



TORAH OHR • MEGILLAS ESTHER • MAAMAR 4

ומרדכי יצא מלפני המלך כו'

“And Mordechai Went Out
from Before the King”



In exile, miracles and answers to prayer have not ceased: the redemption comes from the Name Havayah, above the revealed attributes of Avraham and Yisrael, so its miracles are clothed in nature, as in the Purim story, and the Shechinah is with Israel. The open revelation that follows comes through Mordechai's garments, the six orders of the Mishnah.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

In exile, miracles and answers to prayer have not ceased: the redemption comes from the Name Havayah, above the revealed attributes of Avraham and Yisrael, so its miracles are clothed in nature, as in the Purim story, and the Shechinah is with Israel. The open revelation that follows comes through Mordechai's garments, the six orders of the Mishnah.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar opens with Mordechai leaving the king in royal garments and links Purim to Yom Kippur, “a day like Purim”: both are an ascent from below, through teshuvah and through the lot. Yom Kippur is the day the second Tablets were given, and at the Giving of the Torah G-d spoke “face to face.” Since G-d has no body, “face” means will: at Sinai Israel's whole will was turned to G-d and the body was “back,” so G-d's “face” turned to them. Bodily acts today should likewise be done as “back,” not because they are lowly. The maamar then answers the person who strives to cleave to G-d and sees nothing. Formerly the attributes of Avraham and Yisrael, of the light that fills all worlds, were revealed, with open miracles and prophecy. The redemption from exile comes from “You, Havayah, are our Redeemer,” above them, so its miracles are clothed in nature: G-d does not “sleep,” and the Shechinah is in exile with Israel. Mordechai, “abundant in kindness,” takes Esther, and his garments, the six orders of the Mishnah, bring the light of Purim.

OUTLINE

- 1 Purim, a day like Yom Kippur** ¶1
Both days are an ascent from below, through teshuvah and the lot; even sin can rise, since above there is no darkness. How to ascend begins from the second Tablets given on Yom Kippur.
- 2 Face to face** ¶2-3
At Sinai Israel's will was wholly turned to G-d and the body was “back,” so G-d turned His “face” to them; love explains “the appearance of a man” on the throne. Bodily acts today should also be “back,” and on Purim this came through the hanging of Haman and his sons.
- 3 Why we do not see** ¶4-6
Despair over feeling nothing is foolish. The verse of exile leaves out Yitzchak, through whom the redemption comes; open miracles and prophecy belonged to the revealed attributes of Avraham and Yisrael, and in exile the signs are there but unseen.

4 Above Avraham: miracles clothed in nature

¶7-9

Redemption comes from the Name Havayah, above even the supernal patriarchs, so its miracles, even a livelihood, are clothed in nature. G-d does not sleep and has not changed; the Shechinah is in exile with Israel.

5 Esther, Mordechai and the six orders

¶10-11

In exile Israel is itself prayer. When the level of Avraham is gone, Mordechai, “abundant in kindness,” takes Esther, and his six garments, the six orders of the Mishnah, bring the open revelation of Purim.

KEY CONCEPTS

Face and back פנים ואחור

What a person wants he faces; what is against his will is “back.” When the body is “back” and the will is turned to G-d, the bond is face to face.

The light that fills all worlds ממלא כל עלמין

The divine light that enters each world in its measure. In earlier times the attributes of Avraham and Yisrael, of this light, were revealed, with open miracles and prophecy.

The Name Havayah: was, is and will be הוי' — היה הוה ויהיה

G-d beyond time, above even the supernal attributes of the patriarchs. The redemption from exile comes from this level, so its miracles are not seen openly.

A miracle clothed in nature נס המתלבש בדרך הטבע

In exile miracles and answers to prayer continue but come through natural events, as in the whole story of the Megillah; we do not see them.

Shas: the six orders ששה סדרים

The six orders of the Mishnah, which the maamar reads as Mordechai’s six garments; through them comes the revelation of Purim.

SECTION 1 • 11

Purim, a day like Yom Kippur

1 ומרדכי יצא¹ מלפני המלך² כו'. הנה פורים הוא בחי' יוה"כ [יום הכפורים]³ כי יוה"כ [יום הכפורים] פירושו כמו פורים.⁴

“And Mordechai went out from before the king,” etc. Now, Purim is the level of Yom Kippur, for “Yom HaKippurim” means “like Purim” (ke-Purim).

The maamar opens with Esther 8:15, Mordechai leaving the king’s presence in royal garments, and returns to this verse at its end. It begins by linking Purim to Yom Kippur through the name: Yom HaKippurim can be read Yom Ke-Purim, “a day like Purim.” The Tikkunei Zohar (Tikkun 21) says the same: Purim is named after Yom HaKippurim.

ויוה"כ [יום הכפורים] הוא תשובה ששב ממטה למעלה ובפורים ג"כ כתיב פור הוא הגורל^{5,6} ממטה למעלה וכן ביוה"כ [ביום הכפורים] על שני השעירים^{7,8} גורלות כו'.

And Yom Kippur is teshuvah (return), in which one returns from below to above. And of Purim, too, it is written, “pur, that is, the lot”: from below to above. And so too on Yom Kippur [there were] “lots upon the two goats,” etc.

What the two days share is a movement from below upward. Yom Kippur is teshuvah, a person returning up to G-d; Purim is named after the pur, the lot that was cast before Haman, and a lot comes up from below. Yom Kippur has its lots as well: those drawn for its two goats, one “for G-d” and one “for Azazel.”

אך איך אפשר לעלות למעלה הלא יש עונות המבדילין ומעכבין לזה אמר לה' חטאת שאפי' [שאפילו] החטאת כשעולה לה' הוא כי למעלה גם חשך לא יחשיך⁹ ששם אין חשך שהכל אחד שם.

But how is it possible to ascend above? Are there not sins that separate and hold back? To this [the Kohen Gadol] said, “To G-d, a sin-offering”: that even the sin, when it ascends to G-d, does so because above, “even darkness does not darken”; for there, there is no darkness, since all is one there.

The question is how anyone can rise when sins separate him from G-d. The answer is drawn from the words the Kohen Gadol said as he placed the lot on the goat, “To G-d, a sin-offering,” read as “even the sin rises to G-d.” Sin can rise because above, as the verse says, “even darkness does not darken”: in G-d’s oneness nothing is dark.

אך זה אמת שלמעלה אין חשך אך איך אפשר לעלות למעלה. אך הנה ידוע שביוה"כ [שביום הכפורים] היה מ"ת [מתן תורה] לוחות אחרונות.

Indeed, it is true that above there is no darkness; but how is it possible to ascend above? But it is known that on Yom Kippur there was the Giving of the Torah of the second Tablets.

