because the perfectly righteous (*Tzaddikim*) do not have the same constraint (*Meitzar*-מיצר) as the truly penitent (*Baalei Teshuvah*).

Another example for this also relates to the refinement (*Birur*) of evil. Namely, in regard to openly revealed evil, the

¹¹⁷⁸ Psalms 118:5

¹¹⁷⁹ See Zohar I 129a and on

¹¹⁸⁰ Mishneh Torah, Hilchot Teshuvah 7:4

toil in refining it is relatively easy. However, this is not so of concealed evil, in which various types of toil and labor are needed to overcome it etc. In general, these are two matters that are present in a person's battles, called "my sword and my bow."¹¹⁸¹

The matter of a sword is that it is used in the case of an enemy who is in close proximity, referring to matters that are close to oneself. In other words, with the eye of his intellect, or even with his actual eyes, he [readily] sees that this is his enemy. [To battle] this, the matter of a sword (*Cherev*-חרב) is sufficient, since the matter [of a sword] is that it reaches what is in close proximity to himself, and he therefore can be victorious over an enemy that is close to him.

However, when the enemy is far, meaning that it is difficult to discern the enemy precisely or how his adversity will be expressed, to the point that it even is possible to doubt whether he even is an enemy and foe, or is not be opposed to him at all, then to this end, the matter of a bow (*Keshet*-קשת) is necessary, being that its arrows shoot to a distance.

Spiritually, this means that it reaches matters that are distant from his understanding and comprehension, in that the "arrow" can reach even there and destroy the adversary etc. The matter of shooting an arrow with a bow is that to the degree that the bow is pulled further down, to that degree the arrow will shoot at a faster velocity and even destroy an enemy who is very distant.

¹¹⁸¹ Genesis 48:2; Also see Torah Ohr, Hosafot to Vayechi 104d; Sefer HaMaamarim 5632 Vol. 1 p. 57; 5659 p. 157; 5704 p. 98.

The similarity to this in our spiritual service of *HaShem*-יהו"ה, blessed is He, is that to the degree that one is in a greater state of constraint (*Meitzar*-מיצר), through the increase and abundance of contemplation (*Hitbonenut*), which brings to embitterment (*Merirut*) etc., he thereby will be capable of reaching a greater distance and a deeper depth, to even remove refined [forms of] evil.

In other words, the more that is added to the matter of constraint (*Meitzar*-מיצר), the more one comes to attain a more complete and perfect repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, to the point of attaining the Upper Repentance (*Teshuvah Ila'ah*) in the ultimate way.

This is the general matter as it is in our service of *HaShem*-יהו"ה, blessed is He, namely, that specifically through the constraint (*Meitzar*-מיצר) we come to the ultimate expansiveness (*Merchav*-מרחב), up to and including the Essential Expansiveness (*Merchav HaAtzmi*) of *HaShem*-יהו"ה, blessed is He.

5.

This then, is the general matter of the exodus from Egypt (*Mitzrayim*-מצרים) that must take place [in our service of *HaShem*-יהו"ה] every day. That is, Egypt (*Mitzrayim*-מצרים) is the matter of this world in general, where one must be toil in serving *HaShem*-יהו"ה, blessed is He, through repentance and good deeds, and must depart from the constraints (*Meitzarim*-מיצרים) of Egypt (*Mitzrayim*-מצרים) every day.

This comes about through the toil of contemplating one's particular constraint (*Meitzar*-מיצר) and travail, by which he affects himself to come to the expansiveness (*Merchav*-מרחב) and the "good and spacious land."¹¹⁸²

As this is in our service of יהו"ה-*HaShem* in general, as long as one is toiling in service of Him with the inner manifest powers [of his soul], meaning the aspects [of his soul] that manifest within the vessel, they are measured and limited. This is a general service of יהו"ה-*HaShem*, blessed is He, that accords to reason and intellect, and therefore he has yet to leave his constraints (*Meitzar*-מיצר).

