

Discourse 33

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

Delivered on Purim, 5725³³

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

1.

The verse states,³⁴ “That night, the king’s sleep was disturbed.” Now, we must understand why it states, “That night-*BaLayla HaHoo* ההוא בלילה.” For, at first glance, even if it would simply have said, “at night-*BaLayla* בלילה,” we would know that it refers to the night on which the verses that precede it took place.

This may be explained based on what his honorable holiness, my father-in-law, the Rebbe, brings in his discourse by the same title,³⁵ that in the Customs of the Maharil³⁶ it states that when [the reader of the Megillah] arrives at the words “That night-*BaLaylah HaHoo* ההוא בלילה,” he should raise his voice while reading, since this is essential root (*Haikar* עיקר) of the miracle.

³³ This is the first of two discourses said at this gathering. The original text of this discourse was edited by the Rebbe Shlita and distributed as a pamphlet for Purim 5750.

³⁴ Esther 6:1

³⁵ Of the year 5700 (printed in *Sefer HaMaamarim* 5700, p. 5 and on). This is the first discourse that he said when he came to the United States for the second time.

³⁶ Cited in *Darkei Moshe* to *Orach Chayim* 690, and *Magen Avraham* there, Section 17.

In the discourse he explains this based on the Yalkut,³⁷ that “the king’s sleep was disturbed” refers to the King of the world, and that when the Jewish people are in a state of “sleep,” this causes the King of the world to “sleep”, so to speak, as stated in the verse,³⁸ “I am asleep,” about which Zohar states,³⁹ “In exile.” That is, because the Jewish people are “sleeping” during the exile,⁴⁰ so to speak, [the King of the world] Above is caused to “sleep.”

This is why, “That night, the King’s sleep was disturbed” is the essential root of the miracle. That is, “night-*Laylah*-לילה” refers to the time of exile,⁴¹ which (Above) is a time of “sleep.” It is during “that night-*BaLaylah HaHoo*-בלילה ההוא” (that is, exile) that “the sleep of the King of the world was disturbed,” this being the essential root of the miracle.

Based on this, the precise wording of the verse, “that night-*BaLaylah HaHoo*-בלילה ההוא,” must be explained. The word “that-*Hoo*-הוא” is in the [third person] indicating concealment, (thus indicating a doubled concealment; “Night-

³⁷ [Yalkut] Shimoni to the verse (Esther 6:1 – Remez 1,057 toward the end, beginning with “the sleep of the King of the world was disturbed”). Also see Targum to the verse.

³⁸ Song of Songs 5:2

³⁹ Zohar III 95a (cited in the discourse of the year 5700, Ch. 4 – Sefer HaMaamarim [5700] *ibid.* p. 8).

⁴⁰ To elucidate, in [regard to the words], “I am asleep” there are two explanations. The simple meaning is that this refers to the Jewish people [as also cited in the above-mentioned discourse, that these are the words of the Ingathering of the souls of Israel to the Holy One, blessed is He], and that “I am asleep” refers to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, while in exile (Tikkunei Zohar, Tikkun 69 – 105a).

⁴¹ Zohar III 67b; Also see the citations in the discourse by this title of the year 5744, note 16 (Torat Menachem, Sefer HaMaamarim Adar, p. 81), and in the discourse of the Mittler Rebbe, cited later [in note 24 of the original discourse] it states, “It is known that the exile is called ‘night-*Laylah*-לילה.’”

Layla-לילה” and “that-*Hoo*-הוא), in addition to the general concealment of the exile (“night”). For, in that time, during the days of Achashverosh, there was very great concealment and hiddenness - a doubled concealment.

This is as Talmud states,⁴² “From where in the Torah can we find [an allusion to] Esther-אסתר? [From the verse],⁴³ “Hide, I will hide-*Aster Asteer*-הסתר אסתיר.” Based on the Baal Shem Tov’s teaching⁴⁴ that the meaning of “Hide, I will hide-*Aster Asteer*-הסתר אסתיר” (doubled) is that even the [fact that there is] concealment is hidden, it can be said that this also is the meaning of the words, “That night-*BaLaylah HaHoo*-בלילה ההוא.” That is, the “night-*Laylah*-לילה” of exile is indicated by the word “That-*Hoo*-הוא,” meaning that [the night] is concealed. That is, there is no sense that the exile is night and darkness, but rather, “They confuse darkness with light.”

Moreover, by way of emphasizing the greatness and strength of the miracle, the verse specifies “**That** night (*Balaylah HaHoo*-בלילה ההוא) the King’s sleep was disturbed.”⁴⁵ That is, even though, at that time the “sleep” of the Jewish people was the ultimate state of “sleep,” [like the explanation elsewhere⁴⁶ about the difference between “sleep-*Sheina*-שינה” and “slumber-*Tardeimah*-תרדמה,” that those who

⁴² Talmud Bavli, Chullin 139b

⁴³ Deuteronomy 31:18

⁴⁴ Brought in Toldot Yaakov Yosef at the beginning of the Torah portion of Bereishit. Keter Shem Tov (Kehot 5759), Hosafot, Section 42.

