

לקוטי ים החכמה: מועדים | פורים

Likutei Ya"m HaChochmah

Festivals & Seasonal *Avodah* Series



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Translator's Note

The reader should bear in mind that this english translation/adaptation is merely an attempt to translate the *divrei Torah* of the Rebbe *shlit"a*, so that the reader can get a basic idea of the concepts and find them of benefit. In no way should it be seen as a professional and completely accurate teaching of the words of the Rebbe *shlit"a*. It is very possible that the translation is not always accurate or that it fails to make clear what's being described. This is to be expected, but hopefully, and with the positive response of the readers of previous pdfs of this series, this attempt at a translation will be beneficial to those reading it, even if not all the matters here can be understood.

There were some parts in each of the segments which didn't make it into the translation, which either could not be translated due to the heavy esoteric nature of the content, or the lack of the ability on the translator's part to convey these matters in the english word, or because the material would have thrown the reader off, so it was decided that it was best not to translate those parts.

All footnotes are from the Hebrew *sefer*, and as stated in the Hebrew edition of this *sefer*, the footnotes are compiled by the *talmidim* of the Rebbe *shlit"a* but which are completely based on the words of the Rebbe *shlit"a* in other places. However, there were a few places where some clarifications were needed for english readers or for those who never heard of certain concepts (which is to be expected), and in those places where it was necessary, the translator has placed footnotes on the bottom of the text which start off with "Editor's Note." In addition, any bracketed parts that are contained within the text are not from the *sefer* and they are from the translator, added for the purpose of clarity.

Understandably, any errors in this translation are completely on the translator's part, and all the more so will that apply to the translator's own additions contained in the brackets or in the editor's footnotes.

It is our hope *b'ezras Hashem* to compile an index of *Kaballah* terms for the near future.

There are several english adaptations thus far on *Likutei Ya"m HaChochmah "Avodas Hashem"*, which include *Emunah*, *Bitachon*, *Primiyyus haTorah*, *Introduction to Kaballah*, *Under The Waters of The Mikveh*, *Avodah of The Bedtime Shema*, *Shechinah & Tikkun Chatzos*, *Motzei Shabbos*, and *Final Test In-Depth*.

The english adaptations of *Likutei Yam HaChochmah* on *Festivals* so far, with Hashem's help, are: (1) Tamuz, (2) Exile & Redemption (3) Av (4) Tu B'Av (5) Elul, (6) Rosh HaShanah, (7) Yom Kippur, (8) Succos, (9) Cheshvan, (10) Kisleiv-Chanukah, (11) Teves-Shovavim, (12) Shevat, (13) Adar, (14) Purim.

B'ezras Hashem, the translation of this monumental sefer will soon be complete with the upcoming translations on *Nisan-Pesach*, *Sefiras HaOmer*, *Lag B'Omer*, and *Shavuos*.

Preface From The Hebrew Edition of *Likutei Ya"m* *HaChochmah - Moadim*

The *Pnimiyyus* Of The Festivals

When the festivals of Hashem and these times of holy callings come, every Jew wants to shine his soul with the light of these times, with the precious holy flame of the festivals, to reach the ***Elokus*, the G-dliness** that is contained in each *mitzvah* of every festival, and the soul especially pines to understand the ***pnimiyyus*, the inner essence**, to hear what the festival is calling to him, and to know what to do in order to acquire the eternal purchase that can be gained from these times, to remain with the ***d'veykus* (attachment) in the Creator** for the rest of the year.

That is why we have become inspired to gather these roses, which have come in their beauty from the mouth of *Maran, the Rebbe shlit"a*, who has spoken to clarify the precious light of the *pnimiyyus* of the *avodah* (service to Hashem), the concept of these times and the *mitzvos* in them, to awaken the hearts of *Yisrael* to their Father in Heaven, to unify with Him and become attached in Him at all times.

These words come from *pnimiyyus haTorah*, from *razin d'razin*, "secret of secrets", and from a high source they have been carved from. They are deep, expansive words, and **not every mind will be able to grasp all the words**. That is why we have become inspired to gather together all of the practical guidance and understandings that have emerged from these words, along with the feelings of the heart that come with them, to make it all practical, to shine the light of clarity of these times - each festival with its own special color, in the ways of *avodah*. In Hashem we are placing our trust, that it will be of great benefit to all those who wish to rise higher.

This sefer comes after the production of the set of 2 sefarim , *Likutei Yam HaChochmah* - *Avodas Hashem*, which were received in Hashem's mercy with great endearment, and many have requested that they want to own these words of Torah in an organized manner. This sefer has been compiled in a brief format, so that it is easier for the reader to get to the heart of each topic. That is why there are many footnotes to expand on the topics discussed in the text.

How To Use This Sefer

There are many topics relevant to the hidden part of Torah. Therefore, if the reader learning this sefer doesn't understand something, he should skip anything he doesn't

understand, and G-d willing, he will certainly find words that are of relevance to him, for this *sefer* has many degrees to it by which it can be learned.

There are certainly matters in this *sefer* which cannot be applied to every person, especially the parts which discuss Kabbalistic concepts, which are an inseparable part of any of the topics being discussed. Especially the matters about *yichud* are deep and hard to understand, and these matters need a lot of explaining. In other places, *Rabbeinu shlit"a* explains the topic more, and in this *sefer*, we are only bringing the basic ideas of the topic. Still, **most of the matters can be understood by anyone who serves Hashem**, and anyone can find in it words that he will find desirable, according to his level of understanding, and to ignite his heart with the *avodah* of the festivals.

Many places require additional explanation, so we have tried to bring sections of *Maran shlit"a* that were applicable to the text, placing these additional segments in the footnotes. Any additional explanations from the editors have been placed in brackets.

All of the segments of this *sefer* need to be seen at their source where the full version of the segments appear [in the sefarim "*Ya" M HaChochmah*"] in order to have a more complete understanding.

The *divrei Torah* here are multi-faceted from all areas of Torah and *avodah*, and we could not cite sources for everything, due to time constraints in preparing this *sefer*. If the reader is bothered at the lack of sources that are brought for many of the concepts here, please understand that this is due to our own folly, for **the words of this *sefer* have not been written by the Rebbe shlit"a himself, and they should be labeled as "unedited", and any error in this *sefer* should be attributed to the editors alone.**

Also, please bear in mind that the actual *divrei Torah* of the *Rebbe shlit"a* which the segments in this *sefer* are sourced in are more than double the size of the material in this *sefer*. Most of it didn't even get compiled in writing, and only what was relevant to our practical *avodah* has been written here. There are many exalted matters, such as the *kavanos* (intentions), which have not been written here, and we have only put into printing any material which we felt would benefit any *ben aliyah*, any words which they can feel a connection to, on some level.

Acknowledgments

May blessings come upon the heads of those with the wisdom of heart who bravely applied their hearts to put forth this wisdom into written format, and who once again bore the yoke of preparing this *sefer*: Pinchas ben Rivkah, Binyamin ben Shoshana Bluma, Moshe Azriel ben Shoshana Roiza. May great blessings come upon the head of this *Machon*, R' A.B. shlit"a, who is dedicated in his heart and soul to *Maran the Rebbe shlit"a*, for his help in preparing this *sefer*.

How To Benefit From This Sefer

In the words of the *Rebbe shlit"a*: “We must bond with the light of the true *tzaddikim* who revealed the way of *yichud*, which is so vastly deep. We must search for it again and again, because even when it becomes revealed it is still so hidden. Even when a person is *zocheh* to get close to the way of *tzaddikim* and *d'veykus*, the S”M blocks the truth from him, again and again, each time. As Rebbe Nachman said, even the binding and cover of a sefer blocks the light of the sefer. Every point that a true *tzaddik* revealed is constantly being blocked from a person.”

Therefore, the reader who wants to prepare his soul for an upcoming festival should be aware of the words of the *Ramban*, that when we arise from learning a sefer, we should wonder on how we can actually fulfill what we have learned. It should be clear to us what we have just learned, meaning that we should make clear conclusions on the topic and have the outline of the concept, and when we are clear about a point, we are able to go with it and serve Hashem with it.

A Practical Example On How To Apply A Concept of This Sefer

If, for example, the reader is learning about how *chometz* on Pesach is the concept of *yeishus* (focusing on his own existence), he should allow himself to feel the concept, then *daven* for help in this area, and to learn the *sefarim* or any material on this topic. In this particular example – *yeishus* - he should think, for example, that he is not deserving of any honor, and he should think about the reality of Hashem, and the worthlessness of the human being, so that he acquires the concept of *bittul haYeish*. Then he should do the respective *yichudim* that pertain to this topic. And when a person is cleaning for *chametz* and then he is burning the *chaametz*, he should go over the words that he has learned about these matters, through *davening* about it, and feeling and contemplating the matters, and focusing on the *yichudim* about the matter at hand, until with Hashem's help the “flame comes on its own”, where he will feel that he has changed for the better, truly acquiring these matters with time, acquiring the matter of *bittul haYeish* on his own level. From this he will reach a great, fiery longing to become *miskalel* (integrated) in the Creator. And the same will apply when learning about any festival or *mitzvah* being learned about.

The basic rule to bear in mind with any section is that it won't suffice to learn only once about the matters. The reader should make a conclusive summary of the matters being learned, and then take a point that speaks to him, and use it in several different angles, whether he is about to do a particular *mitzvah* on the Yom Tov or while he's in the midst of doing the *mitzvah* of the Yom Tov, until the matter is illuminating him inwardly, in his soul.

In Conclusion

As we depart from this holy work, we raise our hands to Hashem and we ask of Him that we be *zocheh* that this sefer should be received with love and that it should be of benefit to the *bnei aliyah* who search for Hashem, that they should know the way to go in, to ignite within them the light of these holy days of the festivals, through the ways of the true *tzaddikim*, and to serve Hashem as is their desire, with a complete heart.¹

¹ Understandably, this introduction which appears at the beginning of the Hebrew edition of *Likutei Yam HaChochmah – Moadim* applies not only to this pdf you are reading, but it applies to each of english adaptations of all of *Likutei Yam HaChochmah* on Festivals.

Likutei Ya"m HaChochmah: Festivals & Seasonal Avodah Series - Purim

1 - The Special Light On Purim

Teshuvah On Yom Kippur and Teshuvah On Purim

On Purim we can be involved with This World and eat and drink, turning the fasting and suffering of Yom Kippur (*tis-anu*) into pleasure (*tis-angu*), the power to use This World for holiness, which can only be done on Purim.

Although the purpose of Creation is to turn This World holy, and as Adam HaRishon and Noach tried to do, ultimately they couldn't, because the "pleasure of Purim" cannot be reached unless there is first the "suffering of Yom Kippur". Adam wanted to enter into the state of pleasure already before Shabbos, but he couldn't. And Noach made the same error when he planted a vineyard to become intoxicated with - he thought that he already rectified everything and that he could now enter into the bliss of Purim, and use This World for holiness. What was their error? A person first needs to do *teshuvah*, divesting himself from all imprints of this world, and only after that can he rise to the level of using this world in utter holiness and to taste the bliss of the holiness of Purim.

Truly, Yom Kippur and Purim are one and the same. But first a person needs to purify himself with white garments, to cleanse himself totally, like the *Kohen Gadol* who stayed awake the whole night so that he could serve Hashem the entire Yom Kippur and whiten the sins of *Klal Yisrael*, turning all bad into good, through the secret of the *Ketores* in the innermost chamber with Hashem, and then rising to the completion of *yichud*, the level of Purim, of taking pleasure in Hashem.

If one already did *teshuvah* through Rosh HaShanah, Yom Kippur, and Shovavim, he receives the white garments and he becomes purified through *teshuvah*, and then he can be worthy of the light of Torah and the complete *yichud*, the light of Purim.

Purim - Feeling The Pleasure Which Normally Cannot Be Felt

The holiness of Yom Kippur is that it is supernal pleasure divested of all physicality, which cannot be viscerally felt, and above this level of Yom Kippur is a pleasure which can be felt. That is Purim - it is to feel that pleasure which couldn't be felt on Yom Kippur. On Yom Kippur, this sublime pleasure couldn't be felt, but on Purim it

enters into the realm of our feelings and we are able to actually feel this sublime pleasure.

Purim completes the *yichud* of Yom Kippur, and it is the secret of “*Then, you will rejoice over Hashem*” (*Yeshayah 58:14*), where we can be *zocheh* to feel a great pleasure. The spiritual bliss which couldn’t be felt on Yom Kippur can now be felt by us in the realm of pleasure, as the **Reshab** writes about at length, that the *tis-anu* (suffering) of Yom Kippur becomes turned into *tis-angu* (pleasure) of Purim, and then we can feel the G-dly bliss that is *emunah*.

Purim – Sanctifying The Physical

The beginning of our *avodah* is to accept upon ourselves the *kabalas ol malchus shomayim*, the yoke of Heaven, with *mesirus nefesh* (self-sacrifice). After that, we must rise to a higher level, the secret of Purim, which is holy intoxication.

First we need the suffering of Yom Kippur, to have *mesirus nefesh* to do the will of Hashem in every area of our lives. After that we can reach the secret of Purim, which is beyond Yom Kippur, where we can draw higher consciousness and sweetness into all areas of our *avodah*. That is why Noach wanted to begin the world again with drinking wine, so that he could draw forth the wine of Purim, the “wine that gladdens the heart” (*Tehillim 104: 15*). But with Noach, the wine was intoxicating in a way that led to disastrous results. Although the purpose is to enter into a G-dly bliss and spiritual delight, we first need to give ourselves up for Hashem.

In order to enthuse ourselves for that G-dliness and have pleasure in Hashem, and to connect to higher visions, we must also be careful to avoid the “intoxicating wine”. Before entering the *avodah* of Purim, we need the *avodah* of Yom Kippur, meaning that we should not fall into the state of “intoxication” – or the search for pleasure with no willingness to accept our duties towards Heaven – and instead we should want to search for a pleasure that will provide us with *Binah*, that our connection to spiritual bliss should elevate our *middos* and the various attractions that come from our physical body.

But there is a *kelipah* of Cham and Canaan (who exposed the *ervah*/nakedness of their father and grandfather). There are those who fall *chas v’shalom* into *ervah*, which is to want only pleasure and no Torah, doing nothing to elevate their body. Without sanctifying the body, a person will only see the sights of the *kelipos*, which contain emptiness, vanity, and worthlessness.

Beholding visions of G-dliness and comprehending Torah is only through sanctifying the body more and more, to elevate the body. Then one can enter from Yom Kippur into Purim, to the “gladdening wine” which is holy, and to avoid falling into the problematic “intoxicating wine”, in which one simply strays after the desires of the heart *chas v’shalom*.

Although the purpose is the bliss of spiritual pleasure, it must come together with holiness, with *mesirus nefesh*, with *kabalas ol Torah* and *avodah*, going from level to level, until the body becomes a *Teivah* (holy Ark) for the Creator, through the *teivos* (letters) of Torah and *tefillah* that one learns and utters.

Believing In The Tzaddikim

Mordechai and Esther brought the spiritual bliss of Purim into the world. Beyond the *mesirus nefesh* of Yom Kippur, the level of *Arich*, was the light of Purim, the secret of *Atik*. They didn’t fall into the “intoxicating wine” of Noach, and instead they had *mesirus nefesh* to attain the upper, celestial bliss in G-dliness, so that their *mesirus nefesh*, their suffering, became turned into true pleasure.

Mordechai and Esther merited to completely enter into revelation of G-dliness, all because of the trust that Esther showed in Mordechai. Esther avoided the influx of increased spiritual light (the “intoxicating wine”) by listening to Mordechai, not veering from anything he said. For example, when Mordechai told her to go before Achashveirosh, she swore a demon to do the bidding for her, instead of asking Mordechai if she could avoid Achashveirosh altogether, which she preferred. She listened to Mordechai’s command, and because of her faith in the sage, she revealed the joyous wine of Purim which is deeper than all comprehension.

The way to arrive at completion is through following what the sages say, and to keep away from “increased light”. This is by listening to the advice of the true *tzaddikim*, and this gives one the permission to go from one level to another. For it is through belief in the sages that we sanctify all of Creation and reveal Hashem’s light in all the worlds, and this is how we repair the sin of Noach, who pursued the “intoxicating wine”, or the problem of “too much light” before it was appropriate to do so. When a person seeks higher levels before it is appropriate, he is trying to get too much before he is ready. Only through trusting the sages - the advice of the true *tzaddikim*, who are able to repair even the souls of the *Erev Rav* - only through this, can each person have a portion to enter into the chambers of holiness.

From The Purity of Chanukah We Rise Afterwards To Purim

Hashem gave us two festivals, Chanukah and Purim, which repairs *Netzach* and *Hod*.

On Chanukah we begin the repair through the concept of *Ner Mitzvah Torah Ohr*, in which we light 36 Menorah lights corresponding to 36 tractates of *Shas* (the *Talmud Bavli*), which light up the public domain and all physical matters, and which purifies the imagination when we stare at the flames of the Menorah and we contemplate the heavenly colors in it, rising from the flame of the Menorah to *d'veykus* in Hashem. But Chanukah is not yet the time to have a festival meal. Only after we have strongly connected to Hashem on Chanukah, through Torah, *tefillah*, and concentrating on *sheimos* and *yichudim*, can we purify our physicality to the utmost, the level of the future, where we can come to enjoy the King's celebration on Purim. Mordechai did not bow to Haman – he repaired *Netzach* through the 22 letters of the Torah, purifying his thoughts and heart to have no desires for this world and denying all idol worship in the world.

Purim – Revealing A Different System of Rules Than The Norm

Purim is the time when the people re-accepted the Torah, this time willingly. **R' Nachman of Breslev** said that he wanted to come to Eretz Yisrael so that he could fulfill all 613 mitzvos – Eretz Yisrael means the *Shechinah*, which awakens the “essential *HaVaYaH*”, the great compassion of “*For My sake For My sake, I will do it*” (*Yeshayah 48:11*), and the secret of “You were chosen from all the nations”, the intrinsic choice of the Jewish people to attach themselves to Hashem beyond all logic and understanding.

When a person sees that he sinned, and according to the system of rules he really has no *tikkun*, because his sins are so severe that they have caused him to lose both the written and oral Torah, he must believe in the “essential level of *HaVaYaH*”, in Hashem's great mercy, believing that Hashem is in charge of everything and He can fix and complete everything, because nothing is holding back Hashem.

If a person is missing something and naturally he cannot have it, he can believe that Hashem can give it to him, because He is above all nature and He can will anything and make anything happen. It is the same when it comes to what we are missing spiritually. When a person is learning a Gemara or anything else in the Torah, and he finds that he cannot understand anything, due to his sins of slanderous speech and dissension which prevent him from understanding the Torah (because these sins

cause a person to lose all of his levels), what should he do? He needs to believe that there is a higher system of rules, the great mercy of Hashem, of *"For My sake for My sake, I will do it"* (*Yeshayah 48: 11*), which is drawn from the "essential *HaVaYaH*" that is above every hierarchical system above, and this is the "holy Serpent", the *Shechinah*, which can be revealed on Purim and which can bring any person to *tikkun*. (*Shabbos Shekalim* subjugates the *kelipos* and on Purim the *tikkun* can be complete).

Thus if a person becomes connected to the essential *HaVaYaH* and he believes that Hashem can do anything, he can be saved at that moment, and in the end he will understand all of his learning and he will have the entire salvation. For this is the revelation of Purim, that nothing holds back Hashem, and He can repair everything and go above all rules, whether in the physical or spiritual world, because Hashem said *"For My sake For My sake, I will do it"*.

Through Purim, We Can Reach Keser

The **Arizal** (*Shaar HaKavanos, Purim*) says that when Purim arrives, the light of *Yesod d'Aba* is radiating in our souls. This is the spiritual pleasure in *Chochmah*, in the light of the Torah, and it is a level of Hashem's light being revealed on the lower worlds.