That there is no darkness above does not yet explain how a person below can get there. The answer starts from the fact that Yom Kippur is the day the second Tablets were given, a second Giving of the Torah.

SECTION 2 • 12-3

Face to face

2 ולכן הוא נבחר ליוה"כ [ליום הכפורים] ובשעת מ"ת [מתן תורה] נאמר פכ"פ [פנים כפנים] דבר¹⁰ ה' עמכם. ולכאורה הלא אין לו דמות הגוף.

And therefore it was chosen to be Yom Kippur. And at the time of the Giving of the Torah it is said, "Face to face Havayah spoke with you." But seemingly, surely He has no likeness of a body!

Because the second Tablets were given on that day, it was chosen to be Yom Kippur. At Sinai, the Torah says, G-d spoke "face to face," and that raises a question: G-d has no body, so what can "face" mean?

אך דהנה ידוע שהדבר שברצון נק' פנים ומה שהוא נגד רצונו נק' אחר ובשעת מ"ת [מתן תורה] היה כל רצון ישראל אליו ית' וכל עניני הגוף היה בבחי' אחר.

But [the explanation is] that, as is known, what is willed is called "face," and what is against one's will is called "back." And at the time of the Giving of the Torah, all the will of Israel was toward Him, may He be blessed, and all matters of the body were in the aspect of "back."

The answer is that "face" and "back" describe the will. What a person wants, he faces; what he does not want, he turns his back on. At Sinai all of Israel's will was turned to G-d, and everything bodily was left behind them, as "back."

כמארז"ל [כמאמר רבותינו זכרונם לברכה] על כל דבור פרוחה נשמתם¹¹ ובאמת היה להם גופים. אך לפי שכל עניני הגוף היה בבחי' אחר

As our Sages, of blessed memory, said, "At every utterance their souls flew out." Yet in truth they had bodies. But because all matters of the body were in the aspect of "back,"

The Sages say that at each utterance at Sinai the people's souls left them. They still had bodies, but their bodies had no place in their will.

ונמצא כמו שאין להם גופים וממילא היו בבחי' פנים כמים הפנים¹² וגוי וכמ"ש ועל דמות הכסא¹³ דמות כמראה אדם ואיך שייך אצלו ית' כמראה אדם.

it turns out [to be] as though they had no bodies, and so, of itself, they were in the aspect of "face," [as in] "As in water the face," etc. And as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man." But how can "like the appearance of a man" apply to Him, may He be blessed?

So it was as if they had no bodies, and they faced G-d entirely; and as a face is answered by its reflection in water, G-d's "face" turned to them. A second question follows: Ezekiel saw on the throne "the appearance of a man," yet G-d has no form.

אך הנה למשל כשאדם אוהב את חבירו חקוקה צורתו בלבו כאלו צורתו עליו.

But, by way of analogy: when a person loves his fellow, [his fellow's] image is engraved in his heart, as though that image were upon him.

The answer is an analogy from love: when a person loves another, the beloved's image is engraved in his heart, as though it rested upon him. The analogy implies that the "appearance of a man" on the throne is not G-d's own form but, as it were, the image of those He loves.

3 ועכשיו ג"כ צ"ל כל דבר גופני בבחי' אחר כמארז"ל [כמאמר רבותינו זכרונם לברכה] גבי זיווג כאלו כפאו שד.¹⁴ וק"ו [וקל וחומר] אצל שארי דברים

And now, too, every bodily thing must be in the aspect of "back," as our Sages, of blessed memory, said concerning marital union: "as though a demon compelled him." And all the more so with other things.

The same applies now: every bodily act should be "back," done without one's own desire in it. The Sages describe a holy sage in marital union as one whom "a demon compelled"; if that is so of union, it is all the more so of other bodily things.

ולא כמו שמדמין העולם שזהו דבר מאוס מפני שצריך טבילה אח"ז [אחר זה] לא כן כי הוא דבר גדול

And [it is] not as people imagine, that this is a repulsive thing because immersion is required after it. It is not so, for it is a great thing,

This is not because union is repulsive, as people think since immersion is needed after it. The maamar says the opposite: it is a great thing.

וגם למעלה הוא דבר גדול וק"ו [וקל וחומר] אצל אכילה ושי"ד [ושארי דברים] שצ"ל כאלו כפאו שד ולא לומר שזה אינו יכול לאכול כו'. וממילא יהי' [יהיה] פב"פ [פנים בפנים] ובפורים ג"כ ע"י שתלו אותו ואת בניו¹⁵ למעלה מחמשים כנודע:

and above, too, it is a great thing. And all the more so with eating and other things, which must be “as though a demon compelled him,” and not to say that this one cannot eat, etc. And then, of itself, it will be face to face. And on Purim, too, [it was] through their hanging him [Haman] and his sons above fifty, as is known.

It is great above as well, where Kabbalah speaks of union between divine attributes; and eating and other things, all the more, must be “as though compelled,” though the brief words “not to say that this one cannot eat” seem to warn that this is no reason to refuse food. With the body as “back,” the bond with G-d is face to face. On Purim this came through the hanging of Haman and his sons “above fifty,” which recalls the gal-lows fifty cubits high that Haman had prepared; the maamar treats the point as known.

SECTION 3 • ¶4-6

Why we do not see

4 אך הנה ידוע שכאוי"א [שכל אחד ואחד] בכלל ובפרט רוצה תמיד לדבק בבורא ית' ומתאמץ בכל מה דאפשר ואינו משיג שום דבר. ויש שוטים שנופלים מזה.

Now, it is known that each and every one, in general and in particular, always wants to cleave to the Creator, may He be blessed, and exerts himself in every way possible, yet attains nothing. And there are fools who fall because of this.

A new section begins. Everyone, the people as a whole and each person, wants to cleave to G-d and tries hard, yet feels he attains nothing, and some foolishly lose heart over it.

16 אבל זהו שטות גדול כי זה צריך לידע שאנו צועקים בגלות כי אברהם לא ידענו וישראל לא יכירנו¹⁶ ויצחק לא קאמר.

But this is great foolishness, for one must know this: that in exile we cry out, “For Avraham did not know us, and Yisrael does not recognize us,” and it does not say Yitzchak.

This despair is a great mistake. In exile we cry out in Isaiah's words, “For Avraham did not know us, and Yisrael does not recognize us,” and the maamar notes that the verse names Avraham and Yisrael (Yaakov) but leaves out Yitzchak.

