

Discourse 19

*“U’Mordechai Yatza MiLifnei HaMelech... -
Mordechai left the king’s presence...”*

Delivered on Purim, 5729

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

1.

The verse states,¹¹⁹⁶ “Mordechai left the king’s presence clad in royal garb of turquoise and white with a large gold crown and a robe of fine linen and purple.” Now, this verse enumerates six garments, (royal garb, turquoise, and white, with a large gold crown, and a robe of fine line, and purple) in which Mordechai left the King’s presence, referring to the Holy One, blessed is He.

This is as stated in Midrash,¹¹⁹⁷ that when the verse states,¹¹⁹⁸ “It came to pass in the days of Achshverosh-אחשורוש,” that, “This refers to the Holy One, blessed is He, in that the end-*Acharit*-אחרית and beginning-*Reishit*-ראשית are His.” We therefore must understand what the matter of these six garments is, (both the number six, as well as the particulars of the six garments) and what relevance this has to the general

¹¹⁹⁶ Esther 8:15

¹¹⁹⁷ Cited in Me’orei Ohr, Aleph, Section 182; Also see Mechir Yayin of the Rama to Esther 1:12-13, citing Rekanati to Genesis 29:10 (“It is stated in the Aggidic teachings”); Erchei HaKinuyim (of the author of Seder HaDorot), section on Achashverosh.

¹¹⁹⁸ Esther 1:1

incident of Purim, such that after Haman's decree was nullified and "it was overturned etc.,"¹¹⁹⁹ Mordechai then left the King's presence in these six garments.

2.

The meaning of this, is as in the known explanation in Torah Ohr,¹²⁰⁰ as well as in the discourses that followed afterwards,¹²⁰¹ about what is written about the general state and standing of the time of exile (during which the miracle of Purim took place, as in the teaching of our sages, of blessed memory,¹²⁰² "We still are the servants of Achashverosh") and that in this itself there are various levels (as will be explained).

Now, we first must preface with the teaching of our sages, of blessed memory, in Talmud Yerushalmi, Tractate Brachot,¹²⁰³ "The redemption of Israel is like the 'morning hind' (*Ayelet HaShachar*-אילת השחר). It starts out very small [and continues to grow] etc. So likewise, at first [the Megillah states],¹²⁰⁴ 'Mordechai was sitting at the king's gate,' and then,¹²⁰⁵ 'Haman took the garment and the horse,' etc., and then,¹²⁰⁶ 'Mordechai left the king's presence clad in royal garb,' and then,¹²⁰⁷ 'The Jews had light and joy.'"

¹¹⁹⁹ Esther 9:1

¹²⁰⁰ Torah Ohr, Megillat Esther 92d and on.

¹²⁰¹ Ohr HaTorah, Megillat Esther p. 136 and on.

¹²⁰² Talmud Bavli, Megillah 14a

¹²⁰³ Talmud Yerushalmi, Brachot 1:1

¹²⁰⁴ Esther 2:19, 2:21

¹²⁰⁵ Esther 6:11

¹²⁰⁶ Esther 8:15

¹²⁰⁷ Esther 8:16

[It should be pointed out that in this teaching, our sages, of blessed memory, were not referring to the true [and complete] redemption.¹²⁰⁸ This is why they emphasized that this is derived from the redemption of Purim, which was redemption in the state of exile itself, for as mentioned above, “We still are servants of Achashverosh.”]

From this it is understood that in the exile itself there are different levels. For, at first there was the state in which even though “Mordechai was sitting at the king’s gate,” nevertheless,¹²⁰⁹ “King Achashverosh promoted Haman son of Hammedatta... above all the ministers etc.” In other words, even though before this, there was the command to do “according to the will of each man,”¹²¹⁰ referring to Mordechai and Haman,¹²¹¹ (such that they both were equals), nonetheless, the king specifically promoted Haman.

[This is why it specifically was Haman who had to parade Mordechai through the city square and proclaim before him, “This is what is done for the man whom the king wants to honor.”]¹²¹² Likewise, it was by his hand that the decree came about etc. It only was afterwards that, “You annulled his scheme, and You ruined his plan etc.,”¹²¹³ and “they hanged him and his sons on the gallows,”¹²¹⁴ and “that very day king Achashversoh gave the estate of Haman etc., to queen Esther...