⁴⁵ See [Talmud Bavli], Megilla (19a) that the strength of the miracle begins with the words “That night-*Balaylah HaHoo*-בלילה ההוא.” In the beginning of the discourse entitled “*Chayav Inish*” 5681 (5708 – Sefer HaMaamarim 5681 p. 179 and on; 5708 p. 107) he connects this with what it states in the Customs of the Maharil, that this is the primary aspect of the miracle.

⁴⁶ Sefer HaMaamarim 5702 p. 7

sleep (*Yesheinim*-ישנים), know that their dream is a dream and is false, whereas those who are in slumber (*Nirdamim*-נרדמים) think that the false is true] and this likewise causes such a “sleep” Above, so to speak, but even so, “the sleep of the King of the world was disturbed,” such that even regular “sleep-*Sheinah*-שינה” was disturbed.

2.

In the discourse he continues⁴⁷ [and explains] that the reason that “That night the sleep of King of the world was disturbed” (which is the essential root (*Halkar*-העיקר) of the miracle of Purim) came about was because of the self-sacrifice (*Mesirat Nefesh*) of the Jewish people for an entire year.⁴⁸

Now, this must be better understood. For, as known, when the Jewish people do the will of the Ever Present One, then (according to the order of the chaining down of the worlds (*Seder Hishtalshelut*))⁴⁹ “He neither sleeps nor slumbers.”⁵⁰ Thus, since at that time, the Jewish people stood steadfastly, with self-sacrifice (*Mesirat Nefesh*), throughout the entire year, [this being so] what miracle is there here, and beyond this, [what is] the strength of the miracle⁵¹ that “the King’s sleep was disturbed?”

⁴⁷ Of the year 5700, Ch. 5 (Sefer HaMaaamarim ibid. p. 9)

⁴⁸ See the discourse by the same title as this of the year 5744, Ch. 6 (Torat Menachem, Sefer HaMaamarim Adar p. 85).

⁴⁹ Psalms 121:4

⁵⁰ Yalkut Shimoni ibid.

⁵¹ In regard to the miracle in general, it can be suggest that from the fact that even after the Purim miracle they were still in exile [“We were still servants of Achashverosh” (Talmud Bavli, Megillah 14a), this proves that even after they stood steadfastly with self-sacrifice (*Mesirat Nefesh*), they still were in a state of sleep.

We also must understand that according to the simple meaning [of the verse], that the words, “That night the king’s sleep was disturbed,” refer to King Achashverosh, in that what happened on that night caused the sleep of the king to be disturbed.⁵² Now, based on the well-known fact that matters that happen below, chain down from matters as they are Above,⁵³ it is understood that the same applies to the matter of “the sleep of the King of the world was disturbed.” That is, the matter of “That night-*Balaylah HaHoo*-הלילה ההוא” is what caused the sleep of the King to be disturbed.

However, this must be understood, since “That night-*Balaylah HaHoo*-הלילה ההוא” indicates great concealment and hiddenness (as explained in chapter one), which is the opposite of “That night-*Balaylah HaHoo*-הלילה ההוא” causing “the sleep of the King of the world was disturbed.”⁵⁴

3.

This may be understood by prefacing with the explanation in Torah Ohr, in the discourses of Purim,⁵⁵ and at

Nevertheless, since the sleep that they were in when they stood steadfastly with self-sacrifice was regular “sleep-*Sheinah*-שינה,” and not the ultimate state of sleep, the miracle of the King’s sleep being disturbed is not such a great **wonder**, and this being so, why is it called “the **strength** of the miracle.”* [It also is not understood what the specificity is in the word “**That** night-*BaLaylah HaHoo*-הלילה ההוא.”]

⁵² See Rashi to the verse (Talmud Bavli, Megillah 15b) “It bothered him that Esther invited Haman etc.”

⁵³ See Tanya, Likkutei Amarim, Ch. 3

⁵⁴ This is in addition to the fact that seemingly, this is the opposite of what is explained in the discourse, that [the words] “That night-*Balaylah HaHoo*-הלילה ההוא” are what cause (according to the order of the chaining down of the worlds (*Seder Hishtalshelut*) the matter of **sleep** Above, so to speak.

⁵⁵ Discourse entitled “*VaTosef Esther*” (94d)

greater length in the discourse of the Mittler Rebbe,⁵⁶ that both day (revelation) and night (concealment) have the two matters of revelation (*Gilyu*) and concealment (*He'elem*) in them. This is why sometimes [the Torah] states “This day-*Yom HaZeh*-יום הזה,” in which the word “This-*Zeh*-זה” [in the second person] indicates revelation (*Gilyu*),⁵⁷ whereas it sometimes states “That day-*Yom HaHoo*-היום ההוא,” in which the word “That-*Hoo*-הוא” [in the third person] indicates concealment (*He'elem*) (as explained above). This likewise is so of night, that it sometimes says “This night-*Laylah HaZeh*-לילה הזה” [in the second person] and it sometimes says “That night-*Laylah HaHoo*-לילה ההוא” [in the third person].