One only departs from his constrictions and limitations when his service of יהו"ה-*HaShem*, blessed is He, is with the desire of the heart (*Re'uta d'Leeba*), which does not manifest in the inner aspect of the vessels (*Pnimiyyut HaKeilim*). That is [he departs] from serving יהו"ה-*HaShem*, blessed is He, only with his inner manifest powers, and comes to a much higher form of serving Him, up to [and including] true service of Him, which is the matter of expansiveness (*Merchav*).

The explanation is that even though it states, "Thought cannot grasp Him,"¹¹⁸³ nevertheless [it also states], "He is grasped in the desire of the heart (*Re'uta d'Leeba*)."¹¹⁸⁴ The matter of thought (*Machshavah*) (generally) refers to the *Sefirah* of Wisdom-*Chochmah* which is called "thought-

¹¹⁸² Exodus 3:8

¹¹⁸³ Introduction to Tikkunei Zohar 17a

¹¹⁸⁴ See Zohar III 289b (Idra Rabba); Sefer HaMaamarim 5689 p. 149

Machshavah-מחשבה,”¹¹⁸⁵ as in the teaching,¹¹⁸⁶ “Thought (*Machshavah*-מחשבה) and the Jubilee (*Yovel*-יובל) never separate.”¹¹⁸⁷

The likeness to this in man below, is that the ten powers of his soul correspond to the ten *Sefirot*, being that “they chained down from them,”¹¹⁸⁸ and [in man,] thought (*Machshavah*) is the beginning of the intellect (*Sechel*). It thus is understood that it cannot yet be considered departing from all measure and limitations.

Moreover, from this there can only be the matter of “with Wisdom-*Chochmah* they are refined.” In other words, through it, one can clarify what is good and what is evil, and push away the evil. Nonetheless, the evil still exists, only that he pushes it away from himself. It therefore is not the ultimate culmination of one’s service of *HaShem*-יהו"ה, blessed is He. For, as long as the evil still exists, the possibility still remains for it to have a hold on him.

However, when the beginning of service of *HaShem*-יהו"ה, blessed is He, and its primary aspect and foundation even transcends the beginning of intellect (*Sechel*) in his soul – this being the matter of the desire of the heart (*Re'uta d'Leeba*), which is the aspect of love of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),”¹¹⁸⁹ that

¹¹⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), section on “thought-*Machshavah*-מחשבה.”

¹¹⁸⁶ Zohar I 123a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), section on the “Jubilee-*Yovel*,” and Gate Nine (*Chochmah*) *ibid*.

¹¹⁸⁷ That is thought (Wisdom-*Chochmah*) and the Jubilee (Understanding-*Binah*) never separate, and are called, “The two lovers who never separate.”

¹¹⁸⁸ See Tanya, Likkutei Amarim, Ch. 3

¹¹⁸⁹ Deuteronomy 6:5

transcends love of Him “with all your heart, and with all your soul,” referring to the ten powers of the soul – then “He is grasped in the desire of the heart (*Re’uta d’Leeba*).”

This then, is the meaning of the teaching,¹¹⁹⁰ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” That is, for the toil in the constraints and limitations of this world to be “more precious etc.,” this comes about by being preceded with repentance (*Teshuvah*) (“repentance and good deeds”), being that the general matter of toiling in repenting and returning (*Teshuvah*) to *HaShem*-יהוה, blessed is He, is with greater strength and force, and is the matter of the desire of the heart (*Re’uta d’Leeba*).

This is why “He is grasped,” since “He is grasped and manifest in Torah and its *mitzvot*.”¹¹⁹¹ It is then that the toil in this world ascends even higher than the life of the coming world. It for this ascent that the descent from the aspect of “from where (*Me’Ayin*-מאיין) you came,” meaning, from the Upper Garden of Eden (*Gan Eden HaElyon*), which is the place of the souls before their descent, was worthwhile.

6.

However, even upon the departure from Egypt – meaning, when service of *HaShem*-יהוה, blessed is He, is with the desire of the heart (*Re’uta d’Leeba*) – nevertheless, the beginning of the service is such that one is in the state indicated

¹¹⁹⁰ Mishnah Avot 4:17

¹¹⁹¹ See Tanya, Likkutei Amarim, Ch. 4

by the verse,¹¹⁹² “You followed behind Me (*Acharai*-אָחַר־י) into the desert, a land not sown.”

