

Discourse 18

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

Delivered on Purim, 5728

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

1.

The verse states,¹¹³⁹ “That night, the king’s sleep was disturbed.” Now, in the customs of Maharil¹¹⁴⁰ (cited by the Acharonim)¹¹⁴¹ it states that upon arriving at the words, “That night,” the [Megillah] reader must raise his voice, since this is the beginning of the strength of the miracle.¹¹⁴²

Now, the question about this is well known.¹¹⁴³ That is, at first glance, the strength of the miracle began with Esther’s request etc., after which the decree was nullified. This being so, how is the verse, “That night, the king’s sleep was disturbed,” related to the miracle in general, such that it is “the strength of the miracle”?

The answer is according to the explanation in Midrash¹¹⁴⁴ about the verse “the king’s sleep was disturbed,” that “this

¹¹³⁹ Esther 6:1

¹¹⁴⁰ Hilchot Purim (p. 429 – Jerusalem 5749 edition)

¹¹⁴¹ Darkei Moshe to Shulchan Aruch, Orach Chayim 690, and in Magen Avraham there, section 17.

¹¹⁴² Talmud Bavli, Megillah 19a

¹¹⁴³ See the beginning of the discourse entitled “*Balaylah HaHoo*” 5700 (Sefer HaMaamarim 5700 p. 5).

¹¹⁴⁴ Yalkut Shimoni, Esther, Remez 1,057 (toward the end)

refers to the King of the world etc.,” in that at that time a revelation of,¹¹⁴⁵ “The Guardian of Israel neither slumbers nor sleeps,” was caused.

The explanation is that “the king’s sleep was disturbed,” as understood according to the simple meaning of the verse, is that a change and novelty took place, and it thus is understood that the same was so in the innerness (*Pnimityut*) of the matter, that it refers to the King, King of kings, the Holy One, blessed is He, and that the disruption of “the sleep of the King of the world” was a very great change and novelty. However, at first glance, it is not understood what the novelty in this is, since “the Guardian of Israel neither slumbers nor sleep.”

The explanation may be understood according to the Alter Rebbe’s¹¹⁴⁶ teaching on the Mishnah,¹¹⁴⁷ “Know what is above you-*Da Mah LeMa’alah Mimcha*-מה למעלה ממך.” That is, that a Jew needs to know that all matters Above (“What is above-*Mah LeMa’alah*-מה למעלה”) are “from you-*Mimcha*-ממך,” that is, that they depend on man’s toil below. This is to such an extent that even in that which comes by way of arousal from Above, to which arousal from below does not reach, this matter too “does not rest except upon a place that is perfect.”¹¹⁴⁸

Beyond this, even though it does not apply to discuss making a receptacle for this (since it is an arousal from Above that utterly transcends arousal from below), nonetheless, there needs to be a preparation and similarity to this below (similar

¹¹⁴⁵ Psalms 121:4

¹¹⁴⁶ Sefer HaMaamarim 5704 p. 85; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 303 (copied in HaYom Yom for the 13th of Iyyar).

¹¹⁴⁷ Mishnah Avot 2:1

¹¹⁴⁸ See Zohar III 90b

to the drawing down of the matter of “with all Your more-*Me’od*-מאד” of the One Above, through one’s service of *HaShem*-יהוה below, in a way of “with all your more-*Bechol Me’odecha*-בכל מאדך”).¹¹⁴⁹

From this it is understood that when it is necessary to bring about the matter of “the Guardian of Israel neither sleeps nor slumbers,” the state and standing in the service of *HaShem*-יהוה of the Jewish people below, must be in a way that is akin to this. Thus, when the service of Him of the Jewish people below is not in such a way, but even so, the conduct Above is in a way that “the King of the world’s sleep was disturbed,” this is a novelty.