The point of this explanation (as understood from the discourses) is that the difference between day (*Yom*-יום) and night (*Laylah*-לילה) is [as they are] in and of themselves. That is, day (*Yom*-יום) is light, and night (*Laylah*-לילה) is darkness, as the verse states,⁵⁸ “God called the light (*Ohr*-אור) ‘day-*Yom*-יום,’ and to the darkness (*Choshech*-חשך) he called ‘night-*Laylah*-לילה.’”

Now, there is yet another manner in day (*Yom*-יום) and night (*Laylah*-לילה), that is, whether it is in a way of revelation (“This-*Zeh*-זה”) or in a way of concealment (“That-*Hoo*-הוא”). That is, the use of the word “This-*Zeh*-זה” in reference to day and night, indicates day and night as they are drawn down into

⁵⁶ In the discourse entitled “*V’Hinei LeHavin Inyan Mah SheKatuv VaTosef Esther*” Purim 5586 (Maamarei Admor HaEmtza’ee, Na”Ch p. 415 and on).

⁵⁷ As in the teaching of our sages, of blessed memory, “He points with his finger and says ‘This-*Zeh*-זה’” – Shemot Rabba, end of Ch. 23; End of Tractate Taanit and Rashi there; Also see Rashi to Exodus 15:2.

⁵⁸ Genesis 1:5

revelation (*Giluy*) below. In contrast, the word “That-*Hoo*-הוּא” indicates day and night as they are in essence, (before being drawn into revelation) and [even] higher, as they are in their root.

This is why about the exodus from Egypt it is written,⁵⁹ “On this day (*Yom HaZeh*-הַיּוֹם הַזֶּה) all the Legions of *HaShem*-יהו"ה left the land of Egypt.” Likewise, about Torah and *mitzvot* (as they currently are)⁶⁰ it is written,⁶¹ “This day (*HaYom HaZeh*-הַיּוֹם הַזֶּה) *HaShem*-יהו"ה your God commands you etc.” In contrast, about the coming redemption the verse states,⁶² “On that day-*BaYom HaHoo*-הַיּוֹם הַהוּא etc.”

This is because the revelation that took place in the redemption from Egypt was the revelation of the light as it is drawn down to below “This day-*Yom HaZeh*-הַיּוֹם הַזֶּה,” whereas in the coming redemption the essence of the light will be revealed, as it is Above, before being drawn down and revealed, “That day-*Yom HaHoo*-הַיּוֹם הַהוּא,” [in the third person].

4.

The same is so in regard to night (*Laylah*-לַיְלָה), this being the aspect of darkness that transcends light (even the essence of the light). That is, before being drawn down into

⁵⁹ Exodus 12:41

⁶⁰ In that the Torah as it is now, is like vanity in comparison to the Torah of Moshiach (Midrash Kohelet Rabba 11:8; Also see Ch. 2:1 there). This is similarly so of the *mitzvot*, that the perfection of the fulfillment of the *mitzvot*, “The commandments of Your desire,” will take place in the coming future (see *Hemshech v'Kachah*” 5637 Ch. 17 and on, and elsewhere).

⁶¹ Deuteronomy 26:16

⁶² Isaiah 25:9

revelation (and certainly as it is in its root) the darkness is called “That night-*Laylah HaHoo*-הלילה ההוא,” and when it is drawn below, it is called “This night-*Laylah HaZeh*-הלילה הזה.”

However, in regard to the matter of night (*Laylah*-הלילה), “That night-*Laylah HaHoo*-הלילה ההוא” is lower than “This night-*Laylah HaZeh*-הלילה הזה.” For, since the darkness of the night (*Laylah*-הלילה) that transcends the light, is the root and cause by which actual darkness is made, therefore, the concealment and hiddenness (literal darkness) brought about through drawing forth the essence of the darkness (Above), this being the aspect of “That night-*Laylah HaHoo*-הלילה ההוא,” is a much greater darkness than the darkness brought about through drawing the darkness forth, meaning, as it comes to be drawn forth, this being the aspect of “This night-*Laylah HaZeh*-הלילה הזה.”

That is, “This night-*Laylah HaZeh*-הלילה הזה” is such that the “night-*Laylah*-הלילה” is in the way indicated by “This-*Zeh*-זה,” in that it is sensed and revealed [so much so, that it is revealed to the point that one can “point with his finger and say ‘This-*Zeh*-זה”],⁶³ that it [indeed] is night (*Laylah*-הלילה). In contrast, “That night-*Laylah HaHoo*-הלילה ההוא” is in a way of concealment ([indicated by the word “That-*Hoo*-הוא”), in that it is not sensed that it is night (*Laylah*-הלילה).