¹²⁰⁸ See Likkutei Sichot Vol. 5 p. 149 note 51

¹²⁰⁹ Esther 3:1

¹²¹⁰ Esther 1:8

¹²¹¹ Talmud Bavli, Megillah 12a

¹²¹² Esther 6:9; 6:11

¹²¹³ See the liturgy of the *Al HaNissim* thanksgiving prayer for Purim.

¹²¹⁴ Esther 9:25

and Esther put Mordechai in charge of Haman's estate,"¹²¹⁵ up to the highest level, in that "Mordechai left the king's presence clad in royal garb etc."

Moreover, this also included the inner aspect of these matters (in addition to the fact that "Scripture does not depart from its simple meaning"),¹²¹⁶ both in regard to the explanation that "the King" refers to the Holy One, blessed is He ("in that the end-*Acharit*-אחרית and beginning-*v'Reishit*-וראשית are His") as well as in regard to Mordechai (who included all the Jewish people within himself, being that he was the head of the Jews,¹²¹⁷ "A Jewish man... whose name was Mordechai,"¹²¹⁸ which is why he was able to "gather all the Jews,"¹²¹⁹ and indeed actually gathered them), in that he "left the king's presence clad in royal garb etc.," with all six garments as they are in their inner aspects, the matter of which is explained in various places.¹²²⁰

In the discourse it is explained that the general difference between the time of the exile and the time when the Holy Temple was standing, is that during the time when the Holy Temple was standing, they would see openly revealed miracles. This is as in the words of the sages of the Mishnah,¹²²¹ "Ten miracles were wrought for our ancestors in the Holy Temple."

¹²¹⁵ Esther 8:1-2

¹²¹⁶ Talmud Bavli, Shabbat 63a

¹²¹⁷ Ya'arot Dvash of Rabbi Yonatan Eibeshitz, Vol. 2, Drush 17

¹²¹⁸ Esther 2:5

¹²¹⁹ Esther 4:16

¹²²⁰ See later in the discourse.

¹²²¹ Mishnah Avot 5:5

These miracles were seen by the Jewish people with their eyes of flesh when they would come to the Holy Temple, to ascend and see, [as it states],¹²²² “To see (*Yeira’eh*-יראה)... before the Lord, *HaShem*-יהוה,” specifying “to see-*Yeira’eh*-יראה,” meaning, in a way of sight, and in a way that they beheld the mastery of the Holy One, blessed is He, in that He is the Lord over all worlds.

In contrast, during the time of the exile, a state of concealment and hiddenness is caused. This is as in the teaching of our sages, of blessed memory,¹²²³ “Where in the Torah is [there an allusion to] Esther-אסתר? As it states,¹²²⁴ ‘Hide, I shall hide (*Haster Asteer*-הסתר אסתר) My face on that day.’” This is why the exile is called “night” (*Laylah*-לילה), which is the opposite of redemption (and likewise is [the opposite] of the time that the Holy Temple was standing), about which the verse states,¹²²⁵ “*HaShem*-יהוה will be an eternal light for you,” this being the state of light and day (*Yom*-יום).

Now, the difference between night and day is that even at night, all matters in existence are present just as they are during the day, except that one does not see them. About this the verse states,¹²²⁶ “We have not seen our signs,” meaning that we do not **see** miracles, but not that miracles do not happen, Heaven forbid to think so. For, this very verse itself expressly

¹²²² Exodus 23:17

¹²²³ Talmud Bavli, Chullin 139b

¹²²⁴ Deuteronomy 31:18; See Toldot Yaakov Yosef, beginning of Bereishit; Keter Shem Tov, Hosafot, Section 42.

¹²²⁵ Isaiah 60:19

¹²²⁶ Psalms 74:9

states that indeed there are signs, miracles, and wonders, and moreover, that they are “**our** signs-*Ototeinu*-אותותינו.”

This is because “in every generation they rise up against us... and the Holy One, blessed is He, saves us from their hand.”¹²²⁷ It only is that the signs are in a way that they are not seen [and recognized]. (In contrast, in a state of light and day, we see and recognize the miracles.)

However, in this itself there are two ways. The first way is that we altogether do not see the signs. This is as in the teaching of our sages, of blessed memory,¹²²⁸ “The one for whom the miracle was done does not recognize the miracle [done for] him.” The second way is that we see the signs as they manifest in the garments of the natural order.

This likewise is the difference between the two states in the story of the Megillah. For, at first there was the state and standing of Haman’s decree etc., at which time “our signs” were present in a way that they altogether did not see them. Then, when the redemption of the Jewish people happened little by little, until [finally] “Mordechai left the king’s presence etc.,” the signs were in a way that they were seen, except that they were garbed in the garments of the natural order.

