

Discourse 35

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

Delivered on Shabbat Parshat Tzav,
16th of Adar Sheini, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁵ “That night, the king’s sleep was disturbed.” Now, it was previously explained in the discourse of Purim¹³⁶ (founded upon the discourse of his honorable holiness, my father-in-law the Rebbe),¹³⁷ that the reason for the custom¹³⁸ that upon arriving at the words “That night-*BaLaylah HaHoo*-ההוא בלילה,” the reader [of the Megilla] must raise his voice while reading, is because this is the essential root [*Halkar*-העיקר] of the miracle. That is, the strength of the miracle is expressed in [the words], “That night, the king’s sleep was disturbed,”¹³⁹ referring to the King of the world.¹⁴⁰

¹³⁵ Esther 6:1

¹³⁶ See the first discourse of Purim of this year, which was edited by the Rebbe Shlita. This discourse includes various additional matters that were not included in the edited discourse.

¹³⁷ The discourse entitled “*BaLaylah HaHoo*” 5700 (Sefer HaMaamarim 5700 p. 5 and on).

¹³⁸ Minhagei Maharil – cited in Magen Avraham to Orach Chayim 690, Section 17.

¹³⁹ See Talmud Bavli, Megillah 19a; Also see the beginning of the discourse entitled “*Chayav Inish*” 5681 (Sefer HaMaamarim p. 179 and on; 5708 p. 107).

¹⁴⁰ Talmud Bavli, Megillah 15b; Yalkut Shimoni to Esther 6:1 (Remez 1,057).

For, even though [at that time] it was a state of “night-*Laylah*-לילה,” which is the time of sleep, referring to the general matter of exile, [as the verse states],¹⁴¹ “I am asleep” [about which Zohar states],¹⁴² “in exile,” and beyond this, during the “night-*Laylah*-לילה” itself, it was in a way of “**that** night-*Laylah HaHoo*-ההוא לילה,” indicating the ultimate concealment [as indicated by the verse],¹⁴³ “Hide, I shall hide-*Haster Asteer*-הסתיר אסתיר” (a doubled concealment), nonetheless “The sleep of the King of the world was disturbed.”

2.

Now, in explanation of the general matter of “night-*Laylah*-לילה,” which is the time of sleep, we should add how this relates to man’s service of *HaShem*-יהו"ה, blessed is He, in that through it, this likewise is caused Above.

The explanation is that during sleep, all one’s limbs are whole, except that there is a change in them that is primarily recognizable in the eye. That is, one’s eye is closed and he does not see. Similarly, his ear is closed, and he does not hear etc.

Now, as this matter relates to man’s service of *HaShem*-יהו"ה, blessed is He, is as written,¹⁴⁴ “Raise your eye on high, and see who created these,” [and],¹⁴⁵ “When I behold Your heavens, the work of your fingers, the moon and the stars that You have set in place.” The same applies to all the particulars

¹⁴¹ Song of Songs 5:2

¹⁴² Zohar III 95a

¹⁴³ Deuteronomy 31:18; See Talmud Bavli, Chullin 139b

¹⁴⁴ Isaiah 40:26

¹⁴⁵ Psalms 8:4; Mishneh Torah, Hilchot Yesodei HaTorah 2:2

included in [the verses],¹⁴⁶ “How abundant are Your works, *HaShem*-יהוה,” and¹⁴⁷ “How great are Your works, *HaShem*-יהוה,” as well as the specific matters of His particular supervision and providence (*Hashgachah Pratit*) etc.

Our sages, of blessed memory, similarly stated,¹⁴⁸ “Who is wise? He who sees what is born,” which as the Alter Rebbe explained¹⁴⁹ means, “He looks at everything and sees how it is born and brought into being from nothing to something etc.” That is, he sees that “there is a Master to this abode,”¹⁵⁰ in a way that His Mastery over it is not just at one time, but at each and every moment, being that at this very moment He brings it into being from nothing to something and enlivens it (as explained in *Shaar HaYichud VeHaEmunah*).¹⁵¹

It thus follows automatically that His Mastery [over it] is in an entirely different way. Through [contemplating] this, one comes to have the matter of “hearing” and understanding the ultimate purpose of the creation of the world, that “I was created only to serve my Owner,”¹⁵² because it arose in His supernal will that the world will be a sanctuary and dwelling place for Himself, blessed is He.

This may be brought about through [fulfilling the matter of], “I will dwell within them-*v'Shachanti b'Tocham*”-ושכנתי

¹⁴⁶ Psalms 104:24

¹⁴⁷ Psalms 92:6

¹⁴⁸ Talmud Bavli, Tamid 32a

¹⁴⁹ Tanya, Likkutei Amarim, Ch. 43

¹⁵⁰ See Midrash Bereishit Rabba 39:1

¹⁵¹ Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1.

¹⁵² Mishnah and Baraita at the end of Kiddushin (according to the version of the text in *Shas Ktav Yad* (Osaf Kitvei HaYad shel Talmud Bavli – Yerushalayim 5724); Also see Melechet Shlomo to Mishnah Kiddushin there, and elsewhere).

בתוכם”¹⁵³ meaning within each and every Jew,¹⁵⁴ and for this to be, one’s life must be in accordance to Torah and fulfilling the *mitzvot*, this being the matter of serving *HaShem*-יהו”ה, blessed is He, in the particular matters [included in the verse]¹⁵⁵ “Turn from evil and do good, seek peace.” Through this, [the verse] “I will dwell within them-*v’Shachanti b’Tocham*-ושכנתי בתוכם” is brought about.

In this manner he serves his Owner, by fulfilling and completing His Supernal will for the world to be a dwelling place for Him, blessed is He, this being the whole purpose for the creation of man. This is as the verse states,¹⁵⁶ “I made the earth and created (*Barati*-בראתי) man upon it.” That is, the whole matter of making the earth is for man,¹⁵⁷ and the matter of man is for [that which is indicated by the word], “I created-*Barati*-בראתי,” which has a numerical value of 613-תרי”ג ([the number of *mitzvot*] as explained in Kabbalah and Chassidus).¹⁵⁸

This is also hinted in the teaching of our sages, of blessed memory,¹⁵⁹ on the verse,¹⁶⁰ “In the beginning-*Bereishit*-

¹⁵³ Exodus 25:8

¹⁵⁴ See [Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut)]; Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there), and elsewhere.

¹⁵⁵ Psalms 34:15

¹⁵⁶ Isaiah 45:12

¹⁵⁷ Zohar I 205b

¹⁵⁸ See Mikdash Melech to Zohar I 205b *ibid.*; Ohr HaTorah, Bereishit Vol. 6, p. 1,044b; Yitro p. 1,010; Sefer HaMaamarim 5696 p. 139; 5698 p. 25; Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 321 (copied in HaYom Yom, 22 Cheshvan); Sefer HaSichot 5687 p. 152; 5698 p. 255.

