

The Secrets of Purim

Taken from the Kitvei HaAri'zal

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INTRODUCTION

One of the problems facing students of Kabbalistic study is how to take the Kabbalah out of its theoretical presentation and translate it into practical action. It must be accepted as a given fact that Kabbalah was never meant to exclusively be an academic pursuit, but rather a course of knowledge coupled with spiritual growth and experience that leads one to a comprehensive personality transformation.

This transformation of personality can never be limited to just the internal world of the individual. The individual must express the values that have been revealed to him/her through the exposure to the Kabbalistic teachings.

These Kabbalistic values are none other than the values and mitzvot of our Holy Torah, and it is these values and mitzvot that the Kabbalist must apply to the world around him, even as did the Talmudic Sages and Biblical prophets before him.

The question we must now ask is what does the Kabbalistic meanings of Purim have to teach us about our world of action and the present political status of Israel and the Jewish people? The answer is most revealing, and unfortunately quite frightening.

As is known, when the Jewish people sin, this causes a change in the nature of our relationship to G-d. Instead of G-d being visibly active in our lives and society as He was during Biblical days, it appears that G-d is somewhat more removed than He once was. People now tend to talk about G-d as a removed and separate Being, as opposed to experiencing Him, and knowing His reality and nature.

This lessening of G-d in our lives and consciousness is the result of the “trance of sleep” wherein which G-d’s aspect, which we called ZA (Zeir Anpin - the Small Face), is stripped of Its ability of manifestation. ZA is thus unable to function in His optimal mode of Face to Face, where G-d and the Jewish people enjoy a natural/supernatural relationship of mutual harmony.

Instead of the Jewish people experiencing G-d through the medium of supernatural events, we now “see” G-d acting through our everyday affairs. This expression of G-d’s actions is a method of concealment. In other words, we believe in faith that G-d is in this or that thing. But unless you look for Him, you won’t spot Him. Instead people will claim that there are such things as “luck” or “good fortune”, without recognizing or acknowledging that there is a Hand, ever so invisible, behind all things.

This was the case in the generation of Mordechai and Ester. During this time, the sins of the Jewish people had risen to such a height that G-d consciousness had been lost, and ZA was put into the “trance of sleep”. This lack of overt Divine intervention in the lives of the people was an unnerving experience for most. Yet, instead of trying to rectify the damage, the people added insult to injury and attempted to live with the damage by assimilating and accepting the present course of things. These same people are the ones who bowed down to Haman when he passed by, unlike Mordechai who did not.

As is known Purim is a holiday that was not ordained for the Jewish people with the giving of the Torah at Mt. Sinai. Yet, our Sages have said that Purim was as important an event in Jewish history as was the giving of the Torah. At Mt. Sinai our Sages say the Jewish people received the Torah, whether they liked it or not. On Purim, all Israel received the Torah with joy and gladness. This is a very strong statement to make!!

The Ari’zal says that in the future time all the other books and holidays will be no more, whereas Purim and the Megilat (scroll) of Ester will last forever. Needless to say there is more to the Purim story than meets the eye. Even the name of the Biblical book, Ester, reveals that there is a very profound secret hidden within. For the name Ester has within the word “seter” which means hidden.

Something else is suspicious. Out of all the books in the Bible, the Book of Ester makes no mention of the name of G-d. It is as if G-d is not in the Purim story, at least He is not revealed therein. This then is the secret which will be explained herein.

Our Sages teach us that when the month of Adar comes, happiness comes. There is great Kabbalistic significance to this. Purim falls one month to the day before Pesah. Both Purim and Pesah were days of national salvation for the Jewish people. Purim appeared to be a natural sort of salvation, whereas Pesah the Hand of Almighty G-d was clearly evident. In this selection the Ari’zal will reveal to us the two types of salvation that there are: salvation in galut (exile) and salvation in geulah (the final redemption). We will learn that both are integrally connected to one another.

The secrets of the exile correspond to the sefirat Malkhut, which corresponds to the physical world in which we live. The story of Purim reveals to us how we as Jews are to survive in a world that is hostile to us simply because of who and what we are.