As explained at length in Torah Ohr,¹¹⁹³ this means that one’s service is not in a state of “face to face” (*Panim b’Panim*), but in a state of “back-*Achor*-אָחֹר,” as the verse states, “behind Me-*Acharai*-אָחַר־י.” It therefore is possible for Amalek to come in opposition etc., and there therefore must be the matter of battling with Amalek. However, there first must be the matter of appointing a king.

The explanation is that the general matter of Amalek is that, “he knows his Master and intends to rebel against Him.”¹¹⁹⁴ This is how Amalek differs from other nations, as the verse states,¹¹⁹⁵ “Amalek is the head of the nations.” In other words, there are other nations, these being the seven nations, but there also is Amalek, who is “the head of the nations,” meaning that he is their beginning and source.¹¹⁹⁶

The matter of the seven nations, as they are in our service of *HaShem*-יהו"ה, blessed is He, refers to the seven bad emotional qualities, which generally are the matter of lust. However, since by nature, the brain innately rules over the

¹¹⁹² Jeremiah 2:2

¹¹⁹³ Torah Ohr, discourse entitled “*Zachor*” 84d and on

¹¹⁹⁴ See Sefer HaMaamarim 5562 p. 172; Sefer HaMaamarim 5565 Vol. 1, p. 395; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Zechirat Ma’aseh Amalek, Ch. 1 (95a) and elsewhere [utilized in regard to Amalek]; Torat Kohanim to Leviticus 26:14 (cited in Rashi there, and to Genesis 10:9, 13:13 [not in regard to Amalek]; Also see Ohr HaTorah, Parshat Zachor p. 1,786. [See Likkutei Sichot, Vol. 21, p. 193, note 38].

¹¹⁹⁵ Numbers 24:20

¹¹⁹⁶ See Torah Ohr, end of Tetzaveh; Megilat Esther 95a and on; Siddur Im Divrei Elohim Chayim, Shaar HaPurim p. 281a and on; Sefer HaMaamarim 5647 p. 82 and on; 5709 p. 62 and on, and elsewhere.

heart,¹¹⁹⁷ therefore, when a person contemplates with the understanding and grasp appropriate to that particular emotion, it then is in his ability to rule over the emotion and lust of his heart, until he is victorious over it.

However, Amalek knew his Master, meaning that he had understanding and comprehension, but even so, was impudent in acting contrary to this knowledge, and intentionally rebelled against Him. (In other words, he was not simply rebellious, but **intended** to rebel against his Master, may the Merciful One save us from such things.)

We see this through the simple understanding of Amalek's conduct, that even after [hearing about] all the signs and wonders that took place [for the Jewish people] in Egypt, which were visited upon Pharaoh and all his servants,¹¹⁹⁸ nevertheless,¹¹⁹⁹ "Amalek came and battled with Israel." That is, of all the nations, they were the first to wage war against the Jewish people.¹²⁰⁰ This is the lack of arousal to the open revelation and clear sight of *HaShem's* יהוה's Godliness, which is the general matter of "impudence and [the reign of] kingship without a crown."¹²⁰¹

This is further emphasized by the fact that Amalek was neither concerned nor fearful that the children of Israel would take possession their land, (as was later the case with [the nations of] Amon and Mo'av, who feared that [the Jewish people] would conquer their lands). However, even so, of their

¹¹⁹⁷ Zohar III 224a; Tanya, Likkutei Amarim, Ch. 12, Ch. 17.

¹¹⁹⁸ See Nehemiah 9:10

¹¹⁹⁹ Exodus 17:8

¹²⁰⁰ See Rashi to Numbers 24:20; Rashi to Genesis 25:18

¹²⁰¹ See Talmud Bavli, Sanhedrin 105a

own volition, [without any provocation,] Amalek came to attack and provoke the Jewish people.

The same is so in our toil of serving *HaShem*-יהו"ה, blessed is He. That is, there can be times that notwithstanding all of one's contemplation (*Hitbonenut*) etc., because of his coarseness and ego, he cannot stand the existence of something else. That is, even though the other is not at all provoking him, nonetheless, the very fact that he exists, agitates and aggravates him, and this causes the matter of war in him, in a way of "impudence and kingship without a crown," meaning, without reason, understanding, or comprehension.