Beyond this, even when there is some arousal for this in the Jewish people, except that the arousal is of no comparison or even similar to this (such as “with all your more-*Bechol Me’odecha*-בכל מאדך,” which is **your** more, which awakens the aspect of “more-*Me’od*-מאד” of the One Above), the conduct from Above is then in a way that “the King’s sleep was disturbed” so that the revelation of “the Guardian of Israel neither sleeps nor slumbers” is a matter of a miracle, to the point that it is the strength of the miracle.

2.

Now, about the general state and standing of the Jewish people below, as it is in the opposite way, Heaven forbid, the

¹¹⁴⁹ Deuteronomy 6:5; See Torah Ohr, Mikeitz 39c and on.

verse states,¹¹⁵⁰ “I am asleep,” which Zohar explains,¹¹⁵¹ “I am asleep – in exile.”

The explanation is that the general matter of the exile is that it is a state about which the verse states, “We have not seen our signs... and there is none amongst us who knows until what.” In other words, unlike when a person is awake, at which time he sees what takes place around him and knows and understands what it is. Rather, when “we have not seen,” and even when we do see but, “there is none amongst us who knows until what,” this is a state called “sleep.”

Now,¹¹⁵² sleep is recognized first in the eyes, in that the change is openly recognized and revealed with the closing of the eyes. It is in this regard that we find about the aspect of “the Guardian of Israel neither slumbers nor sleeps” that [it states],¹¹⁵³ “He has no eyebrows over the eye.”

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, is that the verse states,¹¹⁵⁴ “Raise your eyes on high and see who created these,” [and],¹¹⁵⁵ “When I see Your heavens, the work of Your fingers, the moon and the stars that You have set in place.” That is, this is the astonishment of the prophet about a Jew, that he should be in such a state that by merely raising his eyes (and simply looking) he will come to

¹¹⁵⁰ Song of Songs 5:2

¹¹⁵¹ Zohar III 95a

¹¹⁵² In regard to the coming section, see the discourse entitled “*Dodee Shalach Yado Meen HaChor*” 5628 (Sefer HaMaamarim 5628 p. 79 and on); Also see the discourse entitled “*BaLaylah HaHoo* – That night, the king’s sleep was disturbed” 5720, translated in The Teachings of The Rebbe 5720, Discourse 13 (Sefer HaMaamarim 5720, p. 108 and on).

¹¹⁵³ Zohar III 129b; 289a

¹¹⁵⁴ Isaiah 40:26

¹¹⁵⁵ Psalms 8:4

the immediate recognition and declaration, “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo’heinu HaShem Echad*-שמע ישראל יהוה אלהינו יהוה אחד.”¹¹⁵⁶

This is as stated in holy books¹¹⁵⁷ that the word “Listen-*Shema*-שמע” is an acronym for the words, “Raise your eyes on high-*Se’oo Marom Eineichem*-שאו מרום עיניכם.” In other words, when one raises his eyes above, he should come to the immediate recognition of “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo’heinu HaShem Echad*-שמע ישראל יהוה אלהינו יהוה אחד.”

The general explanation is that when one contemplates with the eye of his intellect, he then sees and recognizes the greatness of God and the lowliness of man,¹¹⁵⁸ through which he is caused to be in a proper state and standing in regard to fulfilling the will of the Holy One, blessed is He.

However, when the Godly soul is in exile in the animalistic soul, at which time “room” is caused for the possibility of sins, through which exile in the literal sense is caused, being that “because of our sins we were exiled from our land,”¹¹⁵⁹ this is a state and standing in which the eyes are closed and he does not see, as the verse states,¹¹⁶⁰ “[This people...] has sealed its eyes.” The same is so of the other

¹¹⁵⁶ Deuteronomy 6:4

¹¹⁵⁷ Tikkunei Zohar, Tikkun 49

¹¹⁵⁸ See Rama and Shulchan Aruch of the Alter Rebbe to Orach Chayim 98:1

¹¹⁵⁹ See the Musaf liturgy of the holidays.

¹¹⁶⁰ Isaiah 6:10

limbs, [as the verse states],¹¹⁶¹ “This people has fattened its heart and has hardened its ears.”