That is, it was through Esther making a wine feast the first time, and then the second time, that matters revolved in such a way that Haman’s wicked scheme was undone, until Achashverosh himself said,¹²²⁹ “Behold, I have given Haman’s estate to Esther etc.”

¹²²⁷ Pesach Haggadah, section of “*v’Hee SheAmdah*.”

¹²²⁸ Talmud Bavli, Niddah 31a

¹²²⁹ Esther 8:7

Now, the teaching from the Rav, the Maggid of Mezhritch¹²³⁰ and from the Alter Rebbe,¹²³¹ on the Mishnah,¹²³² “Know what is above you (*Mimcha*-מִמַּחַ),” is well-known, that all matters Above depend on and are caused by man’s actions [below] in his service of *HaShem*-יהו"ה, blessed is He.

With this in mind, we also can explain the teaching of our sages, of blessed memory,¹²³³ “A person cannot injure his finger below, unless it is declared upon him from Above,” in that this declaration from Above is itself “from you” (*Mimcha*-מִמַּחַ). That is, man’s work in serving *HaShem*-יהו"ה, blessed is He, below, is what causes the declaration Above on that person below, in that it depends on this.

To further explain, the verse states,¹²³⁴ “As waters reflect a face back to the face, so does the heart of man to man.” In Kabbalah and Chassidus¹²³⁵ it is explained that this refers to the **conduct** of the Supernal Man upon the throne, as the verse states,¹²³⁶ “Upon the likeness of the throne, there was the likeness, like the appearance of a Man from Above.”

¹²³⁰ Likkutei Amarim of the Rav, the Maggid of Mezhritch, Section 198; Ohr Torah of the Rav, the Maggid of Mezhritch, 112b; [Also see Tzava’at HaRivash, translated as The Way of The Baal Shem Tov, Section 142 (from the Rav, the Maggid of Mezhritch).]

¹²³¹ Sefer HaSichot 5704 p. 23; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 303 (copied in HaYom Yom for the 13th of Iyyar).

¹²³² Avot 2:1

¹²³³ Talmud Bavli, Chullin 7b

¹²³⁴ Proverbs 27:19

¹²³⁵ See Maamarei Admor HaZaken 5564 p. 94 and on, and with the glosses etc., in Ohr HaTorah, Beshalach p. 477 and on; *Hemshech* 5672 Vol. 2, p. 965 and on.

¹²³⁶ Ezekiel 1:26

This refers to the Holy One, blessed is He, as He is in the form of man, which is matter of the chaining down of the **conduct** of the worlds (*Seder Hishtalshehut*), from the world of the Throne (*Olam HaKiseh*) to this lowly world, of which there is no lower.

That is, [the conduct of all worlds, down to this lowest world] all depends on the service of *HaShem*-יהו"ה of the Jewish people below, such that in likeness to this, “as waters reflect a face back to the face,” so is the heart of the Supernal man upon the throne, and in accordance to this the declaration is made for the good or etc.

From this it is understood that the difference between their state and standing at the beginning of the Megillah story, until the Jewish people were redeemed, stemmed from the change in the service of *HaShem*-יהו"ה of the Jewish people.

The explanation is that, since “because of our sins we were exiled from our land,”¹²³⁷ meaning that when the matter of sin-*Cheit*-חטא is present, which also means “deficiency,” as the verse states,¹²³⁸ “I and my son Shlomo will be deemed deficient-*Chata'im*-חטאים,” in that there is deficiency in man’s service (“the heart of man”) below, then “we were exiled from our land,” [as in the verse],¹²³⁹ “the exiles that had been exiled” (from Yerushalayim). This is the matter of being exiled from a state and standing of light and day, when we see Godliness (“our signs”) openly revealed.

¹²³⁷ See the Musaf liturgy of the holidays.

¹²³⁸ Kings I 1:21

¹²³⁹ Esther 2:6

To explain in general, this is when man's service below is in a way of "they faced their necks to Me and not their faces."¹²⁴⁰ The difference between the neck and the face (even though both are parts of the human body) is that the face has the higher senses, such as seeing and hearing, "eyes by which to see and ears by which to hear,"¹²⁴¹ which causes "a heart by which to know,"¹²⁴² (similar to the matter of "the eyes see and the heart lusts").¹²⁴³ In contrast, this is not so of the neck, such that it has no matters of revelation, light, and day.