But the will of Hashem is that a Jew should also come to the level of *Keser*, which is higher than *Chochmah*. At the level of *Chochmah*, one is still far from Hashem: *"Say to wisdom, you are my sister"* (*Mishlei 7:4*), and elsewhere there is a verse *"And his sister stood from afar."* (*Shemos 2:4*). Although at the level of *Chochmah* one can behold the glory of Hashem, it is like viewing Hashem from a distance. But at the level of *Keser*, one is close to Hashem and he feels that he is integrated and unified with the King Himself.

Therefore on the holy day of Purim, in which the light of Mordechai is shining - the light that is called *Yesod d'Aba* - we need to enter into the bliss of Hashem's light and the light of the Torah, and then through the light of Esther, which "reveals the hidden", not only can we reach the level of *Chochmah* in which Hashem's light is shining from the distance, but we can even reach the level of *Keser*, to be unified with Hashem.

The sefer **Machberes HaKodesh** says that on Purim we can come to the level of *Megillas Esther*, to reveal all that is hidden and to recognize and see Hashem up close, until we become drunk from the light of *Chochmah* and from the light of the

Torah, becoming “integrated in the essence of the King” (*Zohar I, 217b*) to become *miskalel* (integrated) in the King of the world, to become totally integrated and unified in Hashem and in the light of the Torah, and our entire body will become turned into a *Merkavah* (lit. “chariot”, an embodiment on this world) for the *Shechinah*.

On Purim, The Light of Radla Shines – The Pleasure Of Having Mesirus Nefesh For Hashem

Purim is the only festival where we can enjoy an illumination that comes from the *Radla* (the *reisha d'lo isyada*, “unknowable head”), and as is hinted to from the intoxication of Purim, which is called *ad d'lo yoda*, “until one does not know”.

The **Kamarna** said that he heard a secret from *tzaddikim*, which he decided to reveal to the public, out of his great love for *Klal Yisrael*: On every Purim, the light of *Keser* shines. This is not written about by the **Arizal**, just as many other secrets regarding the *Geulah* weren't written about, because in the time of the **Arizal** there wasn't yet permission granted from Heaven to put such secrets into writing, but in the times of the **Baal Shem Tov** these secrets began to be revealed, including this secret, that Purim is connected with the final *Geulah*.

Rebbi Nachman of Breslev (*Likutei Moharan II, 74a*) said, “At first, all beginnings started from Pesach, because all the *mitzvos* are to remember the exodus from Egypt, and now...” This statement was never finished. From his wording, though, it seems (and there is a tradition to explain what he meant) that he meant that today, all beginnings are from Purim.

The reason for this is because the exodus from Egypt begins with Pesach and concludes with Shavuot, the time of *Keser d'Arich*, whereas the future Redemption is *Keser d'Atik*, the *Radla*, which begins on Purim. Purim and Shavuot were both times when the people accepted the Torah, but there is a difference between them. On Shavuot, the people first said “We will do” before they said “We will hear”, they had *mesirus nefesh*, *Arich Anpin* (*Keser d'Arich*) in which they forced the Torah on themselves. They wanted nothing but Torah, yet it wasn't a bliss in the Torah, it was a *mesirus nefesh* (self-sacrifice) for Torah. At their current level, they couldn't accept the Torah except through *mesirus nefesh* and therefore they wanted it to be forced on them. But on Purim they re-accepted the Torah, willingly and with pleasure, in the merit of Mordechai HaTzaddik who was *moser nefesh* for *emunah* and *yichud*.

Mordechai was not obligated to put his life in danger by not bowing to Haman, and Mordechai could have avoided the places where Haman was passing by. But Mordechai enjoyed being *moser nefesh* for revealing the *yichud* of Hashem, and with this he gave to the Jewish people the light of Purim, in which people can become intoxicated from G-dliness. On Purim one can reach *mesirus nefesh* with a great, intense bliss beyond logical understanding.

Longing For The Light of Purim

Amalek doesn't want a Jew to attain the secrets of the Torah and the secrets of *Chashmal* [the secrets of the body, of how the body can become spiritual and angelic] so that a Jew should not reach the secret that is the *EinSof* (the *razin d'razin*, secret of secrets, *Chassidus*), represented by the *avodah* of Purim, which is to long for the holy Torah in all areas of *PaRDeS*, mainly *razin d'razin*, which is the level of *Adam Kadmon*.

Amalek places a dark veil on the Torah so that people won't have a desire for the holy level of Torah that comes from the highest dimension, the *Radla* (*reisha d'lo isyada*, "unknowable head"). Amalek knows that it is through this level of Torah that a person will be repaired at the highest level (repairing even the "throne" that houses the "man" who sits atop it – meaning that the body, which houses the soul, can be repaired through this highest level of Torah).

One needs a desire and longing to reach this level, and therefore when the festival of Purim arrives, there must be a longing for the very innermost desire, and once one has this longing, he cannot eat, drink or sleep because all of these great longings. Thus, it all depends on the longing on Purim for the level of Mordechai HaTzaddik - so that Mordechai will "know" Hadassah, the *Shechinah*, the longing for G-dliness to become revealed on all the worlds, and to wish for the Torah of *Atika Stimaah* (lit. "ancient, hidden level of Torah"), the Torah of the *Radla* (unknowable head), the inner dimension on the *EinSof* (Infinite), to be revealed. And this all happens through binding with *tzaddikim*.

May Hashem help us to be *zocheh* on Purim to long for all this, whereupon Amalek will be removed and "the spirit of G-d that hovers over the surface of the waters", the spirit of Mashiah, will be revealed. And this is the meaning of "And there is no water except Torah." (*Talmud Bavli Bava Kamma 82a*).

Purim - Feeling Hashem's Presence

If a person never has thoughts of closeness or pleasure in Hashem, he is totally far from being an *adam*, from reaching the perfection of a human being, and certainly he is very far from reaching the exalted level of *lo adam*, of self-transcendence. First a person needs to be searching for a connection to Hashem through his learning and *davening*.

A person reaches this in his soul on a private, hidden level, and the *tzaddikim* do it openly. The **Baal Shem Tov** said that before the sin, Adam was to enter into the upper worlds and ascend and do *yichudim*, and this path later became revealed by Rabi Shimon bar Yochai. The **Baal HaTanya** said that this was also the way, and the revelation, of the Baal Shem Tov. These are the secrets of *Shivisi Hashem L'negdi Tamid*, "I place Hashem opposite me, always", and it is the main *avodah* of the days of Purim.

Likutei Ya"m HaChochmah: Festivals & Seasonal Avodah Series - Purim

2– The Power of *Davening* On Purim

The Power of Tefillah on Purim – Davening For The Geulah (Praying For The Final Redemption On Purim)

The Jewish people do not recognize enough the awesome power that can be achieved with their mouths, during the year in general and Purim specifically, where the Jewish people are given mighty, awesome power in which their voices can be heard throughout all the worlds.

The *tzaddikim* would say that it's a shame that the day of the *chuppah*, which is such an exalted day of achieving salvations, is wasted on a young person who simply can't realize and appreciate the power of this day in his life. It is the same with Purim. What a shame it is that people don't have enough sense and intelligence on Purim to *daven* and beg Hashem to draw closer our *Geulah* (Redemption) and redeem our souls. For if we would increase our *tefillos* and requests to Hashem on Purim as we really should, certainly we would have been redeemed already.

When we completely enter into the joy and life-giving energy of Purim, our sins are forgiven on a level that is beyond the forgiveness on Yom Kippur, and then permission is granted for all of the Jewish people to stand before Hashem and beg Him for their souls, to ask Him for anything they desire in their hearts and souls. The main pleasure that the Creator has is when He sees that all of our requests are for one thing alone - that He should reveal Himself to us, for the eyes of everyone to behold.

Even if we are far from this during the rest of the year, because of our sins which cause us to be consumed in thoughts about our own selves, and even though it's difficult to concentrate our thoughts on the situation of the *Shechinah*, on Esther who is the manifestation of the *Shechinah* (as Chazal said, Esther was green and wan-looking from her fast, and so is the *Shechinah* weak, because no one is seeking her), when Purim arrives and the Jewish people are rejoicing in their Creator and their sins are being forgiven, it is forbidden to be "a fool, who destroys what is given to him": **We must not waste this opportunity to *daven* on Purim and ask for**

anything. We must not let our mouths cease on Purim from *davening* that Mashiach should come!

Although every person has to *daven* for what he's missing personally – because on Purim, all the gates of Heaven are opened, and every Jew can *daven* to Hashem for anything bitter in his heart, and with *emunah* in Hashem's mercy, and Hashem will answer him from His Heavenly sanctum - still, amidst one's *tefillos*, one should also be *davening* that there be no more bitterness in the world. And that is besides for *davening* that Hashem's Name should be made exalted again in the world. This should all be coupled with *emunah*, that when we call out to Hashem on Purim, we must believe that immediately He hears our cries. For on Purim, "All who stretch out their hand, we give to him" (*Talmud Yerushalmi Megillah 1:4*).

We must get past every barrier on Purim, getting more and more within the Heavenly chambers, and to ask Hashem for everything we need, for our soul and body. Until we come to the place where we believe, with perfect faith, that we believe that the King has everything He can give to us and He is not missing anything. Hashem will certainly take the *tefillos* of his servants when they stand before Him and beg Him for their needs.

There should be no other bitterness on our hearts besides for our prayer and bitter cry of **"When will Hashem reveal His glory on this world??"**

When a Jew is *zocheh* to come to this point for just a moment or even half a moment, of asking Hashem to truly blow with a great *shofar* the sound of our freedom, he immediately becomes a "friend" to the King, and he becomes bound with the spiritual Esther HaMalkah, the *Shechinah*.

Who can evaluate and measure the worth of one who connects with the *Shechinah*, one who "marries the king's daughter", the *Shechinah*? Every Jew desires and longs to have a connection with the *Shechinah*. And therefore when Purim arrives, we need to place our main focus on revealing the honor of the *Shechinah*, that all His handiwork should know Who their Maker is, that all created beings should know Who fashioned them.

And one needs to let the light of *emunah* spread throughout his entire body. That was the *avodah* of Mordechai HaTzaddik, to draw the light of *emunah* and extend it all over Creation and in every limb of the body. This is the main *avodah*, to accept upon ourselves our duties towards Heaven at all times and in every situation in our

lives, until our last day, that the fear of Hashem should always be on our faces, that we always be attached to Him and to believe in Him.

Esther's Royal Clothes On Purim – An Illumination of Malbush (The World of The Garment)

On Purim, the people re-accepted the Torah. This was a degree of the “new Torah” which Hashem shines forth on Purim, a new revelation of the name of *HaVaYaH*, a new light of the Torah, due to the revelation of “*And Esther was clothed in royalty*”, which was an illumination of the world of *Malbush* (the garment), the secret of the Heavenly light settling on man.

One needs the “containers” to hold onto the “light”. On Purim, we need to increase our *tefillos* to Hashem so that we fashion the “containers” to hold onto all the wondrous lights of Purim, and to beg Hashem to merit the light of Purim, which reveals the light of *HaVaYaH* in the revealed parts of the Torah (Mordechai) and to merit the secret parts of the Torah (Esther).

Davening That We Utilize Our Free Will Correctly

When Esther entered the king’s chamber, the king extended his golden rod towards her. The “king” is an allusion to the King of the world, Hashem, and Esther is the *Shechinah*, which is called *tefillah* (as **R’ Nachman of Breslev** explains in *Likutei Moharan 203*). When the king extended his gold rod towards her, this was a hint to “*And the staff of G-d is in my hand*” (*Shemos 17:8*).

Every person has in him a great *yetzer hora* (evil inclination), and it seems as big as a mountain to the person, and each person at his own level needs great strength to overcome his personal *yetzer hora* and to choose good. This is the “*staff of G-d is in my hand*”, when Hashem gave Esther the golden rod of the king, for it is through the “staff of G-d” that one can overcome his own free will (*see sefer Chayei Moharan, 36*). The main way to reach this is through *tefillah*, that is, the *tefillos* of Purim.

One should *daven* on Purim to awaken Hashem’s mercy, that he be given the golden rod, the power to overcome his own free will, that the “staff of G-d” should be in our hands so that we can begin to go in the proper way before Hashem in all that we do, that every move we make should be with a connection to Him, so that the upper *yichud* will be drawn down to below on this lowly world.

The main thing to *daven* for is to merit the Torah, for it is there that the light of the *Geulah* is hidden in. Everything holy depends on the holiness of the Torah. If we want to go free from the lust for food, it depends on receiving the holiness of the Torah. If we want to go free from all other lusts and bad character, and if we want to have diligence in Torah, we need to be involved with Torah study. For the Torah is the holy *daas*, and with the more we delve into it and pore over it, we go free from all evil desires. There is no way to be saved from evil unless we learn Torah diligently, for only the Torah of Hashem can bring all the needed salvations.

Dancing and Clapping On Purim – The Tefillah of Our Body

Likutei Moharan (10) explains about the greatness of clapping and dancing on Purim and rejoicing before Hashem, how these acts sweeten and mitigate all the *dinim* (judgments). Clapping the hands together is like accepting the revealed Torah, for the hands represent Mordechai (who represents the revealed Torah) whereas dancing with the feet is like accepting the inner Torah, which is compared to the feet (Esther).

When a Jew gladdens himself on Purim, clapping his hands and dancing with his feet, he should know that this is a *tefillah* to Hashem that he should merit to truly receive the Torah, both in its revealed and hidden parts.

There are many different ways to express a *tefillah* – there are prayers from our mouth and prayers in our thoughts, and there are also prayers that we express through deeds. Anyone can relate to prayers that come from our mouth, and *tzaddikim* know what mental prayer is, because they concentrate on *yichudim*. But there are also prayers that come from our deeds, which is a lower form of prayer than the above, because the world of deeds is the lowest of all the worlds. Usually a person recognizes only prayers of the mouth. As one is clapping and dancing on Purim, he should be aware that these actions are really a prayer to Hashem, that He should reveal His G-dliness even in the lowest of places, even in the places of the “hands” and “feet” [which are the parts of the body that can reach the ground, the lowest place].

The way of the *tzaddikim* is to bring G-dliness into every limb of the body and into every movement. Any Jew as well has the ability to bring down G-dliness into all of his limbs and movements. Although this is normally not an *avodah* for simple folk, and it was only done by the Kohen Gadol on Yom Kippur in utter privacy, on Purim

any Jew can mimic this when he fulfills the holy custom of clapping and dancing on Purim, which is not something to take lightly.

The Kohen Gadol would extend G-dliness into every limb of his body, including his hands and feet, when he *davened* in privacy in the *Kodesh Kodashim* before Hashem, and therefore when a Jew mimics this on Purim as he claps his hands and dances, he should regard this as a serious *avodah*. On Purim, our prayers are on a much higher level and therefore they can reach even the most external levels, represented by the hands and feet. Through our clapping and dancing on Purim, we are really expressing a prayer to Hashem that we want to receive both the revealed and hidden Torah, so that Hashem will dwell below on this world. Hashem wants us to use our hands and feet - our most external parts - to *daven* to Him and reveal G-dliness on the world through them. And it is this which makes us worthy of entering before Hashem in His innermost chamber.

Tefillah is compared to flinging an arrow from a bow. The further we pull back the bow, the further the arrow will fly and the higher it can reach. When we are davening on Purim even with our hands and feet, with our most external parts, that is how we can come before the King and ask Him that we be worthy, of receiving His revealed Torah and His hidden Torah.

Thus, when the *Likutei Moharan* teaches that clapping and dancing brings our prayers to the level of the hands and feet, this does not simply mean clapping the hands, but to come to the level of “*A man with spirit in him*”, to receive a spirit of awakening from our hands as we clap, until we receive the spirit of Mashiach, which will be a spirit of awakening through the clapping of the hands that will give honor to the King, like when “Yaakov raised his feet” out of honor for Hashem alone.

These *tefillos* are mainly on Purim, and through it we can rise to the “worlds of the infinite” (*olamos EinSof*), and it is through these prayers that all the gates will be opened towards the secrets of Torah (the wisdom of Yosef) and the lights of Dovid HaMelech, who danced before Hashem with all his strength and without any self-conscious thoughts, because Dovid HaMelech had the light of Purim with him at all times, and because lights of the future shone for him, he was able to *daven* like this.

May Hashem in His mercy bring us the day of Purim so that we can ask Him our requests in this most wondrous manner, because it transcends all bounds and limits and concealments that were created from sin. For on Purim, it is an opportune time in which Hashem desires for us to open these gates of prayer. During the rest of the

year, we are not eligible to come into the Holy of Holies in front of Hashem, and only the Kohen Gadol on Yom Kippur could do it. Only those who were so close to Hashem, like Moshe Rabbeinu, could come to Him any time he wanted. But on Purim, through the “wine of Torah” (*Talmud Bavli Avodah Zarah 35a*),² a light is shining for every Jew, a power to draw a prayer onto the hands and feet, which rises to Hashem and opens up all the Heavenly gates, and “Whoever outstretches his hands” - whoever stretches his hands and jumps with his feet in his clapping and dancing on Purim - will be given all that he desires, in the revealed Torah and her secrets.

***Knowing That Everything Is Good, But Screaming To Hashem To Reveal His
Endless Compassion***

The upper *daas* is the knowledge that “*Yisrael rejoices in His Maker, the children of Zion revel in their King.*” (*Tehillim 149: 2*). Moshe Rabbeinu wanted to reveal this secret to the Jewish people, and it is the level that was emulated by Mordechai HaTzaddik.

The *Megillah* says that Mordechai’s ancestry was his father Yair, son of Shimi, son of Kish, and the Gemara says “son of Kish – this means that he was *hikish*, he banged, on the doors of Hashem’s mercy (*Talmud Bavli Megillah 3a*). The **Kamarna** (*Zohar Chai, Shemos 11a*) said that Mordechai’s level was that even though he had *emunah* at all times – as Chazal taught, that he was called the “Jew” because he “denied every idol worship in the world” (*Talmud Bavli ibid*), meaning that he denied all of the *hester* (concealment of G-d’s presence) because he was attached at all times to Hashem’s extended compassion and he saw the kindnesses of Hashem everywhere, still, even with all of this great *emunah* he had, he knew how to pray and scream to Hashem! He screamed out to Hashem to have mercy on the Jewish people, all the while knowing that everything that was happening was all in Hashem’s kindness. He saw the upper *yichud* and he was saying “*Gam zu l’tovah*” (“This, too is for the good”) the whole time. He truly saw that it was all good. But even with this, he *davened* to Hashem to reveal His compassion with greater intensity.

This can be compared to eating the *maror* on Pesach, while we are in the midst of celebrating our exodus from Egypt in our beautifully set tables and we are no longer in the bitterness of Egypt, and we are aware that all that Hashem does is in His

² Editor’s Note: See the words of Reb Tzadok HaKohen of Lublin in *sefer Machshavos Chrutz*, 17.

compassion, still we daven through our bitter cries by the *maror*, that He should reveal His endless compassion, more and more.

In this manner, screaming out to Hashem and asking Him for compassion is like knocking on the doors of His mercy, so that His glory will become revealed in the world with more of His compassion.

But, even as we scream out to Him and *daven* for our fate, we must be able to see already now that this, too, is for the good, and that the *Sitra Achra* (Other Side) really has no control in the place where we express that it's all good.

That is where we gain access to the power of Mordechai and Esther, and this is the secret of Esther donning the garments of royalty – we are able to enter into the world of *Malbush* [the “garment”, the highest world which directly touches the highest level of G-d's infinite light within our reach], into the place of *shaashuim atzmiyim*, the “essential delights in G-dliness”. We can know that everything is Hashem's goodness and compassion. But still, we must inwardly cry out to Him, that His *Malchus* (kingdom) should become revealed, with the greatest intensity.

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3 – Receiving The Torah Anew On Purim

On Purim, We Can Receive A "New Torah"

Every festival is a calling from Heaven to a Jew that he should change for the better and to transform into a new being, to become a totally new reality. Each festival calls this message to us, in a different way. Purim calls out to us by way of Mordechai and Esther. Mordechai represents the revealed Torah, the "hands", and Esther represents the inner and hidden Torah, the "feet" (see **Likutei Moharan** 10:7).