However, since Amalek knows his Master, it is self-understood that one cannot be victorious over him through reason and understanding. Because of this, there first must be the matter of appointing a king.

This is explained at length in [the discourse] on the *mitzvah* of appointing a king (*Minuy Melech*),¹²⁰² as well as various other discourses.¹²⁰³ At first glance, it is not understood why appointing a king is necessary, because, after all, as the verse states, "*HaShem*-יהו"ה your God, is your King."¹²⁰⁴

This may be understood from the Kingship of Dovid (which is transferred to his male offspring after him).¹²⁰⁵ That is, the matter of Dovid was the ultimate in sublimation and nullification to *HaShem*-יהו"ה, blessed is He, as he stated,¹²⁰⁶ "I

¹²⁰² Sefer HaMitzvot of the Tzemach Tzeddek 108a

¹²⁰³ See Maamarei Admor HaZaken, Nevi'im p. 1 and on; Inyanim p. 109 and on; Maamarei Admor HaEmtza'ee, Devarim Vol. 1 p. 215 and on; Ohr HaTorah, Inyanim p. 206 and on; Sefer HaMaamarim 5628 p. 62.

¹²⁰⁴ Samuel I 12:12

¹²⁰⁵ Mishneh Torah, Hilchot Melachim 1:7

¹²⁰⁶ Psalms 131:2

swear that I stilled and silenced my soul,” in that, “she [Malchut-Kingdom] has nothing of her own.”¹²⁰⁷

It specifically is because of [his] ultimate sublimation and nullification (*Bittul b'Tachlit*) to *HaShem*-יהו"ה, blessed is He, that he said,¹²⁰⁸ “I will exalt You, my God, the King.” In other words, not only did he conduct himself as indicated by his words, “I will walk in expansiveness (*Rechavah*-רחבה),” in relation to those below, but he also affected the exaltation of the Kingdom Above, so to speak.

As this is in our daily service of *HaShem*-יהו"ה, blessed is He, this is the toil during the recital of the *Shema*, the general matter of which is self-sacrifice (*Mesirat Nefesh*) and accepting the yoke (*Kabalat Ol*). More specifically, it refers to accepting the yoke of Heaven (*Kabalat Ol Malchut Shamayim*), as our sages, of blessed memory, said,¹²⁰⁹ “Why does the portion of *Shema* precede the portion of *Vehayah im Shamo'a*? So that one will first accept the yoke of the Kingdom of Heaven upon himself, and only then accept the yoke of the *mitzvot* upon himself.”

In other words, the matter of appointing a king, as in the command,¹²¹⁰ “You shall surely set a king over yourself,” means that one is to appoint the Supernal Kingship of Heaven upon himself. Only afterwards can he fulfill the service of accepting the yoke of the *mitzvot* upon himself, this being the matter of repentance and good deeds.

¹²⁰⁷ See Zohar I 181a; 249b; Zohar II 218b

¹²⁰⁸ Psalms 145:1

¹²⁰⁹ Talmud Bavli, Brachot 13a

¹²¹⁰ Deuteronomy 17:15

Through accepting the yoke – that is, appointing a king – we thereby are victorious in the war against Amalek, which is the toil that follows immediately after departing from Egypt (*Mitzrayim*-מצרים), until we then come to the “good and spacious land,”¹²¹¹ that is, the expansiveness of the Essential Self (*Merchav HaAtzmi*-מרחב העצמי).

7.

We now must understand why it first is necessary to cut off the seed of Amalek, and only specifically afterwards, to construct the Chosen House. The explanation is that the matter of the Holy Temple is as the verse states,¹²¹² “This is the gate of the heavens!” In general, it is the matter of the Throne of the Holy One, blessed is He, as the verse states,¹²¹³ “The site of our Holy Temple is like the Throne of Glory (*Kiseh HaKavod*-כסא הכבוד), exalted before the beginning [of time] (*Marom MeRishon*-מרום מראשון).”