To add about the specific wording, "They **faced-Panu-**פנו their necks to Me," the neck is also part of the "face-Panim-פנים," except that there, the matter of the "face" is not revealed, but is concealed and hidden.

Thus, when man's service of *HaShem*-יהו"ה, blessed is He, is in a way that "they faced their necks to Me, and not their faces," then "as waters reflect a face back to the face, so does the heart of Man to man," such that this brings about a state and standing Above of "Hide, I shall hide My face etc.," meaning that the matter of the face is present, but in a way of concealment and hiddenness.

4.

Now, in Torah Ohr and in the discourses that followed,¹²⁴⁴ it is explained that because of this, there are those

¹²⁴⁰ Jeremiah 2:27

¹²⁴¹ Deuteronomy 29:3

¹²⁴² Deuteronomy 29:3 *ibid.*

¹²⁴³ Rashi to Numbers 15:39

¹²⁴⁴ Torah Ohr *ibid.* p. 93a; Ohr HaTorah *ibid.* p. 140

who fall, but that this is a great folly (for there is no room for despair etc.) in that a person must know [the verse] that we say about the time of exile,¹²⁴⁵ “Though Avraham did not know us, and Yisroel does not recognize us,” nevertheless, “You, *HaShem*-יהו"ה, are our father etc.”

The explanation is that the matter of Avraham is as stated in the verse,¹²⁴⁶ “And he called-*Vayikra*-ויקרא there in the name of *HaShem*-יהו"ה, the eternal God of the world (*E"l Olam*-א"ל עולם),” about which it states,¹²⁴⁷ “Do not just read, ‘And he called-*Vayikra*-ויקרא’ but read, ‘and he caused others to call-*Vayakri*-ויקריא.”

That is, Avraham’s matter was to reveal Godliness in the world, until it is openly revealed that the Holy One, blessed is He, is not only “the God **of** the world-*E"l HaOlam*-א"ל העולם,” meaning that the Holy One, blessed is He, and the world are two separate things, and the Holy One, blessed is He, is [only] “the God **of** the world-*E"l HaOlam*-א"ל העולם.” But rather, “the eternal God-*E"l Olam*-עולם,” means that there is no existence of “world-*Olam*-עולם,” but only the existence of the Holy One, blessed is He, (“God-*E"l*-א"ל”) for “there is nothing besides Him.”¹²⁴⁸

Nonetheless, about the time of the exile we say, “Avraham did not know us,” this being because we are in a state in which our service is in a way of “*Cheit*-חטא” as it means “a lacking,” such that the matter of Avraham (the act of revealing Godliness in the world) is not openly revealed.

¹²⁴⁵ Isaiah 63:16

¹²⁴⁶ Genesis 21:33

¹²⁴⁷ Talmud Bavli, Sota 10a and on.

¹²⁴⁸ Deuteronomy 4:35

The same is so of the matter of love and fear of *HaShem*-יהו"ה, blessed is He. For, as explained in Tanya,¹²⁴⁹ love of *HaShem*-יהו"ה is an inheritance to us from our forefathers, from our forefather Avraham, who is called “Avraham who loved Me,”¹²⁵⁰ and included in this is also fear of Him.

However, during the exile there is lacking in serving Him with love and fear, meaning that the matter of love of Him, (“there is no labor like the labor of love”),¹²⁵¹ is not revealed, but is in a way of a **hidden** love (*Ahavah Mesuteret*).

Furthermore, since the matter of fear of Him is included in it, the matter of the fear of *HaShem*-יהו"ה is also not revealed but is in a way of concealment. This is the matter of [the verse], “Hide, I shall hide My face on that day,” as it is in the Jew below, meaning that his essence and innerness (“My face-*Panai*-פני”) is in a state of “Hide, I shall hide.” Thus, this also causes a state and standing of, “Hide, I shall hide My face on that day” Above.

Even so, there is no room for despair etc. For, even when the conduct Above is in a way of, “Hide, I shall hide,” nonetheless, the matter of “My face-*Panai*-פני” is present. This is because this also is how it is in man below [and the reason it is so below, is because this is how it is Above]. That is, no matter what state and standing it is, “even though he sinned, (and then, “because of our sins we were exiled from our land, and are unable to ascend [to the Holy Temple] and see the face of the Lord, *HaShem*-יהו"ה”), he nonetheless is [called]

¹²⁴⁹ Tanya, Likkutei Amarim, Ch. 18

¹²⁵⁰ Isaiah 41:8

¹²⁵¹ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

Israel,”¹²⁵² and thus has this innerness (“My face-*Panai*-פני”) and essence.