This is a message for religious and secular Jew alike. For like today, there were “hillunim” (assimilationists) in the days of Mordechai and Ester. The evil Haman did not distinguish between what type of Jews he wished to kill, nor did Hitler, nor does Hamas. A Jew is a Jew is a Jew.

I believe it is about time we learned this lesson, as well as the lessons to come, for they are the salvation of the Jewish people in this day and age, against our present day Hamans.

With the revelations of the Ari’zal, we can truly be happy in Adar, the month of Pisces the fish. For we know Nissan is coming ever so soon, and with it the final redemption

and the release from our bondage. But, in order to make it to Nissan we must pass through Adar. Being happy is one of our weapons of defense. Learning the lessons of Mordechai is the other.

In Pirkei Avot it is written, "it is not up to you to complete the work, but you are not free to avoid your share." Nowhere and at no time is this lesson more applicable than now.

The following is a overall translation of the Kabbalistic meanings of Purim taken from the writings of the holy Rabbi Yitzhak Luria (zt"l), the Ari'zal. Both texts of the Ari'zal offer complimentary information, therefore I decided rather than choose one over the other to translate I took what was best and relevant from both texts and combined them. The sections from the Pri Etz Haim will be introduced with the letters P.E.H. and the Sha'ar HaKavanot will be introduced with the letters S.H.K.

The message of Purim is most profound and relates to us what potential we have in all arenas, if only we take it upon ourselves to act with courage.

The Secrets of Purim

P.E.H.¹ Now, it is known that all throughout the period of exile² Nok³ [the Feminine Face] who is Rachel stands back to back in relationship to ZA⁴ [Zeir Anpin, the Masculine Face]. However, as is known, the time [of the episode of Purim] occurred at the end of the seventy years of the Babylonian exile. [At this time] the act of rectification began⁵ so as to restore them [ZA and Nok] to be [in a] Face to Face [union] [so that Israel can be redeemed S.H.K.]. [In order for this to occur] ZA needs to "fall into the trance of sleep"⁶.

¹ In preparing this article, I reviewed both the Pri Etz Haim and the Sha'ar HaKavanot on this subject matter. I found the Sha'ar HaKavanot to have in some places a deeper explanation, whereas the Pri Etz Haim in some places had more details, and in other places was brief and to the point. Rather than choose between the two books, I have decided to blend them together. By doing so, I pray that I have made the subject more comprehensive and thus easier to understand. When I am quoting the Pri Etz Haim, I will refer to it by its capital letters: P.E.H. The Sha'ar HaKavanot, I will refer to as S.H.K.

² "Exile runs contrary to the very nature of the world. Although the natural order of the world requires that G-dliness be concealed to a certain extent, the deeper hiddenness brought about by exile is unnatural. Since exile runs contrary to nature, one may ask: Why did G-d give man the potential to bring about exile? The answer reflects G-d's kindness. G-d desires that man reach a level of connection with Him that surpasses the limits of creation-an "unnatural" bond as it were. This will be realized in the era of Redemption. Moreover, in His kindness, G-d desired that man attain this level through his own efforts. For this to be possible, He employed a catalyst, exile. For exile also runs contrary to the natural order, but can be brought

about by man's conduct." The Lubavitcher Rebbe, "In the Paths of our Fathers" Kehot, 1994.

³ Nok, who is Rahel, is a reference to the sefirat Malkhut. She is also called the Shekhina, the Divine spark at the root of the human soul.

⁴ The union of the sefirotic Faces correspond to the relationship between G-d and the Jewish people. When Israel is serving G-d obediently in accordance to what G-d has ordained in the Torah, then the Face of Rahel (Collective Israel) is said to be facing HaShem (ZA). HaShem in turn is in full communion with Israel. This relationship is thus called a Face to Face relationship. Yet, when Israel sins by not observing the mitzvot of the Torah, the Face of Collective Israel, Rahel, is said to turn away from HaShem. HaShem therefore has to respond to this newly created state of imbalance. In order not to encourage Israel's sins, HaShem lessens the amount of radiance that He shines down upon Rahel. This lessening of radiance is referred to as HaShem turning His Back towards Rahel. Thus their relationship turns from one of being Face to Face to being one of Back to Back. In order to rectify this situation, desire from below must raise above. In other words, when Israel repents, Collective Israel, Rahel, desires to reunite with Her Husband. Israel's righteous actions on earth enable Rahel to turn back towards Her Husband, arousing Him to Face Her once again.