5 ואיתא בגמ' [בגמרא] שיצחק עתיד לגאול אותנו¹⁷ כידוע שמקודם היה כל דבר בהתגלות ומה שהיו שואלים היו נותנים להם הן בגשמי והן ברוחני וגם היה להם נביאים וכ"ז [וכל זה] הוא מחמת שהיה בהתגלות מדת אברהם וישראל בבחי' ממכ"ע [ממלא כל עלמין].

And it is found in the Gemara that Yitzchak will in the future redeem us. As is known, formerly everything was in open revelation: whatever they asked for, they were given, both in the physical and in the spiritual; and they also had prophets. And all this is because the attribute of Avraham and Yisrael was in open revelation, in the aspect of the light that fills all worlds (memalei kol almin).

The Gemara tells that in the future Avraham and Yaakov will not plead for Israel but Yitzchak will, and the maamar sums this up as "Yitzchak will redeem us." In earlier times everything was revealed: prayers for material and spiritual needs were answered, and there were prophets. This was because the attributes of Avraham and Yisrael were revealed; they belong to the light that fills all worlds, the light that enters each world in its measure.

6 ומפני זה היו יכולים לראות נסים בהתגלות כמו קי"ס [קריעת ים סוף] ויצ"מ [ויציאת מצרים]. אבל בגלות הזה אותותינו לא ראינו¹⁸ שאין אנו יכולים לראות האותות¹⁹ ולא מפני שאין אותות ח"ו [חס ושלום] רק שאין אנו יכולים לראות האותות.

And because of this they were able to see miracles in open revelation, such as the Splitting of the Sea of Reeds and the Exodus from Egypt. But in this exile, "Our signs we have not seen": we are unable to see the signs, and not because there are no signs, G-d forbid; it is only that we are unable to see the signs.

Because those attributes were revealed, people saw open miracles such as the Splitting of the Sea and the Exodus. In this exile, as the psalm laments, "Our signs we have not seen," and the maamar reads it exactly: the signs are there, but we cannot see them. The Tzemach Tzedek quotes this line in Yahel Or, his commentary on Psalms (p. 267).

SECTION 4 • 17-9

Above Avraham: miracles clothed in nature

7 ואדרבה הן הן נוראותיו הן הן גבורותיו כו' ואין עוד נביא ולא אתנו יודע עד מה.²⁰

On the contrary: these very things are His awesome deeds; these very things are His mighty deeds, etc. And "there is no longer a prophet, and none among us knows how long."

On the contrary, the hidden miracles are themselves G-d's awesome and mighty deeds. The words echo the Sages' answer to those who asked where His might and awe were while strangers revelled in His Temple and enslaved His children: His restraint is His might, and the survival of one people among the nations is His awe. The verse goes on: "there is no longer a prophet," and no one knows how long the exile will last.

וזהו מחמת שאברהם לא ידענו כי אתה²¹ ה' גואלנו היה הוה ויהיה וזהו למעלה מאברהם שאפי' אברהם וישראל שלמעלה הם בחי' נבראים [שאפילו]

And this is because “Avraham did not know us,” for “You, Havayah, are our Redeemer”: He was, is and will be. And this is above Avraham, for even the supernal Avraham and Yisrael are of the level of created beings,

The reason, in the verse's words, is that “Avraham did not know us”: the redemption comes from “You, Havayah, are our Redeemer,” and the Name Havayah means “He was, is and will be,” G-d beyond time. That is above Avraham, since even the supernal Avraham and Yisrael, the divine attributes they stand for, count before Him as created beings.

כמ"ש כי ששת ימים עשה ה' שאפי' [שאפילו] ששת ימים העליונים הם בחי' עשייה אצלו ית'.

as it is written, “For six days Havayah made”: even the six supernal days are, in relation to Him, may He be blessed, of the level of making.

The proof is the verse of the Shabbos commandment, plainly “in six days Havayah made heaven and earth,” read here as it is written, without “in”: the six supernal days, the six emotive attributes, are themselves something G-d made.

אבל כשאתה ה' גואלנו א"א לראות הנסים בהתגלות. אבל באמת אפי' [אפילו] כהיום שהפרנסות דחוקים הוא ממש כמו קי"ס [קריעת ים סוף]. אך שמתלבש דרך הטבע.²²

But when [it is] “You, Havayah, are our Redeemer,” it is impossible to see the miracles in open revelation. But in truth, even nowadays, when livelihoods are hard-pressed, it is truly like the Splitting of the Sea of Reeds; only it is clothed in the way of nature.

When redemption comes from Havayah Himself, above the attributes, its miracles cannot be seen openly. Yet even now, when earning a living is hard, each livelihood is truly a miracle like the Splitting of the Sea, as the Talmud (Pesachim 118a) says, “a person's sustenance is as hard as the Splitting of the Sea”; it is only clothed in nature.

8 ולכן ביטל יוחנן כה"ג [כהן גדול] את המעוררים^{23, 24} שהיו אומרים עורה למה תישן^{25, 26} ה' והוא ביטל שא"צ [שאינ צריך / שאינו צריך] לעוררו

And therefore Yochanan the Kohen Gadol (High Priest) abolished the “awakeners,” who would say, “Awake! Why do You sleep, O L-rd?” He abolished [this], since there is no need to awaken Him.

For this reason Yochanan the Kohen Gadol abolished the “awakeners,” the Levites who each day said in the Temple, “Awake! Why do You sleep, O L-rd?” He held that G-d needs no awakening.

כי הנה לא ינום ולא יישן²⁷ רק שאין אנו רואים כנ"ל. כי באמת אני ה' לא שנית. ²⁸

For “behold, He does not slumber and does not sleep”; it is only that we do not see, as mentioned above. For in truth, “I, Havayah, have not changed.”

As the verse says, G-d neither slumbers nor sleeps; it only seems so because we do not see, as explained above. “I, Havayah, have not changed”: nothing has changed in Him, only in what we perceive. Likkutei Torah (Shir HaShirim 6c) points back to this passage to show that everything is under individual providence, and learns from it that this level belongs to the Megillah of Esther.

אך מפני שנאמר על גלות הזה נפלה לא תוסיף קום^{29,30} שהוא סוכ"ע וממכ"ע [וממלא כל עלמין] שא"א לעלות למעלה אך אפשר להיות קרוב.

But because it is said of this exile, “She has fallen, she shall rise no more,” which is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin): that it is impossible to rise above, but it is possible to be close.

The concealment comes because this exile is described as “She has fallen, she shall rise no more.” The maamar ties this to the light that encompasses all worlds and the light that fills them: in this state one cannot rise up above, but one can be close. A later maamar of Megillas Esther (Torah Ohr, Megillat Esther 6:11) and Likkutei Torah, Ki Seitzei, read the same verse of the future: there will be no rising from below, because G-dliness will be revealed below.