This is as in the teaching of the Alter Rebbe¹²⁵³ on the verse,¹²⁵⁴ “Listen Israel, *HaShem*-יהוה, our God, *HaShem* is One-*HaShem Echad*-אהד,” that a Jew neither desires nor is capable of being separated from Godliness, Heaven forbid. This is also the foundation of the Halachic ruling of the Rambam,¹²⁵⁵ that in the case of a bill of divorce (*Get*) given through coercion, such that even if a gentile beats him and tells him to do what the Jews are telling him to do, it is valid and considered as that he willingly has given the divorce. For, even when he is in a state and standing in which he must be forced to fulfill the commandment of the Torah, nonetheless, in and of himself, he wants to be a Jew and wants to do all the *mitzvot* and to distance himself from sin, except that [for him] this is in a way of “Hide, I shall hide My face.”

As mentioned before, this thereby also causes the matter of “Hide, I shall hide My face” Above, so that Godliness is also in a way of concealment. This is as stated,¹²⁵⁶ “If you behave with Me in a way of happenstance-*Keri*-קרי,” as in the explanation of the Rambam,¹²⁵⁷ “that you say that it simply is

¹²⁵² Talmud Bavli, Sanhedrin 44a

¹²⁵³ See Igrot Kodesh of the Rebbe Rayatz Vol. 4, p. 384 (copied in HaYom Yom for the 25th of Tammuz). Also see p. 547 (copied in HaYom Yom for the 21st of Sivan).

¹²⁵⁴ Deuteronomy 6:4

¹²⁵⁵ Mishneh Torah, Hilchot Geirushin, Ch. 2

¹²⁵⁶ Leviticus 26:21

¹²⁵⁷ Mishneh Torah, Hilchot Taaniyot 1:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Section entitled, “The true meaning of ‘*Keri*-קרי-happenstance,’ and the true meaning of ‘*Mikreh*-מקרה-occurrence.’”

the way of the world that happened to us... a chance occurrence,” the opposite of the Divine Providence of *HaShem*-יהו"ה, blessed is He (*Hashgachah Pratit*-Personal Supervision) which indicates an inner matter, “then I too will behave with you in a way of happenstance-*Keri*-קרי,”¹²⁵⁸ meaning, as though the conduct is left to the circumstances of time, even though this truly is not the case. As in the language of the Talmud,¹²⁵⁹ “They did not really [worship the idol], but [pretended to do so] only for appearance, and so too, the Holy One, blessed is He, did not destroy them, but [acted angrily] with them only for appearance.”

However, to go out of the state and standing of “Hide, I shall hide My face” as it is in man’s service of *HaShem*-יהו"ה, blessed is He, through which we also affect that Above, there is the nullification of “Hide, I will hide My face,” and that there will be the revelation of the radiances and revelations from Above - the power for this comes [from], “For You are our father,” specifying “You-*Atah*-אתה,” meaning, “You alone.” For, as known,¹²⁶⁰ it only applies to use the term “You-*Atah*-אתה,” in the second person [meaning to one who is present] in regard to the True Existence, in that He is present in every place, at every time, and in every matter.

This is the matter of,¹²⁶¹ “The Name of Heaven is frequent in the mouths of all.” That is, they do not know about

¹²⁵⁸ Leviticus 26:24

¹²⁵⁹ Talmud Bavli, Megillah 12a

¹²⁶⁰ Ohr HaTorah, Vayechi 363b and elsewhere.

¹²⁶¹ See Torah Ohr, Vayera, 14b; Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Inyanim p. 68; p. 70; Ohr HaTorah ibid.; Sefer HaMaamarim 5660 p. 43; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 296a and elsewhere.

the matters of intermediates etc., but only that there is a True Existence, which they call “The One Above” (*Eibishter*), meaning that He is above all matters. It is this matter that is frequent in the mouths of all, such that for every single Jew it is in a way of presence, no matter what state and standing he may be in.

Therefore, it specifically is during exile that we say, “For You are our father.” In other words, even though “Avraham did not know us etc.,” in that there is deficiency in service of Him with love and fear, nevertheless, the matter of “You are our father” is present, as mentioned in explanation of the verse, “Listen Israel etc.,” that a Jew is incapable of being separated from Godliness, Heaven forbid.