⁵ The righteous of that generation rectified Rahel throughout the entire 70 years of exile until such a time when they were able to restore Her to Her place. P.E.H.

⁶ The origin of the "trance of sleep" was in the Garden of Eden where it states that, "G-d caused a deep sleep to fall upon Adam and he slept" (Ber. 2:22). Now G-d forbid one should think that HaShem sleeps or slumbers, for it is clearly written, "Behold the Guardian of Israel neither slumbers, nor sleeps" (Psalm 121). But this is said from His perspective, not ours. The nature of this sleep is that it appears that Israel's G-d is not acting to assist them in any clear manner. When in our many sins we bring exile upon ourselves, we cause the Face of G-d to be unnaturally concealed. It is then up to Rahel to awaken Her Husband. We enable Her through our actions. Our actions are strengthened by the Mohin that Rahel (and thus Israel) receive, as will be shortly explained. The purpose of this sleep will soon become evident.

S.H.K. This is the secret of the terrible troubles that Israel then experienced. This is referred to as terrible, great darkness, for as our Sages have said, "darkness" refers to our exile in Persia, where the eyes of Israel were blinded. This is the removal of the Mohin⁷ from ZA and their placement within Rachel⁸ which rectifies Her Partzuf. This [gives Her the power] to turn back to be Face to Face [with ZA].

⁷ Mohin are the sefirotic brains. These are the Hokhma, Binah and Da'at sefirot in each sefirotic Face. Each Face receives its Mohin from the lower sefirot Netzah, Hod and Yesod of the Face immediately above it. So the Netzah, Hod and Yesod (NaHiY) of one Face descend below and serve as the Mohin of the Face immediately below it.

⁸ When Israel sins we strip ZA of His Mohin. In other words we short circuit the spiritual order disabling the supernal light from flowing in its natural manner. In order to

rectify this situation, Rahel in turn receives the Mohin that ZA had originally. It is now up to Her, with this added strength to take on the added responsibility of rectifying the world. Rahel does this through the Jewish people. So it was with Mordechai and Ester who saved the Jewish people, all the while G-d's name was not mentioned even once. For He is "asleep", and it is they (Mordechai and Ester, who are Rahel) that are awake and taking the necessary action.

P.E.H. (From the students: The matter of Purim is related to [the sefirah] Hod which is a branch of Gevurah.² This is the secret of "wine", which is a reference to Gevurah. Therefore the miracle [of Purim had to do] with blood, this being the killing of the enemies [of the Jewish people], and the celebration [thereafter] was with wine).

⁹ Hanuka is said to manifest Netzah, so there was victory at war. Purim manifests Hod, which is in the left column directly under Gevurah (severity). As such, wine and blood, both signs of Gevurah were manifest on Purim.

P.E.H. Now, these days of Mordechai were at the end of ZA's "trance of sleep."¹⁰

¹⁰ Therefore, the time had come for the sleeper to awaken.

S.H.K. The "trance of sleep" was known to the evil Haman because he was a master astrologer [and he knew the secrets of how to plot the times]¹¹ as it is written, "and he cast a lottery,¹² a goral from day to day" (Est. 3:7). All the more so is it written in the Zohar that Haman and his ten sons embodied the ten [levels] of the klipot.¹³ [Haman] knew in his wisdom of the weakening of HaShem's blessed providence over Israel in those days, due to the aspect of the "sleep". Therefore did he conceive [of the plan] and plot [against the Jews] for [he thought] that the time was right¹⁴ for the enemies of the Jews to get rid of them.]