9 ומפני זה הנס מתלבש בדרך הטבע וכן בפורים כל מעשה המגילה בדרך הטבע וכן מה שאנו צועקים ואין נענים לא שאין אנו נענין רק שאין אנו רואים

And because of this, the miracle is clothed in the way of nature. And so on Purim, the whole story of the Megillah was in the way of nature. And likewise, when we cry out and are not answered, it is not that we are not answered, but only that we do not see.

Because of this, a miracle in exile comes clothed in nature, and so the whole Purim story unfolded through natural events. The same holds for prayer: when we cry out and seem unanswered, it is not that there is no answer; we only do not see it.

ואדרבה ארז"ל [אמרו רבותינו זכרונם לברכה] גלו לבבל שכינה עמהם³¹ וגם נאמר ואני בתוך הגולה³² שכנסת ישראל נק' אני וכתיב ואני תפלה.³³

On the contrary, our Sages, of blessed memory, said, “They were exiled to Babylon: the Shechinah (Divine Presence) was with them.” And it is also said, “And I am in the midst of the exile,” for Knesses Yisrael (the Congregation of Israel) is called “I”; and it is written, “And I am prayer.”

On the contrary, the Sages teach that when Israel was exiled to Babylon the Shechinah went with them. Ezekiel’s “And I am in the midst of the exile” is read as Knesses Yisrael, which is called “I,” the same “I” as in “And I am prayer.”

SECTION 5 • ¶10-11

Esther, Mordechai and the six orders

10 ובדורות הראשונים כשהיו מתפללים היו נענים אבל עכשיו ואני תפלה³⁴ שאני בעצמי תפלה מלשון נפתולי.³⁵

And in the earlier generations, when they would pray, they would be answered; but now, “And I am prayer”: that I myself am prayer, [tefillah] in the sense of naftulei.

In earlier generations prayer was answered openly. Now the verse “And I am prayer” applies: Knesses Yisrael is itself prayer, tefillah, a word the maamar links to naftulei, Rachel’s word when she named Naftali. Plainly naftulei means “wrestlings,” but Menachem ben Saruk, whom Rashi quotes, reads it as “joinings,” and Onkelos renders it as prayer: in exile Knesses Yisrael’s very being is her bond with G-d, even when no answer is seen.

ולכן כתיב ובמות אביה ואמה.³⁶ שזהו בחי' אברהם כידוע. לקחה מרדכי שהוא רב חסד.

And therefore it is written, “And when her father and mother died”: this is the level of Avraham, as is known. “Mordechai took her”: he who is abundant in kindness.

Therefore the Megillah says of Esther, “when her father and mother died,” and the maamar identifies her father and mother with the level of Avraham, which is no longer revealed. Then “Mordechai took her,” and Mordechai is “abundant in kindness” (rav chesed).

אך כמ"ש והנערה יפת תאר וטובת מראה דהיינו כשעושה רצונה לקחה לו לבת א"ת [אל תקרי] לבת אלא לבית³⁷ שנתגלה ע"י כידוע וההתגלות בא מחמת ומרדכי יצא מלפני המלך בלבוש³⁸ היינו על ידי ש"ס [ששה סדרים].

But, as it is written, “and the maiden was beautiful of form and fair to look upon,” that is, when her will is done, “he took her to himself as a daughter.” Do not read “as a daughter” but “as a house,” for Atik Yomin (the Ancient of Days) was revealed, as is known. And the revelation comes because of “And Mordechai went out from before the king in apparel,” that is, through the Shas (the six orders of the Mishnah).

Mordechai took her only as the verse first says, when “the maiden was beautiful of form and fair to look upon,” read here as the time when her will is done; then he “took her to himself as a daughter,” which the Sages read “as a house,” that is, as his wife, and with this, the maamar says, Atik Yomin, the inner dimension of Keser (the Crown), was revealed. That revelation comes through “And Mordechai went out from before the king” in his royal apparel, whose garments are the six orders of the Mishnah.

מלכות זה סדר זרעים³⁹ כמ"ש כי כארץ תוציא צמחה⁴⁰ וכתוב אמת מארץ תצמח.⁴¹ תכלת זה סדר מועד לשון זמן.

“Malchus” (sovereignty): this is the order of Zeraim [Seeds], as it is written, “For as the earth brings forth her growth,” and it is written, “Truth will spring up from the earth.” “Techeles” (blue): this is the order of Moed [Appointed Times], a term for time.

Each garment of the verse is matched to an order of the Mishnah. Malchus, the “royal” of “royal apparel,” is Zeraim, the order of agriculture, for Malchus is the “earth,” and the two verses speak of what grows from the earth; techeles, “blue,” is Moed, the order of the festivals, whose name means an appointed time.

11 וחור זה סדר נשים. ועטרת זהב גדולה זה סדר נזיקין. ותכריך בוץ לשון בד זה סדר קדשים.

“And white”: this is the order of Nashim [Women]. “And a great crown of gold”: this is the order of Nezikin [Damages]. “And a mantle of fine linen”: butz, a term for “bad” [linen]; this is the order of Kodashim [Holy Things].

“White” is Nashim, the order on marriage; “a great crown of gold” is Nezikin, the order of damages and the courts; and “a mantle of fine linen” (butz) is Kodashim, the order of the Temple offerings, because butz is another word for “bad,” the linen of the priests’ garments.

וארגמן זה סדר טהרות^{42,43} שלפי שיש בה כמה גוונים ואח"כ יבא בהתגלות והעיר שושן צהלה ושמחה⁴⁴ ליהודים היתה אורה⁴⁵ כו':

“And purple”: this is the order of Taharos [Purities], because it has several colors. And afterwards it will come into open revelation: “And the city of Shushan rejoiced and was glad; the Jews had light,” etc.

“Purple” (argaman) is Taharos, the order of the laws of purity, because it holds many colors. The Tzemach Tzedek explains in Or HaTorah (Terumah, p. 1505) that the Sages call Taharos “knowledge” (Daas), and Daas joins Chochmah and Binah with the emotive attributes, so it is a purple of many colors. After the garments comes the open revelation of Purim: “The city of Shushan rejoiced and was glad; the Jews had light.”

IN ONE'S AVODAH

Do bodily things, marital union, eating and the rest, as “back,” “as though compelled,” though not as something repulsive, so that one’s bond with G-d is face to face. And do not lose heart when striving to cleave to G-d seems to bring nothing: in exile the answer and the miracle are present but hidden in nature, and the Shechinah is with us.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that Purim is “like” Yom Kippur, and what do teshuvah and a lot have in common?
2. How does the maamar explain “face to face” at Sinai without giving G-d a body, and how does it apply this to eating and other bodily acts today?
3. Why can the miracles of the redemption from exile not be seen openly, if they come from a level higher than the miracles of the Exodus?
4. What does it mean that in exile Knesses Yisrael is “itself prayer,” and how does this answer the person who cries out and sees no answer?
5. How does the maamar match Mordechai’s garments to the six orders of the Mishnah, and why does the light of Purim come through them?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ומרדכי יצא

The note refers the reader to the Rebbe's source notes on this maamar, printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר.