As Rabbeinu Bachaye explained¹²¹⁴ in the name of Ramban, the [word] “Throne-*Kiseh*-כסא” refers to the *Sefirah* of Understanding-*Binah*, the word “Glory-*Kavod*-כבוד-32” refers to the *Sefirah* of Wisdom-*Chochmah* (the thirty-two

¹²¹¹ Exodus 3:8

¹²¹² Genesis 28:17 and Rashi there; Midrash Bereishit Rabba 69:6

¹²¹³ Jeremiah 17:12

¹²¹⁴ See the discourse entitled “*Zachor*” 5656 (Sefer HaMaamarim 5656 p. 331 and on) *ibid.* Ohr HaTorah, Na”Ch to Jeremiah 17:12 (Vol. 1, p. 347), citing the Kuntres at the end of Sefer Bachaye to the Torah portion of Terumah, called Sefer Naftulei Elohi”m (which is a short explanation of some of the matters of Kabbalah mentioned in Sefer Bachaye), also printed at the back of Sefer Bachaye Al HaTorah (Krakow 1592).

pathways of Wisdom-*Chochmah*),¹²¹⁵ the word “exalted-*Marom*-מָרוֹם” refers to the *Sefirah* of Crown-*Keter*, and the word “[before] the beginning-*Rishon*-רִאשׁוֹן” refers to the Unlimited One (*Ein Sof*), *HaShem*-יְהוָה, blessed is He.

This then, is the meaning of the verse, “The site of our Holy Temple is like the Throne of Glory (*Kiseh HaKavod*-כִּסֵּא הַכְבוֹד), exalted before the beginning [of time] (*Marom MeRishon*-מָרוֹם מִרִּאשׁוֹן).” That is, all these matters were openly revealed in the Holy Temple.

Now, Midrash on the Torah portion of Bo¹²¹⁶ states that “no evil touches the Throne of the Holy One, blessed is He, as the verse states,¹²¹⁷ ‘Evil will not reside with You.’” It therefore is first necessary to cut off the seed of Amalek, so that “evil will not reside with You.” This is similar to the explanation before (in chapter five), that only the matter of “they are refined with Wisdom-*Chochmah*,” meaning that he clarifies what is good and what is evil, and pushes away the evil, is insufficient, since the evil still remains in existence.

Rather, service of *HaShem*-יְהוָה, blessed is He, must stem from the *Sefirah* of the Crown-*Keter*, which transcends the *Sefirah* of Wisdom-*Chochmah*. This causes that not only is the enemy pushed away, but his very existence is nullified, as the verse states,¹²¹⁸ “All Your enemies will be eliminated.”

Only after the seed of Amalek is wiped out can the construction of the Chosen House take place, “The site of our Holy Temple is Like the Throne of Glory (*Kiseh HaKavod*-כִּסֵּא

¹²¹⁵ Sefer Yetzirah 1:1 and elsewhere.

¹²¹⁶ Midrash Shemot Rabba 15:26

¹²¹⁷ Psalms 5:5

¹²¹⁸ Micah 5:8; Also see the Rebbe’s note to Sefer HaMaamarim 5700 p. 42.

(הכבוד), exalted before the beginning [of time] (*Marom MeRishon*-מרום מראשון).” That is, it is only after this that the construct of the Throne (*Kiseh*-כסא) of the Holy One, blessed is He, is possible, being that “no evil touches it.”

8.

Now, this is also the meaning of the verse,¹²¹⁹ “*HaShem*-יהו"ה wages war against Amalek from generation to generation (*MiDor Dor*-מדר דר).” At first glance, it is not understood why this verse only mentions two generations (“from generation to generation-*Midor Dor* דר-מדר”), and it does not say “for all generations-*L'Dor VaDor* ודור לדור,” which is a greater indication of eternity, as in the verse,¹²²⁰ “You, *HaShem*-יהו"ה, are enthroned forever, Your throne is for all generations (*L'Dor VaDor* ודור לדור).”