¹¹ The sefirotic alignment necessary for the miracle of Purim to occur was visible astrologically. The evil Haman thought he would be able to manipulate the "time" in his direction, for his own good. As will be later revealed, Haman knew of the "trance of sleep". What he did not know was the power of Rahel. This is the same mistake the enemies of Israel make today.

¹² What is traditionally translated as "lottery" is best defined as an "oracle". The Biblical lottery is called a goral. Gorals are used as a method of knowing the wishes of heavenly powers, be they good or evil. In my book "Sefer Segulot", I have translated the "Holy Goral of Ahitophel". This is an excellent example of this type of spiritual communicative device. Haman used a goral from the unclean side, which revealed him some things but not all things.

¹³ As outlined in my book "Yikrah B'Shmi" the forces of evil imitate the side of holiness by manifesting themselves in the form of ten unclean sefirot. These were manifest in

Haman and his sons (as it was in the Nazis executed at the war crimes trial at Nuremburg).

¹⁴ As Kohelet says, there is a time and a purpose for everything under heaven, a time to be born, a time to die etc... So Haman through his evil powers was able to perceive of the psychic/cosmic time cycle and attempted to manipulate it towards the forces of evil.

P.E.H. Haman in gematria is 96. All references to the number 96 (Tzade Vav in Hebrew) refer to idolatry.¹⁵ For [Haman] saw Mordechai from within the klipah, which is idolatry, which is in the realm of Asiyah.¹⁶

¹⁵ Talmud, Sanhedrin 56B; Zohar, Ber. 265A.

¹⁶ Haman by nature was evil, therefore all information that he received from the spiritual realms would be contaminated by his evil. Thus while he was able to recognize the weakness of Israel at the time, he perverted this knowledge and attempted to do evil with it. Thank G-d the righteous of that generation knew how to neutralize Haman's evil, or no one would have remained. During WWII, many attempted to neutralize Hitler's evil, but only the Sefardi Kabbalists succeeded in keeping the Nazis out of the Holy Land and protected Middle-Eastern Jewry. Rabbi Yehuda Fatiya's work has been documented here in Panu Derekh.

P.E.H. This is the secret [meaning] of Haman when he said, "There is¹⁷ a certain people scattered abroad and dispersed." (Est. 3:8). Our Sages have said regarding [the Hebrew word] "Yesh'nu" ("there is" or "there sleeps") that Haman was saying that their G-d [of Israel] was asleep, meaning their King, who is ZA, was asleep. This is the "trance of sleep."¹⁸

¹⁷ Translated here as "there is" the Hebrew word "Yesh'nu" also can be read as "there sleeps". This is a play on the word "yesh" (there is) and "yoshen" (to sleep).

¹⁸ Understand what was going on here!! To this day politicians use court astrologers. Politicians like Haman are in the world of Asiyah and are thus under the dominion of the forces of evil. So today people in power, be it in business or politics, attempt to manipulate the "times" for their own advantage. There are very real times when each of us are strong or weak. Those who know an individual's astrological chart can foresee these times of weakness and/or strength in a person's life and manipulate them accordingly. Nations are also under the collective influence of the stars, and knowledge of a nation's chart can be manipulated. Haman did this to Israel. Today, the U.S. and European nations regularly consult the stars and manipulate the times. Even Sadaam Hussein chose the day to invade Kuwait based upon astrological considerations.

S.H.K. Yet, the "trance of sleep" is for the good of Israel¹⁹ so that the Nok who is behind ZA will be removed from there and be restored to a Face to Face union²⁰ thus redeeming Israel and bring about the building of the Temple.²¹ Therefore did our enemies conspire [against us] for at that time

when our G-d was “asleep” they would rise up to destroy and wipe out Israel so that not even the smallest of the small would remain to see a redemption, and thus the Temple would not be built.²²

¹⁹ The forces of evil cannot see the full picture of G-d’s action. The forces of evil act upon what they know, not upon what they do not know. This is why evil will always fail in the long run. For G-d’s ultimate hand acts, whether it is seen or not. Though ZA was “asleep”, the sefirotic Faces of Abba and Imma were wide awake as was Arikh Anpin. HaShem, who is the ultimate Ayn Sof is always awake, though His actions may be greatly concealed. When the wicked do not see the open Hand of HaShem, they say that HaShem has no Hand at all (G-d forbid). HaShem allows the wicked to make their errors so as to fill up their measure of evil so that he can then remove them from the world.