[To explain, in the above-mentioned discourses, the matters of “This night-*Laylah HaZeh*-הלילה הזה” and “That night-*Laylah HaHoo*-הלילה ההוא” are explained differently. That is, the matter of “Day-*Yom*-יום” is that *HaShem*’s יהו"ה Godliness is

⁶³ Shemot Rabba, end of Ch. 23; End of Tractate Taanit and Rashi there; Also see Rashi to Exodus 15:2.

seen, or at the very least, His Godliness is grasped.⁶⁴ In contrast, when there only is faith (*Emunah*) it then is called “night” (*Laylah*-לילה).

The matter of “This night-*Laylah HaZeh*-לילה הזוה” is when the faith (*Emunah*) is very strong, with the ultimate recognition of its truth, like the recognition of truth that comes through seeing. In this regard the verse states [about the exodus from Egypt],⁶⁵ “It is a night of anticipation for *HaShem*-יהוה... This was “this night-*HaLaylah HaZeh*-לילה הזוה etc.,” in that the revelation that took place (“This-*Zeh*”) was not in a way that the darkness of the night was nullified, being that they still were in exile.⁶⁶ Nonetheless, their faith was such that they had complete certainty, just like the certainty of seeing.

[It is explained there that the way they attained the aspect of “This night-*Laylah HaZeh*-לילה הזוה” was through their labor in Egypt with mortar and bricks (*Chomer U’Leveinim*-חומר ולבנים), and that the same is similarly so now. That is, for there to be “This night-*Laylah HaZeh*-לילה הזוה,” such that even during the time of exile, there will be the aspect of “This-*Zeh*-

⁶⁴ This is why the time of the Holy Temple is called “day-*Yom*-יום” whereas the time of the exile is called “night-*Laylah*-לילה.” For, during the time of the Holy Temple they had wondrously great grasp, and upon their ascent [to the Holy Temple] during the pilgrimages, they had actual sight of Godliness. In contrast, during the time of exile there is no presence of the sight of Godliness, and even the grasp is similar to the power of imagination [that is present] during sleep (Torah Ohr Vayeishev 29c), as explained at length later [in the discourse entitled “*V’Nachah Alav Ru’ach HaShem* – The spirit of *HaShem* shall rest upon him,” Discourse 40, Ch. 2 and on, Sefer HaMaamarim 5725] p. 238 and on.

⁶⁵ Exodus 12:42 – mentioned in Torah Ohr and in the discourse of the Mittler Rebbe cited before.

⁶⁶ This is especially so considering that the terminology “This night-*Laylah HaZeh*-לילה הזוה” is also written regarding the consumption of the Passover offering (*Korban Pesach*) (Exodus 12:8) which took place before midnight, meaning, while they still were literally in exile.

זה,” this comes about through the toil and labor of engaging in the study of Torah, in which,⁶⁷ “‘mortar-*Chomer*-חומר’ refers to [the method of exegesis called] ‘*Kal VaChomer*-קל וחומר,’⁶⁸ and ‘bricks-*Leveinim*-לבנים’ refers to the matter of ‘refining the law-*Libun Hilcheta*-ליבון הלכתא.’”

This is similarly brought about through toiling and laboring in the preoccupation of earning a livelihood [in a way of] “by the sweat of your brow you shall eat bread,”⁶⁹ just as “This night-*Laylah HaZeh*-לילה הזה” of the exodus from Egypt was attained through their actual labor with mortar and bricks, referring to mortar and bricks in the literal sense.

It is in this regard that our sages, of blessed memory, stated,⁷⁰ “Whosoever takes the yoke of Torah upon himself, they remove the yoke of worldly concerns from him,⁷¹ and whosoever casts off the yoke of Torah from himself, they place the yoke of worldly concerns upon him. This is because through “the yoke of worldly concerns” we also reach the aspect of “This night-*Laylah HaZeh*-לילה הזה.”]

According to this explanation of “This night-*Laylah HaZeh*-לילה הזה” (in the [above-mentioned] discourses), we

⁶⁷ Zohar I 27a; Zohar III 153a (Raaya Mehmna), cited and explained in Torah Ohr, Torat Chayim, and Ohr HaTorah, at the beginning of Shemot, and elsewhere.

⁶⁸ [See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is “*Kal VaChomer*-קל וחומר” which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition, as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).]

⁶⁹ Genesis 3:19

⁷⁰ Mishnah Avot 3:5

⁷¹ In the Mishnah in Avot it states, “The yoke of the government and the yoke of worldly concerns,” whereas in the aforementioned discourses it only mentions “the yoke of worldly concerns.”

must say that “That night-*Laylah HaHoo*-לילה ההוא” means that there even in the certainty of faith there is lacking.