Purim is the festival when the people re-accepted the Torah (*Talmud Bavli Shabbos 88a*). Even if a person accepted upon himself many times throughout his life to learn Torah and to serve his Creator completely, and he has begun to act upon his resolutions too, still, it is through Purim that a person can accept the Torah completely anew.

This is not simply another *kabbalah* (resolution) that a person makes. The **Likutei Moharan** teaches that Mordechai and Esther were the secret of the "*yichud* (union) of Hashem with His *Shechinah*"³ – because on Purim, one can merit to receive the holy Torah as if it is the day he received it at Sinai. On Purim, one can receive the Torah of *d'veykus* that binds him with Hashem, a Torah that is *Elokus*/G-dliness, whether it is through the revealed aspects of Torah (Mordechai) or whether it is through the hidden aspects of Torah (Esther), a Torah that brings us into the innermost chamber before Hashem, to stand at the innermost gate to the King, so that we be returned again to the embrace of our Father in Heaven.

When a Jew strongly utilizes these holy days, Purim, and he begs Hashem to reach the level of "We will do!" and "We will hear!" to receive the holy Torah anew, in both

³ Editor's Note: In many other places, the *Rebbe shlit"a* explains that "*yichud* of Hashem With His *Shechinah*" refers to connecting together the levels of *Zeir Anpin* (Torah) and *Nukva* (tefillah). In "*yichud Kudsha Brich Hu v'Shechintei*", the term *Kudsha Brich Hu* (Hashem) refers not to Hashem's essence (*atzmus*), but by connecting to the *ohr EinSof* (infinite light) of Hashem, which can only be through the funnel of *Zeir Anpin* (Torah), also called "Leah", whereas *Shechintei* ("His *Shechinah*") refers to connecting to Hashem's infinite light by way of *Nukva*, also called *Shechinah*, *Malchus*, *tefillah*, *emunah*, and *yichud*, and which is also called "Rochel".

its revealed and hidden aspects, he will receive great *siyata d'shmaya* to merit the gates of wisdom, the gates of Torah, to be opened to him.

Holiness - Through Learning One's Personal Part In The Torah

When a person doesn't sanctify himself, even if he learns and *davens*, his mind will be closed and stuffed. He won't be able to learn Mishnayos or Gemara properly, nor *Kaballah* or *Chassidus* – it will all be closed to him. Even if he is diligent in his Torah studies and he is successful, he won't reach nearly as much as he could have, when he lacks personal holiness. His true potential in Torah will all be blocked off from him.

This is all because he lacks the “letters of the Torah”, which he hasn't yet reached. When one seeks truth and he wants holiness, he should know that holiness is drawn from several letters of the Torah which he hasn't yet merited to reach. So it is his obligation to learn these letters of the Torah that he is missing, and with this he will complete all the holiness he is lacking in.

The truth is that “*Everyone desires to see Your Name*”, everyone wants to become holier, but a person is missing the *daas* that brings to holiness, and holiness is drawn from that *daas* which he needs to get. Although the main *avodah* is certainly to make one's deeds holier - for all of one's success depends on this - a person is still obligated to look for some point in the Torah that he's not learning, which will open for him the root of his *daas*, those “letters of the Torah” that he needs to get, for that is his unique purpose that's tailored to his particular *shoresh neshamah* (soul root).

Every person's *neshamah* finds certain topics in the Torah to be more appealing, and the person's *neshamah* is prepared to seek to learn these parts of Torah with all of its energy. Deep down, the *neshamah* knows what particular part of Torah the person needs to be learning. A person can very well be lazy and he isn't learning the parts of Torah that his *neshamah* is really desperate to learn [and the *neshamah* gives loud messages to the person that he should be learning these parts of Torah that the *neshamah* desires]. If a person goes deep into the root of his *neshamah*, he will discover that deep down he really has a yearning for several parts in the Torah that he hasn't yet learned.

Upon discovering these yearnings, he should seek to connect himself to them, to his utmost. This is the root of all delights that Hashem has in him. When one merits to deepen his study of the parts of the Torah that his *neshamah* is searching for, this is

the light of *Keser*, and it gives one the *daas* and also the holiness of the *Bris Kodesh*, as per his *shoresh neshamah*.

And in *avodas Hashem* as well, every person has specific points that his *neshamah* is searching for, and it is not for nothing that a person is looking for it. If there is a particular area of serving Hashem that you get excited about, this is not something to be dismissed. One's entire *tikkun* (self-correction) lays in the areas of Torah and *avodas Hashem* that he feels enthused about. Every person gets a certain spiritual energy from the part of Torah and the particular *mitzvah* which excites him. Every person's soul was once contained in the soul of Adam HaRishon, and each point of his soul corresponded to specific areas. If one will be careful to learn the parts of Torah and in the specific *mitzvos* that excite him, that is how he will reach the root of his *daas*.

But the S" M, the *Sitra Achra* (Other Side) stands squarely against a person so that he shouldn't fulfill what his *neshamah* really longs for and pines for, so that the person will be denied his true pleasure and bond with Hashem.

Through Purim every year, each person can awaken himself to re-accept the collective Torah, as well as to receive his individual share in the Torah, the *mitzvos* and areas of *avodas Hashem* that his specific *neshamah* is drawn to. One should *daven* to Hashem to receive the *daas* that will bring him to the holiness of *Bris Kodesh*, so that he will receive the intelligence of how to be stronger in guarding the *Bris Kodesh*, so that his Purim will not have any traces of evil in it – or the *kelipos* of Haman and Zeresh, the phenomenon in which a person can be like an angel one moment, learning Torah and *davening*, and then he suddenly becomes separated from Hashem when he isn't careful in guarding his holiness.

But when a person overcomes this, by learning the areas of Torah which his *neshamah* yearns to learn, with this he receives energy and intelligence and a way of living, to come to the holiness of *Yesod*. One needs to come to the level of "pure olive oil", in which his Torah is clean and pure. And certainly one needs to be "pressed, for lighting", one needs *mesirus nefesh* at the start, but after that he can light the *Ner Tamid*, the constant flame, which is mostly lit on its own (once it is ignited).

All difficulties in *kedushah* is only at the beginning, but when one has *mesirus nefesh* for it, he becomes like the *Ner Tamid*, where the holiness comes on its own, since he has grown accustomed to holiness.

Every person can reach the giving of the Torah on Purim, and Hashem wants to illuminate every Jew with every kind of *shefa* (heavenly blessing), and the main *shefa* is the Torah, because the main holiness of Mordechai and Esther was the revealed and hidden Torah. And for each person, there are parts of Torah that his *neshamah* is drawn towards, whether it is *Nigleh* or the Torah of the true *tzaddikim*, and one has to follow where he is drawn towards, and to learn the sefarim he is drawn to. This will help him come out of his personal exile, and come to the holiness of the *Bris Kodesh*.

Accepting The Inner Torah On Purim

The main light of Purim is that the Jewish people re-accepted the Torah on Purim willingly, meaning that through the Torah they connected to the light of *Ratzon*, learning Torah day and night, connecting to the Torah from love, fear, and attachment to Hashem and seeing G-dliness and holy names of Hashem.

And the main revelation on Purim to come to is “*At this time, Moshe left*”, the *Yesod d’Atik*, which is the light of Moshe hidden in the “desire of desires” that is rooted in the *Radla*, the inner *daas*, in which “*HaVaYaH is Elokim*”. This is not simple *daas*, but a *daas* with endless secrets and levels to it, with endless *yichudim* to it that are the most hidden. This is the hidden part of the Torah, the fact that Hashem wants that we should reach the light of Torah in our deepest depths, for only the light of Torah will take us out of exile.

To the extent that we have sinned, we need to reveal even more depth of Torah, and to the extent that we distanced ourselves from Hashem, we need a deeper Torah to take us out of the exile. As **Rebbi Nachman of Breslev** (*Likutei Moharan*, 30) said, the further a person is from Hashem, the greater of a *rebbe* he needs, just as a very ill person needs the best doctor to heal him. If we have fallen to the lowest levels and we have become so far from our Creator, we need a light of Torah that is so deep and internal so that it can shine onto every level we find ourselves in.

That means that we cannot suffice with just a small amount of Torah learning every day. We need more time every day to learn Torah, and we do not mean to learn more externally, but to learn more internally – to become true Torah scholars in every generation who don’t walk four cubits without thinking of Torah. At whatever level we are at, we must rise higher every day, receiving the Torah anew again each day. If we see that we are further from the Torah, we must add on additional resolutions to improve our learning.

Thus, **Rebbi Nachman** said that nowadays, “All beginnings are from Purim.” All beginnings today come from the light of the Torah, when we accept the Torah willingly, starting anew, and with this we are *zocheh* to the true festival of Pesach: Going out from the exile. The Torah was taught to us by Moshe Rabbeinu, and it is called the *Toras Moshe*, and Moshe represents the *ratzon*, the inner spiritual will (and in particular, the *raava d’raavon*, the innermost will of the soul), and in order to come to it, we must have a strong yearning and desire for it.

This longing becomes combined with the light of *Yesod d’Aba*, and then we can receive the light of the upper *yichud* and to come to the innermost will, which is *Yesod d’Atik* [the higher root of *Yesod d’Aba*], until we come to *Daas d’Atik*, and finally, to the *Radla*.

Doing Teshuvah On Purim For Bittul Torah

Everyone should do genuine *teshuvah* before the Creator of the world, and the first thing to do *teshuvah* about is for the sin of wasting time from Torah learning, which is the most severe of all sins, and the main sin which prevents all growth. Moshe Rabbeinu does not want to redeem those who are idle from learning Torah.

When a person falls into sins *chas v’shalom*, he may also drift away from Torah study and rationalize *bittul Torah*. Therefore, besides for doing *teshuvah* over his sins, he also needs to do *teshuvah* for any resulting interruptions that this has caused in his Torah study. One must summon the strength to realize that no matter how much he falls, he will hold strong onto his Torah learning sessions. He should bind himself with the light of *Memale, Sovev*, and *Les Asar Panuy Minei* (He fills everything, He surrounds everything, and no place is empty from Him).

More than anything that Hashem loves, He loves when people do *teshuvah*, and the main *teshuvah* to do is for the sin of *bittul Torah*. A person should also do *teshuvah* for any sins he is aware of that he committed, and especially if he is struggling with the particular spiritual challenges of this generation. He should not let himself say “Peace will be upon my soul” and pretend that he doesn’t need to *teshuvah*.

Likutei Ya"m HaChochmah: Festivals & Seasonal Avodah Series - Purim

4 - The Festive Purim Meal

"And They Saw G-d, and They Ate and Drank"

Normally, when we want to come into the inner *Kodesh Kodashim* (Holy of Holies) and stand before Hashem in a state of utmost intimacy with Him, one first has to get "invited" - he has to be eligible and meet certain requirements, undergoing a certain purification process in order to come in to such a holy place. And it is forbidden to come there while being intoxicated. But on Purim, the Jewish people are all allowed to enter into the inner *Kodesh Kodashim*, even in a state of intoxication, which is normally prohibited, and they can come into the inner *Kodesh Kodashim* and ask of the King to be worthy of the "wine of Torah"⁴ - the *pnimiyus* (inner dimension) of the Torah.

Even though this is normally not allowed, it resembles how Moshe Rabbeinu was given permission to come before Hashem at all times. For on Purim, every Jew receives the power of Moshe Rabbeinu, the power of Mordechai the Jew who was a degree of Moshe Rabbeinu (*Pri Eitz Chaim, Purim 86*, and *Megaleh Amukos, Va'Eschanan 44*).

Through this, one is permitted to enter into that Holiest of Holies. On Purim, not only can any Jew enter it, but even when he is intoxicated he is given permission to enter - meaning that when he drinks the "wine of Torah" it is like how *"And they saw G-d and they ate and drank"* (*Shemos 24:11*). For on Purim, the light of the future is shining, in which one can bask in the pleasant vision of Hashem, even as he eats and drinks. It is precisely from the drinking and the festive meal of Purim that any Jew can come to "see G-d", to *daven* with great *d'veykus* to Hashem and to merit a spark of *Ruach HaKodesh*. For at the Purim meal, the Other Side has no control at all, because Hashem wants that all Jews should have pleasure from this meal, for it is the secret of *"And they saw G-d and they ate and drank."*

Through this eating and drinking at the Purim meal, we can be *zocheh* to see Hashem (as it were), to be attached to Him and to re-accept our duty of learning

⁴ *Talmud Bavli Avodah Zarah 35a*. (Editor's Note: The "wine of Torah" is the secret of the "wine of Purim" - see the words of *Reb Tzadok HaKohen of Lublin* in *sefer Machshavos Charutz*, 17.)

Torah, with love. If a person was learning a certain amount until now, he should accept upon himself to keep growing more and more in Torah. The Torah cannot be measured, and one can always increase his learning and his connection to it, both in its revealed and hidden parts. To the extent that one adds onto to his commitment to Torah learning, he combines together Mordechai and Esther, thinking all the time about Hashem and His *Shechinah* when he learns. For on Purim, the wondrous light (*peleh*) is revealed, assisting a person to have wondrous help in learning the Torah.

The Purim Meal Is Above Physicality

The *sefarim hakedoshim* (*Sefer Yetzirah* 5:5) said that the Hebrew letter which illuminates the month of Adar is *kuf* (ק). This is the illumination of Mordechai, who was the embodiment of *Yesod d'Aba*, which descends and shines onto this world of *Asiyah*, just as the bottom leg of the letter *kuf* extends downward (from its left side), where it reaches all the way down to our world.

Every Jew wants to comprehend the holy Torah: “*All desire to see Your Name*” (*Selichos of Yom Rishon*). But that “yeast in the sourdough” prevents us (a reference to the evil inclination, see *Talmud Bavli Berachos* 17a) and we need to purify the body. That is why *Shovavim* precedes Purim, because we cannot receive the Torah with love on Purim if our body remains entrenched in physicality. If we ever don’t have revelation of G-dliness, it is only because we are stuck in the physicality of the body, day after day, as if we are trying to see Hashem as we eat and drink, remaining in our physical desires while hoping to touch G-dliness. That is why Nadav and Avihu were punished (and their punishment was pushed off until later due to the celebration that was taking place).

But, with the holiness of Purim, we can be on the level of seeing G-d as we eat and drink, and this is when we bind ourselves to the secret of the “holy laughter of Purim”. The *magid* (angel) told the *Beis Yosef* that the eating and drinking on Purim, as well as by the Seder of Pesach night, is all in the category of *Kodesh Kodashim*, which cannot damage or materialize a person.

Purim is a time of holy laughter, to be happy with everything, to enter into “*Yisrael rejoices in His Maker*” (*Tehillim* 149: 2) and to take this joy into the entire year, to connect to the world of holy laughter, which is the secret of the world of upper delights. The word *yismach* (rejoice, ישמח) is the same letters as the word *Mashiach* (משיח) because the smallest holy movement of joy is really a complete *yichud*, and

every letter in the Torah is a complete *yichud*. Every good point and every good place that we have been worthy of touching, is so lofty and mighty.

The *sefer* **Magid Meisharim** (of whom the *Mahari Tzemach* said that all of his words are aligned with the **Arizal's**) cites a view that at the Purim meal, a Jew is allowed to enjoy the pleasure of the eating. The **Maharal** adds on that on Purim, one should eat the meal until he satisfies all his cravings. This is because on Purim, our souls are so elevated that even our eating becomes holy, and it is called "for the sake of Heaven".

The Purim Meal – A Soul In A Body

Yom Kippur is the repair for all spiritual damages. Yet, it is not the ultimate purpose which we are meant to come to. The ultimate purpose is to come to the level in which our body is also sanctified. Yom Kippur is like Gan Eden, where we have a soul with no body. Thus Yom Kippur makes the body suffer. The purpose is to come to Purim, the level where the soul is in the body and sanctifies it.

This is the secret of true pleasure, where the suffering of Yom Kippur becomes turned into pleasure. It is like the level we will be on in the future, when the soul will revive the body at the resurrection of the dead, and the body will be so purified then, as pure as the soul, to the point that there won't even be a contradiction between the soul and the body. That is the secret of why work is permitted on Purim even though it is a festival, and it is a day of eating and drinking, for it is the repaired state of the body with the soul in it. Yom Kippur is essentially all a preparation to get to Purim.⁵

The story of Purim in the *Megillas Esther* begins with describing the enormous wealth of Achashveirosh – it is a hint that physicality can be used as a tool to reach *Sovev kol olmin*, and that is the way to use physicality and wealth. It is just that we are not able to do this now, because physicality and wealth is currently the *kelipah* of Vashti, otherwise known as the *kelipas noga*.⁶

⁵ Elsewhere, *Moreinu shlit"a* mentions, "There is also another angle where sometimes Purim is not the purpose of Yom Kippur, but its completion. The *tzaddikim* sometimes enter into the level of Purim, at its uppermost root which is in the world of *Malbush*, and that is how they complete their *avodah* of Yom Kippur."

⁶ [Editor's Note: To give a brief background which does not nearly exhaust the topic, there are "three impure *kelipos* (shells)" which are not able to be repaired, and they must be avoided entirely. In the future, these impure *kelipos* (which are the roots of the nations, headed by Esav, Yishmael, and Amalek/Erev Rav) will be shattered. There is a fourth *kelipah* called *nogah* (lit.

That is why, on the outer level, we need to be holy, to sanctify physicality. But at the inner level, when we merit the secret of the *Megillas Esther*, we can reach the level where the body is not a contradiction to the soul, and to the contrary, the body is purified and it becomes a tool to reach *Sovev kol olmin*, where there is a fusion of *Memale* and *Sovev*, the soul fused together with the body.

Thus the meal of Purim is very precious. It is the holy eating of being in a purified state of soul and body together, and it is like the world of *Nekudim* and even above it, where the body becomes on the level of the soul, as is written in the **Likutei HaGra**, that by the meal of Purim, the body becomes turned into the *Nefesh* level of the soul.

The Joy of Purim

The Jewish people rejoice as they drink and become intoxicated on Purim, for it is the time when their atonement is complete, where they believe in the great compassion of G-d, Who forgives the sins of His people, *Yisrael*.

As long as a person increases his faith in the Creator's compassion Who overlooks his verdict, to that extent will one feel how the light of Hashem shines and is extended to all of his body, to his hands and feet, until he can clap his hands together and jump, as is the custom on Purim, to jump and dance and clap in honor of Hashem. For on Purim, we become cleansed and purified from any wrongdoing, and we are *zocheh* to become "a flame that rises on its own". For when a Jew seeks forgiveness from Hashem, immediately Hashem forgives him.

If a person doesn't believe in this, then he doesn't receive the atonement of Purim. As soon as he asks Hashem to forgive him, he should be rejoicing that his sins have been forgiven, and it is precisely through his joy on Purim that he receives his main forgiveness.

"bright") which isn't intrinsically impure/evil nor holy/good, but a mixture of both good and evil, and it can be used for either good and evil depending on what a person's intentions are. All permissible pleasures (i.e. enjoyable conversations that are not *mitzvah*-related or purposeful, and sensual pleasures such as eating and marital intimacy) are in the category of *kelipas nogah*. If a person indulges in these pleasures or doesn't engage in them for the purpose of serving Hashem, the *kelipas nogah* becomes attached to him and prevents him from being holy. If a person engages in these pleasures with proper intentions, he elevates the good in the *kelipas nogah* and returns the good back to its source, while the evil in it gets shattered. It is a lifelong task to elevate and purify our *kelipas nogah*. Refer to the beginning of *sefer Tanya*.]

Rebbi Nachman of Breslev said that any cheek-full of wine that one drinks on Purim is adding another *tikkun* for the damage of violating the *Bris Kodesh* (the holy covenant, guarding one's personal holiness). With every bit of joy that we make ourselves happy with on Purim, we are fixing all our sins. For the main *tikkun klali* (all inclusive remedy) is when a Jew rejoices with his Creator: "*Yisrael rejoices in His Maker*" (*Tehillim 149: 2*).

Especially in the final generation, the main way our sins are forgiven and our barriers between us and Hashem are removed, is when we contemplate, again and again, and we receive great vitality, from *emunah* in Hashem, from the light of the Torah, from thinking about the reality of Hashem and accepting our duties to Him - until suddenly our soul becomes attached to her Source above, until "the flame rises on its own", where one rejoices with the Creator, until his joy spreads to his hands and feet, so that he feels the joy all over his body, and his entire body is filled and brimming with G-dly vitality.

When a person has accepted upon himself on Purim that from now and onward, he will serve the Creator happily and with energy, and he does *teshuvah* out of love for all that he has damaged until now, and he rejoices with His Creator, with rejoicing in his *emunah* and in the Torah, immediately his sins are forgiven. As a result of this, even his hands and feet will want to join him the great joy of Purim, and then he will immediately want to dance and clap, on this day when all his sins are forgiven, when he becomes turned into a "flame that rises on its own", to serve the Creator, from joy and love.

A Joy "In Hashem"

The day of Purim reveals the trait of *Netzach*, which is shining and which reveals, that the main *avodah* of a person is to enter into a great joy in Hashem, his G-d, to the point that one is drunk from it, with holy intoxication, from his great attachment in the *Shechinah*. And by default, all the *kelipos* and *hester* are nullified, and then he can receive the Torah anew, with love, as the *Megillah* says: "*And their salvation was for eternity.*"

The Secret Of Wine On Purim – Hashem Is Always With You

With the *d'veykus* that one reaches through the wine on Purim, one should connect to the *Radla* (the *reisha d'lo isayda*, "unknowable head".) For at the root of roots, through the wine of Purim, we rise to the place of Dovid HaMelech, the eternal and

existing king, and this is the secret of integrating into the upper *yichud*, the deepest of all depths, called *Nekuda B'Heichala*, the depth where *tzaddikim* ascend to.

We need to ask Hashem that the entire world should become repaired through the revelation of the Torah and through the revelation of His G-dliness in the lower realms. That is why we should drink the wine in holiness. It is not *chas v'shalom* so that we can get drunk and forget about our sins, and then sin and say that we don't need to do *teshuvah* (*Rachmana Litzlan*). Rather, the attitude is that we need to become connected to the endless compassion of Hashem, and that He should immediately return His *Shechinah*.

It is all through *yichudim*, to speak to Hashem at the time of *yichud*. Such words bring us to the secret of the intoxication, and this is the secret of how the wine brings one up to the *Radla*, where one can forget about all his falls. Even though we don't see the *Shechinah*, through the secret of the wine on Purim we can know that the reality of Hashem is found everywhere, at all times and in every situation. Hashem is always with you, and we must not feel any *hester* (concealment of His Presence) or any sense of Him being hidden from us....

Using The Purim Wine To Enter Into Bitachon and Bittul

The purpose is to know that a person cannot do anything from his own power. This is the state of total *ayin* (nothingness). We should forget about ourselves entirely.

Although we need *bitachon* and to be confident that Hashem can help us, this is only for the purpose of succeeding, but after that, we need to go back into the state of *bittul* (being surrendered to Hashem).

The *Keruvim* atop the *Aron* had the faces of children (and children represent complete *bittul*, because they don't know anything, and children also represent complete *bitachon*, because they completely trust their mothers), representing the *Radla*, which is the understanding that we do not know how to do anything. This is because whatever we perceive is only *achor b'achor*, indirect and from behind. Even at the level of *Atik*, which is entirely "inside", it is ultimately still experienced only indirectly, in a way of *achor a'chor* to us, because it is "one wall for both of them", like the faces of children on the *keruvim*, in which the two *keruvim* were one piece.

The holiness of Mordechai and Esther, which repairs all of Creation, is the secret of "And Esther was clothed in royalty", the secret of the world of *Malbush*, the world of the *Radla*. Thus we become drunk on Purim with holy intoxication, the secret of the

Radla, and this is the secret implication of Esther's words "*Just as I will be destroyed, I will be destroyed*", that when Esther entered before Achashveirosh she had total *bitachon* along with being at the state of total *ayin*, and this is the true intoxication of the state of being in *Radla*, being totally surrendered to Hashem. This is also called the "light integrated in its Source".

"*Mordechai knew all that had transpired*" – Mordechai knew everything, he had total *bitachon* and he knew that Hashem will certainly save the Jewish people, but he still donned sackcloth, because even when a person reaches the highest levels, he knows that he knows nothing at all, and he longs to be even more surrendered to Hashem, for his light to integrate in its Source.

In these holy days, our main *avodah* is to strengthen our *bitachon* - to enter into total *bitachon* in Hashem, and not to be held back by Amalek, which is that voice of doubt, "Maybe Hashem doesn't want you...." Amalek says that you that haven't succeeded until now in your Torah learning, *davening*, and *kedushah*, and it uses this as 'proof' to keep you discouraged. To counter Amalek's voice of doubt, we must enter into total *bitachon* and continue to believe that there is now a new level of Hashem's compassion.

Every time we learn Torah, we are drawing forth newly extended compassion of Hashem, and the same is true every time we *daven* and have *bitachon*. Each person must be very strong in his *bitachon* and be confident that he can change himself for the better, and that he will be able to do what he needs to, to fulfill Heaven's intention in this world, in every detail.

That is the main war we fight against Amalek, which tries to darken the Torah to us and turn everything into darkness, concealment, and confusion. It tells a person "You aren't smart enough, you're not talented enough, you're not equipped. You don't have the spiritual strength to have sanctify yourself." By listening to its voice, our morale and resolve is weakened. Our *avodah* is to fight the war of Hashem against Amalek, to be strong in our *bitachon*, that Amalek will certainly be defeated!

At The Purim Celebration, Search For The Light of the Torah!

When a Jew strongly grabs onto these holy days of Purim and *davens* to Hashem that he should be *zocheh* to fulfill and listen to the Torah, to receive the Torah anew, both the revealed and hidden Torah, he receives great *siyata d'shmaya* to have the gates of wisdom opened upon to him, the gates of the Torah.

This is what a Jew mainly needs to be asking the King for, at the feast of wine on Purim. For there is nothing on this world, material or spiritual, which isn't included in the light of the holy Torah. "If you acquired *daas*, what are you missing?" (*Talmud Bavli Nedarim 41a*). When one is *zocheh* to "know his Creator" and His words of Torah, he is not missing a thing in the world. For the root of the Torah is the "three *havayos* of *Atik*", which hint to the three different kinds of *shefa*/blessing - children, life, and livelihood. The Torah is the root and the wellspring of every good blessing.

The Secret of Intoxication On Purim

The intoxication on Purim is the secret of being a "child, and servant [of Hashem], at the same time". The level of being a "servant" to Hashem is to serve Him at the level of *BiY"A* (the three lower worlds, *Beriah*, *Yetzirah*, *Asiyah*), to accept our responsibilities towards Heaven and to fulfill the Torah's *mitzvos* as they are written. Being a "child" to Hashem is to serve Him at the level of *Atzilus* – to search for *yichud* and *d'veykus*. And when we fuse these two modes together, we can be a servant and child at once, meaning that we realize how our *avodah* at *BiY"A* is not merely a means of ascending to *Atzilus*, but that Torah and *mitzvos* reveal G-dliness, and therefore Torah and *mitzvos* are the tool that reveals the G-dly Existence.

The intoxication on Purim, which is the way to ascend to *Adam Kadmon* and *Radl"a*, the integration of Mordechai and Esther, to be a child and servant at once, is that it is precisely through Esther, through *BiY"A*, that we can come to the three levels of *HaVaYa"H*, which are equal to the word *megaleh* (to reveal), and these are called the "three *havayos* of *Radla*".

Purim On Erev Shabbos

When we are *zocheh* to have a Purim on Erev Shabbos, we leave Purim and immediately enter into Shabbos. The secret of Purim on Erev Shabbos is that Purim affords us access to the soul of Mordechai, where we can reach until the *Radla*, and afterwards on Shabbos we can have the revelation of the *EinSof*. On the Shabbos that follows the day of Purim, we need to go to the root of all roots, the higher root of Mordechai's soul which is Moshe's soul, until the revelation of the infinite light. For on Shabbos, we can rise until the infinite light (**Toras Chochom** 4a).

The sefer **Likutei HaGra** says that the word "**Amalek**" is an acronym for **Levi**, **Kehas**, **Amram**, and **Moshe**. "*The first of the nations is Amalek*", because Amalek fights against the very beginning point. But the Torah says that Amalek's end will be

eternal destruction, and as a hint, the end letters of the words "Levi", "Kehas", "Amram", and "Moshe" (לוֹי, קֵהָת, עֲמֶרָם, מֹשֶׁה) spell the word *misah* (מִיתָה), death, hinting to the "death" to Amalek.

The *Gemara* (*Talmud Bavli Megillah 7a*) says that Rabbah "arose" (while being intoxicated on Purim) and slew Rav Zeira. The deeper meaning of this is that at the Purim meal, Rabbah reached the level in which he was "dead" from this world - the holy form of death - in which he entered into the life of the upper worlds. The intoxication on Purim is really using the light of *Yesod d'Aba* in order to rise up to *Radla*. When Purim leads into Shabbos, one has the special opportunity to rise even higher, to the inner level of the *Radla* - the light of Shabbos, the revelation of the *ohr EinSof* which is on Shabbos. And through this, one reaches the very source of all life, *"Let live and let live, those Who thank You and praise You."*

Likutei Ya"m HaChochmah: Festivals & Seasonal Avodah Series - Purim

5 - Holiness, Unity, Dancing & Teshuvah On Purim

Kedushah - Holiness

If we want to be saved from the *kelipos* of Haman and Zeresh, we need to become connected to the *Yesod* (the trait of *kedushah*, personal holiness).

When Amalek attacked the Jewish people in the desert, they cut off the foreskins and threw them into the air, which hints to how Amalek wants to damage a Jew's *kedushah* (personal holiness). We need to erase Amalek, meaning that we need to wage war against the *Sitra Achara* (the Other Side) who mainly tries to get Jews to stumble in areas of *kedushah*.

Purim is all about weakening Haman, a *kelipah* (force of evil) which increases its strength every year. The Gemara says that even if a person is as great as Moshe Rabbeinu, he will not be spared from severe punishment if he has any damages in this area. There are thousands of levels to how much we can sanctify ourselves, and even if one has already purified himself, on his current level he is able to become even holier, because there is no end to how holy we can become, and we must therefore keep rising to higher levels of *kedushah*.

We cannot become holy unless we have *mesirus nefesh* (self-sacrifice) to get there. At first it is very hard, but afterwards it is easier. When a person first wants to leave the hold of the *kelipos* on him and enter into *kedushah*, it is a very difficult beginning, harder than climbing a straight wall. This is especially true if a person already fell many times in this area – it is very hard to come out of it. It is like a Haman that is trying to kill the person, and a person needs great and endless mercy from Hashem to get out of this precarious situation.

Just as Queen Esther cried out “*My G-d my G-d, why do You abandon Me?*” (*Tehillim 22:2. See Talmud Bavli Megillah 15b*), so must every Jew believe in the Creator and that He can help him come out from all the *kelipos* that blocks him from Hashem, and to enter into the ways of *kedushah*, as Hashem wants from him, to separate from evil and be able to do good. But the person will need to arouse great mercy from Hashem

for this. The Other Side threw the foreskins into the air, because the Other Side actually lets a person do any *avodah* and won't get in the person's way, except for the *avodah* of attaining *kedushah* – there, the Other Side is relentless to stop the person, so that he won't gain *kedushah*.

Every person must therefore begin to start being careful about *kedushah*, with greater intensity than before, and to awaken himself and his friends, to stay away from all the various destructive devices of today. We need great Heavenly mercy to fight a mighty war against these devices, so that they don't destroy *neshamos* and damage the *kedushah* of a Jew.

When a person is *zocheh* to be involved with this war to preserve his holiness, throughout the many challenges that Hashem sends him which are not meant to trip him, *chas v'shalom*, but to assist him and give him the great key to awaken His great mercy, he will be tested in several areas, day after day, especially through destructive devices.

When a person is *zocheh* to fight against all this, he merits a degree of the *Urim V'Tumim* to light up his soul. Not only will he gain light and joy from this, but he will also radiate other Jewish souls. He will reach true comprehension in Torah and G-dly perceptions, he will reach *tmimus* (wholesome purity) in which Hashem will complete all the holiness of all the letters of Torah that he was missing.

Sanctifying The Body

Mordechai raised Esther as if she was his daughter, meaning that he threw away the "leprous body" (the physicality of the body) and merited a holy body from Gan Eden, and that is the secret of Queen Esther – to remove the physical body and merit a holy body from Gan Eden, to eat with holiness and behave with holiness in all physical acts. This is how one can be *zocheh* to the Torah of *Atika Stimaah* and to become holy in all areas, to get rid of "Vashti", or the physicality and materialism of the body which is called the "leprous body", and in the place of the coarse sensuality that is "Vashti", we can instead gain "Queen Esther" - the holy *Shechinah*.

We cannot reach the *Shechinah* unless we first repair the body, which became impure from the Serpent, thus preventing us from serving Hashem. Through *tefillah*, we can get a purified body, where the body becomes turned into a degree of *Chashmal* (angelic). Anything we want to gain must be preceded with prayers and supplications from Hashem. After that, we can "retroactively repair" everything,

through prayers and supplications to Hashem. This is when we rise to the level above all place and time – there, we can fix everything...

Unity On Purim

Just as anyone knows that a father will always tolerate and accept his child as the child is, so must we learn on Purim to accept every Jew as they are. This is the secret of the letter *tzaddik* (צ), which upon examination actually looks like a bent-letter *nun* (נ) which holds up a letter *yud* on each side. This symbolizes how a *tzaddik* must be able to tolerate another Jew (represented by the letter *yud*).

May Hashem help each person tolerate the other. Even if someone spoke to you in a way that was disrespectful to your honor, you should forgive him immediately. For every Jew wants to become *miskalel* (integrated) in our Father in Heaven! Through the light of Purim, may the *kelipah* of *Amalek* become destroyed and may all *sinas chinam* (unwarranted hatred) become removed between every Jew.

The Power To Forgive Others On Purim

Tikkunei HaZohar (57b) says that Yom Kippur is a day that is holy like Purim, implying that the holiness of Purim is even greater than Yom Kippur.

Mordechai and Esther were ridiculed by the generation. The people were angry at Mordechai for refusing to bow to Haman, which incensed Haman's fury to make the decree of death on them, and they were angry with Esther: "We have a sister in the palace of the king, and she refuses to help us?" Yet, precisely after they were ridiculed and mocked by their generation, that was when Esther was given entry to come before the king, which led to all the salvation for the Jewish people.

The sefer **Sheairis Yisrael** says that when a person causes pain to another Jew, it is actually a great benefit for the one who got insulted. The insulted one rises to a higher level, from the pain of the insult. However, if he continues to be angry at the others, not only won't he be raised to a higher level, but he will also get punished.

Purim has an advantage over Yom Kippur. On Yom Kippur, the Kohen Gadol can come before Hashem in the *Kodesh Kodashim*, and this was a reward given to Aharon from the pain and feelings of discouragement that he suffered from the deaths of his two children. But when his two sons died, it was also a decree of crying for the generations, which would cause pain for generations. So the pain of Aharon, while earning him a reward, was also followed by a curse. But on Purim, Mordechai

and Esther were ridiculed by others, and after that Esther was able to come the king (and on the inner level, both Mordechai and Esther now rose to the highest level and were now able to come before the King of all Kings in His innermost chamber). Mordechai rose to the 50th gate of holiness, which is the upper *yichud*.

The **Arizal** (*Pri Eitz Chaim, Purim 6*) says that Mordechai was like Moshe himself, who drew down a holiness from above – a holiness of Yom Kippur – revealing how when a Jew suffers because of another person, not only does this enable him to come into the *Kodesh Kodashim* like Moshe and Aharon were allowed, but he also awakens Hashem's compassion for all Jewish souls, especially for those who caused him pain.

Therefore, when a Jew suffers from another person, not only should he accept this lovingly, but he should also enter into absolute *bittul* (self-nullification) by seeing how Hashem wants to show him His greatness and glory, being that “no thought can grasp Him”. Until now, he was attached to Hashem amidst a blissful, heavenly pleasantness, but now when he is suffering from another person, he is being shown from Heaven that he can reach an even higher level of connection to Hashem that goes beyond pleasure – for ultimately, Hashem is above all comprehension.

Hashem reveals Himself to a person through every word that comes to him at the hands of other people, so that he will recognize the greatness of the Creator by seeing the nothingness of a created being. This awakens the level of *Keser*, and the *Yechidah* point of the soul. At that moment when a person is hurt from another human being, he should *daven* to Hashem to take pity on that person, and in this way, he will become included in the unified state of all souls of the Jewish people.

Every Jew must know that the reality in front of him is all part of the Creator's will to rebuild the *Beis HaMikdash*. When a Jew is learning and *davening*, he is beginning to build the *Beis HaMikdash* and becoming a stronghold for the *Shechinah*, and purifying his areas of *CHaGa"t* (his *middos*) and *NeH"Y* (his deeds). But when a person starts to build his more spiritual aspects, his mental faculties of *CHaBa"D*, the *yetzer hora* comes and brings discouragement upon him at the hands of others, so that he won't be able to ascend to the area of the angel Akasriel, or the level of *Keser*, and he will thereby be prevented from building the *Kodesh Kodashim*.

The *yetzer hora* also wants that a person shouldn't accept his humiliation lovingly, and this is so that the person will be prevented from discovering Hashem amidst his humiliation. The *yetzer hora* doesn't want the person to use the opportunity of being

humiliated to feel *bittul* to Hashem's way, and that is how the *yetzer hora* prevents a person from the main *kedushah*, from his personal *Kodesh Kodashim*.

The day of Purim is great and awesome, a day when the Jewish people become more unified and bound with each other. Even when one suffers pain because of another person, he should accept it lovingly, where he will rise from *ChaGa"t* (the emotive faculties of *Chesed, Gevurah, Tiferes*), to *CHaBa"D* (the intellectual faculties of *Chochmah, Binah, Daas*), and he becomes utterly bound with all Jewish souls, especially with the one who tormented him – becoming like one body with the other.

This happens through recognizing and knowing that each Jew is an actual "*portion of G-d, from above*" (as the *sefer Tanya* explains), loving each Jew with utter love and being one with another, for the word *ahavah* (love) is equal to *echad* (one). This turns one's entire existence into a dwelling place for the *Shechinah*, and even his body will become purified from this.

Even if a person isn't tainted with unwarranted hatred and a feeling of disparity in his heart towards other Jews and he can be 'on speaking terms' with every Jew, still, every person feels some level of disparity with another Jew, because he can be insulted from another Jew and feel complaints on the other. When this happens, we are being tested: Will we totally unify with the other Jew's soul? Can we feel bound with the other even when the other has hurt us? Any time we suffer any humiliation or discouragement from another person, it is really an opportunity to bring us to a greater level of love, brotherhood, and self-nullification towards him.

In order to reach the light of *Chochmah* completely, a Jew is first tested by becoming discouraged from another Jew who will insult him in some way, and the test is if he will become brokenhearted or not from this. Even the *tzaddikim* were sometimes tested with some form of pain or feeling of discouragement, and this was so that they could rise to a higher level by overcoming this challenge.

Mordechai was also tested like this – the Jewish people ridiculed him and caused him anguish when they criticized him sharply for refusing to bow to Haman. They thought that Mordechai was acting wrong and foolish and that he was endangering all of them. But Mordechai didn't become disheartened from their critique of him. He continued to "deny all of the forms of idol worship in the world" and he would not relent to any falsity. In the end, it was Mordechai who "spoke peace to all his offspring." He revealed how there is a G-dly spark in every place [even in that situation where he was being ridiculed for not bowing to Haman], to the point that he

was even made superior over Haman, and all the pain that he suffered ended up being a catalyst for him to unify even more with the Jewish people.

This is all the power of Yom Kippur, but on Yom Kippur it is not complete since we are in a state of suffering from the fast, and on Purim every Jew can feel this more strongly, from the festivity and joy on Purim, rejoicing all day in his Creator: *"Yisrael rejoices in His Maker, the children of Zion shall revel in their King."* (Tehillim 149 :2).

To Love Another Jew, Regardless Of How We May Feel Towards Him

Esther said, "Go gather all the Jews", and that is the power of Purim, in which we must live with great unity with all our fellow Jewish brethren. We must not feel complaints on anyone, and our bond with other Jews should not be based on how we feel towards them. If we get certain spiritual light from our friends, we should make our friendship with them dependent on these lights, for that is not true unity.

And this is a rule that applies to serving Hashem in general. We should not be dependent on certain revelations or spiritual lights that we're trying to feel. Rather, we need to search only for the inner daas, which is the *ohr EinSof*, the infinite light of Hashem, which is the inner dimension of the entire Torah. We can reach it only through a yearning for the innermost level of *yichud* [concentrating on Hashem] at all times.

May Hashem help us reach true, genuine service to Him, and may we merit during these days the inner light, the light of the holy *daas* of *"And Esther wore the royal garments"*, which is the light of the *Radla*, of the world of *Malbush*. May we enter into the intrinsic heavenly bliss (*shaashuim*, which Hashem has with us, and which we can have with Him). May we never forget even for a moment of His *Elokus* (G-dliness), reveling all of our lives in the Torah and in *Elokus*, and as we say each night, *"For they are our life, and this is what lengthens our days, and in this we shall immerse ourselves in, day and night"*. For the main thing is to give Him a *nachas ruach* and have *bittul* to Him at all times, to reveal His *yichud* (unity) in the lower realms: *"Hashem desired to make for Him a dwelling place in the lower realms."* May we merit to revel in the delight in G-dliness and in every letter of the Torah, and in every *mitzvah*. It is in this that every level depends on.

Through this, we will be *zocheh* to the light of Mordechai HaTzaddik, the light of *Yesod d'Aba*, the "inner dimension of *Chochmah* which is the innermost level of *Atik*"

– the light of the *Radla*, which brings one to the *Shechinah*, just as Mordechai reached the *Shechinah* because he never forgot about *yichud* and *emunah*.

The Secret of Dancing On Purim

On Purim, we jump and dance with our feet. This raises *Malchus* – or *emunah* – and it nullifies every form of idol worship and denial of G-d. Whenever a Jew doesn't fulfill a *mitzvah* as completely as he could have, there is a damage that results. Through lifting our feet off the ground, we raise our deeds and repair them.

Resolving On Purim To Have Mesirus Nefesh In Serving Hashem

Purim is about integrating ourselves in the *Shechinah*, just as Mordechai took Esther as a daughter, which on an inner level means that he connected with the *Shechinah*. But in order to receive the *Shechinah* – *Malchus* – on Purim, we must accept upon ourselves the holiness of having *mesirus nefesh*, to give ourselves up for this. For when the *Shechinah* descends into *BiY"ra*, where the *Shechinah* becomes known as "*Esther*", the "13 repairs of *Dikna*" (lit. "beard", referring to highest level of Hashem's traits of compassion) which protect the *Shechinah* require the holiness of *mesirus nefesh*.

On a practical level, this means that one needs to accept upon himself that even if he falls, he will get up, just as "a *tzaddik* falls seven times and rises". This needs *mesirus nefesh*. When Haman made his decree, the Jewish people had fallen to a lowly state after they had sinned by enjoying the party of *Achashveirosh*. Still, they awakened their *mesirus nefesh*. They merited to see miracles because they empowered themselves through *mesirus nefesh*.⁷

That is why on Purim, it is so important for one to accept upon himself to learn Torah with *mesirus nefesh* from now on, just as when the people were forced to accept the Torah at Har Sinai, where they had to give their souls for the Torah – a person has to want this. A person should accept upon himself from today and

⁷ Elsewhere, *Moreinu shlit"a* says, "A Jew has the power to awaken his *mesirus nefesh*, no matter what situation he is in. Even if one falls, he must accept upon himself that from today and onward, he will give himself up to serve Hashem. This is the depth of "Greater is one who enjoys the efforts of his hands, more than one who fears Heaven." The innermost point of *Chochmah* is *Keser d'Chochmah*, which draws its energy from *Chochmah d'Keser*. This power provides great strength to a person when he accesses it, for it is rooted in *Gevurah d'Atik* that is clothed within *Chochmah Sesimaah* [the supernal wisdom, the *Chochmah* within the *Radla*, the "unknowable head"]....When a person just has *emunah*, he receives great strength to accept the *Malchus* of Hashem upon him, to the point that he can have *mesirus nefesh* for this."

onward that he will serve Hashem with *mesirus nefesh*, especially when it comes to learning Torah. That is the true power of the Purim miracle.

The **Arizal** said that the light of *Arich Anpin* is the power to have *mesirus nefesh*, and this is a light that shines in every situation, even when one finds himself in concealment.

There are times in which Hashem reveals Himself to a person and he succeeds, and at other times a person doesn't succeed because he doesn't feel Hashem with him and then he becomes broken, and then he speaks negatively about Hashem, complaining against Hashem and blaming Him for bringing him down. This is not the proper way to go in. In order to be saved from this, one needs *mesirus nefesh*. Then he will be able to receive the inner point of *Chochmah* (*Keser d'Chochmah*), and then he can be happy in any situation that Hashem has placed him in, knowing that all the ways of Hashem are good.

Mordechai HaTzaddik revealed this power. Mordechai is called *Yesod d'Aba*, which is really a G-dly form of pleasure and serenity. But that alone is not the purpose, it is only the external level to reach. One needs to use this power of finding bliss in beholding G-dliness, this power of *Yesod d'Aba*, and to enter into the "inner dimension of *Chochmah*, which is the inner dimension of *Atik*", where one can enter into the pleasure that can be found in *mesirus nefesh*. This is a point beyond logical understanding, and this is how one can be *zocheh* to the *kedushah* of Purim, which is that Mordechai took Esther as a daughter (a bond with the *Shechinah*). For we must be bound constantly in *yichud*, without interruption.

Although it is inevitable that a person will sometimes fall from that world of Hashem's throne [*yichud*, the world *Atzilus*, also called the "world of the Throne"], still, even as the *Shechinah* has descended into the lower worlds, *BiY" A*, there is always an inner point that one can find, and it is the power to have *mesirus nefesh*. Even when a person has entered into the most intimate chambers with Hashem, he must retain his aspect of Mordechai in the background, and it is by remaining with *mesirus nefesh*, and to take pleasure, in having *mesirus nefesh*.

Bittul (Subservience) To Hashem and To The True Tzaddikim

Everything depends on having absolute *bittul* (surrender) to Hashem. This gives one the complete level of *daas* where everything is unified in peace, where "*the wolf shall dwell with the lamb*" (*Yeshayah 11:6*), or the future world of Hashem's

undifferentiated unity. It is to see, at all times, this undifferentiated unity, to enter into the pleasure found in *bittul*, until reaching the complete *daas* called *panim b'panim*, the *daas* of the complete *yichud*.

Before reaching this *daas*, one cannot reach the revelation of the hidden, the revelation which returns the witnesses to the Jewish people – the crowns which they received at the giving of the Torah. (This is the secret of the higher *mochin*/consciousness that comes from wearing *Tefillin*).

On Purim, we must receive the Torah anew. Mordechai wasn't fazed that everyone enjoyed the party of Achashveirosh and that the generation had sinned by marrying gentile women. He didn't let this deter him, and he earnestly sat with the children and learned Torah with them, because he was enjoying the state of absolute *bittul*, at all times. He knew the secret that through *bittul*, one can ascend all the way until the *Radla*. Purim is all about accepting the Torah again, for that is how we mainly show our servitude to Hashem. This is the *daas* which we need to receive through the Torah. Every moment we need to receive the Torah anew, especially on Purim, which is the climax of *tikkun*.

We need to receive a Torah of *bittul*, in which we are surrendering ourselves to Hashem, as opposed to a Torah that magnifies our own sense of existence. We need to go out of the "public domain" and into our "private domain" - to connect to the true *tzaddikim*, the rare individuals throughout the generations. Sometimes the *tzaddikim* would say things that could not be understood. They would say secrets which didn't make sense to people and which seemed to contradict all *daas*. This was a test, if people would accept the words of the *tzaddik* or not even though they didn't understand what the *tzaddik* was saying. They were being tested if they would have *bittul* to the *tzaddik*. The *tzaddik's* words weren't making sense to them, and a person also gets naturally conceited and this prevents him from accepting the words of the true *tzaddikim*, as it says, "*The pride of man will lower him.*" (*Mishlei* 29: 23).

All of our life is really a series of tests, which are ultimately meant to "sweeten the judgments" upon us, by testing us if we will have *bittul* to Hashem, at whatever level we are at. When we undergo *bittul* at one level, a greater test will come later, where we will have to reveal a greater level of *bittul*. For at all times we must be overcoming the *yetzer hora*, at every level. That is the main thing – to have *bittul* to Hashem and to the true *tzaddikim*, even when it seems so hard.

It is actually not really hard, and it is all a trick of the eye, because it only seems to us that serving Hashem is so hard. It seems to us like we have to climb up a vertical wall. But when we have *bittul* at all times, in the end Hashem will show a person that it was not difficult at all. It was “*in your mouth and in your heart to do it.*” (*Devarim 30:14*). All difficulties in serving Hashem are merely being fantasized.

But we must accept upon ourselves our responsibility towards Hashem and surrender ourselves to Him at all times, in every move. Let us not think that having knowledge of Torah is our goal and purpose. Although we need it, it has to come with a pleasure in surrendering ourselves to Hashem. The prophet Chavakuk said that everything in the final days will depend on one thing alone, on the *emunah* of the *tzaddik* (*Talmud Bavli Makkos 24a*), for the main thing is *emunah* [and from *emunah* comes *bittul*]. Entering any holiness must be preceded with enjoying a *bittul* to Hashem in any situation, and it is the purpose and it is the “eternal joy on their heads”, and eternal joy which cannot come without *bittul*.

The secret of *Yesod d'Aba* (the light on Purim) is, to enjoy *bittul*. It is not about enjoying lofty perceptions, although that is included in it too. It is not about enjoying *bittul* itself. Through enjoying *bittul*, we can rise to *Atik*, and from there to *Yesod d'Aba* and *Yesod d'Ima*, and from there, to the place of the *machatzis hashekel* (half-shekel, also called the “coin of fire” that was shown to Moshe). These are all deep secrets, but the main thing is to do it – to actively live with it, all the time.

Breaking Destructive, Internet-Enabled Devices On Purim

We should know that when the Jews were sitting and enjoying the party of Achashveirosh, their faces became darkened and they looked animalistic, because of their sin of enjoying the meal of that evil person.

If a person owns *tamei* (impure) devices in his home, and he looks at them too *chas v'shalom*, he might go the next day to the *beis midrash* and he thinks that no one is aware of his sinful behavior. But his face actually became darkened from this, and his face looks like a *treif* animal. May Hashem have mercy on him! Yesterday he looked like a fine human being, and today he looks like an animal, a *treif* animal, *Rachmana Litzlan*. He doesn't have the face of a human being! This is no different than taking part of the meal of Achashveirosh.

Just as in the generation of Achashveirosh the Other Side was trying to bring down the Jewish people into spiritual destruction, so is the Other Side trying to do the

same in our generation, and it is trying to bring down *chas v'shalom* the holy people, precious souls, the Jewish people. Someone who uses these impure devices loses all of the genuine spiritual light he received until now.

Just as Mordechai HaTzaddik went to the party to stop the Jewish people from sinning at the meal of this evil person, so must we be aware that this is the very same test we have in this generation. If someone falls into the very same sin as that generation, “enjoying the party of that wicked one”, there is no end to how much he will fall, *chas v'shalom*. Not only with oneself should one be careful from these devices, but he must warn his friends as well.

If one hasn't been careful until now, he should do *teshuvah* from now and onward, to stay away from these devices. He should not think that Purim is a time of *hefker* (carelessness). Purim is a day for one to do *teshuvah* publicly, over himself and over his family, and there is no answer for why a person allows it in his house because “the family needs it, etc.” This is because a person is obligated to protect his family (and we learn from how the angels asked Avraham where his wife was).

If a person is drunk on Purim and he goes into his house or into another's house and he sees impure devices there, he should not say that “On Purim, it's allowed. Now's not a good time to protest about this.” To the contrary, it is precisely on Purim that you should go and break these devices – and certainly one should do so if these devices are in one's own home.

Remember history! Remember what happened in previous generations, learn from our history. Hashem has so much compassion on the Jewish nation in every generation, but with all of this He is asking of us to remember history, and we know how Hashem doesn't stand anything that connects a person to immorality. Hashem hates anything like this, and everyone knows this.

There are people who don't have children, and they cry, the husband and the wife, they are miserable over their life which doesn't feel like a life to them, without children. And there are those who are also bitter because they have no livelihood, and they spend their lives struggling. They are certainly in need of our compassion. But those who need our compassion the most are those who own impure devices, because they are contaminating their *neshamah*, *Rachmana Litzlan*, and no one sees their sinful behavior, so they keep falling again and again into their sinful behavior, with no one to reprimand them, until they eventually permit themselves to actually commit severe sins, *Rachmana Litzlan!*

Baruch Hashem, there have remained *neshamos* in the Jewish people who do not have any connection to such devices, but we must know that all of our *neshamos* are one unit. If you know of another Jew who has these devices, it is considered on a subtle level as if you are joining him in his sin with these devices, merely by the fact that you know about it and not stopping him. For we are all one soul, one unit.

Likutei Ya"m HaChochmah: Festivals and Seasonal Avodah Series - Purim

6 – Revelations of The Megillas Esther

The Three Yichudim Which The Megillah Reveals

Purim is the time when the illumination of Mordechai is shining – the light of *Yesod d'Aba*, or the light of *Chochmah*, and the secret of *yediah* (foreknowledge, Hashem knows everything, everything is His G-dliness). "*Mordechai knew all that had happened*", and even so he remained connected to Esther, to the *Shechinah*.

Esther is really the secret of *hishtokekus*, longing to Hashem, which requires the ability of "holy stubbornness" (*azus d'kedushah*). This is the ability to receive the great light of *Chochmah*.

With these three abilities combined (*yediah*, *hishtokekus*, and *azus d'kedushah*) there can be the light of the *Megillah*, which is the secret of the three main *yichudim*: the *yichud* of *HaVaYaH-EHY"H*, the *yichud* of *HaVaYaH-Elokim* and the *yichud* of *HaVaYaH-ADoNoY*.

The Teshuvah On Purim Through Mordechai/Chochmah and Esther/Binah

The *Kisvei Ari* (*Pri Eitz Chaim*, *shaar haPurim*, 6) says that the *Megillah* hints to the container that is formed through the supernal wisdom, *Chochmah Sesimaah*, for the *Megillah* is the "three *havayos* of *Radla*", the three 72-letter names of Hashem which are drawn into *Chochmah* (Mordechai) and *Binah* (Esther). The three 72-letter names of Hashem are rooted in the supernal wisdom, *Chochmah Sesimaah*, which contain the *gevuros* of *daas d'Atik* hidden within it.

This is the light of *teshuvah* which was brought about through Mordechai the Jew – for Mordechai knew that everything is G-dliness and that there is nothing besides for Hashem. Mordechai combined that knowledge with the *Binah*, which is the light of doing active *teshuvah*. This is how Mordechai would influence the Jewish children, when they were learning the laws of *Kodshim* (sacrifices), which combined the light of *Chochmah* together with the light of *teshuvah* [*Binah*], revealing the laws of *kemitzah* (one of the stages of *avodah* in bringing a *minchah*-offering), a hint to the light of *Keser* [for the word *kemitzah* is rooted in the word *kamatatz*, the sound which represents *Keser*].

This is how all the evildoers and external, impure forces can be cut off, especially the *kelipos* which try to tamper with the holiness and purity of Jewish children. For everything that Hashem made, He created an opposite power to oppose it, so that there is always an equal counterbalance between holiness and impurity. When one falls, the other arises. When the Jewish people repair themselves at the level of *NeH"Y*, which is the secret of *Malchus* that corresponds to Jewish children – by awakening the secret of *Kodshim*, through *yichud* and *teshuvah* - that is how they can bestow holiness onto *Malchus*, the *Shechinah*, so that the outer forces have no grasp on the Jewish people.

Searching For The Hidden HaVaYa"H (Hashem's Hidden Presence)

We should search for Hashem amidst the *Megillas Esther* – even though there is no name of *HaVaYa"H* written in the entire *Megillas Esther*, we should search for anywhere where He is hinted to. We need to search for the hidden, inner dimension. This is the secret of constant searching and effort, the secret of *daas*, “Know the G-d of your father and serve Him”, to “know” of Hashem by searching for Him even where He is hidden.

Every year, we need to learn the *Megillah* as if we are hearing it the first time, and to search for the way of *avodah* of unifying the Name of Hashem at every moment. With this, we can be *zocheh* to a degree of “*The eyes of a wise person are on his head*”, which is the *d'veykus* to Hashem through the secret of the *Radla*.

Why The Name of HAVAYAH Isn't Mentioned In The Megillah

We must believe in the greatness and holiness of *tzaddikim*, who are a degree of Shabbos Kodesh, and to know and recognize, that Hashem has planted exceptional and holy *tzaddikim* in every generation, whose words are trustworthy and eternally precious. If one hasn't yet gained the ability of believing in the holiness of *tzaddikim*, it is because of the evil that is firmly embedded in his soul. To repair this, he must do *teshuvah* and rectify the evil parts in him, whether these evil parts are from his current previous lifetime or from his previous lifetimes.

The *tzaddikim* revealed the light of the Oral Torah, which is revealed anew in each generation, like a *Megillas Esther* (revealing the hidden) which doesn't mention any names of Hashem in it. This is because the *yichudim* are not achieved only through names of Hashem. The names of Hashem are merely a key, a way to climb the ladder to reach the light of the *yichudim* which were revealed by the *tzaddikim*.

The Secret of the Sackcloth

The *Megillah* says, “There is no coming to the king wearing sackcloth.” This is a hint that at the very high place of the “delights of the King in His essence”, there can be no sackcloth. Donning a sackcloth is only at the level of the *yichud* below that is within Creation. The sackcloth is the secret of the “feminine waters” which long to go back to their Source. It is known as the “400 worlds of yearnings”, as the **Arizal** mentions. But above Creation, there is no coming before the King in sackcloth.

Esther had to make a meal with Haman, just as the *Shechinah* is forced to descend below to the world of *Beriah*. The *tzaddikim* are earnestly engaged in *tefillos* and *yichudim*, and this is the secret of when Mordechai inquired “to know about the whereabouts of Esther”, to know of the *Shechinah* who currently dons a sackcloth during her descent below onto this world.

It seems to us, to our external view, that the *tzaddikim* are only involved with this *avodah*, of joining with the pain of the *Shechinah*. But the truth is that even during the time when *tzaddikim* join with the pain of the *Shechinah*, they are entering the highest *yichudim*, a hidden *tefillah* amidst the *yichudim*. They ascend to the inner level of the *yichud* above, and at that place, the names of Hashem are not in the form of holy letters, but above all letters, in the form of a “desire of desires.”

Why Hashem's Name Isn't Mentioned In The Megillah

Through the story of *Megillas Esther*, we can see the worlds of the supernal wisdom (*Chochmah Stimaah*) and beyond, nullifying all concealment from Hashem's Presence that is found down below on our world, for the realm of *Malchus* above our world is above even the letter *yud* of Hashem's name of *HaVaYaH*. It is the place of “delights of the *Malchus*”, where there is a letter *mem* above the letter *yud*, and it is the secret of *nekuda b'heichala*, the “point in His courtroom”. It is there that we can see that the greatest level is *Megillas Esther*, which is greater than all names of Hashem. That is why there are no names of Hashem mentioned in the *Megillah*, for it is a level beyond the names of Hashem. That is where the secret of “desire of desires” is, where the secret of the “essential delights” is.

The Perfection of The Tzaddik Vs. The Kelipah of Amalek

Mordechai went out in front of the king with 6 royal garments, corresponding to the 6 *Sefiros* that comprise *Va"K*, the 6 “extremities” of the *Zeir Anpin*. The *tzaddik*, who

reveals the light of *Yesod d'Aba*, reveals the light of the *Radla*, and he also makes sure to also reveal all 6 *Sefiros* of the *Zeir Anpin*.

That is the power of the true *tzaddik*, who doesn't separate *Atik* from *Zeir Anpin*. The *tzaddik* has an awe and love for the Torah, learning it earnestly, and he also improves his deeds at all times. That is how the *tzaddik* is able to believe that everything that has happened until now is all the *yichud* of the Creator – the perception that comes from *Atik*. On one hand, he believes that all that has happened until now is entirely a *yichud*, but he also believes in the mode of *Zeir Anpin*, by doing *teshuvah* and improving his deeds, with awe and love of Hashem, and constant *avodah* and simple fear of punishment. It is all so that he can reveal and make clearer the *yichud*: Everything is *Elokus*/G-dliness.

This is unlike the *kelipah* of Haman-Amalek, who threw the foreskins of the *Bris Milah* into the air. Amalek will say that there is only *Atik*, there is only *yichud* and nothing else, and they deny *Zeir Anpin*. That is how Amalek damages all holiness, by justifying all evil deeds in the name of everything being *yichud*. That is why we are commanded to erase Amalek.

Mordechai could combine together the two Mashiachs, who represent *Yesod* and *Malchus*, always unifying together *Yesod* and *Malchus*, which comprises the true *yichud*. Dovid, who is the king that is alive and existing, is the light of *Yesod*, which is called the “living Almighty” Who unifies with *Malchus*. The root of this *yichud* is to believe that everything is Hashem's undifferentiated unity – to believe that “*Zeir Anpin* is *Atik*, and *Atik* is *Zeir Anpin*”, there is no difference between the mode of conduct of *Atik* with the mode of conduct that is *Zeir Anpin* because it is all the undifferentiated unity of Hashem.

The main theme of the Megillah is to combine together “Mordechai” and “Esther”, to combine together the revealed and hidden levels of Torah, the hands with the feet.

Not Forgetting Hashem Amidst Abundance

The depth of the secret of Purim is that even when Hashem wants all salvations to happen on Purim, giving children, life, and sustenance – for Hashem wants every Jew to have everything he needs, both in his material and spiritual areas – we have to be careful to avoid being like Amalek/Haman, who want all Heavenly blessing to come down in a way that people will forget the Creator. We must instead be like

Mordechai HaTzaddik, who drew down Heavenly blessing in a way that caused people to recognize Hashem.

The purpose is to reveal Hashem's undifferentiated unity throughout all the worlds, for the Jewish people are connected to *Atzilus* and *Yetzirah*, which are worlds of light, the ways of *ayin* and *bittul* (nothingness and self-nullification), as opposed to the "I" of created beings, which is the darkness of the world of *Asiyah*. Although everything in is ultimately nullified to Hashem, still, Hashem desires to be revealed through the way of *ayin*. The *tzaddikim* know this, for they know the secret of *Chochmah*. Although there is essentially no difference between the "masculine waters" and "feminine waters", the masculine waters are still primary, and the *tzaddikim* want to draw down all blessing so that people will feel *bittul* and in a way that will reveal G-dliness.

When Esther appointed Mordechai over the house of Haman⁸, it meant that Haman's estate, which was all an abundance given to him in which he forgot about the Creator, was now being given to Mordechai HaTzaddik, who would now use this abundance to reveal G-dliness through it.

The Way of Sweetening All Harsh Judgments

The times of Mordechai and Esther were a time of great wrath of Hashem for the world. Mordechai donned sackcloth, and Esther declared a fast for three days. Fasting is a concept that comes from the world of *Tohu* (chaos), and it does not achieve the truest level of sweetening the judgments. Nevertheless, at that time, when the inspiration of the people was low because they were in a state of *mochin d'katnus* (low-level consciousness) and they didn't know of any other way of sweetening the judgments upon them – for the way of sweetening the judgments upon the generation is hidden even from *tzaddikim* – they had no choice, other than to sweeten the judgments by way of *mochin d'katnus*, by way of fasting.

⁸ Elsewhere *Moreinu shlit"a* says, "Mordechai and Esther represent "the supernal *Aba v'Ima*". Mordechai was *Yesod d'Aba*, or *taanug b'bittul*, the pleasure that one can have in surrendering to Hashem. The *tzaddikim* who are in the category of *Yesod d'Aba* also have "Queen Esther", for they rise to the *Radla*, through the inner dimension of level which becomes the inner level of *Atik* – the true, holy "I", or the "*Malchus* hidden within the *Radla*", the root of Queen Esther. The *Shechinah*, which is hidden within the *Radla*, becomes revealed down below through *Yesod d'Ima*, thus Esther received the estate of Haman, which really belonged to the Queen Esther, the *Shechinah*. Mordechai HaTzaddik, who had a pleasure in *bittul*, was able to rise to the level of *Radla*, where he received from Queen Esther the estate of Haman."

Esther said “Fast upon me”, because the way of seeing the upper worlds was now hidden, and therefore the main way to sweeten the judgments was out of their reach. One “cannot come to the gate of the king wearing sackcloth”, which is a hint that one cannot truly be connected with the higher worlds with just wearing the sackcloth of fasting. Fasting and donning sackcloth doesn’t have the power to subjugate the “400 soldiers of Esav” (the Hebrew word for sackcloth, שַׁק, is 300+100, equal to 400), the 400 forces that are the *kelipos*. Thus, it was a time of great wrath for the world.

This all came about because they didn’t regard the importance of Mordechai HaTzaddik and they didn’t heed his voice. “They enjoyed the feast of that wicked one”, they spoke shamefully against Mordechai HaTzaddik, who was the beauty and grace of Creation, and in doing so, they damaged the spiritual sphere of *Yesod*, the point of the “foundational *tzaddik* of the world” which they failed to appreciate.

It was impossible then to erase the Heavenly accusations and anger of Hashem against them, unless they would repair the issue at its root. They had to return the “crown” again to the world that they had lost. Mordechai, who was the head of Creation then, returned this crown again to the world, by teaching the Jewish people then that they needed to value and recognize what *Malchus* is.

What they first needed to be taught (and which we need to learn as well) is the *Chochmah* of *Atzilus* – the knowledge at that everything is filled with Hashem’s undifferentiated infinite light (*ohr pashut*). We have to be careful not to materialize this *chas v’shalom*, but to let it remain as “pure olive oil” that is clean from any unwanted sediments. Though we must be very careful about this, the Creator still wants us to visualize His Name of *HaVaYaH* (יהו"ה), for that is the all-inclusive repair for all damages to the area of *Yesod* and for all sins, so that all of our thoughts should be focused on Hashem.

Mordechai commanded the Jews then that the first thing they must do is to learn Torah, and he showed this by learning with the children. This was the beginning of sweetening the harsh judgments upon them, by learning Torah diligently and accepting the yoke of Torah upon them. Through accepting the Torah again on Purim, this time out of love, they would now learn both the revealed and hidden levels of Torah, endlessly and with diligence. They now knew that the beginning of their *avodah* was with the precious words of Torah learned by Jewish children – the level of *NeH"Y*, to accept the yoke of Torah and learn the Torah diligently and

earnestly, precisely because they were in a time of concealment and low-level consciousness. Without doing this part – learning the Torah diligently – they could not fix anything.

But that wasn't enough. There was still a great wrath of Hashem upon them, and they needed to remove it. The way to remove all concealment is by connecting to Queen Esther, to *Malchus*, which is also the power of holy visualization of the higher worlds. It is through this that it becomes possible to penetrate the windows of the heavens and “view the preciousness of the King”, which draws down all Heavenly blessing and pours it down into all the vessels. Although we “cannot come to the king in sackcloth” – meaning that we cannot visualize holiness in a time of low-level spiritual consciousness, because then we are at risk of imagining unholy visions – still, by connecting to the secret of the *Urim V'Tumim*, which is to connect to level of *NeH"Y*, through learning Torah in a state of purity just like when the children learned Torah, that is how we can be saved.

Likutei Ya"m HaChochmah: Festivals and Seasonal Avodah Series - Purim

7 - Other Topics For Purim

Rebbi Nachman's Unfinished Teaching "Until Now, All Beginnings Were From Pesach, And Now..."

Rabbeinu (our master of blessed memory, **Rebbi Nachman of Breslev**) said, "Until now, all begins were from Pesach. And now..." His statement was never finished.

It is known that when he said "And now..." and he left off mysteriously, he really meant that "And now, everything begins from Purim." The secret behind this interpretation is that Pesach is the time when there is a repair through *Malchus*, or *emunah*, whereas Purim is the illumination of the *tzaddik* (the *Yesod*), just as Mordechai HaTzaddik on Purim revealed the light of *Yesod d'Aba*.⁹

This is why Rebbi Nachman explained so much about the importance of becoming connected to a *tzaddik*. It is because in the final generation before the *Geulah*, the Jewish people can see Hashem's Divine Providence by way of the light of the *tzaddik* who shows it to them. The *tzaddik* sweetens all 84 *dinim* (harsh judgments) found in *Malchus (Nukva)*, through the light of *Yesod d'Aba*, turning *par* (84) into *parah* (heifer), and then an even great level of sweetening with the freedom of Pesach.

Today, when *Malchus* is exiled, it is difficult to begin immediately with *hisbodedus* (concentrating on Hashem in a state of seclusion). As important as *hisbodedus* is, we

⁹ During the exile, the *yichud* of *Kudsha Brich Hu v'Shechintei* (which literally means "union of Hashem with His *Shechinah*") [which *Moreinu shlit"a* explains elsewhere as referring to the union of the *Zeir Anpin* level of *ohr EinSof* together with *Nukva* level of *Ein Sof*, also called *Malchus d'Ein Sof*] is all by way of *achor b'achor*, "back-to-back," it is indirect and not at the intimate level of *panim b'panim* (face-to-face). This is because, during exile, *Nukva* has become separated from *Zeir Anpin*, creating a slumber-like state for *Zeir Anpin* (as it were) which is called *Dormita* slumber), forcing *Malchus* to receive its light from *Yesod d'Aba*, through the secret of the illumination of Mordechai. In exile, *Malchus* does not receive its light by way of *Zeir Anpin*. When the light of *Yesod d'Aba* enters into *Malchus*, it shines outward and illuminates *Malchus*. At the end of the exile, when the light of the dawn – the *Geulah* – begins to shine, there is first a great darkness and concealment of Hashem's radiance in the world. It is so dark that *Nukva/ Malchus* (the *Shechinah*), or the souls of the Jewish people, are not able to receive light from *Zeir Anpin*, which refers to the revelation of Divine Providence by way of prayers and requests to Hashem. In the end of exile, the *Shechinah* must instead receive its light through an illumination of *Yesod d'Aba*, or the light of the *tzaddik*, which can be shined onto *Nukva/ Malchus/ Shechinah*."

must know that *hisbodedus* will only be effective if we are connected to a *tzaddik*. In order to reach *hisbodedus*, which is the great light of Pesach, we need the beginning, Purim, which represents the connection to a *tzaddik*.

That is why Rebbi Nachman said that all beginnings used to start with Pesach, with *hisbodedus*, with talking to Hashem in a state of *d'veykus*, but as the exile continued and there was an increase of *hester* (concealment of Hashem's Presence), whenever a Jew falls into the darkness of committing severe sins *chas v'shalom*, the first thing that he needs to do in order to get back onto the path towards the King is, to connect to the light of the *tzaddik*, so that the light of the *tzaddik* will raise him out of where he has fallen to. After that a person can then *daven* and do *hisbodedus* and pour out his heart to Hashem.

That is why today, people don't want to hear about *hisbodedus*, and it is not easy for them to do it. It is because when people are so far from *kedushah* (holiness) and they have become dirtied from so many different kinds of *tumah* (defilement), *Rachmana Litzlan*, then they have no hope unless they connect to the *tzaddik*. First a person must become connected to a *tzaddik*, and then the *tzaddik* can raise him out of the earth that he has sunken into. Then the *tzaddik* can raise him to *Atzilus*, affording the person a connection to *Elokus* (G-dliness), and after that, the person can be able to talk to Hashem.

It used to be that all beginnings started from "Pesach", from *hisbodedus*. But that was only when a person was in a holy state. But today, with the descending spiritual level of the generations, it is difficult to start with "Pesach", with talking to Hashem, and therefore all beginnings now must start from "Purim", from becoming connected with the light of the *tzaddik*.

There are people today who don't want to think about anything – they don't want to think about Torah or davening, they cannot open their mouths at all for anything holy, and it is because they have become so dirtied from *tumah* and *aveiros*. That is why today, the main *tikkun* for a person is to learn several lines each day of *sefarim hakedoshim*, and especially the *sefer Likutei Moharan* (of Rebbi Nachman of Breslev) and *Likutei Halachos* (of Rebbi Noson of Breslev). By learning these *sefarim* on a regular basis, a person will be able to *daven* to Hashem properly and pour out his heart to Him, and then he can come to *daven* and do *hisbodedus* properly, and to reach the *d'veykus* to Hashem that is the level of "Pesach".

The Secret of Not Knowing The Difference Between Haman and Mordechai

[On Purim there is an obligation of *ad d'lo yoda*, when one should become inebriated to the point that he does not know the difference between “Blessed is Mordechai and Cursed is Haman” with “Blessed is Haman, Cursed Is Mordechai.” This is puzzling! What is this concept of “Cursed is Mordechai”, and how can this be the desired level of perception to come to on Purim?]

In the place of the *Radla* (the “unknowable head” beyond all logical understanding), that is where we can perceive “*Blessed is Haman, and cursed is Mordechai.*” The sefer **Machberes HaKodesh** that there is a way for Mordechai to be “cursed” – because even the *tzaddik*, Mordechai, is nothing when compared to Hashem. This is the secret of why the red heifer becomes turned into ash – it is a hint that even the true *tzaddik* is nothing, in relation to Hashem. For the rule is that even “the uppermost level of *Keser* is black, compared to the Highest of High.” The **Toras Chochom** says that even a very high level becomes nothing when compared to the level above it, and to a certain extent, it can even be called a *kelipah* (an impure shell), from the view of the higher level.

That is why, at the place of the *Radla*, where all is completely annihilated [because there is entirely the recognition of Hashem’s complete Presence with no traces of any created being] to the Emanator, all is black, zero, and nothing when compared to the Essence of the Emanator, for “My holiness is above your holiness.” (The holiness of Hashem’s infinite light is holier than the *tzaddikim*, and that is the meaning of “Cursed is Haman.”) For it is Hashem Who elevates the *tzaddik*, purifying him and repairing him.

The *tzaddik* who lives at this level can repair even the greatest *hester* (concealment), and this is how it can be “Blessed Is Haman”, when the *tzaddik* repairs the worst of the worst. The *tzaddik* can even repair the impurity of a corpse, which is the “grandfather of impurity”. This is through the secret of *is-hapcha*, “overturning” evil/impurity into good/holiness. A *tzaddik* on the level of Mordechai, who lives at the level of being completely self-annihilated for Hashem, is at absolute *ayin* (nothingness). Compared to the Essence of the Emanator, he is “black”, he is nothing compared to Hashem.

That sense of absolute nothingness is exactly what gives the *tzaddik* the power to repair everything, like the red heifer which purifies one from contamination of a corpse – which is when “*When a man dies in a tent*”. It means that even where there

is “death”, where there is complete concealment (void of Hashem’s Presence) which is true death, that is precisely where a *tzaddik* can overturn it into something good and holy, for the *tzaddik* has an awesome power of *daas* by which he can turn all the desires and yearnings of created beings into a desire for their G-d.

The *tzaddik* does this by entering into a state of absolute nothingness, in which he becomes “Cursed is Mordechai”, he negates all of his existence because he knows that he is absolutely nothing. He truly views himself as black and worthless when he thinks of the Highest of high. He destroys himself completely, and this is the state of *kilayon* (annihilation). At that level of nothingness, the *tzaddik* can fix the worst levels of concealment and turn them into “Blessed Is Haman”, and all this is called *is-hapcha*, overturning evil into good.

The *tzaddik* can only do this when he first is able to separate completely from evil, where he acquires *Chochmah*, and this is the *daas* that he gains from the *machatzis hashekel*, which enables him to enter into the inner level of *yichudim*, where it is “To my heart it is revealed, and to my limbs it is not revealed” (*Zohar*). This leads to the secret of the “red heifer” - the place of hidden *yichudim* - which enables becoming attached to the *Shechinah*, now that there is the “ash of the red heifer”. Even *Malchus*, which is called the *Ani* [the true I, in which one perceives his entire sense of self as nothing but a revelation of the *Shechinah*], becomes nothing at the place of *Radla*. That is the place of intoxication where one can understand Blessed is Haman [how the *tzaddik*’s realization of his nothingness is able to turn the evil into a repair], and this is above logical comprehension, so it is called intoxication.

Repairing Korach On Purim

Rebbi Nachman of Breslev said that Korach is repaired through Purim, which is a re-acceptance of the Torah.

When people fall into *chitzoniyus*, the realm of externalities, they need to be repaired anew. Thus all the Jews had to be gathered again in the times of Purim, for the purpose of fasting, because all of their efforts and fasting, which was the light of *Binah*, was all a means to reveal the undifferentiated unity of Hashem, where the “Torah is entirely the right” (Hashem’s unbounded kindness). All words of rebuke and discipline are not merely for the purpose of chiding, but for a greater purpose, of bringing the people to a deeper level of unity with each other in their hearts.

The Torah commands “*Do not be like Korach and his congregation.*” One shouldn’t have complaints on the other, for although we need to [use words of rebuke to each other in order to] subjugate evil and to become awakened to the ways of holiness, we should not fall into unwarranted hatred towards each other, *chas v’shalom*. Instead, our *Binah* (our ‘judgment mode’) should serve to reveal *Chochmah* [the wisdom of Hashem’s undifferentiated unity, in which there is Hashem’s unbounded kindness and love, reflected through us as a deep unity with others], so that all evil is subjugated and we are unified to our utmost: “*Go and gather all the Jews.*”

The way of Mordechai HaTzaddik is the way to subjugate Korach, for Mordechai raised the *Malchus* [Esther, who is a reference to the *Shechinah*] all the way up until the world of *Malbush*, and this is the hint of “*Esther was clothed in royalty*” [the *Shechinah*, called “Esther”, was now elevated to the world of *Malbush*, where it becomes clothed in royalty].

Purim Is The Laughter Which Reveals That There Is Nothing Hidden

At the giving of the Torah, the Jewish people received the first set of *Luchos*, which were later broken. On Purim, they re-accepted the Torah “which they already received at Har Sinai” (*Talmud Bavli Shabbos 88a*). On Purim, they received the Torah and it lasted for them, unlike the first time when it became broken and shattered for them.

The first set of *Luchos* were received in a state of trepidation and awe. Indeed, Chazal taught that the Torah must be learned amidst a state of awe and trembling (*Talmud Bavli Berachos 22a*). On the other hand, the sages would also begin their Torah classes with words of humor (*Talmud Bavli Shabbos 30b*). Although a Jew needs to learn Torah in a state of awe, he needs to begin his learning with something humorous. This is because there is a secret of the laughter of the future, when “*Our mouths will be filled with laughter, and our mouths with song*” (*Tehillim 126 : 2*).

Even as we are amidst a state of brokenness and all presence of G-dliness seems hidden from us, if we lift up our “broken vessels” and place them where they belong, we reveal that all brokenness was all for the purpose of revealing the depth of the “innermost delights” which are above all concealment, for at that most truthful point, it becomes revealed that there is no concealment from G-dliness.

We must understand that every beginning will always be hard, as Chazal said that “All beginnings are difficult”, and therefore it will be hard to begin revealing the light

of the laughter of the future. That was the secret of re-accepting the Torah on Purim – their acceptance of the Torah lasted and it didn't break, and this was because they awakened the laughter of the future, which repairs all brokenness. The first set of *Luchos* became broken because they didn't yet have the power of laughter to pull themselves out of a state of brokenness.

The Laughter of Purim Combines Opposites Together

Purim and Yom Kippur are one (*Tikkunei HaZohar 57b*). The main atonement for sins on the holy day of Yom Kippur is by entering before Hashem in His innermost chamber, knowing with absolute knowledge that everything is G-dliness. That is the secret of entering the *Kodesh Kodashim*. It is precisely in the place of such great attachment to Hashem, where the light of *Chochmah* shines, that the Kohen Gadol would confess for all sins and do *teshuvah* [and which we do as well, internally in our souls, on our own level]. Hashem even tells the Kohen Gadol, "My son, bless Me" (*Talmud Bavli Berachos 6a*), because it is revealed in that place that the souls of the Jewish people are able to bless Hashem, as it were.

The process of Yom Kippur continues on Purim, where the *avodah* is "*And they saw G-d, and they ate and drank*" (*Shemos 24:11*), meaning that the festive Purim meal is on the same degree as coming before Hashem in the *Kodesh Kodashim* on Yom Kippur, through the secret of the *reisha d'lo isyada* (the unknowable head). In that place we can serve Hashem amidst festivity, meaning that we can gain a G-dly vitality from the light of the *Chochmah* that is found at this plane of *reisha d'lo isyada*. This was the secret revealed through Mordechai.

This is the laughter on Purim – the fact that we sometimes serve Hashem in one way and at other times we must serve Hashem in the opposite way, and this is not a contradiction. When Sarah named Yitzchok, which is from the word *tzchok*/laughter, she said "*Hashem has made a laughter for me.*" (*Beraishis 26: 6*). For the levels of Yom Kippur and Purim are able to come together as one, and that is a degree of the revelation of the future laughter, when "our mouths will be filled with laughter".

Although we need to go with the light of *Chochmah*, which is a degree of Hashem's infinite light and which is essentially the *avodah* of *yichud*, still we are able to know and recognize that in that very place of *Chochmah/yichud*, we can also reveal a secret of the opposite nature: The light of the *Keser*, which is above *Chochmah*. This is the secret of "Who will be at the lead? The son of Yishai will be at the lead"

[meaning that the son of Yishai, who is Dovid, is the light of *Keser*, and he is superior to Yosef, the light of *Chochmah*].¹⁰ For even *emunah* and *tefillah* are included in Hashem's infinite light, and these ways of *avodah* are no less important than Torah and *yichud*. And, at a very hidden level, *emunah* and *tefillah* are even superior to Torah and *yichud*.

And it is all the absolute truth, for all of these ways are "*righteous together*" [even though they are each very different], and this is due to the secret of the "sparking of the *reisha d'lo isyada*". It is the secret of how Yom Kippur and Purim are both one and the same, for they are both the revelation of "*And they saw G-d and they ate and drank*", they are both different angles of the laughter of the future.

That is why, on one hand, the people received the Torah on Purim again, out of their love for Hashem, and on the other hand they also had to *daven* a lot and beg Hashem for mercy. The entire miracle of Purim came about through *tefillah* and asking Hashem for mercy, where they fasted and cried out to Hashem. For Mordechai represents the way of Torah and *yichud* [or *Chochmah*, or the *ohr EinSof*], while Esther represents *tefillah* [or the *Keser*, or *reisha d'lo isyada*] and both of these ways needed to be combined together in order to bring about the miracle of Purim.

Waging War With Modern-Day Amalek

The **Kamarna** said that with every letter we *lein* (read) of the *Megillas Esther*, we are waging war against Amalek.

We need to learn from the greatest *tzaddikim* how they waged war with Amalek. The prophet Daniel forbade wine of gentiles for this reason. We must achieve *yichud* even in these worlds of *BiY" A*, and we should not become fazed from Amalek, from the brazenness of the *kelipos* (the forces of evil).

¹⁰ *Talmud Bavli Sanhedrin 102a.*

(Editor's Note: At the simple level, Yeravam ben Nevat uttered these words to refuse Hashem's offer of walking together with him in Gan Eden if he would only do *teshuvah*, where Yeravam refuses the offer and gives up his eternity simply because he will be inferior to Dovid, who will be in front of him. On the deeper level, this is hinting to how the potential of Yeravam, who had the light of his ancestor Yosef, which is *Chochmah*, the level of Mashiach ben Yosef, is ultimately subservient to the light of Dovid, which is *Keser*, and the level of Mashiach ben Dovid. The *sefarim hakedoshim* said that Yeravam was initially so great that he had the potential of becoming Mashiach ben Yosef. Besides for the simple meaning of this story in which Yeravam refuses to do *teshuvah* because he is unwilling to be inferior to Dovid, the deeper meaning of this is on a cosmic level: The light of Mashiach ben Yosef (which Yeravam could have revealed had he been worthy) is subservient to Mashiach ben Dovid, for *Keser* is higher than *Chochmah*.

Essentially, this is accomplished when we are careful not to change any of our customs in spite of pressure from the nations of the world. We must go in the ways of the Baal Shem Tov and our great teachers and true *tzaddikim*, who merited on this world to weaken all the *kelipos* and reveal the *yichud* of Hashem and become completely subservient to Hashem. They didn't compromise on even a hairsbreadth, so that the *kelipos* and the *Erev Rav* shouldn't gain any power from even the slightest change made in the Jewish people.

We need to go in the ways of the true *tzaddikim*, who didn't think about themselves at all in anything and who only thought about the *Shechinah*, to the point that their entire existence becomes integrated in the *Shechinah*, just as Daniel did. According to the secret dimension, Moshe entered Eretz Yisrael on a higher level by becoming integrated in the *Shechinah*. This is the secret of the Megillas Esther, which is really the *Shechinah* (for Esther represents the *Shechinah*), and Daniel became integrated in the *Shechinah*.

The depth of why Daniel forbade any wine touched by a gentile is because we should not be touching even a bit of the non-Jewish ways nor imitating them. During these days when we are involved with preparing for the joy of Purim, each person must see to it that nothing should be an imitation of the non-Jewish ways. Not only on Purim must we be careful about this, but during the rest of the year as well, we must stay away completely from any non-Jewish melodies and songs and from anything that has even a whiff of *goyishkeit* (non-Jewishness) to it. For this is all the influences of the *Erev Rav*, who want to introduce all *goyishkeit* into us. It is the way of the *Maskilim* (the 'enlightened intellectuals') who wished for all Jews to become exactly like the non-Jews, *Rachmana Litzlan*.

Daniel willingly gave up his life for this, and in his death he became integrated in the *Shechinah* herself. The prophet Shmuel began to destroy Amalek when he ripped apart Agag the Amalekite, and we must continue his path of destroying Amalek. This is the entire concept of erasing Amalek which is revealed through Purim, in which we must strengthen our values to the utmost and uproot any touch of non-Jewish ways, any bit of non-Jewish influences, whether it is coming in by way of children, students, or from any other Jew. We must not dress in the styles of the *goyim*. We must not sing their songs and hum their melodies. We should not be acting in any way, like the *goyim*.

This is what we say every day in the blessing, “That I was not made a gentile.” **Reb Pinchos Koritzer** said that when we do not change our names, language, and style of clothing, we are holding onto the “50th gate of holiness. Likewise, the “50th level of impurity” is to imitate the gentiles, whether by adapting their names, way of talking, style of dress, singing their melodies, or anything that imitates the *goyim*. May Hashem save us from this.

Pleasure Amidst Effort

Through the sin of eating from the *Eitz HaDaas* (the Tree of Knowledge), the way of “Leah”, which is the path of effort and toil, became corrupted and is in need of *tikkun* (repair) and it is not able to reveal the “higher whitening”, the bliss in G-dliness. And this became the root of learning Torah *shelo lishmah*, where efforts in learning Torah are not for the sake of Heaven.

The *tikkun* for it is through Mordechai and Esther. When a person becomes connected to the holiness of Mordechai, to shine the path towards the “higher whitening” (bliss in G-dliness) amidst the smoke and efforts of one’s Torah learning. This is by being attached to Hashem, in a pleasant state of spiritual delight, amidst one’s efforts while learning Torah. Even if a person only learns a bit of Torah, and even if a person is doing anything to serve Hashem according to his ability, he should draw a “bliss in G-dliness” into his efforts, awakening himself to think about Hashem (and going from level to level in this). If someone is on the appropriate level, he is able to achieve *yichud* [in his thoughts] even while learning Torah. Each person can do it on his own level. But the main thing is to know that everything is G-dliness. With this, a person enters into the soul’s “essential delights”, which purifies the physical body with it.

When one knows that everything is G-dliness, and he learns Torah *lishmah* - by reveling in the bliss of learning the holy letters of Hashem’s Torah - he weakens the *kelipah* of *Amalek* from having any power to cast darkness on his Torah learning. (Amalek’s impurity causes people to learn Torah without any sense of being attached with Hashem, cooling off a person from searching every day for more and more *d’veykus* to Hashem.)

The Cosmic Battle of Haman Vs. Mordechai

Haman wished to take the same wood that was used for Noah's ark, and to hang Mordechai the *tzaddik* on it – and he wanted to do it during the time when *Kerias Shema* is being recited.

The matter behind this is because the entire concept of *Kerias Shema* is for each Jew to declare to his friend: "*Shema Yisrael!*" Each person has to declare the awareness of *Elokus* (G-dliness) to his friend and make Hashem's Presence known in the world. That was also the secret of Noah's ark, which made Hashem's existence known to that generation. Haman wanted to hang Mordechai precisely with the wood of Noah's ark, so that he could separate the external dimension of reality from its inner dimension, leaving nothing but the external dimension remaining [a world of superficial Torah observance, without awareness of Hashem and without making Hashem's Presence known to the world]. This was also the error of Kayin when he killed Hevel, for he mistakenly thought that the world is meant to reveal the external dimension and not the internal dimension. It was with the same thinking that Haman wished to get rid of Mordechai.

Mordechai was the light of *Yesod d'Aba*, the light of *bittul* (surrendering) to Hashem, and which is rooted in the *Radla*, the hidden level called *Safra D'Tzniyusa*, the ability of searching only for G-dliness and nothing else. Even as Mordechai did something external such as learning with children, the Gemara says that he was involved with learning the *halachos* of *kemitzah* [one of the stages of bringing a *minchah*-offering], which hints to the *Keser* [each of the different pronunciation sounds represent a different *Sefirah*, and the "*kamatz*" sound represents the *Sefirah* of *Keser*], meaning that he was always connected to the inner dimension, of searching for G-dliness. He used all external observance and external learning as a tool to reveal the higher, inner dimension, to reveal G-dliness, the light of *yichud*, to activate the "Higher intention" of everything.

This was the main effort of the true *tzaddikim*, the students of the holy Baal Shem Tov, who were careful not to make any movements that were purely external and superficial, and any movement they made was only as a means to reveal something more inner. They were very careful about this aspect, because the main drive in their hearts was on becoming truly attached with Hashem. As for all other *tzaddikim* who came after them, they served Hashem according to their level and according to the particular *tikkun* that they were meant to achieve, and they made use of the

external level of serving Hashem as per the will of Hashem and as He desires from each Jew. And in fact, the external level of serving Hashem is the main part of the *tikkun* that was needed for them. Still, the *tzaddikim* were always careful that every move they made should serve to reveal G-dliness on the world.

In Place of Fasting, Let Us Increase Tefillah and Good Deeds

The **Arizal** (*Shaar HaKavonos, Purim*) says that Mordechai and Esther represented the *Sefiros* of *Yesod* and *Malchus*. Let us learn about the secret of “Mordechai took her (Esther) as a daughter to him.” This is actually the main point of the Megillas Esther, which literally means to “reveal the hidden”. When a Jew does all that he is supposed to, in his Torah learning and observance of mitzvos, this is all the realm of holy *Asiyah* (doing), the *Sefirah* of *Malchus*. But we need to recognize *Daas d’Atik* which is hidden within every holy act that we do.

Mordechai “the Jew” represents the true *tzaddik*. Mordechai’s name is from the words *mara dachya*, “crushed myrrh”, meaning that he was clean and pure from all nonsense of this world and from all the concealments of Hashem’s Presence in Creation. He lived an existence of Gan Eden on this world, in which he always smelled the scent of G-dliness. The true *tzaddikim* are attached to Hashem with every breath. They don’t even think about reward and punishment, and they don’t even think all the time about Hashem’s overextended compassion. Rather, their main work is to reveal the very essence of that unbounded compassion of Hashem – they are attached to the *atzmus*, to the very Essence, of the Creator.

Mordechai became worthy of this level because he “took Queen Esther as a daughter”, a hint that he attached himself with Malchus (the *Shechinah*). In all of his Torah learning and *mitzvos*, he never belittled the honor of the “queen”, the *Shechinah*. In all of his actions of *Asiyah*, he reached the inner “*daas*, which is hidden in the mouth” [the mouth corresponds to *Malchus*, the realm of *Asiyah*], and he merited to become “crushed myrrh”, to ascend and see the Face of G-d [figuratively speaking] with greater intensity. This is how he reached the level that is called “crown of all crowns” [the innermost level of *Keser*], where he enjoyed to be lavished with such honor as if fitting for a man whom the king desires to honor – meaning that he reached the level in which he could actively bring the light of the *Geulah*.

The main time in which Hashem reveals His light in the lower realms, is in the time of Purim. It is the time of the year when a great *daas* is shining for the Jewish people,

enabling them to do *teshuvah* out of love for their Creator: “To Him, and not to His attributes.”

This was Esther’s hint when she told Mordechai, “*Fast upon me and do not eat and do not drink for three days.*” She was implying that in order to truly return to Hashem with genuine *teshuvah*, it is not enough to have *d’veykus* and *yichudim*. Rather, what is needed is to increase our actual deeds of bettering ourselves, and this was the purpose of the suffering from the fast. In today’s times, when our bodies are weaker and our hearts are smaller, it is hard for us to fast, so the very least we should do is continue to *daven* and beg Hashem for mercy, and this will be in the place of fasting and suffering.

This is how we can become worthy of entering the chamber of the King, turning all troubles and concealments into “*And Yaakov lived in the land of Egypt*” – to be attached with G-dliness even amidst the lower realms, by turning to Hashem in our innermost depths. This is the meaning of “*To Your salvation, I awaited.*”

Where Haman/Amalek Can’t Reach

There are several different kinds of holiness that exist, and the greatest holiness is the holiness of the *shaar haNun d’kedushah*, the 50th gate of holiness. This is the holiness of the *Kodesh Kodashim*, and it is also called the *shaar hakolel*, the all-inclusive gate (**Likutei Moharan**, 61), which has the power to sweeten all judgments. This is the concept of going out of Egypt, the place that represents the 50th level of impurity, as the Zohar says, that the Torah mentions the exodus from Egypt 50 times because it represents the “50 gates of understanding” [or the 50 gates of holiness which takes a person out of the 50 levels of impurity].

Rebbi Nosson of Breslev explained that Haman is the *kelipah* which stands parallel to the holiness of the 50th gate of holiness, and this is the secret of the tree that he built which was 50 *amos* tall and which looked like the ender-letter *nun* (נ), equal to the number 50. Haman is the *kelipah* that opposes the holiness of the true *tzaddik* who possesses the all-inclusive understanding of the 50th gate of holiness. Haman has the power to wage war, against the 50th level of holiness.

This is actually perplexing. How is it possible to attack the 50th level of holiness, the level of all-inclusive understanding, which is like the *Kodesh Kodashim*, the place where the *Aron* is housed, the place of the complete *yichud*? How is the wickedness of Haman able to wage war and attempt to damage the 50th level of holiness?

The matter behind this is because Haman's accusation against the Jewish people was: "There is one nation, scattered and separated" (*Talmud Bavli, Megillah 13b*). When the souls of the Jewish people are separated from each other – as we can see from the teaching of our Sages that even Mordechai was only desires to "most" of the people but not to all of them (*Talmud Bavli Megillah 16b*), because they disagreed with Mordechai – that disparity is what gave room for Haman to attack. For even the all-inclusive wisdom of the 50th gate of holiness that the *tzaddik* possesses is dependent on the unity of the Jewish people.

Reb Noson of Breslev writes that even though Haman thought he can damage the 50th level of holiness (which would seal his victory against the Jewish people) that is the all-inclusive gate, the *Kodesh Kodashim* – still, there is a secret, inner dimension of that all-inclusive gate, which Haman wasn't aware of and which he could not damage, because it is out of his reach. Haman can only attack the outer level of the all-inclusive gate, but he cannot reach its inner level. Mordechai, who was like "crushed myrrh", resembling the holiness of the "anointing oil" that enabled the holiness of the *Kodesh Kodashim*, was the secret, inner dimension of the all-inclusive gate. Haman isn't able to damage this place at all. This is the inner dimension of the 50th gate of holiness, the secret of Mordechai the *tzaddik*.

There is so much *machlokes* (arguing and divisiveness) even amongst *tzaddikim*¹¹, and this damages even the "50th gate of holiness" [that is, all of this *machlokes* is really

¹¹ Elsewhere, *Moreinu shlit"a* explains powerfully the following fundamental concept regarding *machlokes* between *tzaddikim*:

"The Sages said that Mordechai HaTzaddik was found favorable to most of his brethren, and not to all of them, because the Sanhedrin separated themselves from him [after they saw that he was putting aside Torah study to be involved in saving people's lives. See *Talmud Bavli Megillah 16b*]. These sages had a complaint on Mordechai, even after he had saved the generation. How can such a thing be? Mordechai, the true *tzaddik*, should be deemed controversial in the eyes of the sages of his generation? **These are really deep, hidden secrets of why it had to be this way, and we cannot really understand it.**

"We also find that Pinchas was ridiculed by the other tribes, after he did the great *mitzvah* of avenging Hashem's honor by killing Zimri. This is because **whenever a *tzaddik* does something great, he is at risk of being attacked by the *kelipos* (evil forces) who will seek his destruction, and the *tzaddik* needs extra protection so that he shouldn't be harmed. That is why the tribes ridiculed Pinchos – so that he would be protected by Heaven.** And similarly, when Mordechai HaTzaddik was *moser nefesh* for the *Shechinah* and who did great things to protect the honor of the *Shechinah*, some of the sages kept their distance from him, and they were doing this to afford Mordechai extra protection [from being harmed by the *kelipos* which wish to destroy the *tzaddik* after he does great things, because the *kelipos* become afraid of the *tzaddik* and they will seek his demise]. As for Mordechai himself, he "spoke peace to all his offspring", not only to most of them but to all of them, for he judged all of them favorably. **He**

the *kelipah* of Haman, which can damage the outer level of the 50th gate of holiness]. But this damage can only affect the outer level of the “50th gate of holiness”, not its inner level. That is why Mordechai wasn’t fazed in the slightest from Haman. Mordechai wouldn’t stand up for Haman or even make one move for him, because Mordechai was the manifestation of the inner dimension of the all-inclusive gate of holiness, which cannot be damaged at all. That is how Mordechai could weaken Haman, for he was connected at all times to the *Shechinah*.

We need to recognize the ability of being able to constantly divest ourselves from all physicality and trappings, so that we can keep rising higher, to the most hidden of all places, without being fazed from any difficult situation that comes upon us personally or upon the world. Even though Haman/Amalek is succeeding at damaging the Jewish people on many levels, attacking us even at the all-inclusive gate of holiness by creating divisiveness amongst *tzaddikim*, the true *tzaddik* is able to go into the inner dimension of the all-inclusive gate, a place where no damage can enter. It is the secret of the *yichud Yaakov v’Rochel* (the cosmic union between Yaakov and Rochel) – the ability to divest oneself from the reality of this world, and never forget about *yichud* [binding oneself totally with Hashem]. This makes one worthy of the true holiness of Eretz Yisrael.

On Purim, Even The Sin of Chilul Hashem Can Be Forgiven

The *Tikkunei HaZohar* (57b) says that Yom Kippur is a day like Purim. The **Baal HaTanya** (*Torah Ohr, Megilas Esther* 95, 74) pointed out that this statement implies that Yom Kippur is a resemblance of Purim, meaning that Purim is holier than Yom Kippur.

understood that when some of the sages were avoiding him now, it was all for the purpose of affording him special Heavenly protection so that he shouldn’t be harmed [from *kelipos*].

“Thus, when the *tzaddikim* ridicule other *tzaddikim*, we must judge them favorably and we must know that sometimes, they are doing this in order to save the life of the *tzaddik* whom they ridicule, and sometimes they are doing an *aveirah lishmah* (they are sinning for the sake of Heaven). We must especially judge them favorably when they do this, and we need to know that it is a higher conduct coming from Heaven.

“If we must join a protest against a certain ruling issued by a *tzaddik*, we must do this with the attitude that we do not approve of the ruling, that it’s forbidden for a Jew to follow such a view, etc. But we should never judge the *tzaddik* himself for giving such a ruling or for conducting himself in a certain way, because these are hidden ways which Hashem has arranged that it should be this way.” (*Likutei Yam HaChochmah, Moadim*, p.672-673, footnote 223).

The *Tikkunei HaZohar* also says about the fast on Yom Kippur, “Do not read it as *tis-anu* (you shall afflict yourselves), but *tis-angu* (you should take pleasure). The **Baal HaTanya** explains that this means that Yom Kippur is a closeness to Hashem that we cannot feel viscerally, whereas Purim is that very closeness to Hashem on Yom Kippur which cannot be felt, which now comes into the realm of feeling. This is the concept of the festive meal on Purim – to feel, on Purim, the very closeness to Hashem on Yom Kippur that couldn’t be felt on Yom Kippur.

It is also said that although Yom Kippur alone does not atone for the sin of *chilul Hashem* (profaning the Name of Hashem), on Purim one can get atoned even for the sin of *chilul Hashem*, and this is because Purim affords a person the ability of *mesirus nefesh* (giving up oneself), through taking the path of *ad d’lo yoda* (shedding one’s *daas*, through the drinking on Purim) until the place of *Radla*, and all the way until the world of *Malbush*, which Esther became clothed in – the place where the *Shechinah* is rooted in. Thus, on Purim, when one does *teshuvah* out of love, he can be atoned even for the sin of *chilul Hashem*, and this is how Purim is on a higher level than Yom Kippur. For when we drink on Purim, we rise above all limitations to the place of the unlimited, the place of absolute *yichud*, and there, we can fix even the sin of *chilul Hashem*.

Even recognizing how the true “I” is Hashem [how our own existence is merely a means of revealing Hashem’s Existence] is all for the purpose of revealing the state of absolute *ayin* (our absolute nothingness) in which we see that there is nothing else besides Him: “*And Hashem will be King, over all the land.*” This is where we enter into the *simchah*, the joy, which comes from recognizing the true existence of the Jewish people: we are nothing but “a portion of G-d from above”, we are meant to reveal His *yichud* and how He is unified with all and that there is nothing besides Him. This is reached through every Jewish soul’s ability to have absolute *bittul* (surrender) to Hashem.

The Joy of Purim Atones For All Sins

Rebbi Nachman of Breslev would say that every cheekful that a person drinks on Purim is another *tikkun* for damaging the *Bris Kodesh*. This is because with every added bit of *simchah* (joy) that we gladden ourselves with on Purim, we are fixing all of our sins.

The main aspect of the *tikkun hakelali* (all-inclusive repair) is when a Jew rejoices with his Creator. As it is written, “*Yisrael rejoices in His Maker.*” This is especially

applicable for the final generation, where the main atonement for sins and removal of all barriers that separate between us and the Creator is, to contemplate again and again, and to derive great vitality, from believing in the Creator, from believing in Torah's light, reflecting about the Presence of the Creator, and accepting upon ourselves the Kingdom of Heaven (accepting the responsibilities of our duties to Hashem). We must keep contemplating these areas until our soul suddenly becomes bound with her higher Source, so that we become a "flame that rises on its own", to rejoice with the Creator, so that the joy extends throughout our body, to our hands and our feet, which represent Mordechai and Esther (see **Likutei Moharan**, 10). The joy can fill every part of the body, until our entire body is filled and brimming with energy from G-dliness.

For when one accepts upon himself on Purim that from now and onward, he will serve his Creator with joy and energy, and he does *teshuvah* out of love for Hashem and he is pained over all that he has damaged until now, and he rejoices with His Creator, in his faith in Him and in his Torah learning – immediately with this, his sins are forgiven and atoned. Until his hands and feet will also want to join him in this intense joy on Purim, the day in which his sins can be forgiven, where the "flame can rise on its own" again, to serve his Creator, amidst joy and love.

Likutei Ya"m HaChochmah: Festivals and Seasonal Avodah Series - Purim

8 - After Purim

Shushan Purim – Activating The Potential of The Light of Purim

Chazal established two days of Purim, the 14th of Adar for the cities and villages, and the 15th of Adar for walled cities. The 14th of Adar is when the light begins to be drawn, when it is in its potential state. The 15th of Adar is when the light is activated, like Yerushalayim, the secret of the holy *Malchus* which is called the “wall”, the active level of the light.

On the 14th and 15th of Adar, the Jewish people rested. First they drew forth serenity into the world. The *tzaddikim* wait another day to activate Hashem’s compassion and salvation. Yerushalayim represents the active level of salvation, when the *Beis HaMikdash* will actually be built. Through the 14th and 15th of Adar together, through the potential and active levels of the light, that is how we reach the holiness of Mordechai and Esther to receive both the revealed and hidden levels of the Torah, through the potential of the 50th gate of holiness.

On one hand, we must know that we cannot achieve salvation through our own power. “*For only in My spirit, says Hashem.*” Only by becoming attached to the spirit of truth, to be dedicated to Hashem in all matters, to be attached with the One Who said that the world should be, and that only He can help us, together with giving our souls for the Torah, can we see Hashem’s active salvation.

Shushan Purim – Where The Torah Student Becomes Integrated In His Torah Teacher

Through Yom Kippur we can get to Purim, for Yom Kippur is the suffering that must precede the pleasure of Purim. On Purim, the true revelation comes.

This is also the secret of why there are two days of Purim, the 14th and 15th of Adar. The sefer **Machberes HaKodesh** says that the 14th of Adar corresponds to Dovid HaMelech (the word Dovid is equal to 14), and the 15th of Adar corresponds to Shlomo HaMelech. These parallel the two levels of Moshe and Yehoshua. The 15th of Adar is when Purim is celebrated by “walled cities since the times of Yehoshua”.

Yehoshua represents the level of the ideal Torah student, just as Shlomo HaMelech was the student of his righteous father Dovid HaMelech. The *tzaddik*, who is always a degree of Dovid HaMelech (and a degree of Moshe Rabbeinu), is not allowed to enter before Hashem in the Holy of Holies, and he is liable to death if he does. Only the Kohen Gadol, who is a degree of *Chochmah*, was allowed to enter. Dovid HaMelech, who represents the *Keser* (the specifically, the *Arich Anpin* level of *Keser*), was not given permission to enter into the Holy of Holies, in spite of being at a higher level than the Kohen Gadol.

However, through Purim, we can come to the secret of Shushan Purim, which is the revelation of Shlomo HaMelech, where Dovid and Shlomo are integrated as one, through the secret of *Atik*, where Dovid's name is spelled with an added letter *yud*, as **דויד**. And so too, Yehoshua, and all walled cities since the times of Yehoshua (where Shushan Purim is celebrated) are integrated with Moshe. This is the secret of the walled cities – it is the point where the Torah student becomes integrated in his Torah teacher.

The Power of Purim Meshulash In Yerushalayim

The 14th of Adar is the outermost level of Purim. The 15th of Adar is the more inner level of Purim. The entire world is the outer level of Creation, representing the revealed level of the Torah. The holy city of Yerushalayim is the inner level of Creation, representing the secrets of the Torah.

On *Purim Meshulash* (when Purim spans three days, due to Shabbos), the secret of a “tri-fold Torah” (*Talmud Bavli Shabbos 88a*), becomes revealed with greater intensity, especially the secrets of Torah, represented by Yerushalayim, the walled city. For it contains within it the secrets of Torah that are surrounded by a wall, hidden from the view of the world. Through the power of the secrets of Torah illuminating the world, even the revealed part of the Torah becomes elevated, enabling people to learn the revealed part of Torah amidst *d'veykus* and spiritual ascension.

When Hashem brings the three holy days of *Purim Meshulash* upon the Jewish people, “three becomes a *chazakah* (establishment)”, so if we gather our strength during these three days and we *daven* special requests to Hashem during each of these days (and as the Zohar says, when one *davens* the same *tefillah* three times, it is stronger), through this we will be *zocheh* to receive the “tri-fold Torah”, to eyes that can view the spiritual, to see the Kingdome of Hashem which will be revealed in the future. All this depends on receiving the Torah anew.

The 16th and 17th Days of Adar

The **Kotzker** would say that when the Gemara poses a *hava amina* (an initial understanding), this is coming from a higher world than the conclusive view of the Gemara (*maskana*). There is a *hava amina* in the Gemara that the Megillah can be read as late as the 16th and 17th days of Adar. Thus, based on the Kotzker's principle that a *hava amina* of the Gemara comes from a higher world (which cannot be materialized on this world), the 16th and 17th days of Adar also bear a connection to Purim.

This concept can be compared to the case in the Gemara where a person mistakenly consecrates property as *hekdesh* (to go for the funds of the *Beis HaMikdash*). According to Beis Shamai, it has the status of *hekdesh*. Nowadays the *halachah* always follows Beis Hilel's view over Beis Shamai's, but in the future, the *halachah* will be like Beis Shamai, as is well-known. Any *hava amina* in the Gemara is also like the case of mistakenly donated *hekdesh*, and it can also be compared to the error of Shaul and any of the errors made by the sages and *tzaddikim*. It was only an error because it was unbefitting for the great holiness of the *tzaddik*, but the truth is that the *tzaddik*'s actions are always holy, like mistakenly donated *hekdesh* which will be deemed holy in the future. Even though it was revealed from Heaven to Shaul that he was wrong, even though Shmuel HaNavi told Shaul that Hashem is now rejecting Shaul's kingdom forever because of the error that Shaul made, in the future this will all be rectified.

That is the idea of Purim, to connect to the future and understand that even an initial understanding of the Gemara which was proved to be wrong at the Gemara's conclusion, and the errors made by *tzaddikim*, are all going to become truth in the future. Thus the holiness of Purim also extends to the 16th and 17th days of Purim, just as mistaken *hekdesh* will have the status of *hekdesh* in the future.

This is the reason behind the custom of *tzaddikim* in Jerusalem who would begin their Purim meal on the 15th of Adar and continue it on the 16th (which, according to the Gemara, is only the inconclusive *hava amina* of being Purim), and this was to fix the sin of Shaul, to show that even the error of a *tzaddik* will be turned into truth in the future, just as mistakenly consecrated *hekdesh* will be *hekdesh* in the future, when the view of Beis Shamai will be followed. The *hava amina*, the inconclusive and initial view of the Gemara, is the secret of a higher spiritual world, whereas the conclusion (*maskana*) of the Gemara is the secret to our physical world.

May both our eyes – the eye that sees the world of the *hava amina*, and the eyes that sees the world the *maskana* – both unite together, to see the return of the *Shechinah* in the future.

Parshas Parah

On Purim, the King of all kings wants to give kingship to every Jew, so that every Jew will be *zocheh* to the light of Mordechai HaTzaddik, who reached this kingship in his lifetime, through the secret of holy pride, when he was clothed in the royal garments, where he reached the “crown of all crowns”. The **Baal Shem Tov** said that every *tzaddik* is given a kingdom, and his main free will is to choose the foreknowledge of Hashem, which is the “crown of all crowns”, the understanding that Hashem alone rules him and is leading him to his ultimate good, and this fills the *tzaddik* with a constant joy and energy.

Every Jew who is *zocheh* to grasp this on Purim becomes like a king who rules with great power, receiving a wondrous holiness and knowing which way to go in. In everything he eats and drinks, he can be immersed in *yichudim*. In all material matters, he is able to sanctify and purify himself and to do complete *teshuvah* over all his sins. In turn, he receives great joy and energy, for he knows that everything is G-dliness and that Hashem forgives all his sins. To the extent that a person chooses to acknowledge how only Hashem is ruling, Hashem will raise a person higher and higher.

But after Purim, when *Shabbos Parshas Parah* arrives, a Jew needs to descend from that kingship which he has just received. For it is not enough to enter into this kingship of Purim. One needs to also descend from that kingship, and this is the secret of the purification process of becoming contaminated to a corpse, through the red heifer, the secret of *teshuvah*. It is not enough for a person to think that everything is G-dliness. One needs to also do genuine *teshuvah* and return to his Creator, by purifying the permissible physical desires that are *kelipas noga*. On Purim, a Jew reveals how eating, drinking, and all forms of pleasure are all G-dliness, for a person can be concentrating on Hashem amidst all his physical pleasures. But this is not enough. If we want to reach the upper *mazal*, we need to come down from the kingship we received on Purim, and to do complete *teshuvah*.

After Purim we now need to enter into the “holy bitterness”, to search for advice on how we can cleanse ourselves and go free from all desires of this world, the permissible desires that are *kelipas noga*. We need to learn how to minimize the

pleasures of eating, drinking, and idle speech. Of course, we should not do this in a depressing way. When we are trying to do *teshuvah*, it needs to be from a joy in our heart, that deep down we know that Hashem is running our lives and leading us to everything good. It is Hashem Who is returning us to Him. We should be contemplating holy names of Hashem and *yichudim*, and from this we can become sanctified and purified in all our ways.

When a person begins to understand these secrets, though, he may forget the “ways of war” against the evil inclination. This is the main reason that we read *Parshas Parah* immediately after Purim, so that we won’t forget how to fight against the evil inclination.

If a Jew didn’t yet reach the way of Mordechai, he is broken from all his sins and his head is mostly preoccupied all day with thoughts of how to overcome his evil inclination. He seeks advice for his soul on how to ascend the house of G-d. He seeks how he can learn for several consecutive hours, how he can eat amidst holiness and purity, etc. This is all very important to Hashem, though it is not yet the purpose of one’s *avodah*. Although we must know that Hashem is doing everything, we cannot become lax in our service to Hashem because of this. The main bulk of serving Hashem is when one searches for all the ways to overcome the evil inclination and on how to serve Him better.

The students of the Baal Shem Tov would not only meditate on *yichud*, they were also doing *teshuvah* constantly. The *tzaddik* knows that Hashem is doing everything, yet he doesn’t abuse this knowledge *chas v’shalom* by allowing himself to slacken off from his responsibilities to Hashem because of this, *chas v’shalom*. He is always looking for ways on how to overcome his evil inclination and serve the Creator better, in the purest way possible, and to give satisfaction to the Creator.

At our inner level, we must choose to acknowledge that it is only Hashem Who is doing everything, but in our outer behavior, we must be searching for ways on how to serve our King. This is how we will fulfill the Creator’s desire to dwell in the lower realms, and this depends on the *avodah* of the created human being, as it were, as he searches for the ways of war against the evil inclination and on how to serve the Creator.

After Purim, We Must Nullify Our Existence

Parshas Parah is the continuation of Purim, and it is the *avodah* of “*And you shall live in front of Him.*” On Purim, there is a great revelation of G-dliness, but it is not yet complete. This is because Esther’s messenger Hasach, who is identified as the prophet Daniel according to one view in the Sages, was killed on Purim, marring the joy of Purim somewhat. The **Chasam Sofer** explained that Daniel’s murder atoned for the sin of the generation of enjoying the feast of Achashveirosh. As soon as this atonement took place, the redemption of Purim could start.

After Purim, we need to learn about the purification process for one who is contaminated from a corpse, who had to become purified through the *parah adumah*, the red heifer, which was completely ground up into ashes, symbolizing the complete level of death, so that no more death follows: “*And Hashem will wipe away the tears from upon every face*”, the time when there will be no more death, only resurrection of the dead, when the dew of the resurrection will descend from Heaven and it will destroy all death, revealing the *Shechinah* completely and nullifying all the effects of the sin of Adam HaRishon, the source of all death.

The secret behind this is because first the worlds of *BiY”A* must be raised to *Atzilus*, and then to *Adam Kadmon*, which is “*ani* and *ayin* (existence and non-existence) at once”.

But there are worlds that are even higher than *Adam Kadmon*, and these worlds are at the inner dimension of *Adam Kadmon*. They are the secret of the “original *HaVaYaH*”, also called the “worlds of delights” (*shaashuim*). These are also called the “Ten Hidden *Sefiros*”, which are “not found in existence”. On one hand, they aren’t in found in existence, but at the same time these worlds are also a revelation of the very name of *HaVaYaH*, which is the purpose and higher intention of Heaven, that the name of *HaVaYaH* should become revealed in all the worlds. It is the light of Mashiach, the level of the *Radla*. When the worlds of *BiY”A* are elevated to the *Radla*, all of its existence becomes turned into a non-existence.

In terms that will apply to us, this means that there is a level of *bittul* in which we not only nullify our own reality (*bittul b’metzius*, which is *bittul* at the level of

Atzilus)¹², but an even higher level of *bittul*, in which we one is “in existence but not in existence”. This is what enables one to reveal the true Existence.

This is the secret of being a “cedar tree” [which was crushed into the mixture of the ashes of the red heifer and part of the purification process for contamination from a corpse]. One has to do his *avodah* at all times, regardless of how he views himself, what his level is, and how his deeds are. He must continue to nullify his sense of self, more and more, until he doesn’t even feel his own existence, and he only feels that he exists entirely for revealing Hashem’s Name upon the world. It should not matter to him how he appears or how good his deeds are or aren’t, or what he did until today and what he is about to do. He should just be totally nullified to Hashem, so that he has no interest other than revealing the “essential *HaVaYaH*” of Hashem.

He does *teshuvah* at all times and he has no other interest than revealing *yichud*. This is what gives a person the strong capabilities to be like the “cedar tree” - to reveal Who the True Existence is, for that is the entire purpose of revealing His Name.

One has to be strong like a “cedar tree”, and not think about anything other than nullifying himself completely to Hashem, so that he “exists as a non-existence”. One needs to demolish the entire reality of *BiY”A* until he becomes integrated above in the true “I”, revealing the greatest level of ayin, for through nullifying *BiY”A*, one comes to the greatest revelation which is above even *Atzilus*. It is the level of the “light integrated in its Source”, the world of “holy forgetfulness” – the *Radla* - in which one knows of nothing, as if he has been born anew, with no connection to all of reality. His entire interest is only in revealing the original *HaVaYaH* throughout all the worlds, as if he has ‘forgotten’ everything else [hence this is called the ‘world of holy forgetfulness’].

¹² Editor’s Note: Elsewhere, *Moreinu shlit”a* explains how there are 5 general levels of *bittul* (nullifying our existence), corresponding to the 5 worlds. The first level of *bittul*, corresponding to world of *Asiyah*, is *kabalas ol malchus shomayim* (accepting our duties towards Heaven). The second level of *bittul*, corresponding to the world of *Yetzirah*, is *bittul b’middos* (nullifying the character traits). The third level, corresponding to the world of *Beriah*, is *Bittul HaYeish* (nullifying our sense of independent existence). The fourth level, corresponding to *Atzilus*, is *bittul b’metzius* (nullifying reality). The highest level of *bittul*, corresponding to *Adam Kadmon*, is *bittul b’metzius she’aino b’metzius* (nullifying ourselves to the extent that we exist but we don’t exist). This is also called *kilayon*, the soul’s willingness to self-destruct and become integrated in Hashem.

The fact that he doesn't consider his own reality is exactly what will give him the strength to reveal the greatest reality – the reality of the Creator, His “essential Name”. This will be the kingdom revealed by Mashiach, which is the light of the *Radla*. And every Jew has a “spark of Mashiach” in his soul...

May Hashem help us, in the merit of the true *tzaddikim*, that we should merit the purity of the pure, unblemished red heifer which has never bore any yoke upon it - the level of nullifying ourselves so that we should “exist as a non-existence”, along with the awareness that we have not done anything at all. This is the holiness of Yosef and Dovid coming together, “*ani* and *ayin* (existence and non-existence) as one”. And may we combine these two modes of *ani* and *ayin* together, through the level of “Moshe” [the integration of Yosef/Mashiach ben Yosef and Dovid/Mashiach ben Dovid together].