2 ומרדכי יצא מלפני המלך

Mordechai leaves the king's presence in royal garments of blue and white, with a great crown of gold and a mantle of fine linen and purple, and the city of Shushan rejoices. The maamar opens with this verse and at its end reads each garment as one of the six orders of the Mishnah.

אסתר ח':ט"ו Esther 8:15

ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריח בוש וארגמן והעיר שושן צהלה ושמחה:

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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KEHOT'S NOTE

אסתר ח, טו.

3 פורים הוא בחי יוה"כ

The Tikkunei Zohar says that Purim is named after Yom HaKippurim, which in the future will be changed from affliction to delight. The maamar builds on this: Yom HaKippurim is "like Purim."

Tikkunei Zohar 57b:6-8 ח"ב:ו' ב' יוה"כ

ואיהי יום הכפורים. וכד אתקשטת קדמיה בלבושין שפירין דאיןן לבושי כפרה: אתקריאת ציץ דיליה. מצנפת דיליה. אבנט דיליה. איהי כלילא מארבע בגדי לבן מסטרא דימינא ומארבע בגדי זהב מסטרא דשמאלא. בההוא זמנא דאתקשטת באלין לבושין דכפרה. אתמר בה ותלבש אסתר מלכות. ובהון עאלת לפני לפנים הה"ד ותעמוד בחרב בית המלך הפנימית. ובהון נשאה חן בעיניו.

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4 יוה"כ פירושו כמו פורים

The note sets this maamar of the Rebbe beside the Tikkunei Zohar's statement that Purim is named after Yom HaKippurim, as a further discussion of that link.

Tikkunei Zohar, Tikkun 21 • 60a:13-14 תיקון כא

קם סבא ואמר ר' ר' חזור בך. אילנא הוא ו'. איבא דיליה י'. הכי הוא ודאי. אבל ענפוי לעילא איהו ה' עלאה. ושרשוי ה' תתאה. ומאן דאפריש ענפא מיניה דא איהו מקצץ בנטיעות. והכי אתקצץ איהו מעלמא דין ומעלמא דאתי. ועוד מצוה לאתעסקא באורייתא יומם ולילה הה"ד והגית בו יומם ולילה. וכי יכיל בר נש לאתעסקא באורייתא בכל יומי ולילי כל יומי. והא קב"ה לית בא בטרונא עם בריתיו. אלא כל

מאן דקרא ק"ש בכל יום ערב ובקר כאלו מקיים בו והגית בו יומם ולילה.

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KEHOT'S NOTE

ראה ת"ז ת"י כא (נז, ב): פורים אתקריאת ע"ש יום הכפורים. ובדי"ה על כן קראו תשי"ג.

5 פור הוא הגורל

In Nissan of Achashverosh's twelfth year, "pur, that is, the lot," was cast before Haman from day to day and from month to month, to the twelfth month, Adar. The maamar notes that a lot goes from below to above.

אסתר ג':ז Esther 3:7

בחדש הראשון הוא-חדש ניסן בשנת שתים עשרה למלך אחשורוש הפיל פור הוא הגורל לפני המן מיום ליום ומחדש לחדש שנים-עשר הוא-חדש אדר:

In the first month, which is the month Nissan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

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KEHOT'S NOTE

אסתר ג, ז.

6 Kehot's note points to Esther 9:24 for these words.

אסתר ט':כ"ד Esther 9:24

כי המן בן-המדתא האגגי צרר כל-היהודים חשב על-היהודים לאבדם והפל פור הוא הגורל להמם ולאבדם:

because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast pur, that is, the lot, to discomfit them, and to destroy them;

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7 על שני השעירים

G-d's instructions for the Yom Kippur service: Aharon places lots upon the two goats, one lot "for Havayah" and one "for Azazel." This is Yom Kippur's own lot, which the maamar sets beside the pur of Purim.

ויקרא ט"ז:ח Leviticus 16:8

ונתן אהרן על-שני השעירים גרלות גורל אחד לה' וגורל אחד לעזאזל:

And Aaron shall cast lots upon the two goats: one lot for the L-RD, and the other lot for Azazel.

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KEHOT'S NOTE

ויקרא טז, ח.

8 The Mishnah: the Kohen Gadol draws the two lots, places them on the two goats and says, "To G-d, a sin-offering."

The maamar reads these words as teaching that even the sin can rise to G-d.

יומא 39a:7-8 ח"א:ד-ח"ח

נתנן על שני השעירים, ואומר: "לה חטאת". רבי ישמעאל אומר: לא היה צריך לומר "חטאת", אלא "לה". והן עונין אחרי: "ברוך שם כבוד מלכותו לעולם ועד". גמי למה לי טרף בקלקפי? כי היכי דלא ניכרין ולישקול.

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9

גם חשך לא יחשיך

David tells G-d that nothing can hide him from Him: "Even darkness does not darken for You; night shines like the day; darkness is as light." The maamar applies it to the level above, where all is one and no darkness separates.

Psalms 139:12 ט"ז:ט-י"ב

גם־חֹשֶׁךְ לֹא־יִחְשֹׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 2

10

פב"פ דבר ה' עמכם

Moshe recalls Sinai to the people: "Face to face Havayah spoke with you at the mountain, out of the fire." The maamar asks what "face" can mean for G-d and answers from the will.

Deuteronomy 5:4 ד"ה:ד-ה

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

11

על כל דבור פרחו נשמתם

Rabbi Yehoshua ben Levi: at each utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them, and He revived them with the dew that will revive the dead. The maamar uses it to show that at Sinai the body was set aside.

Shabbat 88b:6 ב"ר:ב-ה

ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא יצתה נשמתו של ישראל, שנאמר: "נפשי יצאה בדברו". ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעתיד להחיות בו מתים והחיה אותם, שנאמר: "גשם נדבות תניף אלקים נחלתך ונלאה אתה כוננתה". ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השתת ...

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KEHOT'S NOTE

שבת פח, ב.

12

Shlomo's proverb: "As in water face [answers] to face, so the heart of man to man": as water gives back a face its own image, one person's heart answers another's. The maamar applies it: as Israel turned its face to G-d, so He turned His face to them.