However, the explanation is that in Mechilta,¹²²¹ two views are brought on the meaning of the words “from generation to generation-*MiDor Dor* דר-מדר.” The first is, “from the generation of Moshe and the generation of Shmuel.” The second is, “from the generation of Shmuel to the generation of Moshiach.” In Pesikta,¹²²² three views are enumerated, “From the generation of Moshe to the generation of Shmuel, from the generation of Shmuel to the generation of Mordechai and Esther, and from the generation of Mordechai and Esther to the generation of Moshiach.”

¹²¹⁹ Exodus 17:16

¹²²⁰ Lamentations 5:19

¹²²¹ Mechilta to Exodus 17:16

¹²²² Pesikta d'Rav Kahana, Parshat Zachor (29a)

The explanation is that in the generation of Moshe the matter of the wiping out of the seed of Amalek began, as the verse states,¹²²³ “Yehoshua weakened Amalek and its people by the blade of the sword,” specifying that he [only] “weakened” them. The Midrash likewise states,¹²²⁴ that this was only a matter of “weakening.”

Now, this should have been completed in the generation of Shmuel [the prophet] and [king] Shaul, when Shmuel told Shaul,¹²²⁵ “So said *HaShem*, *HaShem* of Legions-*HaShem Tzva*’ot-יהוה צבאות, ‘I have remembered what Amalek did to Israel... Now, go and strike down Amalek and destroy all he has etc.’”

However, Shaul did not wipe out the seed of Amalek completely. As stated in Talmud, Tractate Megillah,¹²²⁶ because Shaul did not kill Agag [king of Amalek] (and he lived for an additional night),¹²²⁷ [he had the opportunity to procreate and] Haman was [eventually] born of him.

In other words, because Shaul followed his [own] reasoning,¹²²⁸ [and notwithstanding that his service of *HaShem*-יהוה, blessed is He, was very lofty, nevertheless it only was from the aspect of the reasonings of Wisdom-*Chochmah*], and he therefore presumed it possible to keep the best of the sheep

¹²²³ Exodus 17:13

¹²²⁴ Pesikta Rabbati, Ch. 12 and elsewhere.

¹²²⁵ Samuel I 15:2-3

¹²²⁶ Talmud Bavli, Megillah 13a

¹²²⁷ See Pri Etz Chayim, Shaar HaPurim, Ch. 6 and elsewhere. Also see Tanna d’Bei Eliyahu Rabba, Ch. 20, Ch. 24.

¹²²⁸ Sefer HaMaamarim 5627 p. 254 and elsewhere

and cattle alive in order to offer them up as sacrifices to *HaShem*-יהו"ה, blessed is He.¹²²⁹

About this Shmuel told him,¹²³⁰ "To obey is better than a choice offering, to listen [is better] than the fat of rams." That is, the ultimate level of serving *HaShem*-יהו"ה, blessed is He, is to obey and accept the yoke of His Kingship, up to and including serving Him with the desire of the heart (*Re'uta d'Leeba*).

It therefore became necessary for there to be the matter of wiping out Amalek "from the generation of Shmuel to the generation of Mordechai and Esther." [There then was the matter indicated by the verse,¹²³¹ "The Jews accepted [upon themselves] etc.,"¹²³² similar to what took place in the generation of Moshe.

This is as Zohar states,¹²³³ "The word 'accepted-*Keebel*-קבל' is in the singular – referring to Moshe." It similarly states in Talmud¹²³⁴ that "they fulfilled¹²³⁵ what they already accepted in the days of Moshe." Because of this, during the times of Purim, the matter of self-sacrifice (*Mesirat Nefesh*) was also drawn forth.

¹²²⁹ See Samuel I 15:15

¹²³⁰ Samuel I 15:22

¹²³¹ Esther 9:23

¹²³² See Torah Ohr, Megillat Esther 96:1; Also see the discourse entitled "*v'Keebel HaYehudim* – The Jews undertook that which they had begun to do," 5711, translated in The Teachings of The Rebbe 5711, Discourse 5, (Torat Menachem, Sefer HaMaamarim Adar p. 54), Note 4 (Note 5 in the English).