We also can say that there is yet another explanation of [the words] “This night-*Laylah HaZeh*-לילה הזה” and “That night-*Laylah HaHoo*-לילה ההוא.” That is, that here the words “This-*Zeh*-זה” and “That-*Hoo*-הוא” [both] refer to the “night-*Laylah*-לילה,” this being, whether the night (*Laylah*-לילה) is sensed as being night (*Laylah*-לילה) in a revealed way (“This-*Zeh*-זה”), or whether the night (*Laylah*-לילה) is concealed (“That-*Hoo*-הוא”) such that it is not sensed that it is night (*Laylah*-לילה).]

5.

This may be understood based on the explanation in various places⁷² on the teaching,⁷³ “The limitless light of the Unlimited One is high above to no end and far below to no conclusion.” That is, “far below etc.,” refers to the spreading forth and revelation of the limitless light of the Unlimited One, which spreads forth and is revealed all the way far below. “High above etc.,” refers to the matter of the concealment and ascent of the limitless light of the Unlimited One, that ascends and is concealed in concealment upon concealment and elevation upon elevation, “high above.”

Now, as it is in the limitless light of the Unlimited One, even the matter of “far below etc., is an aspect of concealment.

⁷² *Hemshech “Bati LeGani”* 5710, Ch. 13 and on (Sefer HaMaamarim 5710 p. 133 and on); Also see *Hemshech* 5666 p. 188 and on.

⁷³ See Tikkunei Zohar, end of Tikkun 57 (and also see Tikkun 19, 40b); Zohar Chaddash Yitro 34c.

For, the general matter of the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, is that it is the light that is included in His Essential Self,⁷⁴ and as light is included in its Luminary it transcends [the matter] being revealed,⁷⁵ and though it spreads forth and is revealed all the way “far below,” nevertheless, the revelation drawn from it after the restraint of the *Tzimtzum* (this being the light of the Line-*Kav*, or even the light that transcends and surrounds all worlds (*Sovev Kol Almin*)), is but a glimmer of the radiance of *HaShem*'s-יהו"ה light that precedes the restraint of the *Tzimtzum*.

Nevertheless, being that [the words] “the limitless light of the Unlimited One is far below etc.,” refer to the power of spreading forth and revealing the limitless light of the Unlimited One, therefore, even as it is in its source, it is the matter of revelation (*Gilyu*). This is as explained in the *Hemshech* of the day of the *Hilulah*,⁷⁶ that even in His Essential Self, it is the aspect of revelation (*Gilyu*). In contrast, the [aspect about which it states] “the limitless light of the Unlimited One is high above etc.,” refers to that which is not in the category of being revealed [altogether], even in His Essential Self.

Now, it can be said that the root of the two matters of “day” (*Yom*-יום) - “That day-*Yom HaHoo*-יום ההוא” and “This

⁷⁴ *Hemshech* 5666 p. 180 and elsewhere.

⁷⁵ This is because whatever is included in an essence is like the essence itself, and thus, since His Essential Self is not in the category of revelation, likewise the light that is included in His Essential Self, also transcends revelation (*Sefer HaMaamarim* 5678 p. 100; *Kuntreisim* Vol. 2, p. 208a).

⁷⁶ Ch. 16 (*Sefer HaMaamarim* [5710] *ibid.* p. 151).

day-*Yom HaZeh*-יום הזה” - are in this matter of “far below etc.” That is, the actual revelation (after the restraint of the *Tzimtzum*) is the root of “This day-*Yom HaZeh*-יום הזה,” whereas the power to reveal, [as it is] in the limitless light of the Unlimited One (before the restraint of the *Tzimtzum*) is the root of “That day-*Yom HaHoo*-היום ההוא.” In contrast, the root of “night” (*Laylah*-לילה) (which even transcends “That day-*Yom HaHoo*-היום ההוא”) is in the matter of “high above etc.”

6.

Now, as known, there are two matters in the restraint of the *Tzimtzum*. The first is that the restraint is for the sake of revelation. [In this itself there also are two matters;] There is the fact that specifically through the restraint of the *Tzimtzum*, in the coming future there will be the revelation of the limitless light of the Unlimited One, even in the worlds; and there is the fact that through the restraint of the *Tzimtzum* there will be a revelation of the innerness and Essential Self of the limitless light of the Unlimited One, which even transcends the light that illuminated before the restraint of the *Tzimtzum*.]⁷⁷

Then there is the fact that in the restraint of the *Tzimtzum* itself, there is a revelation of the perfection of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is not limited, Heaven forbid to think so, both in the matter of revelation (*Giluy*) and [in the matter] that He also has the power of concealment (*He'elem*).