²⁰ HaShem desires that Collective Israel (Rahel) create the desire to restore the supernal sefirotic harmony. So Rahel, who is “behind” ZA, is given the opportunity to move to be in “front” of Him, as explained above.

²¹ Spiritual harmony will always be manifest in physical tangibles. When Israel is in harmony with HaShem, HaShem will bring about the building of the Temple and the Land. But this comes about only through Rahel’s desire below, manifesting in physical action.

²² The desire of the forces of evil is that they maintain control of the realm of Asiyah, the physical world. They can only do this by preventing HaShem’s manifestation here upon the earth. HaShem’s chosen vessels of manifestation are Torah and Israel. Therefore have the nations of the world endeavored with passion to pervert the holiness of Torah and to destroy the Jewish people, if not physically, then spiritually. For once Israel is destroyed spiritually, physical destruction follows soon thereafter. This is what happened in Europe prior to the Holocaust, and what is happening now in the Holy Land. The only solution is for the powers of Holiness to take a stand for Torah and the Land Israel and do what must be done!! Whatever that means!!

S.H.K. Now, even during the time of the “trance of sleep” [of ZA], the Nok remains awake.²³ For [due to His “sleep”], the Mohin are withdrawn from ZA and enter into Nok in order that Her [sefirotic] Face can be built up and rectified²⁴ so that She will be able to turn Face to Face [with ZA].

²³ Though providence from Heaven seems to have disappeared, the Jewish people in the physical world have the added strength and ability to act and make the necessary difference in deciding our own destiny.

²⁴ By receiving the Mohin, the power of ZA, Rahel, Collective Israel, has the power to do great things. In merit of these great things, She rectifies the sins of the Jewish people and thus enables the Jewish people to again merit direct Divine intervention in human history. The “trance of sleep” which is the removal of direct Divine intervention (Biblical style miracles) is for the good of Israel. For now we have to act based upon our own knowledge of Torah. This brings us great merit in the Eyes of

HaShem, and brings ZA to awakening. He rises up to protect and defend the honor of His Bride, Nok Rahel, Collective Israel, the Jewish people.

S.H.K. Now it is most certain that there is radiance and protection over Israel [at this time]. When Haman saw Mordechai²⁵, by whose hand this radiance and protection surrounded Israel at that time, he (Haman) counseled with his wife Zeresh. This is the secret of the reference [in the Book of Ester to Haman's] counselors. For our Sages have taught that Zeresh, [Haman's] wife, was a master sorceress and her council was equal that that of his 365 advisers.²⁶

²⁵ Nowhere is it implied that Haman consciously knew of Mordechai's protective powers. But unconsciously Haman felt Mordechai's power and it drove him mad. When Mordechai refused to bow to Haman, Haman knew within himself that this was no ordinary person but his arch-enemy. Remember Haman was a bloodline Amalekite, the sworn enemies of HaShem and the Jews. Even without knowing that Mordechai was a Jew, Haman instinctually hated him. So it is with all anti-semites. They hate Jews without even knowing why. They can't help themselves. It is their unclean nature. It is for this reason that HaShem has promised that He, Himself will wipe out Amalek (anti-semites) from the earth.

²⁶ What a team! Both Haman and Zeresh were servants of darkness, under the guise of being "caring public servants" so much like today. Zeresh also knew of the "times" and she was an expert in black magic so as to help Haman achieve success in his evil plot. Yet, even Zeresh when informed that Mordechai was a Jew advised Haman not to go against him, for Zeresh knew the power of black magic is ineffectual against the righteous Jew who observes HaShem's mitzvot.