This matter expresses itself in the fact that when a Jew is put to the test in a matter that he cannot rationalize to himself that he retains his Jewishness, then even the lowest of the low will give up his life with self-sacrifice for the sanctification of *HaShem*-יהו"ה, without any knowledge or contemplation etc.¹²⁶² (Except that it is necessary to impress upon him, that it will be axiomatic to him that every matter relates to his Jewishness, and he then will withstand the tests etc.)

This then, is why it states, “Avraham did not know us, and Yisroel did not recognize us,” but it does not mention Yitzchak. About this it states in the Talmud¹²⁶³ that in the coming future they will say to Yitzchak, “For you are our father.” This is because Yitzchak’s service of *HaShem*-יהו"ה,

¹²⁶² Tanya, Likkutei Amarim, Ch. 14 & Ch. 18

¹²⁶³ Talmud Bavli, Shabbat 89b

blessed is He, “the fear of Yitzchak,”¹²⁶⁴ is the matter of self-sacrifice (*Mesirat Nefesh*) in a way of utterly nullifying his own existence, this being the matter of the binding of Yitzchak (*Akeidah*), [such that] “his ashes are heaped up on the Altar.”¹²⁶⁵

This is why they will say to Yitzchak, “For you are our father.” This is because it is through man serving *HaShem*-יהו"ה with self-sacrifice below, (this being the mode of service of Yitzchak) that one takes hold of the soul and innerness of the One Above, “You are our father,” in a way that instead of the matter of “Hide, I shall hide My face on that day,” the aspect of “My face-*Panai*-פני” is drawn down in a revealed way.

5.

This likewise the matter of the days of Purim. For, even though they then were in a state and standing of “Hide, I shall hide My face on that day,” all the Jewish people nevertheless stood steadfastly in a motion of self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה for the sake of remaining Jewish.

This is as explained in Torah Ohr,¹²⁶⁶ that had they wished to renounce their faith, Haman would not have done anything to them etc. Nevertheless, they instead gave themselves up unto death for the entire year etc., and this was so of all the Jewish people. [This is as stated],¹²⁶⁷ “Go and

¹²⁶⁴ Genesis 31:42

¹²⁶⁵ Talmud Yerushalmi Taanit 2:1; Torat Kohanim and Rashi to Leviticus 26:42 and elsewhere.

¹²⁶⁶ Torah Ohr, Megillat Esther 97a

¹²⁶⁷ Esther 4:16

gather all the Jews who live in Shushan,” including men, women, and children.

This is as is related in the Midrashic teachings of our sages, of blessed memory,¹²⁶⁸ that even the school children cried out with self-sacrifice and said, “We are with you for life or etc.” This matter had an effect Above in nullifying the concealment and hiddenness, and bringing about a state and standing of revelation, and through this the miracle of the nullification of the decree below was also caused etc.

However, since the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, was only in a motion of self-sacrifice (*Mesirat Nefesh*), and the powers of the soul were not yet rectified, such that they did not yet attain the perfection of serving Him with love and fear, in which case “they are immediately redeemed”),¹²⁶⁹ but were still in a state in which “Avraham did not know us and Yisroel did not recognize us,” therefore, the miracle was also not in a revealed way, as it was when the Holy Temple was standing, with “the Priests performing their service, the Levites [in song] on the platform, and the Israelites in their [*Maamad*] attendance,”¹²⁷⁰ when the service of *HaShem*-יהו"ה of the Jewish people was with revealed love and fear of Him.

Instead, the miracle was garbed in the natural order. This is because the self-sacrifice (*Mesirat Nefesh*) of the Jewish people caused a change in the general conduct as it is in the time of the exile (when “we were exiled from our land” and

¹²⁶⁸ See Esther Rabba 10:4 and elsewhere

¹²⁶⁹ See Mishneh Torah, Hilchot Teshuvah 7:5

¹²⁷⁰ Talmud Bavli, Megillah 3a; Also see the Korbanot section of the morning prayers.

“Mordechai was sitting at the kings gate”), [when] “we do not see our signs,” [such that] “even one for whom the miracle was done does not recognize the miracle [that was done for] him” – so that all the peoples of the land saw that it was overturned etc., “for the fear of the Jews had fallen upon them,”¹²⁷¹ “and his fame spread in all the provinces.”¹²⁷²

It only was that the miracle came by way of manifesting in the ways of the natural order, such that they needed proofs and demonstrations of this. This is because their service of *HaShem*-יהו"ה, blessed is He, was only with the matter of self-sacrifice (*Mesirat Nefesh*), but there was not yet the perfection and wholeness of serving Him with love and fear of Him, as it was when the Holy Temple was standing.