¹²³³ Zohar II 191b

¹²³⁴ Talmud Bavli, Shabbat 88a

¹²³⁵ Esther 9:27

Then, from the days of Mordechai and Esther (which is when Purim happened, about which the verse states,¹²³⁶ “These days of Purim shall never cease amongst the Jews, nor shall their remembrance perish from their descendants”) we come (in a way of “juxtaposing redemption to redemption”)¹²³⁷ to the generation of Moshiach, at which time the war of *HaShem*-יהו"ה against Amalek will be completed.

This then, is the meaning of the verse,¹²³⁸ “*HaShem*-יהו"ה wages war against Amalek from generation to generation (*MiDor Dor*-מדר דר).” That is, to [be victorious] in the war against Amalek, two generations are sufficient; the generation that began wiping out of Amalek, and the generation that will finish wiping out of Amalek. There then can be the building of the Chosen House, the dwelling of the Holy One, blessed is He.

This is also hinted in the words, “from generation to generation-*MiDor Dor*-מדר דר.” That is, in addition to the usual meaning of the word “generation-*Dor*-דר” as it is associated with time, it also is the root of the word “dwelling-*Dirah*-דירה.” In other words, in order for the dwelling of the Holy One, blessed is He, which is the matter of the Holy Temple, to be possible, the seed of Amalek must first be wiped out.

With this in mind, we also can understand why the Tabernacle (*Mishkan*) could be built even though the seed of Amalek had not yet been eradicated, (but only weakened, as explained before). This is because the Tabernacle (*Mishkan*) is called a “tent-*Ohel*-אֹהֶל,”¹²³⁹ which is just a temporary

¹²³⁶ Esther 9:28

¹²³⁷ Talmud Bavli, Megillah 6b and Rashi there.

¹²³⁸ Exodus 17:16

¹²³⁹ See Samuel II 7:6; Shir HaShirim Rabba 1:16; Torah Ohr, Vayigash.

dwelling, as the verse states,¹²⁴⁰ “For you have not yet come to the resting place or to the heritage.” However, for there to be the actual matter of a “dwelling-*Dirah*-דירה” (in that the words “from generation to generation-*MiDor Dor*-מִדּוֹר דּוֹר” are of the root “dwelling-*Dirah*-דירה”) meaning, a permanent dwelling place, the seed of Amalek must first be eradicated.

9.

Based on this, we can also understand the matter as it relates to the days of Purim. For “these days of Purim shall never cease amongst the Jews, nor shall their remembrance perish from their descendants.” Because of this, even when all the other holidays will be nullified, the days of Purim will not be nullified. In other words, the revelation of Purim is affixed and established, in the manner of a [permanent] “dwelling-*Dirah*-דירה,” meaning that it is not temporary.

This is why it first was necessary for them to slay seventy-five thousand of Amalek’s offspring, this being the matter of the wiping out of the seed of Amalek, and only after this could the matter of the days of Purim be, similar to the matter of the “dwelling-*Dirah*-דירה” of the Holy Temple.

The same is so of the coming redemption – “from the generation of Mordechai and Esther to the generation of Moshiach,” as in the teaching of our sages, of blessed memory, “juxtaposing redemption to redemption”¹²⁴¹ referring to the

¹²⁴⁰ Deuteronomy 12:9; Talmud Bavli, Zevachim 119a; Likkutei Torah, Zot HaBrachah 99d; Discourse entitled “*B’Sha’ah SheAlah Moshe LaMarom*” of later this year, Discourse 25 (Sefer HaMaamarim 5721, p. 193 and on).

¹²⁴¹ Talmud Bavli, Megillah 6b and Rashi there.

redemption of Purim, in a manner that, “we still were the servants of Achashverosh,”¹²⁴² to the redemption of the exodus from Egypt in the days of Pesach, until the redemption that will take place in the days of our righteous Moshiach, which will be “like the days when you left the land of Egypt.”¹²⁴³

Then too, the order will be that first the prophecy,¹²⁴⁴ “I will remove the spirit of impurity from the land” will be fulfilled, followed by the construction of the third Holy Temple, which will be revealed in the near future, below ten handbreadths, by our righteous Moshiach!

¹²⁴² Talmud Bavli, Megillah 14a

¹²⁴³ Micah 7:15

¹²⁴⁴ Zachariah 13:2