To explain, “as long as the bride’s eyes are beautiful, her body need not be examined.”¹¹⁶² However, if there is a deficiency in the eyes, such as during sleep when the eyes are closed, there then is a lacking in serving *HaShem*-יהו"ה in a way of sight, in which case, room is given for there to also be a weakening in serving Him in a way of hearing (about which the verse states,¹¹⁶³ “Now, O’ Israel, listen etc.”)

This is to such an extent that during sleep a state of delusion is possible, such that during sleep there can even be a union of two opposites. In other words, even though “you are children to *HaShem*-יהו"ה your God,”¹¹⁶⁴ such that “My firstborn son is Israel,”¹¹⁶⁵ they can simultaneously be engaged in matters of physicality and even matters of coarseness, and they do so “with or without intention.”¹¹⁶⁶

This then, is the general matter of “I am asleep – in exile,” referring to the exile of the Godly soul in the body and animalistic soul, to the point of literal exile.

¹¹⁶¹ Isaiah 6:10 *ibid.*

¹¹⁶² Talmud Bavli, Taanit 24a; Midrash Shir HaShirim Rabba 4:1 (3)

¹¹⁶³ Deuteronomy 4:1

¹¹⁶⁴ Deuteronomy 14:1

¹¹⁶⁵ Exodus 4:22

¹¹⁶⁶ Chronicles I 12:34, as per Midrash Vayikra Rabba 25:2 – cited in Rashi there; Also see Likkutei Torah, Shlach 42d

However, about this the verse continues,¹¹⁶⁷ “but my heart is awake.” To preface, before it was explained (in chapter one), about the matter of “know what is Above [is from] you,” that this is because all matters of the Jewish people chain down from Above.

This is like a father and son, in that all matters of the father are drawn to the son. For, as explained at length in Tanya,¹¹⁶⁸ just as the son is drawn from the brain of his father, so likewise, the soul of a Jew is drawn from *HaShem*’s יהו"ה thought and wisdom, blessed is He, as it were. Because of this, in the Jew below, all the particular matters of the eyes and ears, and all 248 רמ"ה limbs and 365 שס"ה sinews are present, as well as the matter of the heart. About this the verse states, “I am asleep, but my heart is awake.” That is, even though “I am asleep – in exile,” nonetheless, “my heart is awake” to the Holy One, blessed is He, His Torah, and His *mitzvot*, (as in the explanation of the Midrash).¹¹⁶⁹

Now, since “my heart is awake,” there therefore is the matter of, “The voice of my Beloved knocks! Open to Me, My sister, My beloved, My dove, My pure one!” (as in the continuation of the verse).¹¹⁷⁰ This refers to the voice from Above that knocks and cries out saying, “Open to Me.” That is, since “my heart is awake,” this should cause a drawing down from the heart to the entire body in general, until there is a

¹¹⁶⁷ Song of Songs 5:2

¹¹⁶⁸ Tanya, Likkutei Amarim, Ch. 2

¹¹⁶⁹ See Midrash Shir HaShirim Rabba to Song of Songs 5:2

¹¹⁷⁰ Song of Songs 5:2 *ibid*.

drawing down into all the particulars of the body, at which time one will awaken from his sleep, [as it states],¹¹⁷¹ “Wake up you sleepy ones from your sleep, and you who slumber, arise!”

The explanation is that “the voice of my Beloved” refers to the general awakening coming from Above, like the words,¹¹⁷² “Not for our sake, but for Your sake etc.” However, since He is “my Beloved,” therefore the voice comes and says, “Open to Me.” That is, since we are in a state of “I am asleep – in exile,” it therefore is demanded from Above that there [at least] should be the toil that accords to one’s ability, this being the matter of “open-*Pitchee*-פתחי.”