¹⁵⁹ Cited in Rashi and Ramban to Genesis 1:1

¹⁶⁰ Genesis 1:1

בראשית,” – “for the Jewish people [who are called¹⁶¹ ‘the beginning-*Reishit*-ראשית’] etc.” That is, when the verse [continues and] states, “the heavens and the earth,” this includes the totality of creation, from the most supernal spiritual worlds all the way down to the heavens and earth in the most literal sense, even including the matter of the *Sefirot*, as explained in Zohar.¹⁶² About this the verse states, “In the beginning-*Bereishit*-בראשית,” in that all this is for the Jewish people, who are called “the beginning-*Reishit*-ראשית.” However, the ultimate purpose of the creation of the Jewish people is for the Torah, which is [also] called “the beginning-*Reishit*-ראשית.”¹⁶³

This then, is the general matter of seeing and hearing, through which all one’s matters in serving *HaShem*-יהו"ה, blessed is He, are caused to be as they should be. From this it is understood that in man’s service of *HaShem*-יהו"ה, blessed is He, the matter of “sleep” is [caused] when there is a lacking in the above-mentioned matters of seeing and hearing.

This likewise is the matter of “night-*Laylah*-לילה” (which is the time of sleep) as it is in man’s service of *HaShem*-יהו"ה, blessed is He. This is understood from the difference between day and night (about which the verse states,¹⁶⁴ “There was evening, and there was morning, one day,” about which Zohar states,¹⁶⁵ for there to be “one day-*Yom Echad*-יום אחד there had to be evening and morning, day and night).

¹⁶¹ Jeremiah 2:3

¹⁶² Zohar I 256b; Also see Ohr HaTorah, Bereishit 487b and on.

¹⁶³ Proverbs 8:22; See Rashi and Ramban to Genesis 1:1 *ibid*.

¹⁶⁴ Genesis 1:5

¹⁶⁵ Zohar I 46a; Zohar II 46b; Zohar III 93b

That is, during daytime there is light in the world, and we then see all things as they are in their proper place etc. In other words, the light is drawn from above, like the light of the sun (and the same applies to all other matters of light (*Ohr-Aur*)), which does not create that which is seen by this light, only that by means of the light we see the thing and whatever takes place around it etc.

In contrast, this is not so of night. That is, even though no change is caused in the things themselves, nevertheless, a person who is in their presence does not see them as they are, and therefore requires weighing questions and answers, and must examine, search, and investigate, to clarify the existence of each thing, its place, its substance, and how to conduct himself in relation to it etc.

The same is so in man's service of *HaShem*-יהו"ה, blessed is He, in that "day" indicates a state and standing in which "the sun of *HaShem*-יהו"ה"¹⁶⁶ illuminates for him, in which case all matters are illuminated for him. He therefore can clearly see that this thing [gives] life and [is] good, and this thing is the opposite thereof, as the verse states,¹⁶⁷ "See – I have placed before you [this day] the life and the good..." and what to choose is understood, [as the verse continues],¹⁶⁸ "You shall choose life."

In contrast, this is not so at night, when the "sun of *HaShem*-יהו"ה" is in a state of concealment and hiddenness for him (for whatever reasons). There then is caused to be a state

¹⁶⁶ See Psalms 84:12; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

¹⁶⁷ Deuteronomy 30:15

¹⁶⁸ Deuteronomy 30:19

and standing [about which the verse states],¹⁶⁹ “The people [who] walk in darkness,” and as a result of this, [as the verse states] “they say that evil is good and good is evil, they confuse darkness for light and light for darkness, they confuse bitter for sweet and sweet for bitter.”¹⁷⁰

This then, is the general matter of “sleep” and “night,” (which is the time of sleep), from which the matter of the exile is caused (“I am asleep – in exile”) as it is in man’s service of *HaShem*-יהוה, blessed is He. In other words, his soul, which is “literally a part of God from on high,”¹⁷¹ and the ultimate purpose for which he was created, this being to serve his Maker, are in exile within him, in his body and animalistic soul, about which time [the verse states],¹⁷² “We have not seen our signs,” and,¹⁷³ “We were like dreamers.” From this there also is a chaining down of the external exile, this being the general matter of [the words],¹⁷⁴ “because of our sins we were exiled from our land,” meaning, exile in the most literal sense, such that the Jewish people are in exile amongst the nations of the world.

¹⁶⁹ Isaiah 9:1

¹⁷⁰ Isaiah 5:20

¹⁷¹ See Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne’erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa’at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v’Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me’ah Shanah to Shefa Tal; Chessed L’Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da’at Tevunot of the Ramchal, Section 158; GR”A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

¹⁷² Psalms 74:9

¹⁷³ Psalms 126:1; See Torah Ohr, Vayeishev 28:3, and elsewhere.

¹⁷⁴ See the Musaf liturgy of the festivals (*Yom Tov*).

The reason is because the matter of “sleep” in man’s service of *HaShem*-יהו"ה, blessed is He, causes a matter of “sleep” Above, so to speak. Now, the matter of “sleep” Above may be understood from the matter of sleep below. That is, when a person is awake, he conducts himself according to intellect, which is of significance in his head and [comes] first. In contrast, this is not so when he sleeps, such that even his intellect is disordered, and in addition, the influence of the intellect on his other faculties is lacking. This is why in a dream, the union of two opposites is possible, including matters that are the opposite of intellect, even according to how the intellect operates during sleep.

From this we can also understand the matter of “sleep” as it is Above, so to speak, this being the withdrawal of the Supernal qualities of intellect (*Mochin*) (so much so, that there can be a state in which “*HaShem*-יהו"ה has left the earth,”¹⁷⁵ so to speak.) Therefore, even though because the Jewish people are “children to *HaShem*-יהו"ה their God,”¹⁷⁶ and therefore all spiritual goodness and physical goodness should be granted to them, nonetheless, when the Supernal intellectual faculties (*Mochin*) are withdrawn, so to speak, such that the conduct is not as it should be according to understanding and comprehension, this causes the Jewish people to be in a state and standing in which “we were exiled from our land.” In such a case, when they are exiled to Edom, exiled to Babylonia, and

¹⁷⁵ Ezekiel 8:12; 9:9

¹⁷⁶ See Deuteronomy 14:1

exiled to Eilam, the *Shechinah* accompanies them,¹⁷⁷ and then the *Shechinah* is in exile.¹⁷⁸

3.

This then, is the strength of the miracle, that “on that night-*BaLaylah HaHoo* הָהוּא בַּלַּיְלָה,” indicating the ultimate concealment, “the King’s sleep was disturbed,” and the ultimate revelation was caused.¹⁷⁹ In other words, this was not in a way that through the disruption of the King’s sleep the “night” and concealment was abrogated, but is rather as in the language of the verse, “**On** that night-*BaLaylah HaHoo* הָהוּא בַּלַּיְלָה.” In other words, “On that night-*BaLaylah HaHoo* הָהוּא בַּלַּיְלָה” itself, during the ultimate state of concealment, the matter of “the King’s sleep was disturbed” was caused.¹⁸⁰

This is why about the miracle of Purim, the analogy of a gazelle is brought, namely, that even while it sleeps (with one eye closed) one of its eyes is open.¹⁸¹ In other words, at the

¹⁷⁷ See Talmud Bavli, Megillah 29a; Sifri to the end of the Torah portion of Masei.

¹⁷⁸ See Zohar I 120b

¹⁷⁹ With respect to the coming section see Likkutei Sichot Vol. 7, p. 42 and on (from this discourse).

¹⁸⁰ For, the miracle of Purim was manifest within the natural order. (See Torah Ohr, 91a, 100a, and elsewhere). Through this we can understand the relationship between the two explanations* of “the sleep of the king was disturbed,” that this refers “to the sleep of the King of the world,” or that it refers to “the sleep of king Achashverosh, literally” (Talmud Bavli, Megillah 15b *ibid.*, Yalkut Shimoni to Esther 6:1, Remez 1,057). For, since the fact that “the sleep of the King of the world was disturbed” was in a manner of manifestation within the garments of the natural order “on that night-*BaLaylah HaHoo* הָהוּא בַּלַּיְלָה,” this therefore manifest within “the sleep of king Achashverosh was disturbed, literally.” [* See Likkutei Sichot Vol. 3, p. 782 that all explanations of a single verse are related to one another.]

¹⁸¹ Midrash Shir HaShirim Rabba, end of Ch. 8; See Torah Ohr, Megillat Esther, Magen Avraham 116d.

same time of the concealment of “that night-*BaLaylah HaHoo-*בלילה ההוא,” there simultaneously is the matter of “the sleep of the King was disturbed,” this being the ultimate revelation.¹⁸²

The explanation is that the disruption of the King’s sleep refers to the revelation of the Godly light that is even drawn into the concealment of the night, even into the doubled concealment indicated by, “that night-*BaLaylah HaHoo-*בלילה ההוא.” This itself indicates its great elevation, in that its root is in the aspect of darkness (*Choshech*-חשך) that transcends the light (*Ohr*-אור). This is the matter of “that night-*BaLaylah*

¹⁸²¹⁸² The analogy of the gazelle in the Midrash there is regarding [the verse (Psalms 33:18)], “The eye of *HaShem*-יהוה is on those who fear Him” – which is a gazing with one eye which is below two eyes. However, in Bereishit Rabba at the beginning of Ch. 40 it states, “The eye of *HaShem*-יהוה is on those who fear Him – This refers to Avraham.” This [Midrash] refers to the singular eye of the Ancient One-*Atik* which transcends the aspect of two eyes (Yahel Ohr, p. 122 (based on Zohar III 129b)). Also see Ohr HaTorah, to the end of the Torah portion of Vayera; Also see the discourse entitled “*Amar Rabbi Yehudah Lo Bara etc.*,” 5694 [Sefer HaMaamarim Kuntreisim Vol. 2] (based on which the question posed by the Yafeh To’ar to Bereishit Rabba there is removed)). Now, based upon what is known, that all explanations of a single verse are related to each other,* it must be said that the aspect of one eye which is **below** the aspect of two eyes, is related to the aspect of one eye that is **above** the aspect of two eyes. (Also see Torah Ohr *ibid.*, “As it is drawn from the aspect of the “open eye that does not close,” which is the one eye of the Ancient One-*Atik* (Zohar III 129b-130a *ibid.*) in which the matter of “sleep” is inapplicable.) It can be said that the superiority of the aspect of the two eyes over and above the aspect of the one eye mentioned in Shir HaShirim Rabba *ibid.*, is solely with respect to the matter of **revelations** (*Gilyim*), this being the supervision of the one eye that comes in a way of manifestation within the garments of the natural order, (as stated in Torah Ohr *ibid.*, “It manifests in a garment”). However, the essence of the light of that aspect is the same light of the aspect of the one eye of the Ancient One-*Atik*. This is as stated in Torah Ohr there, “[The words] ‘be like-u’*Demeh Lecha*-לך דמה [mean] that [the aspect of *Zeir Anpin*] should be like the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, this being the aspect of the Holy Ancient One-*Atika Kadisha*, and it is from there that there is a drawing forth to be ‘like a gazelle-*L’Tzvi*-לצבי’ etc.” (This is similar to what is explained in Torah Ohr in the discourse entitled “*Chayav Inish*” (99d and on), with respect to the matter of it being permissible to engage in labor on Purim. See there.)

HaHoo הָהוּא,” as a superior quality (being even loftier than [the aspect indicated by] “that day-*Yom HaHoo* הַיּוֹם הָהוּא,” which refers to the essence of the light (*Etzem HaOhr*)), as explained at length before.¹⁸³

The explanation is that the light called “day” (*Yom*-יוֹם) is a limited light. This is why it cannot be drawn forth in the concealment of the night (not even “night-*Laylah* לַיְלָה” as it simply is),¹⁸⁴ because the darkness of night opposes it. However, the disruption of the King’s sleep indicates a limitless light, and relative to this light (*Ohr*-אוֹר) there is no opposition, which is why it even is drawn into “that night-*BaLaylah HaHoo* הַלַּיְלָה הָהוּא.”

Now, we may add that the superiority of “the sleep of the King was disturbed” relative to “day” (*Yom*-יוֹם) is also understood simply. For, during the time of the day, it generally is not a time when people sleep.¹⁸⁵ Nevertheless, the absence of sleep during the day is completely different from the absence of sleep when one is disturbed at night. For, the absence of sleep during the day is due to the light of the day, which is something external to the person. In contrast, the disruption of sleep at night is because of the state (of the soul)¹⁸⁶ of the person himself.

¹⁸³ See the first discourse of Purim of this year, Discourse 33, by the same title as this.

¹⁸⁴ [That is, “night-*Laylah* לַיְלָה” as opposed to the doubled darkness of “that night-*Laylah HaHoo* הַלַּיְלָה הָהוּא.”]

¹⁸⁵ See Mishneh Torah, Hilchot De’ot 4:5, “One should not sleep during the day.” Talmud Bavli, Sukkah 26b; Tur and Shulchan Aruch, Orach Chayim 231 and 4:15; Also see the beginning of the Alter Rebbe’s Shulchan Aruch, that one must arise from his sleep prior to daylight.

¹⁸⁶ See Rashi to [Esther 6:1], section entitled “The king’s sleep was disturbed,” that, “There are those who say [that he took to heart] etc.” Additionally, the effect

Moreover, during the day, it is not in a way that the daylight does not allow a person to sleep,¹⁸⁷ but rather, it affects that one has no desire to sleep. In contrast, this is not the case when one's sleep is disturbed, in which one is in a state that does not allow the matter of sleep, and in such a state there is no difference between day and night. For, in a state that one's sleep is disturbed, it is an awakening such that relative to it there is no existence of sleep (concealment), and it therefore is inapplicable that the concealment of "night-*Laylah*-לילה" (nor even "**that** night-*Laylah HaHoo*-ההוא-לילה") should stand in opposition to this.

This also is why it necessary to elevate one's voice when reading "That night the King's sleep was disturbed." For, raising one's voice while speaking is connected to two matters. The first is that this speech penetrates a person in the innerness of his soul, as clearly observable that when one speaks about something that is very important to him, he then cannot be tranquil and speak about it in a quiet voice, but rather his words are said in an elevated voice. The second is that this speech is

on **the [physical] substance of his body** is also a more inward effect than the effect of the light of day, since "the ray (of the sun) does not penetrate a person inwardly" (Torah Ohr, 87b and elsewhere). The same is likewise so in the analogue, that when the miracle manifests within the natural order (as mentioned in a previous note [46 in the original discourse]) it was in a manner in which "the same mouth that said [to Haman in Esther 3:11], 'The people are yours to do with as you see fit,' is itself the same [mouth] that said [to Queen Esther and Mordechai the Jew, Esther 8:8], 'And you may further write with regard to the Jews as you see fit,' this being the matter of the transformation of darkness to light etc." (Torah Ohr 94b).

¹⁸⁷ To elucidate based on Talmud Bavli, Eruvin 65, "[Rav Acha bar Yaakov would] borrow and repay." [If for some reason he neglected to study during the day [such as on days that he needed to be occupied with his livelihood (see Rashi)] he would use the night hours to compensate for the missed time.] See Tur and Shulchan Aruch *ibid.* Siman 231, "If it is impossible for him to study without sleeping in the afternoon, he should sleep."

heard at a greater distance, and to the degree of the loudness of the voice, to that degree it is heard at a greater distance.

The same is so of drawing down the light of “the sleep of the King of the world was disturbed,” that the light is drawn from a place that is so lofty and deep that it is inapplicable for there to be the parameters of concealment (as explained before), and it is drawn to a greater distance, even to the lowest concealment, all the way to the concealment [indicated by] “that night-*Laylah HaHoo* לילה ההוא.”

In order that the reading of “that night the sleep of the King was disturbed” should bring this about (since as known¹⁸⁸ about the explanation of the words,¹⁸⁹ “[These days should be] mentioned and actualized,” that when they are “mentioned-*Nizkarim* נזכרים,” they are “actualized-*Na’asim* נעשים”), therefore the voice must be raised upon reading them, in which there both are above mentioned elements of superiority. Through this we affect both these matters Above as well.¹⁹⁰

4.

On a deeper level, not only is it that relative to the revelation of “the sleep of the King was disturbed,” it is not in the capacity of “night-*Laylah* לילה” to affect concealment, which is why it even is drawn into “that night-*Laylah HaHoo*-

¹⁸⁸ Ramaz to Sefer Tikkun Shovevim – cited and explained in Sefer Lev David (of the Chida), Ch. 29 (also see Pri Etz Chayim, Shaar 19 (Purim) Ch. 5).

¹⁸⁹ Esther 9:28

¹⁹⁰ For, “with the measure that a person measures, with it he is measured” (Mishnah Sotah 1:7), or in the terminology of Chassidus (Derech Mitzvotcha 123a, 160a, and elsewhere), “the arousal from below must be like and similar to the arousal from Above that is aroused and drawn forth by it.”

לילה ההוא,” but beyond this, the concealment of the “night-*Laylah*-לילה” itself is what **causes** the awakening and drawing forth of the disruption of the sleep of the King.

This may be understood from the analogy of the disturbance of sleep as it is in [a human being of] flesh and blood, that this specifically applies at night, rather than day, which is not at all a time for sleep. From this we can also understand it as it relates to spiritual matters, that it specifically is because the great concealment and hiddenness of “that night-*Laylah HaHoo*-ההוא לילה” [this being the state the Jewish people at the time of the decree of Haman, for which reason the ingathering of the souls of the Jewish people (*Kneset Yisroel*) are then called Esther-אסתר, which is of the root,¹⁹¹ “Hide, I shall hide-*Haster Asteer*-הסתר אסתר”] that the revelation of “the sleep of the King of the world was disturbed,” is caused.

The same applies to the matter of raising the voice, that when one wants his words be heard at a great distance, he then raises his voice. We thus find that the distance is the very **cause** that arouses the raising of the voice, and to the greater degree of the distance (“that night-*Balaylah HaHoo*-ההוא בלילה”) the voice will be raised all the greater (“the strength of the miracle”).

The explanation is that according to the explanation that “that night-*Laylah HaHoo*-ההוא לילה” cannot affect the concealment of the revelation of “the sleep of the King was disturbed,” for which reason it is even drawn into “that night-*Laylah HaHoo*-ההוא לילה” (but not that the revelation of the light is awakened by “that night-*Laylah HaHoo*-ההוא לילה” itself) the

¹⁹¹ Deuteronomy 31:18; See Talmud Bavli, Chullin 139b

revelation of “the sleep of the King was disturbed” has no inner relation to “that night-*Laylah HaHoo*-הלילה ההוא” itself.

In other words, in its innerness the night (*Laylah*-לילה) itself remains a matter of concealment, and it only is that the light (*Ohr*-אור), on account of it being limitless, is also drawn into it.¹⁹² [This indicates that the light (*Ohr*-אור) has some parameters, such that it is limited to the matter of light, and it therefore is inapplicable to the darkness itself, so much so, that it can transform the darkness into light. Rather, it only is that within the matter of light and revelation itself it is without limitation, such that relative to it, the darkness does not affect concealment.]

In contrast, this is not so according to the explanation that the concealment of “that night-*Laylah HaHoo*-הלילה ההוא” is what brings about the cause that awakens the matter of “the sleep of the King was disturbed,” from which it is understood that the effect of the light (*Ohr*-אור) is even upon the darkness itself, such that the darkness itself is transformed into light. In other words, since it is “that night-*Laylah HaHoo*-הלילה ההוא” that brings the light (*Ohr*-אור), this being so, it itself has become light. This matter indicates that the level of “the sleep of the King was disturbed” is not contained in the parameters of

¹⁹² Even though according to this explanation, the miracle of Purim was also in a manner of the transformation of darkness to light (see the preceding note [51 in the original]), nevertheless, this is due to the light, and not because the darkness **in and of itself** is transformed to light. (See at length in the discourse entitled “*Vayomer Lo Yehonatan*” 5711, Ch. 3 and on (Sefer HaMaamarim 5711, p. 67 and on [translated in The Teachings of The Rebbe 5711, Discourse 8]), with respect to the two manners of transforming darkness to light, [these being] a transformation that is due to the light, and a transformation of the darkness itself.)

concealment and revelation, and therefore it is through it that it is possible for there to be light from darkness.

5.

Now we should add to what was stated before (that not only is the revelation of “the King’s sleep was disturbed” drawn into “that night-*Laylah HaHoo*-הלילה ההוא,” such that it does not affect the concealment of it, but beyond this, “that night-*Laylah HaHoo*-הלילה ההוא” is itself what awakens the revelation of “the King’s sleep was disturbed”), with a preface of an addition explanation regarding the four levels of “This day-*Yom HaZeh*-היום הזה,” “That day-*Yom HaHoo*-היום ההוא,” “This night-*Laylah HaZeh*-הלילה הזה,” and “That night-*Laylah HaHoo*-הלילה ההוא,” and their root¹⁹³ in the aspect of “the limitless light of the Unlimited One, which is high above to no end and far below to no conclusion.”¹⁹⁴

That is, the root of “day-*Yom*-יום” is from the aspect of the limitless light of the Unlimited One that is “below to no conclusion,” and the root of “night-*Laylah*-לילה” is from the aspect of the limitless light of the Unlimited One that is “above to no end.” The aspect of the limitless light of the Unlimited One that is “above to no end,” is deeper and loftier than the aspect of the limitless light of the Unlimited One that is “below

¹⁹³ See the discourse entitled “*v’Hinei Lehavin Inyan Mah SheKatuv VaTosef Esther*” in Maamarei Admor HaEtmza’ee, Na”Ch p. 421 and on; Also see the discourse that precedes it entitled “*VaYoshet HaMelech L’Esther et Sharveet HaZahav*” (p. 397 and on).

¹⁹⁴ See Tikkunei Zohar, end of Tikkun 57; Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

to no conclusion,” for as known, the root of the concealment is loftier than the root of the revelation.

The explanation is that as known,¹⁹⁵ in the general lights that are drawn from Above there are [the aspects of] the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*). The direct light (*Ohr Yashar*) is the light that illuminates from Above to below, like the light of the sun etc., which is called “day-*Yom*-יום.” This is the matter of the limitless light of the Unlimited One that is “below to no conclusion.” This is as explained before¹⁹⁶ (based on the continuum of the discourse of the Hilulah entitled “*Bati Legani*” of the 10th of Shvat),¹⁹⁷ that this refers to the spreading forth of the Godly light all the way far below.¹⁹⁸

The rebounding light (*Ohr Chozer*) is that which man toils in serving *HaShem*-יהו"ה, blessed is He, below in this world, in a way of concealment, hiddenness, constraint, suffering, and distress, which is drawn from the aspect of “high above to no end.” This stems from the power of *Might-Gevurah*, constriction (*Tzimtzum*) and concealment (*He'elem*), the general totality of which is called “night-*Laylah*-לילה,” this being the opposite of light and revelation. This is because the ultimate purpose of the creation is specifically for the refinement of the lower one. This is because the soul did not

¹⁹⁵ See Pardes Rimonim, Shaar 8 (Shaar Mehut v'Hanagah) Ch. 22; Etz Chayim, Shaar 39 (Shaar Ma"n uMa"D) Drush 15; Biurei HaZohar of the Mittler Rebbe, Acharei 76c and on; Shlach 92b; Ohr HaTorah, No'ach Vol. 3, p. 646a and on, and elsewhere.

¹⁹⁶ In the prior discourse entitled “*BaLaylah HaHoo*” of Purim of this year, 5725, [Discourse 33], Ch. 5 (Sefer HaMaamarim 5725 p. 191).

¹⁹⁷ Ch. 13 and on (Sefer HaMaamarim 5710 p. 133 and on).

¹⁹⁸ See *Hemshech* 5666 p. 188 and on.

descend below in order to repair itself, but to repair the body, the animalistic soul, and one's portion in the world.¹⁹⁹ Through this, the refinement of the sparks that fell below in the shattering of the vessels (*Shevirat HaKeilim*) is caused.

Now, for this to be, it specifically is necessary for one's service to be in a way of toil, ("[One who says] I have toiled [and have found is to be believed] etc."). This is similar to the two ways of toil mentioned before,²⁰⁰ these being the yoke of worldly concerns and the yoke of Torah (that through both of them the [fulfilment] of the ultimate purpose of the soul being sent to this world is caused, to refine the body and animalistic soul etc., and it is because of this that they can be exchanged with one another.)

To explain, the toil of the yoke of worldly concerns is through toiling with the body in the most literal sense, in that one toils in earning a livelihood to the point that the soul is scattered etc. This is similar to the difficulty of the enslavement in Egypt "with hard work, with mortar and bricks, and with every labor of the field," in a way of "crushing labor."²⁰¹ The same is so of the sufferings of the exile, and the general concealment and hiddenness of the world, when the intention in all of this is that through it there should thereby be the matter of "Remember, I have remembered you-*Pakod Pakadeti*-פקוד פקדתי,"²⁰² up to and including the [actual] departure from exile.

Likewise, the toil of the yoke of the Torah is specifically in a way of toil and strenuous labor. This is as explained in the

¹⁹⁹ Tanya, Likkutei Amarim, Ch. 37 (48b)

²⁰⁰ Discourse entitled "*BaLaylah HaHoo*" Ch. 4 (p. 190)

²⁰¹ Exodus 1:14

²⁰² Exodus 3:16

Zohar²⁰³ that “‘hard labor-*Avodah Kashah*-עבודה קשה’ refers to ‘questions-*Kushiya*-קושיא’ [in Torah], ‘mortar-*Chomer*-חומר’ refers to [the method of exegesis called] ‘*Kal VaChomer*-קל וחומר’,²⁰⁴ and ‘bricks-*Leveinim*-לבנים’ refers to ‘the refinement of the law-*Libun Hilcheta*-ליבון הלכתא,’” (as explained at length in the discourses of the Torah portion of Shemot²⁰⁵ in Torah Ohr, regarding the particular details of this).

This is the matter of exile as it is in Torah study, in which there is the length of the complex arguments (*Pilpul*) of the Talmud Bavli with many questions etc. That is, before one discovers the answer to the question, he is in a state and standing that is bad and bitter for him, and he is embittered by the fact that his previous reasoning has become lost to him, but he has not yet arrived at the proper explanation because of the concealment and hiddenness of the questions and difficulties (*Kushiyot*-קושיות).

Nonetheless, it is specifically through toiling within the darkness, hiddenness, and concealment of the questions etc., that he thereby comes to “the refinement of the law-*Libun Hilcheta*-ליבון הלכתא,” until he ultimately comes to the elevation [indicated by the verse],²⁰⁶ “That He does for those who await

²⁰³ Zohar I 27a; Zohar III 153a (Raaya Mehemna)

²⁰⁴ [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).]

²⁰⁵ Torah Ohr, Shemot 49a, 51a

²⁰⁶ Isaiah 64:3

Him-*Mechakeh Lo*-מַחֲכֶה לוֹ,” [referring to],²⁰⁷ “Those who press themselves-*Dachakin*-דַּחֲקִין in matters of Wisdom.”

The general explanation of this is that the drawing forth of the rebounding light (*Ohr Chozer*), brought about through toil and labor out of the concealment, hiddenness and darkness, “night-*Laylah*-לַיְלָה” (in which it is necessary for one to affect a drawing forth of light and revelation into it,²⁰⁸ to the point that the “night shines like the day”)²⁰⁹ is **much loftier** that the direct light (*Ohr Yashar*) that is drawn forth by one’s toil when he is in a state in which there is no need for toil, like the Talmud Yerushalmi (as explained at length in various places,²¹⁰ including in the discourse entitled “*Chayav Inish L’Besumei*” of his honorable holiness, my father-in-law the Rebbe, of the year 5681).²¹¹

More specifically, even in the direct light (*Ohr Yashar*) itself, (this being the light that is drawn from Above to illuminate the world, and likewise, in man’s service of *HaShem*-יהו"ה, blessed is He, to illuminate “the small world, which is man,”²¹² so that his service will be in a way of light and

²⁰⁷ Zohar I 130b; See *Hemshech* 5666 p. 78 and on.

²⁰⁸ Beginning through the matter of faith (*Emunah*), (as explained in the discourse entitled “*BaLaylah HaHoo*,” Ch. 4) that its power is so great that notwithstanding the fact that the Jewish people in Egypt were sunken in the forty-nine gates of impurity (See Zohar Chaddash, beginning of Yitro), nevertheless, because of the merit of their faith (*Emunah*) they were redeemed from Egypt (Mechilta, Beshalach 14:31; Yalkut Shimoni, Beshalach, Remez 240, Hoshea Remez 519).

²⁰⁹ Psalms 139:12

²¹⁰ *Hemshech* 5666 p. 90 and on; Shaarei Orach and Shaar HaChanukah, discourse entitled “*b’Khaf Hei b’Kislev*” Ch. 54 and on (22b and on).

²¹¹ Sefer HaMaamarim 5681 p. 194 and on; 5708 p. 121 and on.

²¹² Midrash Tanchuma Pekudei 3; Zohar III 33b; Tikkunei Zohar, Tikkun 69 toward the beginning (100b, 101a).

revelation - an illuminated service) which is called “day-*Yom*-יום,” there are the two ways of “This day-*Yom HaZeh*-היום הזה” and “That day-*Yom HaHoo*-היום ההוא.”

“This day-*Yom HaZeh*-היום הזה” means that the Godly light spreads forth in revelation to below in a manner that even below, they know that this is a Godly light, [and from this there is a drawing forth in the service of fulfilling Torah and *mitzvot*, as the verse states,²¹³ “This day (*HaYom HaZeh*-היום הזה) *HaShem*-יהוה your God commands you to perform these decrees etc.” meaning that,²¹⁴ “Every day they should be as something new in your eyes, as though you received the commandments this very day”].

Loftier than this is the matter of “That day-*Yom HaHoo*-היום ההוא,” (indicating its elevation). This refers to the light as it is before being drawn down far below, but rather, as it still is above, to the point that it is included and nullified in its root and source, at which time it is not possible to point to it and say “this-*Zeh*-זה,” since it is not in a way of revelation.

The same is so that there are two ways in the drawing forth of the rebounding light (*Ohr Chozer*) which is called “night-*Laylah*-לילה,” [these being] “This night-*Laylah HaZeh*-הזוה לילה” and “That night-*Laylah HaHoo*-ההוא לילה.” “This night-*Laylah HaZeh*-הזוה לילה” is the revelation (“**This-Zeh**-זה”) of the rebounding light (*Ohr Chozer*) (which comes out of the concealment and darkness, “**night-Laylah**-לילה”), which is rooted even higher than the root of the direct light (*Ohr Yashar*), (“That day-*Yom HaHoo*-היום ההוא”).

²¹³ Deuteronomy 26:16

²¹⁴ Rashi to Deuteronomy 26:16

There also is an even loftier aspect of “That night-*Laylah HaHoo*-הלילה ההוא,” meaning that we reach the aspect that completely transcends the entire matter and parameters of the revelations of “day-*Yom*-יום” (the direct light – *Ohr Yashar*) and “night-*Laylah*-הלילה” (the rebounding light – *Ohr Chozer*), being that this is the aspect of the Luminary (*Ma’or*) (which transcends the light (*Ohr*), including the rebounding light (*Ohr Chozer*)), even up to the aspect that transcends the Luminary (*Ma’or*) (as explained before at length).

About this the verse states, “Hide, I shall hide My face on that day-*BaYom HaHoo*-ביום ההוא.” For, it is explained in Torah Ohr²¹⁵ that “that day-*BaYom HaHoo*-ביום ההוא” refers to the coming future, as it states,²¹⁶ “And they will say on that day (*BaYom HaHoo*-ביום ההוא), ‘Behold, this (*Zeh*-זה) is our God,” in that there will then be a revelation (“this-*Zeh*-זה”) of the aspect of “That day-*Yom HaHoo*-יום ההוא,” meaning, the aspect of the light (including both the direct light (*Ohr Yashar*) which is called “day-*Yom*-יום,” as well as the rebounding light (*Ohr Yashar*) which is called “night-*Laylah*-הלילה”) as it is in its root and source (the direct light (*Ohr Yashar*) [being] “that day-*Yom HaHoo*-יום ההוא” and the rebounding light (*Ohr Chozer*) being “this night-*Laylah HaZeh*-הלילה הזה”).

In addition to this, there then will also be (in the coming future, “on that day-*BaYom HaHoo*-ביום ההוא”) the revelation of the aspect of “My face-*Panai*-פני,” which is in a way of “Hide, I shall hide-*Haster Asteer*-הסתיר אסתיר” relative to “that day-

²¹⁵ Torah Ohr, Megillat Esther 90d, 92a; See Shaarei Orah of the Mittler Rebbe, Shaar HaPurim, discourse entitled “*Yaviyu Levush Malchut*” Ch. 10 (57b); Also see the Sichah talk of Purim [of this year], Ch. 42 (Torat Menachem Vol. 43, p. 57).

²¹⁶ Isaiah 25:9

Yom HaHoo היום ההוא,” (meaning that the aspect of “that day-*BaYom HaHoo* היום ההוא” does not sense the aspect of “My face-*Panai* פני,” similar to [the aspect of]²¹⁷ “it is not known (*Lo Yada* לא ידע) and will not be known (*Lo Ityada* לא אתידע) what is in that head”) – [this being the aspect of] “that night-*Laylah HaHoo* הלילה ההוא” (which is like “Hide, I shall hide-*Haster Asteer* הסתר אסתיר,” that the concealment (*Hester* הסתר) itself is concealed (*Mustar* מוסתר), as explained in chapter one).

All this is brought about by our service of *HaShem* יהוה, blessed is He, during the time of the exile, “night-*Laylah* לילה,” and within the night itself, during the strength of the night, in the generation of the footsteps of Moshiach, in a state and standing in which there is literal concealment, “that night-*Laylah HaHoo* הלילה ההוא,” as it indicates [a matter of] deficiency, that specifically through this we come to “that night-*Laylah HaHoo* הלילה ההוא” in its most elevated aspect, this being the aspect that both transcends “night-*Laylah* לילה” and “day-*Yom* יום,” as explained before.

6.

Now, based on what was stated before about the superiority of the rebounding light (*Ohr Chozer*), over and above the direct light (*Ohr Yashar*), we should add in explanation of the superiority of Purim even relative to the laws [of the Torah] (*Halachot*). For, about them our sages, of blessed

²¹⁷ See Zohar III (Idra Zuta) 288b; Shaar Maamarei Rashbi to Zohar II (Sifra d’Tzneyuta) 176b (beginning of Ch. 1).

memory, stated,²¹⁸ that they are not destined to be nullified, even when all the books of the Prophets and Scriptures are destined to be nullified in the days of Moshiach.

The explanation is that the reason that Megillat Esther and Torah laws (*Halachot*) are not destined to be nullified, is as explained in Torah Ohr,²¹⁹ that this is because the miracle of Purim was manifest in the ways of the natural order. What is understood from this is that this miracle is drawn from a much loftier place, that because its great elevation it cannot come to be manifest all the way down, unless it manifests in the garments of the natural order.

This is analogous to a barrel of wine that has been filled to the brim, to the point that it spills over to the outside. The same is so of the matter of Torah laws (*Halachot*), that there is a manifestation in them of the aspect of the Supernal wisdom-*Chochmah* within physical things.

[This also is why in regard to Torah laws (*Halachot*) the analogy is brought²²⁰ of the gazelle who [when running] turns its head backward etc.,²²¹ which is similar to the analogy of the gazelle [that sleeps] with one eye closed and the other eye open, brought in relation to Purim, as mentioned in chapter three.]

However, there is a great fundamental difference between the drawing forth of the Torah laws (*Halachot*) and the drawing forth of Purim. Namely, that the drawing forth of the Torah laws (*Halachot*) is in a way of a direct light (*Ohr Yashar*)

²¹⁸ See Talmud Yerushalmi Megillah 1:5; Mishneh Torah, Hilchot Megillah 2:18.

²¹⁹ Torah Ohr, Megillat Esther 90d and on.

²²⁰ Torah Ohr, Megillat Esther ibid. 94b

²²¹ See Zohar II 14a

from Above to below. In other words, it is only that the light is drawn and descends all the way far below to [manifest] in physical things in which the Torah laws are manifest. In contrast, the drawing forth of Purim is in a way of rebounding light (*Ohr Chozer*) from below to Above. This is as explained before, that the miracle of Purim stems from the concealment itself.

This is why the matter of Torah laws are associated with Mordechai,²²² whereas the miracle of Purim is associated with Esther. This is because the matter of Mordechai is the drawing forth from Above to below (the direct light – *Ohr Yashar*). This is why his level is the aspect of the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*).²²³ It is only that because the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*) is long,²²⁴ that this therefore is also drawn all the way down to below. In contrast, the matter of Esther-אסתר is “Hide, I shall hide-*Haster Asteer*-הסתר אסתיר,” this being the aspect of the rebounding light (*Ohr Chozer*).²²⁵

7.

Now, we should add and connect all that was stated above to the two matters of Purim explained in Likkutei

²²² Torah Ohr, Megillat Esther 90d *ibid*.

²²³ Torah Ohr, Megillat Esther *ibid*. 93a, 99a, and elsewhere.

²²⁴ Likkutei Torah, Vayikra (*Hosafot*) 54c

²²⁵ See at length in the Sichah talk of Purim of this year (Likkutei Sichot, Vol. 16, p. 357 and on) that Mordechai and Esther are the aspects of Lights (*Orot*) and Vessels (*Keilim*); The direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*).

Torah²²⁶ on the Torah portion of Tzav,²²⁷ (this being the Torah portion that on various years is read in juxtaposition to Purim,²²⁸ indicating its relationship to Purim).²²⁹ The first matter is in the discourse entitled “*Biur Me’at Al Pasuk v’Achaltam Achol*” (which explains the verse,²³⁰ “This is the offering of Aharon and his sons”). In a note there²³¹ the Tzemach Tzeddek writes, “See what it states in explanation to the verse,²³² “Let royal garb be brought.”²³³ The second matter is in the discourse entitled

²²⁶ See Likkutei Sichot, Vol. 7 p. 40 and on (from this discourse). There it also explains the connection and relationship between [the verse (Leviticus 6:13)] “This is the offering of Aharon etc.,” and the “seven days of inauguration.” See there.

²²⁷ This is in addition to the fact that in this Torah portion there are also discourses relating to the holiday of Pesach, and the redemption of Pesach is juxtaposed to the redemption of Purim, as our sages, of blessed memory, taught (Talmud Bavli, Megillah 6b) [regarding] “the juxtaposition of one redemption to another redemption.”

²²⁸ This is particularly so of the order of this year [5725], that the day of Shabbat Parshat Tzav falls out on the 16th of Adar Sheini, in which case the relationship is in two things: The first is that the days of Purim of this week are elevated and included within the day of Shabbat. The second is that with respect to the 16th of Adar it states in Talmud (in the beginning of Tractate Megillah), “And say that [the two additional days] are the sixteenth etc. [However], it is written (Esther 9:27), ‘And it shall not pass.’” Now, in addition to the fact that even the propositions of the Torah are a part of the Torah of Truth (see Torat Menachem, Vol. 36, p. 279), even from the conclusion of the Talmud which negates this based upon what is derived from the verse, “And it shall not pass,” indicates that the 16th of Adar is related to Purim (and the reading of the Megillah) in a way of negation at the very least. Thus, there is the presence in one thing of that which is lacking in the other. Namely, the first element of superiority is the relationship in a positive manner, and the second element of superiority is that the day itself relates to Purim, and it is therefore automatically necessary that there must be the presence of the service of *HaShem*-יהוה, blessed is He, of Purim, on it, (and not only in a manner of “one eats on Shabbat as an automatic result and byproduct of the labor (“one who labors”) of the eve preceding Shabbat).

²²⁹ See Shnei Luchot HaBrit, Chelek Torah SheB’Khtav, beginning of the Torah portion of Vayeishev (297a).

²³⁰ Leviticus 6:13

²³¹ 8b

²³² Esther 6:8

²³³ Now, although on the simple level this is only a citation to what is explained in the discourse, nevertheless, since all matters of Torah are with the ultimate

“*VeHayah Ohr HaLevanah*” (which is connected to the matter of the seven days of inauguration),²³⁴ in which²³⁵ the Tzemach Tzeddek cites, “As stated in the discourse entitled ‘*Chayav Inish L’Besumei b’Puriya* – A person is obligated to become intoxicated on Purim,” that this is why no Holy Name is mentioned in Megillat Esther.²³⁶

To preface, the two above-mentioned citations indicate two matters that seemingly are opposites of each other. For, in the discourse entitled “*Biur Me’at Al Pasuk v’Achaltam Achol*” it is explained that the world of Emanation (*Atzilut*) is not the novel coming into being of something from nothing (*Yesh MeAyin*) like the world of Creation (*Briyah*) but is rather the drawing forth from concealment into revelation. It is about this that the Tzemach Tzeddek cites the explanation of the verse, “Let royal garb be brought,” in which it states²³⁷ that the beginning of **the revelation** of the Line-*Kav* is in Wisdom-*Chochmah* (of the world of Emanation (*Atzilut*)). In contrast, in the discourse entitled “*VeHayah Ohr HaLevanah*” it is explained that the aspect of “the voice of the groom and bride” **is not** currently revealed, and it is in this regard that the

precision, (as is understood in a way of a priori from the fact that even when it comes to worldly matters there is utterly nothing that is by happenstance, Heaven forbid that one should think so, but rather, it is all by Divine providence (*Hashgachah Pratit*)), the very fact that this matter is in “the explanation of [the verse (Esther 6:8)] “Let royal garb be brought” brings proof of its relationship to Purim.

²³⁴ To the point that the title of the explanation of this discourse is, “The matter of the seven days of inauguration – *Inyan Shivat Yemei HaMilu'im*.”

²³⁵ 9c

²³⁶ And additionally, in the citations there (column c) to “the explanation of the verse ‘v’*Keebel HaYehudim*’; and the discourse entitled ‘*Zachor et Asher Asah Lecha Amalek*’ (column d); and in the **conclusion and seal** of the discourse (10a) [it states], “See Pri Etz Chayim **Shaar HaPurim**.”

²³⁷ Torah Ohr 92c

Tzemach Tzeddek cites the end of the discourse entitled “*Chayav Inish L’Besumei b’Puriya*,” in which it explains²³⁸ the reason why in Megillat Esther no mention of any of the Holy Names is made, this being because the miracle of Purim was garbed in the natural order, which is analogous to a groom who goes and dwells in a tannery etc.,²³⁹ meaning that this is not a revelation (*Giluy*) but is rather a manifestation (*Hitlabshut*) etc.

However, in truth, since the two citations appear in the same Torah portion, and they both are from the discourses of Purim, it must be said that there is a common denominator and shared point that binds and unifies the two matters in the two above-mentioned citations. This matter is hinted in the words of the *Tzemach Tzeddek*, that in the two citations (after bringing the matters that relate (in a revealed manner) to what is being discussed in *Likkutei Torah*), he adds “study the matter there.”

It can be said that in the words “study the matter there” which follows the citation to the explanation of the verse “Let them bring royal garb” (from which he copies the words, “the beginning of **the revelation** is in *Wisdom-Chochmah*”) his intention is to hint to what it states there, that the “Line and Thread (*Kav v’Chut*) was according to²⁴⁰ **the constriction (*Tzimtzum*) and empty space (*Makom Panuy*)... so that there should not be a revelation of the aspect of the Unlimited One**

²³⁸ Toraah Ohr 100b

²³⁹ Zohar III 115b; Also see *Pirke d’Rabbi Eliezer*, Ch. 25; *Likkutei Sichot* Vol. 7, p. 40.

²⁴⁰ This is likewise how the text reads in the first edition, [stating], “according to-*Al Pi*-על פי.” See, however, the discourse entitled “*Yaviyu Levush Malchut*” in *Shaarei Orah*, Ch. 84 (and also see later in this discourse in *Torah Ohr*), [that the wording is], “By means of-*Al Yedei*-על ידי.”

etc.” In other words, the revelation drawn into Wisdom-*Chochmah* comes by way of constriction (*Tzimtzum*).

[Similarly], in the [words] “study the matter there” stated at the end of the citation to the end of the discourse entitled “*Chayav Inish L’Besumei b’Puriya*” (from which he copies [the words], “It is for this reason that there is no Holy Name in Megillat Esther... they are manifest **in concealment** etc.”), he also hints at what is explained there, that “the matter of reading the Megillah²⁴¹ is like one who reads in the Torah, in that **he calls and draws forth the revelation of the light.**”

In other words, from the concealment of “there is no Holy Name in Megillat Esther,” through reading the Megillah he affects a drawing forth of **the revelation** of the light. Moreover, the contrary is true, that the revelation that comes from this is the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, who “**transcends** the aspect of the Holy Names.”

The explanation is that in the discourse entitled “*Yaviyu Levush Malchut*”²⁴² it is explained that the superiority of Purim is that the miracle was manifest in the natural order, as mentioned before (in chapter six). In continuation to this, “in the additional explanation to the discourse entitled “*Yaviyu Levush Malchut*” it is explained in regard to the matter of the Line-*Kav* that comes about “according to the constriction (*Tzimtzum*) and the empty place (*Makom Panuy*),” that since the

²⁴¹ Which is in addition to the fact that it is called by the name “**Megillat** Esther,” and not “Iggeret Esther” which is connected with concealment, but specifically “Megillat Esther-מגילת אסתר,” which is of the term “Revelation-*Gilyu*-גילוי” (See Torah Ohr *ibid.* p. 119a).

²⁴² Torah Ohr, Megillat Esther 90d and on

light of the *Line-Kav* broke through the constriction of the *Tzimtzum*, this indicates that it possesses an even greater strength²⁴³ and has an element of superiority, even relative to the light that filled the empty space of the void before the restraint of the *Tzimtzim*.

This is like what was explained before (in chapter three) that the disruption of the sleep of the King indicates a revelation of light that is from the loftiest level, which is why it even is drawn forth in the concealment indicated by “that night-*BaLaylah HaHoo* בלילה ההוא.” Nevertheless, this revelation is of the aspect of the direct light (*Ohr Yashar*), which is the aspect of Mordechai. It is in regard to this that in the discourse entitled “*Chayav Inish L’Besumei b’Puriya*” he adds an even loftier matter of Purim.²⁴⁴

There it is explained²⁴⁵ that there is an added superiority to the generation that accepted [the Torah] during the days of Achashverosh, over and above the according of precedence to “We will do (*Na’aseh*)” over and above “We will hear (*Nishma*)” which took place at the time of the giving of the Torah.²⁴⁶ For, the according of precedence to “We will do (*Na’aseh*)” over and above “We will hear (*Nishma*)” was due to the revelation of light from Above, whereas the acceptance

²⁴³ Similarly see Siddur Im Da”Ch 232b, 258a; Also see Likkutei Torah, Tzav 8d and on.

²⁴⁴ See the preceding discourse entitled “*v’Lo Tashbeet Melach* – You shall not discontinue the salt covenant of your God,” [of this year 5725, Discourse 32], Ch. 3 (Sefer HaMaamarim 5725 p. 182) and on, that **this is** the inner substance of the matter of [the teaching that] “a person is obligated to become intoxicated... until he does not know (*Ad d’Lo Yada*).”

²⁴⁵ Torah Ohr, Megillat Esther 99a

²⁴⁶ Talmud Bavli, Shabbat 88a

by the generation of the days of Achashverosh²⁴⁷ was in a way of an arousal from below, in and of themselves.

Thus, since the arousal from below came from the fact that the Jewish people were then in the state [indicated by] “Hide, I shall hide-*Haster Asteer* אסתיר-הסתר,” and this matter aroused the matter of the acceptance in them in a way that is loftier than at the giving of the Torah, in a way of a rebounding light (*Ohr Chozar*), it thus is understood that the concealment itself was transformed to light. This is like what was stated before (in chapter four) that the concealment of night (*Laylah*-לילה) itself, is what awakens (and brings to) the revelation of the light of the disruption of the sleep of the King.

Therefore, at the conclusion of this discourse he explains that the matter of the Megillah of Esther not being nullified is due to the elevation that there is in the concealment of the Megillah, and that it is from this concealment (through the reading of the Megillah) that a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One,²⁴⁸ who transcends the Holy Names comes about.

This is also why it is called “Megillat Esther-מגילת אסתר” (the revelation of the concealed). This is because the ultimate purpose of the concealment is to awaken its root and reveal its innerness, this being the matter of “the revelation of the

²⁴⁷ Talmud Bavli, Shabbat 88a *ibid*.

²⁴⁸ Who transcends even the light that was unaffected by the restraint of the *Tzimtzum* from which the Line-Kav was drawn. See *Hemshech “Bati LeGani”* 5710, Ch. 13 and on (Sefer HaMaamarim 5710, p. 133 and on), that the spreading forth and revelation of the light (*Ohr*), even in the lowest of levels, stems from the matter of “far below to no conclusion,” that even in its first source is within the category of revelation (see Ch. 16-17 there). In contrast, the root of the concealments and hiddenness is from the aspect of “high above to no end,” (Ch. 15 there), this being the aspect of the “treasury” which is not within the category of revelation.

concealed-*Megillat Esther*-אסתר מגילת.” That is, the revelation (the innerness) of “the concealment-*Esther*-אסתר,” so that the concealment itself illuminates, (not that there only will be an illumination in it of a light that is external to it) to the point that the “night shines like the day.”²⁴⁹

This is similar to the verse,²⁵⁰ “The light of the moon will be like the light of the sun,” (which is the beginning verse of the discourse), such that it too will possess a light that is essential to it (*Ohr Atzmi*) like the light of the sun,²⁵¹ and it thereby will automatically be that the light of the moon will be like the light of the sun,²⁵² and beyond this, that the night will illuminate to an even greater degree than the day.²⁵³

²⁴⁹ Psalms 139:12

²⁵⁰ Isaiah 30:26

²⁵¹ Likkutei Torah *ibid.* 10a

²⁵² Also see Likkutei Torah *ibid.* (9a) that the matter of the breaking forth [through the *Tzimtzum*] is the aspect of [the blessing (Ketubot 8a)] “Who brings joy to the groom and bride (*Chatan v’Kalah*-חתן וכלה),” whereas the matter of “the light of the moon will be like the light of the sun is a loftier aspect of [the blessing (Ketubot 8a)]], “Who makes the groom rejoice **with** the bride-*Chatan Eem HaKalah*-חתן עם הכלה.”

²⁵³ Of right now, at the very least, according to the second explanation of Likkutei Torah *ibid.*