They all together counseled [Haman] to kill Mordechai and hang his body from a tree. If (G-d forbid) they had succeeded then the enemies of Israel would have been able to finish them off.²⁷ Then, HaShem in His mercy radiated the light of the Supernal Nok.²⁸ This became manifest in the elevation of Mordechai and Ester, and by their hand was Israel saved from that great trouble.

²⁷ Mordechai embodied Rahel. If he, as the head of the people was harmed (G-d forbid), the people would have been psychically open to attack.

²⁸ This happened with the only "supernatural" event in the entire Book of Ester. "On that night the king could not sleep" (Est. 6:1). The Ari'zal teaches us that not only does this verse speak of King Ahashverosh, but it also notes the awakening of the Heavenly King, ZA. Ahashverosh's insomnia had a spiritual counterpart, the results of which were soon clearly evident. Mordechai's deeds were remembered, and his elevation to a position of honor and authority had begun.

S.H.K. Now, this is the matter of Mordechai and his radiance.²⁹ During the time of the "trance of sleep" of ZA, not only do the Mohin from the NaHiY

of Imma leave ZA and enter into the Nok Rahel, even the Mohin of the NaHiY of Abba³⁰ [enter Her].

²⁹ In order to understand from where Mordechai received his spiritual power enabling him to change the course of human events, we must understand the source of his soul. For only a soul from the proper source can do the proper action. HaShem secretly brings all things into play, each in their right time and place.

³⁰ The Mohin of Abba are the NaHiY of Hokhma. Hokhma is that intuitive aspect of human consciousness that exists in the unconscious (right lobe of the brain). As such any expression of Hokhma will be intuitive, supra-rational thinking. This is what Mordechai and Ester did, by planning to see King Ahashverosh in a way which was very dangerous and thus only rational within the context of their extreme circumstances. Mordechai would not have conceived of this unless the Mohin of Abba had already become manifest in Rahel (and thus in him).

P.E.H. Now these two lights³¹ radiate [exclusively] from Rahel. However, now there is a completely new aspect, which did not exist previously when the Mohin were in ZA. As has been already explained [elsewhere] when the Mohin enter into ZA the Yesod of Abba extends downwards, yet is completely concealed within the Yesod of ZA, surrounded by it. However, now that the Mohin are in Rahel, Her Yesod [being feminine] is shorter, it does not extend out and expand like [the Yesod] of the male.³²

³¹ The Mohin of Imma and the Mohin of Abba.

³² The sefirat Yesod manifests as the genitals in the human. The sex organ (Yesod) of the male is external (active and giving). The sex organ (Yesod) of the female is internal (passive and receiving). So when the “male organ” (Yesod) of Abba radiates within ZA, ZA like Abba being male completely conceals the male Yesod. However, when the male organ (Yesod) of Abba radiates within Nok, Her organ (Yesod) being feminine cannot conceal the male organ (Yesod) due to its size. The Yesod of Abba, along with the Yesod of Imma radiate within Nok. Yet, the Yesod of Abba is too large to be concealed within the Yesod of Nok, and thus the Malkhut aspect of the Yesod of Abba protrudes.

We thus find that when the NaHiY of Abba enter into Her [from above] the Yesod of Abba [is not completely concealed] but rather protrudes from Her [Yesod]. (See diagram across.) [The Yesod of Abba] is not completely concealed within the Yesod of [Rahel]. It is completely revealed below. This aspect is not to be found in ZA at any time, for His Yesod is “long”. (See diagram below.) Now this aspect of the Yesod of Abba that is revealed and exposed outside of the Yesod of Rahel is a great radiating light, for this is the revelation of the Yesod of Abba Who [usually] is secret and concealed from all.³³

³³ All of Abba (Hokhma), the realm of Atzilut is concealed. Abba is only revealed through the filters of Imma, ZA and Nok who cloak His Light like garments. For the Light of Abba to be revealed without any filter is brilliant. So to this day do we celebrate the revelation of the Light of Abba as it shines without filters into Rahel, Collective Israel.

Now, Mordechai is [the physical manifestation] of this radiance of the Yesod of Abba that is revealed because of its [presence] in Rahel. Mordechai is of this aspect. This aspect nourishes the source of his Neshama (soul). This is the secret of Mordechai. . . Now, the evil Haman desired to destroy this radiance and to kill Mordechai who embodied it. [Haman desired to do this] so as to neutralize the building of the Feminine Face, Rahel. In this way, the Holy Temple would not be rebuilt (G-d forbid).³⁴

³⁴ It must be remembered that we are participating in a REAL war between the forces of good and evil in the universe. Though HaShem can at any time vanquish the forces of evil, He chooses not to do so. HaShem leaves that up to us, the Jewish people. For by our actions do we gain grace and merit in HaShem's Eyes. The forces of evil are quite REAL and have power to act to harm the righteous. Yet, the source of the power of evil in this world is the sins of mankind. When Israel observes the mitzvot, the forces of evil are suppressed. When sin abounds, so does the power of evil. It really is all up to us, for this is HaShem's Will. HaShem is patient with us, but we still have the responsibility to shine His light through the observance of the mitzvot. We must fight the forces of evil in this world with our spiritual and physical weapons. If we do not fight, the consequences for the Jewish people, as history documents, will be devastating for us and for the planet.

HaShem, in His mercy, desired to act kindly with us, more than ever was before. There was nothing like this³⁵ from days of old.

³⁵ The radiance of the Mohin of Abba unfiltered in Rahel.

[And what was so special?] This radiance [embodied] in Mordechai is not revealed except during the time that is secretly referred to as the "trance of sleep."³⁶ Afterwards however, when the [sefirotic] Faces are reunited Face to Face, the NaHiY from Abba and Imma, which are the Mohin of Rahel, are removed. They return to enter into ZA, as is known.³⁷ Thus this radiance, which is [the source] of Mordechai is completely, without doubt, nullified. HaShem wanted to show us kindness and have this radiance shine for us at all times, every year, during these days of Purim.

³⁶ When ZA awakens like on Pesah, Divine intervention is clear and supernatural redemption occurs. Whereas when the "trance of sleep" is upon ZA, then Collective Israel Rahel radiates Her Light. This too brings redemption, but this redemption appears to be natural, in accordance to the laws of nature. Only when Israel completely repents can ZA awaken and bring complete redemption. Until that time Rahel will struggle in exile, crying out, fasting and praying like Mordechai and Ester, knowing that even if ZA is asleep, Arikh is always awake.

³⁷ Though the Jewish people returned to the Land, and rebuilt the Temple, nowhere does it state that the sefirotic Faces achieved complete Face to Face union again. The 2nd Temple did not have the Ark of the Covenant in it. The Shekhina never made the 2nd Temple Her Home like the 1st Temple. Until this day the sefirotic Faces are still not in complete unity. But shortly, the sleeper will awaken, and He will be Mashiah.

This is the time of the miracle. During these days, every year, the radiance that is Mordechai is revealed, even after the [sefirotic Faces] have joined together in Face to Face union.³⁸ The radiance is meant now to last. Now this radiance³⁹ was never before [revealed] not on any Shabat or holidays, but only on Purim. Of this our Sages have taught (Midrash Mishlei 9), “in the future all the holidays will be nullified,⁴⁰ with the exception of Purim”, as it is written, “and these days of Purim shall not pass away.” (Est.9:28).

³⁸ This occurs only at the times of prayer and then quickly dissipates.

³⁹ Of the unfiltered Light of Abba shining directly through Rahel.

⁴⁰ Reference the Magid Mesharim of Rabbi Yosef Karo, Parashat VaYakel wherein which is explained this Midrash. It says all holidays will in the future be nullified, this is referring to the mitzvot that are observed on them, such as eating matzah, and forbidding hametz on Pesah, as well as all the positive commandments performed on holidays will be nullified once the Yetzer HaRa (evil inclination) is removed from the world [for Israel will then become like the angels who cannot perform mitzvot for they have no inclination for good or evil]. The holidays themselves will remain, but they will be days of rejoicing and praise. Being that is what Purim is now, that is what it shall remain.