⁷⁷ *Hemshech* 5666 p. 4

Now, it can be said that the fact that the *Tzimtzum* itself has two matters, is because in the power of the concealment (*Ko'ach HaHe'elem*) of the limitless light of the Unlimited One, which is the root of the *Tzimtzum*, there [also] are two levels. There is the power of concealment as it relates to the matter of revelation (so that even though this power of concealment of the limitless light of the Unlimited One transcends the power of revelation, nevertheless, it relates to the revelation] and the *Tzimtzum* drawn from this level is for the sake of the revelation (*Giluy*).

Then there is the essence of the power of concealment (*Etzem Ko'ach HaHe'elem*) (which transcends revelation). The *Tzimtzum* drawn from this level is (not for the sake of revelation, but rather) that in the *Tzimtzum* itself, the power of concealment (*Ko'ach HaHe'elem*) is revealed.

Based on this we can add another explanation, that the two matters of “night” (That night-*Laylah HaHoo*-לילה ההוא) and “This night-*Laylah HaZeh*-לילה הזה”) as they are below, are in a way that is the opposite of how they are in their root. For, Above, the aspect of “That night-*Laylah HaHoo*-לילה ההוא” is higher than the aspect of “This night-*Laylah HaZeh*-לילה הזה.”

However, as they are drawn down below, the concealment (that is, the deficiency) indicated by “That night-*Laylah HaHoo*-לילה ההוא” is a much greater concealment than the concealment of “This night-*Laylah HaZeh*-לילה הזה.” For, in regard to the two matters of “night-*Laylah*-לילה” as they are Above, it can be said that they are the two above-mentioned levels in the power of concealment (*Ko'ach HaHe'elem*) within the limitless light of the Unlimited One.

That is, “This night-*Laylah HaZeh* לילה הזה” is the power of concealment (“night-*Laylah* לילה”) that relates to revelation (“This-*Zeh* זה”). Thus, since the *Tzimtzum* drawn from this level is for the sake of revelation (*Giluy*), therefore, the “night-*Laylah* לילה” (the concealment and hiddenness below) is in a way of “This-*Zeh* זה,” in that it is sensed as being night (*Laylah* לילה).

For, the fact that the concealment brings about revelation, is specifically when the concealment is sensed, [similar to the thirst for *HaShem*’s יהו"ה Godliness during the time of the exile (“night-*Laylah* לילה”) which is a greater [thirst] than during the time of the Holy Temple,⁷⁸ being that it is revelation that comes through concealment, brought about specifically through **sensing** the concealment and hiddenness of the exile].

In contrast, “That night-*Laylah HaHoo* הלוה” is the essential power of concealment (*Etzem Ko’ach HaHe’elem*), which even transcends having any relation to revelation. The *Tzimtzum* drawn from this level is (not for the sake of the revelation, but rather) through it, the power of concealment (*Ko’ach HaHe’elem*) [itself] is revealed. Therefore, the “night-*Laylah* לילה” drawn down from this matter of the *Tzimtzum*, is in a way that the hiddenness and concealment is not sensed.

The difference between these two matters, as it relates to our service of *HaShem* יהו"ה, blessed is He, is that service of Him in the “night-*Laylah* לילה” (in darkness and exile, and

⁷⁸ Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 105; Sefer HaMaamarim 5679 p. 312; Sefer HaMaamarim, Kuntreisim Vol. 1, p. 36a and on, 53a and on; Sefer HaMaamarim 5700 p. 11, and elsewhere.

similarly, in the darkness of the general totality of this world) as it stems from the *Tzimtzum* which is for the sake of revelation, is the yearning and thirst to depart from the darkness and night.

In contrast, service of Him stemming from the fact that the *Tzimtzum* itself reveals the power of concealment (*Ko'ach HaHe'elem*), is the contemplation (*Hitbonenut*) of the root of the darkness and night itself, that it is rooted in the concealment of His Essential Self, blessed is He.

7.

This then, is the meaning of “That night (*Balaylah HaHoo*-הלילה) the sleep of the King of the world was disturbed.” That is, it was “That night-*Laylah HaHoo*-לילה” which caused the disruption of the sleep of the King. For, the root of “That night-*Laylah HaHoo*-הלילה” as it is below, is from the aspect of That night-*Laylah HaHoo*-הלילה” as it is Above, which transcends the concealment of “That day-*Yom HaHoo*-יום ההוא,” and even transcends the concealment of “This night-*Laylah HaZeh*-לילה הזה.”

That is, through the Jewish people standing steadfastly with self-sacrifice (*Mesirat Nefesh*) for the entire year, with their self-sacrifice (*Mesirat Nefesh*) stemming from the concealment,⁷⁹ [similar to what is explained elsewhere,⁸⁰ that

⁷⁹ See Sefer HaMaamarim 5687 p. 112

⁸⁰ See at length in the discourse entitled “*Ein HaKadosh Baruch Hoo Ba BiTrunya*” 5648 (Sefer HaMaamarim 5648 p. 187 and on); 5685 Ch. 2 and on (Sefer HaMaamarim 5785 p. 258 and on); Discourse entitled “*Mashcheini*” 5684 (and discourse entitled “*Ani Yesheina*” 5709) Ch. 12 and on (Sefer HaMaamarim 5684 p.

during the time of the exile, the revelation of the power of self-sacrifice (*Mesirat Nefesh*) is to a greater degree than during the time of the Holy Temple, and therefore] there is a drawing forth (a revelation) of the aspect of “That night-*Laylah HaHoo*-לילה ההוא” from Above, into the aspect of “That night-*Laylah HaHoo*-לילה ההוא” below.

This then, is the connection between the two explanations of “That night (*BaLaylah HaHoo*-בלילה ההוא) the King’s sleep was disturbed.” That is, the matter of “That night-*Laylah HaHoo*-לילה ההוא” causes the matter of “sleep,” (and the statement that “That night (*BaLaylah HaHoo*-בלילה ההוא) the King’s sleep was disturbed,” is to emphasize the miracle, in that even though it was the aspect of “That night-*Laylah HaHoo*-לילה ההוא,” nevertheless, the King’s sleep was disturbed) and moreover, “That night-*Laylah HaHoo*-לילה ההוא” is what caused the King’s sleep to be disturbed.

This is because, the fact that “That night-*Laylah HaHoo*-לילה ההוא” is what causes the matter of “sleep,” is as it is unto itself. However, when its root is drawn into it, this being the aspect of “That night-*Laylah HaHoo*-לילה ההוא” from Above, then the opposite is true, in that it causes that “the King’s sleep was disturbed.”

8.

Now, it should be added that “the King’s sleep was disturbed” is even higher than the upper aspect of “That night-

292 and on; 5709 p. 119 and on); Discourse entitled “*Ein HaKadosh Baruch Hoo Ba BiTrunya*” at the beginning of *Sefer HaMaamarim Yiddish*, and elsewhere.

Laylah HaHoo הלוה לילה,” [only that “That night-*Laylah HaHoo* הלוה לילה” is what draws the disturbance of the King’s sleep forth].

The explanation is that the matter of “day” (*Yom*-יום) and “night” (*Laylah*-לילה), these being the power of concealment (*Ko’ach HaHe’elem*) and the power of revelation (*Ko’ach HaGiluy*) within the limitless light of the Unlimited One, are in two matters. Therefore, even after the drawing forth of the Upper aspect of “That night-*Laylah HaHoo* הלוה לילה” into the lower aspect of “That night-*Lalah HaHoo* הלוה לילה,” it remains “night-*Laylah*-לילה” [and even beyond this [it remains] “That night-*Laylah HaHoo* הלוה לילה”], since that which is drawn forth in it, is the power of concealment (*Ko’ach HaHe’elem*) rather than the power of revelation (*Ko’ach HaGiluy*).

The same is so in regard to the fact that they stood steadfastly with self-sacrifice (*Mesirat Nefesh*) for the entire year. For, since their self-sacrifice (*Mesirat Nefesh*) stemmed from the concealment (as mentioned in chapter seven) in that through the concealment there is an awakening of the concealment of the soul that transcends revelation,⁸¹ and this is not (so) in relation to the revealed powers of the soul, thus, in regard to the revealed powers, they still were in a state of “That night-*Laylah HaHoo* הלוה לילה” (even after the self-sacrifice).⁸²

⁸¹ See the discourses in the preceding citation.

⁸² For, even the most lax Jew will give up his life for the sanctification of the Name *HaShem*-יהוה (Tanya, Ch. 18 and elsewhere). See Likkutei Sichot Vol. 3, p. 818 and the notes there, that **even at the time** that he is having self-sacrifice it is possible that he will not be careful regarding the fulfillment of a particular *mitzvah*, and he still remains in his state of being the most lax. There is no contradiction to this from what is stated in Kuntres HaAvodah (p. 32), that when it comes to having

This is similar to what the discourse explains,⁸³ that the fact that during sleep there is no recognition of the superiority of the powers of the soul one over the other, this therefore is similar to the powers of the soul as they are included in the essential self of the soul, in which all the powers of the soul are equal.

From this it is understood that there is a superiority to sleep, in that it is specifically then, that the powers of the soul ascend to their source. However, this superiority has no relation to the revealed powers (revelation), but on the contrary, [during sleep] a deficiency and lacking is caused in the revealed powers.

Now, in regard to the fact that “That night the King’s sleep was disturbed,” in which the disruption of the King’s sleep is the matter of revelations drawn from the fact that “the limitless light of the Unlimited One is far below to no end,” (this being the line and mode of revelation), this is a bond between concealment (*He’elem*) and revelation (*Giluy*).

This is as explained in the above-mentioned discourse of the Mittler Rebbe, that [what is indicated by the verse] “That night the King’s sleep was disturbed” is similar to the analogy of a gazelle, which sleeps with one eye open and one eye

self-sacrifice (*Mesirat Nefesh*) in actuality, and if for whatever reason the Holy One, blessed is He, saves him from this etc., he becomes a completely different person, literally. This is because what it is discussing there is in general, and is not discussing the fulfillment of particular *mitzvot*. How much more so is it then the case that this does not affect in him the sense that the exile is night and darkness, and he thus remains in a state indicated by “That night-*Laylah HaHoo* לילה ההוא.” See Torah Ohr in the coming note [51 in the original text]. However, the matter still requires further analysis.

⁸³ Of the year 5700, Ch. 3 (Sefer HaMaamarim ibid. p. 6 and on)

closed,⁸⁴ in that there is revelation (*Giluy*) and concealment (*He'elem*) simultaneously.

He explains there, that the fact that there then was a union of these two opposites, concealment (*He'elem*) and revelation (*Giluy*), is because there then was a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and in relation to His Essential Self, concealment (*He'elem*) and revelation (*Giluy*) are not opposites. This is as explained elsewhere,⁸⁵ that the fact that it is in the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to illuminate, and it likewise is in His ability not to illuminate, are both one matter.

We thus can say that when the discourse states that the King's sleep was disturbed through the self-sacrifice (*Mesirat Nefesh*) of the Jewish people for the entire year, what also is meant is that, at that time His Essential Self was drawn forth. This is because the matter of self-sacrifice (*Mesirat Nefesh*) comes from the essential self of the soul, and thus, through self-sacrifice (*Mesirat Nefesh*) they drew the Essential Self of

⁸⁴ Midrash Shir HaShirim Rabba end of Ch. 88; See Zohar II 14a; Torah Ohr, Magen Avraham 116d, brought in relation to this miracle that took place on Purim. This may be further illuminated by what he brings in Torah Ohr there in the continuation of the discourse citing the Midrash there, that "at the time that the Jewish people do not actualize the will of the Holy One, blessed is He, he nevertheless looks upon them with one eye, at the very least." That is, even this matter of them "not actualizing His will" is brought there in regard to the miracle of Purim, even though they stood steadfastly with self-sacrifice (*Mesirat Nefesh*).

⁸⁵ *Hemshech* 5666 p. 188; *Sefer HaMaamarim*, Kuntreisim Vol. 2, p. 346a, and elsewhere. [Regarding this level of His ability (*Yecholet*), also see the discourse entitled "*Shiviti HaShem* – I have set *HaShem* before me always," 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 21 (*Sefer HaMaamarim* 5721 p. 160 and on), and the citations there.]

HaShem-יהו"ה, the Singular Preexistent Intrinsic and Unlimited One, blessed is He, forth.

9.

Now, this may be joined to the explanation in the discourse,⁸⁶ that through the disruption of the King's sleep, a union of the encompassing aspect (*Makif*) and the inner manifest aspect (*Pnimi*) was caused, so that even *HaShem*'s-יהו"ה light, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) (the encompassing aspect – *Makif*) was drawn down internally (*b'Pnimiyyut*).

This is because the root of the transcendent encompassing aspect (*Makif*) and the inner manifest aspect (*Pnimi*) is that of revelation (*Giluy*) and concealment (*He'elem*). [That is, the transcendent encompassing aspect (*Makif*) stems from revelation (*Giluy*), whereas the inner manifest aspect (*Pnimi*) drawn down through the restraint of the *Tzimtzum*, stems from concealment (*He'elem*).]

However, through the Essential Self of *HaShem*-יהו"ה Himself, the Singular Preexistent Intrinsic and Unlimited One, blessed is He, being disturbed [by their self-sacrifice] which took place at that time, there thereby came to be a bond of the concealed (*He'elem*) with the revealed (*Giluy*), thus also causing the bond between the transcendent encompassing aspect (*Makif*) and the inner manifest aspect (*Pnimi*).

⁸⁶ Ch. 5 (Sefer HaMaamarim 5700 p. 10).

Through this, the general salvation came about for all the Jewish people.⁸⁷ This is because it is from the encompassing aspect (*Makif*) that the external husks (*Kelipot*) have a greater relation to deriving vitality from there. This is why Haman made the gallows fifty cubits high,⁸⁸ in that he elevated himself to receive from the fiftieth gate (*Shaar HaNun*) which transcends the chaining down of the worlds (the encompassing aspect – *Makif*). However, through the encompassing aspect (*Makif*) being drawn down in an internalized way (*b'Pnimityut*), this brought about that “the Jews had light and gladness and joy and honor,”⁸⁹ and “so may it be for us.”⁹⁰

⁸⁷ As in the words of his honorable holiness, my father-in-law the Rebbe, at the conclusion and ending of the discourse.

⁸⁸ Esther 5:14

⁸⁹ Esther 8:16

⁹⁰ The liturgy of the Havdalah prayer [upon the conclusion of Shabbat]. This especially relates to this year, (5750), when Purim falls out upon the conclusion of Shabbat.