משלי כ"ז:י"ט-י"ז

כַּמַּיִם הַפָּנִים לְפָנִים כֹּן לִב־הָאָדָם לְאָדָם:

As in water face answereth to face, So the heart of man to man.

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13

ועל דמות הכסא

Above the firmament Ezekiel sees the likeness of a throne, and upon it "a likeness like the appearance of a man, upon it from above." The maamar explains this likeness through the analogy of love.

יחזקאל א':כ"ו-כ"ז

וּמִמַּעַל לְרִקְיעַ אֲשֶׁר עַל־רִאשָׁם כְּמֵרָאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמֵרָאָה אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

PARAGRAPH 3

14

כמאור"ל . כאלו כפאו שד

A sage's wife describes his conduct in marital union: at midnight, with great modesty, "like one whom a demon compelled." The maamar takes this as the model of a bodily act done without self-interest, as "back."

Nedarim 20b כ' ב"ב

KEHOT'S NOTE

נדרים כ, ב.

15

תלו אותו ואת בניו

When Esther came before the king, Haman's evil plan against the Jews was turned back on his own head, and he and his sons were hanged on the gallows. The maamar says this hanging was "above fifty."

אסתר ט':כ"ה-כ"ו

ובבאָה לִפְנֵי הַמֶּלֶךְ אָמַר עַם־הַסֵּפֶר יָשׁוּב מִחֻשְׁבְּתוֹ הָרָעָה אֲשֶׁר־חֲשַׁב עַל־הַיְּהוּדִים עַל־רָאוּשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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תהלים עד, ט.

PARAGRAPH 4

16 כי אברהם לא ידענו וישראל לא יכירנו

The prophet pleads for the people in exile: "For You are our Father; for Avraham did not know us, and Yisrael does not recognize us; You, Havayah, are our Father, our Redeemer, from of old is Your Name." The patriarchs might not own descendants who have strayed, but G-d remains their Father. The maamar notes that the verse leaves out Yitzchak. (context: Steinsaltz Tanakh)

ישעיהו ס"ג:ט"ז Isaiah 63:16

כִּי־אַתָּה אֲבִינוּ כִּי אֲבָרְהָם לֹא יָדַעְנוּ וְיִשְׂרָאֵל לֹא יָכִירְנוּ אַתָּה ה' אֲבִינוּ
גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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PARAGRAPH 5

17 שיצחק עתיד לגאול אותנו

In the future G-d will tell Avraham, and then Yaakov, that their children have sinned, and each will answer that they be wiped out for the sanctity of His Name; Yitzchak pleads for them. Israel then says to Yitzchak, "For you are our father"; he points them to G-d, and they say, "You, Havayah, are our Father, our Redeemer."

שבת פ"ט ב"ב:ג-2 Shabbat 89b:2-3

מִנֵּינִי שְׁקוּשְׁרִין לְשׁוֹן שֶׁל זְהוּרִית וְכוּ'. "כְּשֵׁנִים?" "כְּשֵׁנִים" מִיבְּעֵי לְקָה!
אָמַר רַבִּי יִצְחָק, אָמַר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא לִי־שְׂרָאֵל: אִם יִהְיוּ חֲטָאִיִּם
כְּשֵׁנִים הִלְלוּ שְׁסֻדּוֹרוֹת וּבָאוֹת מִשְׁשֶׁת יָמֵי בְּרָאשִׁית וְעַד עֲכָשְׁיוֹ — כְּשֶׁלֶּג
יִלְבִּינוּ. דָּרַשׁ רַבָּא, מֵאֵי דְכִתְיִב: "לָכוּ נָא וְנִבְרָחָה יֵאמַר ה'" — "לָכוּ נָא?"
"בּוֹאוּ נָא" מִיבְּעֵי לְקָה! "יֵאמַר ה'" "אָמַר ה'" מִיבְּעֵי לְקָה! לְעֵתִיד לְבֹא
יֵאמַר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא לִי־שְׂרָאֵל: לָכוּ נָא אֲצֵל אֲבוֹתֵיכֶם וְיִכְיֶהוּ
אֲתֶכֶם. וַיֵּאמְרוּ לְפָנָיו: רְבוּנוּ שֶׁל ...

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KEHOT'S NOTE

שבת פט, ב.

PARAGRAPH 6

18 אותותינו לא ראינו

Asaf laments the destruction of the Sanctuary: "Our signs we have not seen; there is no longer a prophet, and none among us knows how long": the wonders of earlier times are no longer seen, and no prophet tells when it will end. The maamar reads it as: we do not see the signs, not that there are none.

תהילים ע"ד:ט"ז Psalms 74:9

אוֹתוֹתֵינוּ לֹא־רָאִינוּ אֵינִי־עוֹד נִבְיָא וְלֹא־אַתָּה יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

19

שאין אנו יכולים לראות האותות

The note says that this line of the maamar, that we cannot see the signs, is quoted in Yahel Or, the Tzemach Tzedek's commentary on Psalms, the book of the verse it explains.

KEHOT'S NOTE

מובא ביהל אור ע' רסו.

PARAGRAPH 7

20 ואין עוד נביא ולא אתנו יודע עד מה

The rest of the verse quoted in paragraph 6: "there is no longer a prophet, and none among us knows how long." In exile, prophecy too is hidden.

תהילים ע"ד:ט"ז Psalms 74:9

אוֹתוֹתֵינוּ לֹא־רָאִינוּ אֵינִי־עוֹד נִבְיָא וְלֹא־אַתָּה יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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21

כי אתה ה' גואלנו

The verse that left out Yitzchak ends, "You, Havayah, are our Father, our Redeemer, from of old is Your Name." The maamar reads it as the Name Havayah itself, above Avraham and Yisrael, redeeming.

ישעיהו ס"ג:ט"ז Isaiah 63:16

כִּי־אַתָּה אֲבִינוּ כִּי אֲבָרְהָם לֹא יָדַעְנוּ וְיִשְׂרָאֵל לֹא יָכִירְנוּ אַתָּה ה' אֲבִינוּ
גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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22

שמתלבש דרך הטבע

The note refers to a talk of the Rebbe for a further discussion of the miracle clothed in the way of nature.

KEHOT'S NOTE

ראה לקו"ש ח"י"ז ע' 154.

PARAGRAPH 8

23 ולכן ביטל . . את המעוררים

There, speaking of individual Divine providence, Likkutei Torah refers back to this maamar, "Umordechai Yatza," on Yochanan abolishing the "awakeners" and on "For in truth, I, Havayah, have not changed." It concludes that this level belongs to the Megillah of Esther, when Israel accepted the Torah anew in the days of Achashverosh.

KEHOT'S NOTE

סוטה מז, סע"א. ראה לקו"ת שה"ש ו, ג שמציין לכאן.