This is as stated in Midrash,¹¹⁷³ “Open to me [an opening] the size of the tip of a needle,” this being the matter of self-sacrifice (*Mesirat Nefesh*), in that it takes up no space, but is only in a way of complete nullification (*Bittul*), like a point (*Nekudah*). Through this, it is caused to be “to Me-*Lee*-לִי,” meaning to the Holy One, blessed is He, and to His Torah and *mitzvot*. This is as stated in Midrash,¹¹⁷⁴ “Wherever the word ‘to Me-*Lee*-לִי’ is stated, it is eternal and unmoving.” That is, it is in a way of being affixed and eternal, without cessation.¹¹⁷⁵

Now, in our service of *HaShem*-יהו"ה, blessed is He, this is drawn down through the levels indicated by [the words], “My sister, My beloved, My dove, My pure one,” these being a path

¹¹⁷¹ Mishneh Torah, Hilchot Teshuvah 3:4

¹¹⁷² In the liturgy of the weekday morning prayers.

¹¹⁷³ See Midrash Shir HaShirim Rabba 5:2 (2) and elsewhere.

¹¹⁷⁴ Midrash Vayikra Rabba 2:2

¹¹⁷⁵ Also see the preceding discourse entitled “*v'Eileh HaMishpatim* – And these are the ordinances,” Discourse 17 (Sefer HaMaamarim 5728 p. 125).

[in our service of Him [of ascending] from the easiest level to the most difficult level.¹¹⁷⁶

That is, the beginning of one's service of *HaShem*-יהו"ה, blessed is He, is in a way of "My sister-*Achotee*-אחותי," followed by, "My beloved-*Ra'ayatee*-רעיתי," followed by "My dove-*Yonatee*-יונתי," followed by, "My pure one-*Tamatee*-תמתי." As stated in holy books,¹¹⁷⁷ these levels form the acronym of the word "fear-*Yirat*-ירא"ת," as in the verse,¹¹⁷⁸ "A woman who fears *HaShem*-*Yirat HaShem*-יהו"ה-יראת, she shall be praised."

Now, this woman refers to the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) in that she is the wife of this Man, referring to the Holy One, blessed is He. For her to "be praised-*Tithallal*-תתהלל," which is of the same root as in the verse,¹¹⁷⁹ "When His flame shone-*b'Heelo*-בהלו," which is the matter of revelation - this comes about through the four levels of [the acronym] "fear-*Yirat*-ירא"ת," (these being, "My dove-*Yonatee*-יונתי," "My beloved-*Ra'ayatee*-רעיתי," "My sister-*Achotee*-אחותי," and "My pure one-*Tamatee*-תמתי"). Their order from the easiest to the most difficult is, "My sister-*Achotee*-אחותי," "My beloved-*Ra'ayatee*-רעיתי," "My dove-*Yonatee*-יונתי," and "My pure one-*Tamatee*-תמתי," as explained in Likkutei Torah, Shir HaShirim, about the matter of these levels.¹¹⁸⁰

¹¹⁷⁶ Also see Likkutei Biurim of Rabbi Hillel Paritcher to Kuntres HaHitpaalut of the Mittler Rebbe.

¹¹⁷⁷ Also see Likkutei Sichot Vol. 24, p. 64, note 59.

¹¹⁷⁸ Proverbs 31:30

¹¹⁷⁹ Job 29:3; See the discourse entitled "*Tanu Rabannan Keitzad Merakdin*" in Likkutei Torah, Shir HaShirim 48c

¹¹⁸⁰ In the discourse entitled "*Ani Yesheinah*" and its explanation (33c and on).

He concludes there in the note¹¹⁸¹ [stating] that it could be said that these four aspects of “My sister-*Achotee*-אחותי,” “My beloved-*Ra’ayatee*-רעיתי,” “My dove-*Yonatee*-יונתי,” and “My pure one-*Tamatee*-תמתי,” correspond to the aspect of the Name *HaShem*-יהו"ה present in the Godly soul.

This is as explained in the discourse of the Rebbe Maharash from the year 5628,¹¹⁸² that the aspect of “My sister-*Achotee*-אחותי” refers to the ascent of Kingship-*Malchut* to face Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, and the aspect of “My beloved-*Ra’ayatee*-רעיתי” refers to the ascent of Kingship-*Malchut* to face Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, and the aspect of “My dove-*Yonatee*-יונתי” refers to the ascent of Kingship-*Malchut* to face Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, after which Kingship-*Malchut* comes to the aspect of “My pure one-*Tamatee*-תמתי,” in which they become equal in stature and share a single Crown-*Keter*.¹¹⁸³

4.

The explanation, as it is in our service of *HaShem*-יהו"ה, blessed is He, both in our service of Him with our soul in the matter of loving of Him, in that “there is no labor like the labor of love,”¹¹⁸⁴ as well as in our serving Him in actuality, through

¹¹⁸¹ Likkutei Torah, Shir HaShirim ibid., 35d

¹¹⁸² In the discourse entitled “*Dodee Shalach Yado Meen HaChor*” 5628 (Sefer HaMaamarim 5628 p. 79 and on).

¹¹⁸³ Also see Likkutei Biurim of Rabbi Hillel Paritcher to Kuntres HaHitpaalut ibid.

¹¹⁸⁴ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

studying His Torah and fulfilling His *mitzvot*, is that in both, there are four levels; “My sister-*Achotee*-אחותי,” “My beloved-*Ra’ayatee*-רעייתי,” “My dove-*Yonatee*-יונתתי,” and “My pure one-*Tamatee*-תמתי.”

The explanation as it relates to serving Him with love (*Ahavah*), is that the love called “My sister-*Achotee*-אחותי” is like the love between a brother and sister, which is a natural love. This is the hidden love (*Ahavah Mesuteret*) we have inherited from our forefathers.¹¹⁸⁵ However, since this is by inheritance, even when there is the matter of “Open to Me” in this,¹¹⁸⁶ it is not yet a true matter of toil (*Avodah*-עבודה), which is a word that means “working-*Eebod*-עיבוד.”¹¹⁸⁷

After this comes the love of “My beloved-*Ra’ayatee*-רעייתי,” which is like the love of a woman, this being a new love brought about through contemplation (*Hitbonenut*). That is, this love comes through contemplating the Greatness of God, in all its details. This is the matter of “My beloved-*Ra’ayati*-רעייתי” [which also means “my shepherd-*Ra’ayati*-רעייתי” meaning] “my benefactor-*Parnasati*-פרנסתי.”¹¹⁸⁸ This is as the verse states,¹¹⁸⁹ “I have eaten my sugarcane (*Ya’ari*-יערי) with my honey (*Divshi*-דבשי),” which refers to the blessings of the *Shema* and the recital of *Shema* (in which it states, “And you

¹¹⁸⁵ Tanya, Likkutei Amarim, Ch. 18

¹¹⁸⁶ See Likkutei Torah, Shir HaShirim 34a, “To open it up and bring it out from its containment... to awaken the love etc.”

¹¹⁸⁷ See Torah Ohr, Bereishit 5b; Mishpatim 76a

¹¹⁸⁸ Song of Songs 1:9; Midrash Shir HaShirim Rabba 1:9 (6)

¹¹⁸⁹ Song of Songs 5:1

shall love *HaShem*-ה"ה etc.”),¹¹⁹⁰ as explained in Likkutei Torah.¹¹⁹¹

Higher than this is the love called “My dove-*Yonatee*-יונת.” This is like a pair of doves who constantly gaze at one another etc., this love stemming from immense pleasure, such that one is completely consumed in it. That is, in the love indicated by “My beloved-*Ra’ayatee*-רעיתי,” though it comes through contemplation (*Hitbonenut*), it primarily stems from the emotions of the heart, which are the Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the soul.

(In contrast, the love indicated by “My sister-*Achotee*-אחות” is from the Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* of the soul). However, the love indicated by “My dove-*Yonatee*-יונת” stems from the Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* of the soul, primarily from Understanding-*Binah*, which is why there is immense pleasure (*Taanug*) in this etc.

This is so until one comes to the love indicated by “My pure one-*Tamatee*-תמתי.” As explained at length in Likkutei Torah, “My pure one-*Tamatee*-תמתי” is the highest level of them all. This is because all the [other levels] are in the soul for the purpose of repairing the deficiencies in one’s own soul. In contrast, the level of “My pure one-*Tamatee*-תמתי” is to perfect the deficiencies of his fellow as well, all those who are of a single root or branch. This is why this level is called “My pure one-*Tamatee*-תמתי,” in that it perfects all blemishes and

¹¹⁹⁰ Deuteronomy 6:5

¹¹⁹¹ Likkutei Torah, Shir HaShirim ibid. 34b

deficiencies etc., by drawing down new light from Above to below etc.

These four levels are likewise in our general toil of serving *HaShem*-יהו"ה, blessed is He. To explain, the word "My sister-*Achotee*-אחותי" is of the same root as "an Alexandrian mending-*Eechuy*-איחוי,"¹¹⁹² which is the matter of bonding two matters that seemingly are separate from each other. In general, this refers to doing the *mitzvot* in action. This is because the *mitzvot* are with physical and even coarse things of this lowly world. However, even so, by doing a *mitzvah* with them, they are made into a matter of holiness and a *mitzvah*, this being the bonding of two opposites. This is as explained in the discourse,¹¹⁹³ that through this, a bond is caused between the Upper Knowledge (*Da'at Elyon*) and the lower Knowledge (*Da'at Tachton*).

To explain, the lower Knowledge (*Da'at Tachton*) is that the creation below is "something" (*Yesh*), whereas the Upper Knowledge (*Da'at Elyon*) is that "something" (*Yesh*) refers to the True Something (*Yesh HaAmeete*) Above. However, through the *mitzvot*, a bond is caused between them. That is, the will of the True Something (*Yesh HaAmeete*) can be fulfilled when there is a created something [to fulfill it], so to speak, and this created something becomes a true existence by sensing in himself that he is brought into being by the true reality of His Being, blessed is He, (in that "all beings that exist... only exist from the True Reality of His Existence").¹¹⁹⁴

¹¹⁹² Talmud Bavli, Moed Katan 26b; Also see Likkutei Torah, Behar 39c and on.

¹¹⁹³ Sefer HaMaamarim 5628 ibid. (p. 82).

¹¹⁹⁴ Mishneh Torah, beginning of Hilchot Yesodei HaTorah.

This matter is the aspect of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, (as stated in the discourse that, “[My sister-*Achotee*-אחותי” refers to] the ascent of Kingship-*Malchut* to face the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*”). This is because the primary and general matter of the *mitzvot* is as expressed in the blessing over the *mitzvot*, “Who has sanctified us with His commandments and commanded us,” [this being the general coinage for all blessings over all *mitzvot*] in addition to the fact that each *mitzvah* has a uniquely special effect and particular intention.

(About this our sages, of blessed memory, stated,¹¹⁹⁵ the *mitzvot* do not require devotional intent (*Kavanah*)).] In other words, the *mitzvot* are the will of *HaShem*-יהו"ה, blessed is He, and we are like a servant who fulfills the will of his Master out of accepting his yoke (*Kabbalat Ol*). Therefore, the fulfillment of the *mitzvot* even applies to the sinners of Israel. This is as our sages, of blessed memory, stated,¹¹⁹⁶ “Even the sinners of Israel are full of *mitzvot* as a pomegranate [is full of seeds].” This is because the fulfillment of the *mitzvot* must stem from accepting His yoke (*Kabbalat Ol*), blessed is He.

We then come to the aspect of “My beloved-*Ra'ayatee*-רעיתי,” meaning, “my shepherd-*Ra'ayati*-רעייתי” and “my benefactor-*Parnasati*-פרנסתי.” This refers to the general matter of Torah, about which the verse states,¹¹⁹⁷ “Come and partake of My bread.” That is, the Torah is the bread of the Holy One, blessed is He, through which “the Jewish people provide

¹¹⁹⁵ Talmud Bavli, Eruvin 95b; See Likkutei Torah, Shlach 40a; *Hemshech* 5666 p. 56.

¹¹⁹⁶ Talmud Bavli, Chagigah 27a

¹¹⁹⁷ Proverbs 9:5

sustenance (*Parnassah*) to their Father in Heaven,”¹¹⁹⁸ so that “the Torah and the Holy One, blessed is He, are entirely one.”¹¹⁹⁹

This likewise is so in our service of *HaShem*-יהוה, blessed is He, below, that the superiority of Torah study over the *mitzvot* is that the Torah is called the bread and sustenance of the soul, which becomes the blood and flesh of his own flesh, as explained in Tanya.¹²⁰⁰ (This is as mentioned before in explanation of [the Mishnah], “Know what is above [is from] you,” that in all matters that are Above, there is a likeness to them in man below, as it were.)

This matter is the aspect of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* in the heart. This is because one’s study of Torah must be brought into speech, as our sages, of blessed memory, stated,¹²⁰¹ “To those who express them with their mouth,” and the voice of speech is a simple voice, drawn from the breath of the heart and composed of fire, water, and air,¹²⁰² this being the matter of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* in the heart.¹²⁰³

Higher than this is the aspect of “My dove-*Yonatee*-יונת,” which relates to the aspect of *Ya”H*-יהי, [about which the

¹¹⁹⁸ Zohar III 7b

¹¹⁹⁹ Tanya, Ch. 4 and Ch. 23, citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a, and elsewhere.

¹²⁰⁰ Tanya, Likkutei Amarim, Ch. 5

¹²⁰¹ Talmud Bavli, Eruvin 54a

¹²⁰² See Zohar II 184b; Torah Ohr, Vayeitzei 22b; Siddur Im Da”Ch 244c, and elsewhere.

¹²⁰³ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

verse states],¹²⁰⁴ “The concealed are for *HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה אלהינו.” This refers to contemplation (*Hitbonenut*), which is the matter of the first *Hey*-ה of the four letters of the Name *HaShem*-יהו"ה in the soul of man. Through this, one comes to the yearning and expiry of the soul, with a longing desire to adhere to Him, blessed is He, to the point of delight in the mind of Wisdom-*Chochmah* and intellect that delights in the conceptualization of *HaShem*-יהו"ה and the knowledge of Him. (As explained in Tanya),¹²⁰⁵ this service is with great and wondrous pleasure (*Taanug*).

One then comes to the level of “My pure one-*Tamatee*-תמתי,” which is a term of perfection, in that she perfects Him, blessed is He, so to speak.

5.

However, since “I am asleep” (and only “my heart is awake”), it is not understood how the “voice of my Beloved knocks” could possibly have its effect. However, the explanation is that about this the verse continues and states, “My head is drenched with dew.”

As explained in the discourses,¹²⁰⁶ “Dew (*Tal*-טל-39) is not withheld,”¹²⁰⁷ since it does not depend on the deeds of the lower beings. As it is Above, this is the essential love of the Holy One, blessed is He, for the Jewish people. It is because of

¹²⁰⁴ Deuteronomy 29:28; Ra’aya Mehemna to Zohar III 123b; Tikkunei Zohar, Tikkun 10 (25b); Tikkun 70 (129a), and elsewhere.

¹²⁰⁵ Tanya, Likkutei Amarim, Ch. 9

¹²⁰⁶ Likkutei Torah, Shir HaShirim ibid. and Sefer HaMaamarim 5628 ibid.

¹²⁰⁷ Talmud Bavli, Taanit 3a

the matter of the “dew-*Tal*-טל-39” that Above the matter of “the voice of my Beloved knocks” is caused, and this “knocking” brings about the matter of “Open-*Pitchee*-פתחי,” and in a way that is “to Me-*Lee*-לי,” such that it then is drawn down into the particulars of serving Him on all four levels; “My sister-*Achotee*-אחותי,” “My beloved-*Ra’ayatee*-רעיתי,” “My dove-*Yonatee*-יונתי,” and “My pure one-*Tamatee*-תמתי.”

6.

This then, is the meaning of [the verse], “That night, the king’s sleep was disturbed.” That is, even though the state of the Jewish people was such that, “I am asleep – in exile,” to the point that “the enemies of the Jewish people of the generation were liable of etc.,” to the point that there was room for the decree of Haman, [and] “the wicked thought that he devised against the Jews,”¹²⁰⁸ this thought being able to have an effect upon the Jewish people, may the Merciful One save us from such things, to the point that the decree was already sealed,¹²⁰⁹ nevertheless, there was “the strength of the miracle” which is that “the sleep of the King of the world was disturbed,” and the revelation of “the Guardian of Israel neither slumbers nor sleeps” was caused, which was then drawn down in the miracles that manifested in the natural order. It is in this way that the entire miracle of Purim happened. That is, it came about because, “we have a sister in the King’s house.”¹²¹⁰

¹²⁰⁸ Esther 9:25

¹²⁰⁹ See Esther 3:12; Esther Rabba 7:18

¹²¹⁰ Talmud Bavli, Megillah 15b

This is why throughout the entire Megillah we find no openly revealed holy names, but only in the first letters of words (*Roshei Teivot*) or in the final letters of words (*Sofei Teivot*), as explained in Pri Etz Chayim¹²¹¹ and in various books of Kabbalah.¹²¹²

More specifically, this miracle (that “the sleep of the King of the world was disturbed”) brought about the matter of “Open to Me,” [as in], “Open to me [an opening] the size of the tip of a needle,” this being the point (*Nekudah*) of self-sacrifice (*Mesirat Nefesh*). This is as explained in Torah Ohr,¹²¹³ that for an entire year they gave themselves up unto death.

That is, even though throughout the year, there were all the changes in the times [and seasons] of cold and heat, summer and winter etc.,¹²¹⁴ nevertheless, all those changes had no effect on their essential point of self-sacrifice (*Mesirat Nefesh*), even though it was only like the tip of a needle, and through this the decree was nullified.

This is also the meaning of the statement in Midrash,¹²¹⁵ that the decree was nullified through the voice of a goat. As explained by the Alter Rebbe in Torah Ohr,¹²¹⁶ at that time, their cry was without knowledge and contemplation, but was like the cry of a goat and an animal, which is utterly higher than intellect, and through this the decree was nullified, such that it was completely overturned.

¹²¹¹ Pri Etz Chayim, Shaar HaPurim, Ch. 6

¹²¹² Mishnat Chassidim, Mesechet Adar, Ch. 7

¹²¹³ Torah Ohr, Megillat Esther 97a

¹²¹⁴ Genesis 8:22

¹²¹⁵ Midrash Esther Rabba 8:3

¹²¹⁶ Torah Ohr ibid. 94d and on

That is, instead of the power of Haman, there came to be the power of Mordechai,¹²¹⁷ (and the power of Esther) and the house of Haman was given to him,¹²¹⁸ and “the Jews had light, and joy, and gladness, and honor.”¹²¹⁹ This matter became a preparation – in a way of juxtaposing redemption to redemption,¹²²⁰ from the redemption of Purim to the redemption of Pesach,¹²²¹ about which the verse states,¹²²² “As in the days when you went out of the land of Egypt, I will show them wonders,” with the coming of our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!

¹²¹⁷ Talmud Bavli, Megillah 19a

¹²¹⁸ See Esther 8:2

¹²¹⁹ Esther 8:16

¹²²⁰ Talmud Bavli, Megillah 6b

¹²²¹ Rashi to Megillah 6b *ibid.*

¹²²² Micah 7:15