6.

Now, as known, all matters in the world are first present in the Torah and then are drawn into the world, as in the teaching,¹²⁷³ “He gazed into the Torah and created the world.” The same is so of the miracle within the natural order in the days of Purim, that was drawn forth through Torah.

The explanation is that there is the Written Torah and the Oral Torah. The difference is that the Written Torah is called “calling-*Mikra*-מקרא,” indicating the matter of revelation (*Giluy*), like a person who calls to his friend (as it states in Tanya).¹²⁷⁴

¹²⁷¹ Esther 8:17

¹²⁷² Esther 9:4

¹²⁷³ Zohar II 161a and on

¹²⁷⁴ Tanya, Likkutei Amarim, Ch. 37

That is, in the Written Torah, Godliness is more openly revealed. For, at every step there is mention of a holy name, a miraculous event etc., as well as the general matter of serving *HaShem*-יהו"ה and reward and punishment, as the verse states,¹²⁷⁵ "And you shall choose life etc.," up to and including the prophecy that is destined to be,¹²⁷⁶ "I will lead you upright" with the true and complete redemption.

In contrast, this is not so of the Oral Torah which begins with the matter of night,¹²⁷⁷ "From when does one recite the *Shema* in the evening?" Furthermore, it generally speaks about worldly matters in a revealed way. Moreover, as stated in Tanya,¹²⁷⁸ "When Reuven claims such... and Shimon claims such... the verdict between them is such," meaning that it discusses arguments in which [the argument of] one of the litigants does not accord to truth, but even so, the Oral Torah manifests within it. [Except that, in and of itself, the Torah (including the Oral Torah) is the Tree of Life, and only **manifests** in the tree of good and evil (as explained at length in Iggeret HaKodesh, Epistle 26).

This is why we make the blessings of the Torah over the study [of the oral Torah] just as we do with the Written Torah, and [as known] the matter of "blessing-*Brachah*-ברכה" is that it is a term of "bending down-*Brachah*-ברכה"¹²⁷⁹ and drawing into revelation.¹²⁸⁰

¹²⁷⁵ Deuteronomy 30:19

¹²⁷⁶ Leviticus 26:13

¹²⁷⁷ Mishnah Brachot 1:1

¹²⁷⁸ Tanya, Likkutei Amarim, Ch. 5

¹²⁷⁹ Mishnah Kilayim 7:1

¹²⁸⁰ Torah Ohr, Mikeitz 37c and elsewhere.

Moreover, it is in a way that the drawing down (*Hamshachah*) is in way of certainty, which is why we make the blessing with the Name of *HaShem*-יהו"ה and the mention of His Kingship, even though whenever there is doubt in the matter of blessings, one should be lenient [and not make the blessing]. This is because there is no doubt in this whatsoever, as in the well-known proofs brought in Iggeret HaTeshuvah.]¹²⁸¹

Therefore, when there was redemption for the Jewish people within the state of exile itself, that is, a miracle that manifests within the ways of the natural order, the Torah was also in a way of manifesting in the Oral Torah. This is the meaning of the verse, “Mordechai left the king’s presence clad in royal garb of turquoise and white with a large gold crown and a robe of fine linen and purple.”

For, as explained in Torah Ohr,¹²⁸² the six garments are the six [Mishnaic] orders of the Oral Torah. “Royal [garb]-*Malchut*-מלכות” refers to the [Mishnaic] order of Zera’im-Seeds, as the verse states,¹²⁸³ “As the earth sends forth its growth,” and [the “earth-*Aretz*-ארץ”] refers to the *Sefirah* of Kingship-*Malchut*.

“Turquoise-*Techelet*-תכלת” refers to the [Mishnaic] order of Mo’ed-Times, in that [“*Techelet*-תכלת”] is a term that relates to time, (as in the verse,¹²⁸⁴ “To every beginning-*Tichleh*-תכלה I have seen an end”).

¹²⁸¹ Tanya, Iggeret HaTeshuvah, Ch. 11

¹²⁸² Torah Ohr, Megillat Esther 93a

¹²⁸³ Isaiah 61:11

¹²⁸⁴ Psalms 119:96

“White-*Chur*-חור” refers to the [Mishnaic] order of Nashim-Women (the matter of the female, which is the matter of “White-*Chur*-חור”).

The “large gold crown” (which is the matter of the Crown-*Keter*) is the [Mishnaic] order of Nezikin-Damages, (as in the teaching of our sages, of blessed memory,¹²⁸⁵ “Whosoever wants to become wise should engage in the study of monetary law”).

The matter of the “robe of linen-*Tachrich Bootz*-תכריך בויץ” which is a term of “linen-*Bad*-בד” refers to the [Mishnaic] order of Kodshim-the Holy (since the priestly garments were primarily of linen, [as it states],¹²⁸⁶ “each stalk growing individually-*Bad b’Vad*-בד בבד”).

“Purple-*Argeman*-ארגמן” refers to the [Mishnaic] order of Taharot-Purification, since it has many colors in it.

Thus, about this the verse states, “Mordechai left the king’s presence clad in royal garb etc.” That is, through the manifestation in the Oral Torah (the six garments mentioned above) a drawing down is caused in a way of “leaving the presence of the King,” not only to the gate of the King, but even below the gate of the King, which generally refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which are below the World of Oneness - the world of Emanation (*Atzilut*) - so that it is seen there in open revelation that “the end-*Acharit*-אחרית and beginning-*Reishit*-ראשית are His.”

¹²⁸⁵ Talmud Bavli, Bava Batra 175b

¹²⁸⁶ Talmud Bavli, Zevachim 18b

This thereby also brings about that below, “the city of Shushan was glad and joyous,”¹²⁸⁷ and,¹²⁸⁸ “The Jews had light and joy and gladness and honor.” For, as in the teaching of our sages, of blessed memory,¹²⁸⁹ “‘Light-*Orah*-אורה’ refers to Torah, ‘Joy-*Simchah*-שמחה’ refers to the Holidays, ‘Gladness-*Sasson*-ששון’ refers to the circumcision, and ‘Honor-*Yikar*-יקר’ refers to the Tefillin,” (and all of Torah is equated to the Tefillin).¹²⁹⁰ Moreover, they also had light and joy and gladness and honor in the literal sense, being that “Scripture does not depart from its simple meaning.”¹²⁹¹

7.

This matter is also an instruction to each and every Jew about the state and standing in which “we still are the servants of Achashverosh,” that he should not fall into despair because of this etc., being that there always is the matter of “You are our father.” As explained in Torah Ohr,¹²⁹² this is why Yochanan the High Priest nullified “the awakeners” who would say,¹²⁹³ “Awake, why do You sleep *HaShem*-יהוה?”¹²⁹⁴ He nullified this, because there is no need to awaken Him etc.

The same is so of each and every Jew, in that he always has the essential point of his Jewishness in him, and there thus

¹²⁸⁷ Esther 8:15

¹²⁸⁸ Esther 8:16

¹²⁸⁹ Talmud Bavli, Megillah 16b

¹²⁹⁰ Talmud Bavli, Kiddushin 35a

¹²⁹¹ Talmud Bavli, Shabbat 63a

¹²⁹² Megillat Esther 93a

¹²⁹³ Psalms 44:24

¹²⁹⁴ Talmud Bavli, Sotah 48a

is no need to awaken him. It rather is only necessary to explain to him that this relates to the matter of “there was a Jewish man,” and this activates the essential point of Jewishness (“You are our father”) in all matters. This is to the point that, through the study of the Torah, this brings about that he “leaves the King’s presence” to his portion in the world, and becomes king over all matters within it, to affect in them the matter of transformation (*It’hapcha*-אתהפכא) (“it was overturned-*v’Nahafoch Hoo*-והא הפוך”) from darkness to light and from bitter to sweet.¹²⁹⁵ This matter is the general totality of man’s service of *HaShem*-יהו"ה, blessed is He, as explained at length in the discourse of Purim of the year 5629 (this year being the one-hundred year anniversary of that Purim).

Through this we bring about that “The Jews had light and joy and gladness and honor,” as in the above-mentioned teaching of our sages, of blessed memory, which then is drawn down into actuality as well, below ten hands-breaths, with openly revealed and apparent goodness, such that “the Jews had light and joy and gladness and honor, and so shall it be for us,”¹²⁹⁶ to the point that there is the juxtaposition of redemption to redemption,¹²⁹⁷ in that “they were redeemed in Nissan, and they are destined to be redeemed in Nissan,”¹²⁹⁸ with the true and complete redemption through our righteous Moshiach!

¹²⁹⁵ See Zohar I 4a

¹²⁹⁶ See the liturgy of the Havdalah blessing.

¹²⁹⁷ Talmud Bavli, Megillah 6b

¹²⁹⁸ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11