24

ביטל יוחנן כה"ג את המעוררים

The Mishnah lists the enactments of Yochanan the Kohen Gadol: he did away with the declaration of the tithe, and he

also abolished the “awakeners” and the “knockers.”

סוטה מ"א:כ"ז: Sotah 47a:20

משמית יוסי בן יועזר איש צרידה ויוסי בן יהודה איש ירושלים בטלו האשכולות, שנאמר: "אין אשכול לאכול בכורה אותה נפשי", יוחנן כהן גדול העביר הודיית המעשר. אף הוא בטל את המעוררין ואת הנוקפין.

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25

שהיו אומרים עורה למה תישן

The Gemara explains: the “awakeners” were the Levites who stood on the platform each day and said, “Awake! Why do You sleep, O L-rd?” Yochanan said to them, “Is there sleep before the Omnipresent? Has it not been said, ‘Behold, the Guardian of Israel neither slumbers nor sleeps’?”

סוטה מ"ח:א: Sotah 48a:7

ואף הוא ביטל את המעוררים. מאי מעוררים? אמר רחבה: בכל יום ויום שהיו עומדים ליום על דוכן ואומרים “עורה למה תישן ה'”, אמר להן: וכי יש שינה לפני המקום? והלא כבר נאמר “הנה לא ינום ולא יישן שומר ישראל!” אלא בזמן שהשואל שרויין בצער ואומות העולם בנחת ושלווה, לכה נאמר “עורה למה תישן ה'”.

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26

עורה למה תישן

The sons of Korach, in a psalm of a people slain for G-d’s sake, cry out: “Awake! Why do You sleep, O L-rd? Arouse Yourself, do not cast us off forever.” These were the words the “awakeners” said; the Name in the verse is Ado-nai.

תהילים מ"ד:כ"ד: Psalms 44:24

עורה למה תישן אדני הקיצה אל־תנח לנצח:

Awake, why sleepest Thou, O L-rd? Arouse Thyself, cast not off for ever.

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27

הנה לא ינום ולא יישן

“Behold, the Guardian of Israel neither slumbers nor sleeps,” the verse with which Yochanan the Kohen Gadol answered the “awakeners.”

תהילים קכ"א:ד: Psalms 121:4

הנה לא־ינום ולא יישן שומר ישראל:

Behold, He that keepeth Israel Doth neither slumber nor sleep.

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28

אני ה' לא שנית

G-d says through Malachi, “For I, Havayah, have not changed, and you, children of Yaakov, have not come to an end.” The maamar uses it to say that only our seeing has changed.

מלאכי ג':ו: Malachi 3:6

כי אני ה' לא שנית ואתם בני־יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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29

נפלה לא תוסיף קום

A later maamar of Megillas Esther reads “She has fallen, she shall rise no more, the maiden of Israel” as the future: there will be no “rising” and ascent, because G-d’s light will be revealed abundantly below, since darkness itself will be turned to light and the sitra achra not merely subdued as in the other exiles.

KEHOT’S NOTE

עמוס, ה. ב. ראה לקמן צד, ב. לקוית פ' כי תצא מא, ב.

30

נפלה לא תוסיף קום

Amos laments the kingdom of Israel: “She has fallen, she shall rise no more, the maiden of Israel.” The maamar says this verse speaks of the present exile.

עמוס ה':ב"ז: Amos 5:2

נפלה לא־תוסיף קום בתולת ישראל נטשה על־אדמתה אין מקימה:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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PARAGRAPH 9

31

גלו לבבל שכינה עמהם

Rabbi Shimon bar Yochai: wherever Israel was exiled the Shechinah was with them; they were exiled to Egypt and to Babylon and the Shechinah was with them, and when they are redeemed it will return with them.

מגילה כ"ט א:ד: Megillah 29a:4

תניא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: “הנגלה נגליתי לבית אביך בהיותם במצרים וגו'”. גלו לבבל — שכינה עמהן, שנאמר: “למענכם שלחתי בבלה”. ואף קשהו עתידיו ליגאל — שכינה עמהן, שנאמר: “ושב ה' אלוקיך את שבותך”. “והשיב” לא נאמר, אלא “ושב”. מלמד שהקדוש ברוך הוא שב עמהן מבין הגלויות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d’s Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, “Did I reveal myself to the house of your father when they were in Egypt” (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, “For your sake I was sent to Babylon” (Isaiah 43:14). And when ...

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KEHOT’S NOTE

מגילה כט, א.

32

ואני בתוך הגולה

Ezekiel opens his prophecy: “And I was in the midst of the exile by the river Kedar; the heavens opened, and I saw visions of G-d.” In its plain sense the “I” is the prophet

among the exiles in Babylonia; the maamar reads it as Knesses Yisrael, present in the exile now.

Ezekiel 1:1 א:א' חזקאל

ויהי בשלשים שנה ברביעי בחמשה לחדש ואני בתוך הגולה עלי-נהר
כבר נפתחו השמים ואראה מראות אלקים:

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א.

33

ואני תפלה

David says of those who repay his love with hatred, “In return for my love they accuse me, and I am prayer”: his whole being is prayer. The maamar reads the “I” as Knesses Yisrael. (context: Steinsaltz Tanakh)

Psalms 109:4 ד:ט תהילים

תחת-אֶהְבֵּתִי יִשְׁטָנוּנִי וְאֲנִי תַפְלָה:

In return for my love they are my adversaries; But I am all prayer.

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PARAGRAPH 10

34

ואני תפלה

David's words, “In return for my love they accuse me, and I am prayer.” The maamar reads them as Knesses Yisrael, which in exile is itself prayer.

Psalms 109:4 ד:ט תהילים

תחת-אֶהְבֵּתִי יִשְׁטָנוּנִי וְאֲנִי תַפְלָה:

In return for my love they are my adversaries; But I am all prayer.

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KEHOT'S NOTE

תהלים קט, ד.

35

נפתולי

Rachel names Bilhah's second son: “Naftulei Elokim niftalti im achosi,” plainly “mighty wrestlings have I wrestled with my sister,” and she called him Naftali. Rashi quotes Menachem ben Saruk, who reads naftulei as “joinings,” and Onkelos, who renders it as prayer; the maamar ties tefillah to this word.

Genesis 30:8 ח:ח בראשית

ותאמר רחל נפתולי אלקים נפתלתי עם-אחתי גם-יכלתי ותקרא שמו
נפתלי:

And Rachel said: ‘With mighty wrestlings have I wrestled with my sister, and have prevailed.’ And she called his name Naphtali.

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36

ובמות אבי ואמה

Mordechai raised Hadassah, that is Esther, his uncle's daughter, for she had no father or mother; the maiden was beautiful of form and fair to look upon, and when her father and mother died, Mordechai took her to himself as a daughter.

Esther 2:7 ו:ב אסתר

ויהי אמן את-הַדָּסָה הִיא אֶסְתֵּר בַּת-דָּדּוּ כִּי אֵין לָהּ אָב וְאִם וְהִנֵּעְרָה יָפֵת-
תֹּאֵר וְטוֹבַת מְרֹאֶה וּבְמוֹת אָבֶיהָ וְאִמָּהּ לָקְחָהּ מֶרְדֵּכַי לִו לְבַת:

And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

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KEHOT'S NOTE

אסתר ב, ז.

37

א"ת לבת אלא לבית

On “Mordechai took her to himself as a daughter (le-vas),” it was taught in the name of Rabbi Meir: do not read le-vas, “as a daughter,” but le-vayis, “as a house,” that is, as a wife.

Megillah 13a:14 ד"א י"ג מגילה

“ובמות אביה ואמה לקחה מֶרְדֵּכַי לִו לְבַת.” תנא משום רבי מאיר: אֵל
תקרי “לְבַת” אֵלָא לְבֵית. וכן הוא אומר: “וְלָרֶשׁ אֵין כֹּל כִּי אִם כְּבִשָּׁה
אחת קטנה אשר קנה ויחיה ותגדל עמו ועם בניו יחדו מפתו תאכל
ומכוסו תשתה ויבחיכו ותשקב ותהי לו כבת.” משום דבחיכו ותשקב
הוות לקה (לְבַת)? אֵלָא — (לְבֵית) הָיָא נְמִי לְבֵית.

“And when her father and mother died, Mordecai took her for his own daughter” (Esther 2:7). A Tanna taught in the name of R. Meir: Do not read “for a daughter [le-bat],” but “for a house (i.e. wife) [le-bayit].” Similarly it says: “But the poor man had nothing save one little ewe lamb, which he had brought up and reared; and it grew up together with him, and with his children; it ate of his own bread, and drank from his cup, and lay in his bosom, and was unto ...

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KEHOT'S NOTE

מגילה יג, א.

38

ומרדכי יצא מלפני המלך בלבוש

The verse the maamar opened with. Here each of Mordechai's garments, royal, blue, white, the great crown of gold, the fine linen and the purple, becomes one of the six orders of the Mishnah.

Esther 8:15 ט:ח אסתר

ומֶרְדֵּכַי יֵצֵא מִלִּפְנֵי הַמֶּלֶךְ בְּלִבוּשׁ מַלְכוּת תְּכֵלֶת וְחֹר וְעֶשְׂתֵּר זָהָב גְּדוּלָּה
וְתִכְרִיד בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוֹשׁן צָהָלָה וְשִׂמְחָה:

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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39

זה סדר זרעים

Reish Lakish reads the words of Isaiah 33:6 as the six orders of the Mishnah: "faith" is Zeraim, "your times" is Moed, "strength" is Nashim, "salvations" is Nezikin, "wisdom" is Kodashim and "knowledge" is Taharos. The maamar matches the orders to Mordechai's garments in the same form.

שבת ל"א א"י: 31a:10 Shabbat

אמר ריש לקיש: מאי דכתיב "והיה אמונת עתיד חוסן ישועות חכמת ודעת וגו'". "אמונת" — זה סדר זרעים. "עתיד" — זה סדר מועד. "חוסן" — זה סדר נשים. "ישועות" — זה סדר נזיקין. "חכמת" — זה סדר קדשים. "ודעת" — זה סדר טהרות. ואפילו הכי, "יראת ה' היא אוצר".

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40

כי כארץ תוציא צמחה

The prophet likens the coming redemption to growth from the earth: "For as the earth brings forth her growth, and as a garden makes its seeds sprout, so the L-rd G-d will make righteousness and praise sprout." It links Malchus, the "earth," with Zeraim, the order of seeds.

ישעיהו ס"א י"א: 61:11 Isaiah

כי כארץ תוציא צמחה וכגנה ורועיה תצמיח כן אדני ה' יצמיח צדקה ותהלה נגד כל הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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KEHOT'S NOTE

ישע"י סא, יא.

41

אמת מארץ תצמח

In the psalm's vision of redemption, "Truth will spring up from the earth, and righteousness look down from heaven." A second verse of growth from the earth, for the order of Zeraim.

תהילים פ"ה י"ב: 85:12 Psalms

אמת מארץ תצמח וצדק משמים נשקף:

Truth springeth out of the earth; And righteousness hath looked down from heaven.

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KEHOT'S NOTE

תהלים פה, יב.

PARAGRAPH 11

42

וארגמן זה סדר טהרות

The note quotes Or HaTorah: as the Sages said, "knowledge" is the order of Taharos, and Daas joins Chochmah and Binah with the emotive attributes; therefore it is called argaman, purple, which includes many colors.

KEHOT'S NOTE

באוה"ת פי תרומה עי איתקה "והיינו כמאורי"ל [שבת לא, א] ודעת זה סדר טהרות והדעת מחבר ח"ב עם המדות ולכן נקי ארגמן שכולל גוונים הרבה" ע"ש.

43

זה סדר טהרות

Reish Lakish: "and knowledge" is the order of Taharos. As the Kehot note quotes from Or HaTorah, Daas joins Chochmah and Binah with the emotive attributes, so it is argaman, purple, which includes many colors.

שבת ל"א א"י: 31a:10 Shabbat

אמר ריש לקיש: מאי דכתיב "והיה אמונת עתיד חוסן ישועות חכמת ודעת וגו'". "אמונת" — זה סדר זרעים. "עתיד" — זה סדר מועד. "חוסן" — זה סדר נשים. "ישועות" — זה סדר נזיקין. "חכמת" — זה סדר קדשים. "ודעת" — זה סדר טהרות. ואפילו הכי, "יראת ה' היא אוצר".

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44

והעיר שושן צהלה ושמחה

After Mordechai goes out in royal garments of blue and white, a great crown of gold and a mantle of fine linen and purple, "the city of Shushan rejoiced and was glad." The maamar reads this joy as the revelation that follows the garments.

אסתר ח"ט ט"ו: 8:15 Esther

ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריד בורץ וארגמן והעיר שושן צהלה ושמחה:

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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45

ליהודים היתה אורה

"The Jews had light and gladness, joy and honor." Here it is the open revelation that comes after Mordechai's garments, the six orders.

אסתר ח"ט ט"ז: 8:16 Esther

ליהודים היתה אורה ושמחה וששן ויקר:

The Jews had light and gladness, and joy and honour.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok