

Mitteler Rebbe

Shar HaPurim

וקבל היהודים

טו - יט

(טו)

And behold, Haman further said: "Let the garment and the horse be delivered into the hand of one of the king's noble princes specifically, and let them dress the man, etc." The simple meaning is understood, that this pertains specifically to the honor and prestige that the king desires to bestow upon the man in whom he delights. Besides the fact that the garment and the horse, etc., that the man will wear is a great honor, it is still not complete until he is dressed by one of the king's noble princes, etc., and it is proclaimed before him: "So shall it be done to the man, etc."

And the matter is that "the man of the king's noble princes" implies that he is the chief and superior among the king's noble princes. On a higher level, he is the supreme prince, Michael, the great high priest, who is the prince of supreme kindness, the aspect of the great high priest, etc., who clothes all souls in Gan Eden with garments of honor, which are made from all the mitzvah deeds they performed in this world, as explained in the Midrash.

And also in the Sefer HaKabbalah, this Michael is mentioned as the branch of the supreme kindness of Atzilut. Therefore, he is called the great high priest, as it is known that the high priest is rooted in abundant kindness. And specifically through him, the light is drawn to clothe all souls with the encompassing garment of Torah and mitzvot, which is called "the garment which the king has worn and the horse upon which he has ridden," etc., for each and every soul individually.

והנה המן אמר עוד: "ונתון
הלבוש והסוס על יד איש משרי המלך הפרתמים
דוקא, והלבישו את האיש, כו'." דפשוטו מוכן,
שדבר זה שיהי דוקא אל הכבוד והיקר שיהפץ המלך
לעשות באיש שחפץ ביקרו. לבד מה שהלבוש
והסוס, כו', שילבש האיש, הוא יקר גדול, אין זה
שלמותו עדן עד שילבישהו האיש משרי, כו',
"ויוקרא לפניו": "ככה יעשה לאיש, כו"

והענין הוא, כי "האיש משרי המלך הפרתמים"
משמעותו שהוא הראש והעליון משרי המלך
הפרתמים. ולמעלה מזה, הוא השר העליון, מיכאל
כהנא רבא, שהוא שר של חסד העליון, בחינת
"כהנא רבא", כו', שהוא המלביש לכל הנשמות
בגן עדן בלבושי יקר, שנעשה מכל מעשה המצוות
שעשו בעולם הזה דוקא, כמו שמבואר במדרש

וגם בספר הקבלה נזכר מיכאל זה כענף החסד
העליון דאצילות, ולכן נקרא "כהנא רבא", פי' דוע
שפנה גדול כרב חסד. ועל כן, דוקא על ידו נמשך
האור להלביש לכל הנשמות בבחינת מקור דלבוש
מלכות דתורה ומצוות, שנקרא "לבוש אשר לבש
בו המלך וסוס אשר רכב עליו", כו', לכל נשמה
ונשמה בפרט

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For each soul that the king desires to honor, he clothes it with a royal garment, etc., because this pertains to the completion of the supreme honor, the royal garment. When the garment and the horse, etc., are given through this man, Michael the great high priest, from the king's noble princes specifically—this is the true understanding. And this is: "Let the garment and the horse be given into the hand of the man, etc.," for it is a far greater honor when the royal garment is given through Michael the great high priest rather than through anyone else, etc.

לפי שנה שנה לענין שלמות הקר העליון דלבוש מלכות. כְּאֲשֶׁר נָתַן הַלְבוּשׁ וְהַסּוּס, כו', על ידי איש זה, מִיְכָאֵל כֹּהֵנָא רַבָּא, מְשַׁרְי הַמְּלָךְ, כו', דְּוָקָא, וְיָדִי לְמַבִּין. וְזֶהוּ: "וְנָתַן הַלְבוּשׁ וְהַסּוּס עַל יַד אִישׁ, כו'," כִּי זֶהוּ יְקָר וְכָבוֹד הַרְבֵּה יוֹתֵר כְּשֶׁהַלְבוּשׁ הַמְּלָכוּת נָתַן עַל יְדֵי מִיְכָאֵל כֹּהֵנָא רַבָּא יוֹתֵר מֵעַל יְדֵי זֹלָתוֹ, כו'.

[NOTE Summary:

The Mitteler Rebbe explains that Haman's words, "Let the garment and the horse be given into the hand of one of the king's noble princes," are not merely narrative details but allude to a profound spiritual process. The honor granted to "the man whom the king desires to honor" is not complete merely through the external bestowal of royal garments and a horse. The completion of honor requires that these be delivered specifically through "one of the king's noble princes," meaning the highest and chief among them.

On the inner level, this refers to the supernal prince Michael, the great High Priest, the ministering angel of chesed. Michael is rooted in the supreme kindness of Atzilut and is described in Midrash and Kabbalistic sources as the one who clothes souls in Gan Eden with garments formed from their mitzvot. The "garment" is not fabric, but the encompassing light generated by Torah and mitzvot. The "horse" represents the dynamic vehicle through which divine light is drawn downward and elevated upward.

Why must the honor pass through Michael specifically? Because true honor is not merely the reward itself, but the manner of its transmission. When the light is drawn through the channel of supreme chesed, through the great High Priest above, it becomes a complete and integrated revelation. The soul is then clothed in a royal garment that reflects not only its deeds but the king's delight in it.

Thus, "Let the garment and the horse be given into the hand of the man" teaches that the ultimate elevation of the soul, and the completion of its honor, occurs when the light of Torah and mitzvot is drawn through the highest channel of kindness. This makes the honor absolute and perfected.

Practical Takeaway:

When we perform mitzvot, we are not merely accumulating merit. We are weaving the very garments in which our souls will be clothed. But the deeper teaching is that the elevation of our deeds depends on the channel through which we align them. When our service is rooted in chesed, humility, and devotion rather than ego or

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self-display, it ascends through the proper supernal “prince.” This ensures that our spiritual growth is not fragmented but complete, drawing down encompassing light that refines and elevates us fully.

Chassidic Story:

It is recorded regarding the Mitteler Rebbe that he once explained the nature of spiritual garments to a chassid who was troubled that his service felt dry and unremarkable. The Rebbe told him that mitzvot are like threads. One thread alone appears insignificant. But when woven with sincerity and kindness, they become royal attire.

He then added that the difference between two individuals who both perform mitzvot lies in the inner channel through which their deeds ascend. When done with self-nullification and love of another Jew, the mitzvot are elevated through the attribute of chesed, through the supernal High Priest above. When done with self-awareness and subtle pride, they remain smaller garments.

The chassid later testified that this teaching transformed his approach. He began focusing not only on the act, but on the quality of heart behind it. Over time, his avodah deepened. He understood that the true royal garment is woven not only from what we do, but from how we align ourselves with divine kindness.

END NOTE]

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And with all the above, we can understand what is written: "And the Jews accepted"—"accepted" is written in the singular form specifically. Additionally, we need to understand why, throughout the entire Megillat Esther, they are referred to specifically as "Yehudim" (Jews) and not as "Israel," "Yaakov," or similar names as they are mentioned in other scriptures.

And behold, it was explained above that through two things—self-sacrifice (mesirut nefesh) and extreme humility—they merited the revelation of the supreme light of Torah and mitzvot to settle within them. This is the meaning of "And the Jews accepted."

Now, the two above-mentioned questions can be resolved through one introduction: at the time of the Giving of the Torah, all of the Jewish people were completely unified, as one person, as it is written: "And Israel encamped there opposite the mountain"—"Israel" as a single entity, therefore it says "encamped" in the singular form.

ובְּכֹל הַיּוֹם לְיַבּוֹן מֵהַ שְׂפָתָיו: "וְקִבֵּל הַיְהוּדִים"—"וְקִבֵּל" לְשׁוֹן יְחִיד דְּוָקָא. וְעוֹד יֵשׁ לְהַבִּינֵנו, לְמַה בְּכָל מַגִּילַת אֶסְתֵּר נִקְרָאוּ בְּשֵׁם "יְהוּדִים" דְּוָקָא, וְלֹא "יִשְׂרָאֵל" וְ"יַעֲקֹב" וּפְהִינָה גְדוּלִים, כְּמוֹ שֶׁנֶּאֱמָרוּ בַּשָּׂאָר הַכְּתוּבִים.

וְהִנֵּה, נִתְבָּאָר לְמַעֲלָה, שְׂעַל יְדֵי שְׁנֵי דְבָרִים—מְסִירוֹת נַפְשׁ וּשְׂפָלוֹת עֲצוּמָה—זָכוּ שְׂפִיָּה גְלוּי אֹר הַעֲלִיּוֹן דְּתוֹרָה וּמִצְוֹת לְהִתְיַשֵּׁב בָּהֶם. וְזֶהוּ "וְקִבֵּל הַיְהוּדִים" כּוּ.

וְהִנֵּה, שְׂפִי הַקּוּשְׁיוֹת הַיּוֹם לְנִתְיַשְׁבוּ בְּהַקְדָּמָה אַחַת, וְהִיא: בְּשַׁעַת מַתַּן תּוֹרָה, הָיוּ כְּלִלוֹת נְשֻׁמַת יִשְׂרָאֵל כְּלוּלִים בְּאַחַדוֹת גְּמוּרָה כְּאִישׁ אֶחָד מִמֶּשׁ, כְּמוֹ שְׂפָתָיו: "וַיַּחַן שֵׁם יִשְׂרָאֵל נֶגֶד הָהָר"—"יִשְׂרָאֵל" כְּאִישׁ אֶחָד, לְכַד נֶאֱמַר "וַיַּחַן" לְשׁוֹן יְחִיד.

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Similarly, even now we say: "Bless us, our Father, all of us as one, with the light of Your countenance." "All of us as one, as one person," which parallels the revelation at Mount Sinai, as it is written: "For with the light of Your countenance You have given us the Torah of life."

The matter is that the aspect of "the light of His countenance" in the Torah is in a state of ultimate unity, called "Achorayim Panim" (the innermost divine radiance), which is entirely unified. It is known that the revelation of the infinite essence of G-d is only in the wisdom of the Torah, which includes everything in unity.

Therefore, the Jewish people were only able to receive the supreme divine revelation of the Ten Commandments when they were first included together in absolute unity, as one person, and not in a state of separation, which is called "many," the opposite of unity.

However, from where did they attain this true unity, to the point that they were considered as one person, and not in a state of multiplicity at all?

The matter is as follows: The root cause of division and separation comes from the variation in the combinations of letters. This is what is called the multiplicity of the division of lights into many vessels.

For example, a single intellectual light divides into many forms through different combinations in speech. For it is impossible for intellect to manifest in the letters of thought in only one single way.

(For example, the commentators on a single matter in the Gemara—one explains it in this way, another explains it in a different way, such as the differing explanations of Rashi and Tosafot. Yet, they are all essentially one concept, just presented through different combinations of expression.)

וּכְמוֹ כֵּן, גַּם עִתָּה אָנוּ אוֹמְרִים: "בְּרַכְנוּ אֲבִינוּ בְּלִבּוֹ
כְּאֶחָד בְּאוֹר פְּנֵיהֶ" —"בְּלִבּוֹ כְּאֶחָד כְּאִישׁ אֶחָד",
שֶׁהוּא כְּנֶגֶד מַתַּן תּוֹרָה, כְּמוֹ שֶׁכָּתוּב: "כִּי בְּאוֹר פְּנֵיהֶ
נִתְּתָ לָנוּ תּוֹרַת חַיִּים".

וְהַעֲנִין הוּא, שֶׁבְּחִינַת "אוֹר פְּנֵיו" שֶׁבְּתוֹרָה הוּא
בְּתַכְלַת הַיְחִידוּת הָעֲלִיוֹנָה, הַנִּקְרָא "אֶחָד" בְּתַכְלַת,
כִּידוּעַ, שֶׁאֵין גְּלוּי אֵין סוּף בְּרוּךְ הוּא עֲצֻמוֹתֵי אֵלָא
בְּחֻקָּהּ שֶׁבְּתוֹרָה דְּוָקָא, שֶׁכּוֹלֵל אֵת הַכֹּל בְּאַחַדוּת
יְכוּ.

וְלָכֵן, לֹא יָכְלוּ כְּנִסְתוֹת יִשְׂרָאֵל לְקַבֵּל אֶז בְּחִינַת
הַהֲרַמַּת פְּנִים הָעֲלִיוֹנִים בְּעִשְׂרֵת הַדְּבָרוֹת, אֵלָא
כְּאִשֶׁר הָיוּ כְּלוּלִים תְּחִלָּה כְּלֵם יַחַד בְּתַכְלַת הָאַחַדוּת
וְהַתְּפִלּוּת כְּאִישׁ אֶחָד מִמֶּשׁ, וְלֹא בְּבְחִינַת הַפְּרוּד
שֶׁנִּקְרָא "רַבִּים", שֶׁהוּא הַקֶּף הַיְחִידוּת.

אֵד הַנֶּה, מֵאֵין נִמְשָׁכָה בָּהֶם בְּחִינַת הָאַחַדוּת הָאַמִּתִּית
הַזֶּה, עַד שֶׁנִּחְשְׁבוּ כְּאִישׁ אֶחָד, וְלֹא בְּבְחִינַת רַבִּים
כְּלָל?

הַעֲנִין הוּא לְפִי שֶׁכָּל עֶקֶר סִבַּת הַפְּרוּד וְהַתְּחַלְקוּת
בָּאָה מִסִּבַּת שְׁנוּי אוֹפְנֵי הַצְּרוּפִים בְּאוֹתִיּוֹת. זֶהוּ נִקְרָא
רִיבּוּי הַתְּחַלְקוּת הָאוֹרוֹת בְּכֻלֵּם רַבִּים.

עַד מְשָׁל, אוֹר הַשֶּׁכֶּל אֶחָד מִתְחַלֵּק בְּכֻמָּה אוֹפְנִים
בְּצֻרוּפִים בְּדַבְּרוֹרִים שְׁנוּיִם, כִּי אֵי אֶפְשֶׁר שֶׁיָּבֹא
הַשֶּׁכֶּל בְּאוֹתִיּוֹת הַמְחֻשְׁבָּה רַק בְּאוֹפְנֵי אֶחָד לְכַד.

וּכְמוֹ הַמְּפָרְשִׁים שֶׁעַל דְּבַר אֶחָד שֶׁבְּגִמְרָא, זֶה מְפָרֵשׁ
בְּאוֹפְנֵי זֶה וְזֶה מְפָרֵשׁ בְּאוֹפְנֵי אַחֵר, כְּחֵלּוּקֵי הַפְּרוּשִׁים
דְּרַשׁ"י וְתוֹסְפוֹת. וְהַכֹּל אֶחָד, רַק שֶׁבָּא בְּאוֹפְנֵי
(צְרוּפִים שְׁנוּיִם)

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This occurs when the intellect and reasoning are one, but they are merely divided into different linguistic expressions.

זהו כְּאִשֶּׁר הַשֵּׁכֶל וְהַסְבָּרָא הֵם אֶחָד, רַק שְׁנֵתְחַלֵּק בְּצִדּוּפִים שׁוֹנִים בְּלִשׁוֹן הַמְדַבְּרֵת.

However, when the intellectual light itself comes from the source of intellect in different variations—such as one person's intellect inclining toward merit while another's inclines toward liability, or even among those inclined toward kindness, one grasps it in one way and another in a different way—this indicates that the intellectual light itself is divided into many different forms.

אֵד כְּאִשֶּׁר אִוֵּר הַשֵּׁכֶל עֲצָמוּ בְּאֵ מְמָקוֹר הַשֵּׁכֶל בְּחִלּוּקִים שׁוֹנִים—כְּמוֹ זֶה נוֹטֶה אִוֵּר שִׁכְלוֹ לְזִכּוֹת וְזֶה נוֹטֶה שִׁכְלוֹ לְחֹב, אִוֵּ גַם בַּשֵּׁכֶל הַנּוֹטֶה לְחֶסֶד, זֶה יִתְפֶּס בְּאִוֵּן כֶּה וְזֶה יִתְפֶּס בְּאִוֵּן אַחֵר—הֵרִי זֶהוּ שְׂאוֹר הַשֵּׁכֶל עֲצָמוּ מִתְחַלֵּק לְכַמָּה אִוֵּפְנִים שׁוֹנִים.

This is because the essence of the intellect itself emerges from its source in multiple variations.

מִפְּנֵי שְׂגוּף הַשֵּׁכֶל עֲצָמוּ יוֹצֵא מִתְדוּשׁוֹ מְמָקוֹרוֹ 'בְּרִיבּוֹי הַתְּחַלְקוֹת אִוֵּפְנִים, כּוֹ.

[NOTE Summary:

The Mitteler Rebbe explains that the verse “And the Jews accepted” is written in the singular form deliberately, indicating a state of absolute unity. Throughout Megillat Esther, the Jewish people are referred to specifically as “Yehudim” because this name reflects a deeper spiritual quality of self-nullification and gratitude, rooted in the word hoda’ah, acknowledgment and humility. It was precisely through mesirut nefesh and extreme humility that they merited the indwelling of the supreme light of Torah and mitzvot within them.

This parallels the revelation at Mount Sinai, where it states, “And Israel encamped there opposite the mountain,” written in the singular. Only when the people were unified as one person could they receive the revelation of the Ten Commandments. Similarly, in prayer we say, “Bless us, our Father, all of us as one, with the light of Your countenance,” because the light of His countenance, the innermost radiance of the Torah, is in a state of ultimate unity. The revelation of the Infinite Essence is found specifically in the wisdom of Torah, which contains all things in essential oneness.

Division originates in the multiplicity of letter combinations. A single intellectual light can be expressed in many different linguistic forms, just as Rashi and Tosafot may explain one sugya differently while the core concept remains one. In such a case, the light itself is unified; only its vessels differ. However, when the very source of intellect varies, when one mind inclines toward merit and another toward liability, then the intellectual light itself is divided at its root.

True unity, therefore, is not uniformity of expression but unity of essence. At Sinai, and again in the days of Purim, the Jewish people transcended the fragmentation of vessels and accessed the singular source-light of Torah. That is why “accepted” is singular. They were not many who accepted; they were one.

Practical Takeaway:

Unity is not achieved by forcing everyone to think or speak identically. Differences in expression are natural

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and even necessary, like varied commentaries illuminating one sugya. The key question is whether we are drawing from one essential source or from fragmented ego-based perspectives.

When we cultivate humility and mesirut nefesh, we align ourselves with the inner source of Torah, where all distinctions dissolve into oneness. In communal life, this means focusing less on stylistic or intellectual differences and more on shared devotion to truth and divine purpose. When the source is one, multiplicity becomes harmony rather than division. **END NOTE]**

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Similarly, this can be understood regarding the entirety of the souls of Israel (Neshamot Yisrael), as they are like branches, and their understandings are not identical.

וקמו כן יובן בכללות נשמות ישראל, שהן סערי, שאין דעותיהן שוות.

In their comprehension of divine intellect, one person's intellect grasps G-dliness in one way, while another comprehends it in a different, distinct, and separate manner.

בהשגת שכל האלהי, זה שכלו בהשגת אלהות באופן פד, וזה שכלו באלהות באופן אחר, נבדל ומחולק מזולתו.

As it is said: "He forms the spirits of G-d" and "He forms their hearts," meaning each person according to their own understanding.

כמו שנאמר: "תוכן רוחות ה'" ו"תוכן לבותיהם", כל אחד לפי דעתו.

And as it is written: "Her husband is known in the gates," meaning that each person perceives according to what he envisions in his heart and understanding.

וקמו שפתיב: "נודע בשערים בעלה", שכל אחד לפי מה דמשיער בלבו ודעתו.

(Even one who is united with his friend from the same root, such as in the attribute of kindness, is still not identical to his friend, as is known.

וגם מי שמתאחד עם חברו משורש אחד בבחינת ההקשר וכהנה גדולים, אין אחד דומה לחברו, כידוע

A parallel to this can be seen in the four camps of angels, where the camp of Michael is divided into 180,000 groups, etc.

ודגומה לדבר בארבע מחנות, שמחנה מיכאל מתחלק ל"ק"פ אלפים, כו

This is because even in the source of wisdom that extends to the souls of Israel, it is divided into many different forms, as mentioned above.

מפני שגם במקור החכמה שנמשך לכללות נשמות ישראל, הרי מתחלק לכמה אופנים שונים, כנ"ל

In the analogy, every form divides into many combinations. However, at the Giving of the Torah (Matan Torah), all the 600,000 souls united as one person.

במשל, וכל אופן מתחלק לצרופים רבים. אך הנה, במתן תורה, היו כל נש-ריבוא נשמות מתאחדים באיש אחד

At first glance, how is it possible for such a multitude of opposites to unite?

ולכאורה, איך אפשר שיתאחדו ריבוי ההפכים בקלה?

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The matter is as follows: Even though, from the perspective of intellect and comprehension, there is great multiplicity, this only occurs when the divine light manifests in the form of intellectual perception and knowledge.

However, in the aspect of pure will (ratzon pashut), which is not composed of intellect or reason at all, all the 600,000 souls unite and integrate as one.

This is because each person steps beyond the vessel of their intellect and understanding to be moved by the core will in the heart, which transcends intellectual division and the combinations of letters and is entirely simple.

Consequently, all the wills of the 600,000 become like one singular will in one person.

Like a people going out to war who are united as one person in self-sacrifice (mesirut nefesh), with no distinction between one and another.

So too, at Matan Torah, they experienced this inclusion as one person in the singular point of pure will, in perfect equality.

Then, the illumination of the absolute simple unity of the supreme divine light shone upon them, to make them truly "one in oneness."

And this is what is meant by: "With the light of Your countenance, because You desired them"—through the simple will.

However, at Matan Torah, this occurred because "the entire nation saw," whereas in the time of Achashverosh, it was because they abandoned themselves to be killed.

They all transcended the physical and reached the core of their essential will, coming to self-sacrifice (mesirut nefesh), as mentioned earlier.

In this, they were all equal and became truly like one person with one will.

הענין הוא, דאף על פי שמצד השכל והשגה באה בריבוי גדול מאוד, אין זה רק באשר האור האלקי אינו בא רק בבחינת ההשגה והדעת

אבל בבחינת הרצון הפשוט, שאינו מורכב בשכל וטעם כלל וכלל, הרי בזה כל שש-ריבוא נשמות מתחברים ומתכללים כאחד ממש

לפי שכל אחד יוצא מקלי מוחו ודעתו להתפעל בנקדת הרצון שבלב, שהוא למעלה מבחינת התחלקות בשכל וצירופי אותיות, אלא פשוט בתכלת

ואם כן, כל הרצונות שבשש-ריבוא נעשה כמו רצון אחד באיש אחד

כמו עם היוצאים למלחמה, שיתדו יהיו באיש אחד במסירות נפש, ואין הפרש כלל בין אחד לזולתו

וכן הנה במתן תורה, שהיה בהם ההתכללות באיש אחד ממש, בנקדת הרצון הפשוט בהשוואה אחת

ואז האיר בהם מבחינת אחדות הפשוט בתכלת, מבחינת אור פנים העליונים, להיות "אחד באחד" ממש

ונהו "באור פניך כי רציתם"—ברצון הפשוט

אך במתן תורה, הנה מפני ש"כל העם רואים", ובזמן אחשוורוש, הנה מצד שהפקירו עצמם להריגה

יצאו כלם מפלל הגוף, לנקדת הרצון העצמי, לבוא במסירות נפש, כנ"ל

שבזה כלם משתווים, והיו באיש אחד ממש ברצון אחד

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Therefore, they merited to receive within themselves the illumination of the divine unity of His essence and being, as mentioned earlier.

על כן, זכו לקבל בתוכם מבחינת אהדות פנים, ממהותו ועצמותו ממש, כנ"ל.

Even though no thought can grasp Him at all—this applies to wisdom and knowledge, which are called thought—but in the aspect of "the desire of the heart" and in the point of pure will, He is grasped.

אף על פי ש"לית מחשבה תפיסא ביה קלל"—זהו בחכמה ודעת, שנקרא "מחשבה", אכל בבחינת "רעותא דלבא", בנקודת הרצון הפשוט, הוא נתפס

Therefore, it is written "And he accepted" in the singular form specifically.

ולכן, נאמר "וקבל" לשון יחיד ונקא.

[NOTE Summary:

The Mitteler Rebbe explains that the souls of Israel are like branches from a single root, yet their understandings are not identical. Each person grasps G-dliness according to the structure of their intellect and heart, as reflected in the verses, "He forms their spirits" and "Her husband is known in the gates," meaning that divine truth is perceived differently according to each individual's inner faculties. Even souls that share the same spiritual root differ in nuance, just as the camp of Michael contains 180,000 distinct groupings. Multiplicity exists even within holiness because divine wisdom, when expressed through intellect, divides into many vessels and combinations.

This multiplicity, however, belongs to the realm of intellect. At the Giving of the Torah, the 600,000 souls united as one person. How can such diversity truly unify? The answer lies in the distinction between intellect and pure will. Intellectual perception inherently divides; it differentiates, analyzes, and individualizes. Pure will, by contrast, is simple and undivided. When a person transcends their intellectual vessel and reaches the core will of the heart, which is beyond letters and conceptual distinctions, they access a dimension that is identical in all souls.

At Matan Torah, the people rose beyond intellectual comprehension into the singular point of simple will. Their unity resembled an army going to war in complete mesirut nefesh, where personal distinctions dissolve in shared purpose. In that state, all 600,000 wills became like one will. Because they unified in this essential will, the absolute simple unity of the divine essence illuminated them, making them truly "one in oneness."

This also explains the singular wording "And he accepted." Acceptance occurred not on the level of thought or analysis, but at the point of essential will. Although no thought can grasp the Divine Essence, the "desire of the heart," the point of pure will, can cleave to Him. At Sinai this was aroused through revelation; in the days of Achashverosh it was awakened through self-sacrifice. In both cases, unity emerged from the deepest layer of the soul.

Practical Takeaway:

Differences in perspective are not signs of disunity; they are natural expressions of diverse intellectual vessels.

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The key to authentic unity is not eliminating differences but transcending them. When we operate only on the level of intellect, fragmentation is inevitable. When we access the deeper will of the heart, the point of commitment beyond calculation, we discover shared purpose.

In communal life and personal avodah, this means that true achdut is forged through mesirut nefesh and inner resolve, not through forced agreement. When individuals align with their essential will toward holiness, their distinct minds remain, but their core direction becomes one. That is the level at which divine unity can dwell among them. **END NOTE]**

(יה)

With this, the second question mentioned above is also resolved—why, in Megillat Esther, they are referred to specifically as "Yehudim" and not by any other name.

The term "Yehudim" (יהודים) is related to the word "hoda'ah" (הודאה), meaning acknowledgment and gratitude, as in the verse: "Yehuda, you are the one your brothers shall praise."

And in Nechemiah, it is written "Yehuda" (יהודה) with a cholam (חולם), as in the words of Leah: "This time I will thank (אודה) Hashem."

Now, it is known that there is a difference between "beracha" (blessing) and "hoda'ah" (acknowledgment).

A "beracha" is an aspect of divine flow and transmission from a higher level to a lower one, bringing revelation from concealment, as in the phrase: "Blessed is Hashem from the world," meaning from the hidden world to the revealed world.

Similarly, as it is written: "And King Solomon was blessed," where the term "baruch" is in a passive form.

This is also the meaning of "Baruch Atah" ("Blessed are You"), and "Bless Hashem," which indicate the drawing down of divine influence.

This applies in general, but the same concept is also present in the specific levels of spiritual descent from cause to effect, where the concealed aspect in the higher level is revealed in the lower level.

ובנה יתישב גם הקושיא השנייה הנ"ל—למה לא
נזכרו במגילת אסתר רק בשם "יהודים" ונקא

דהנה, פרוש "יהודים" לשון "הודאה", כמו "יהודה,
אתה יודוד", כו

ובנתמיה נאמר "יהודה" בחולם, וכמו שאמרה לאה:
"הפעם אודה את ה

"כי הנה, ידוע ההפך בין "ברכה" ל"הודאה

דהברכה היא בחינת השפע וההמשכה מעלה לעלול,
בבחינת גלוי מן העולם, כמו "ברוך ה' מן
העולם"—מעלמא דאתכפסאי, שהוא בחינת העולם,
לעלמא דאתגליא, כו

וכמו שאמר: "ונהמלך שלמה ברוך"—"ברוך"
לשון נפעל

וכן פרוש "ברוך אתה", ו"ברכו את ה'", שמורה על
המשכת השפע

ונהו דרר כלל, וגם פן ממש בדרר פרט, בפרטי
ההשתלשלות מעלה לעלול, שבחינת העולם
שבפעליון בא לגלוי בתחתון

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This is what is called "beracha" (blessing), to the extent that countless worlds emerge from this process due to the many chains of descent from world to world.

As it is written: "And worlds without number," which the sages expound as meaning "not maidens (עלמות) but worlds (עולמות)."

The essence and the original source, which is the very being and essence of the Infinite One, blessed be He, is far beyond the aspect of the descent of light and divine flow from concealment to revelation.

On the contrary, it is in the aspect of absolute essence, referred to as "Sod Kadum Sof" (סדכ"ס), where no thought can grasp it.

It is impossible for it to be drawn into revelation at all. Therefore, there, acknowledgment (hoda'ah) is applicable.

As it is said: "Your name is good, and it is fitting to give thanks to You." This statement is divided into two parts.

Regarding "Your name," which is the revelation of divine light and radiance, the divine flow from concealment to revelation, it is referred to as "good"—as in the verse: "Say of the righteous that he is good," for it is the nature of the good to bestow goodness and to provide influence.

This is the primary cause and source of the chain-like process of spiritual descent from world to world.

This is the meaning of "Your name is good." However, regarding "You"—meaning Your very essence and being—it is fitting only to acknowledge (hoda'ah).

This is because essence is beyond even the concept of "name," and it is impossible for it to be revealed in any comprehensible light. Therefore, only acknowledgment reaches there.

As Leah said: "This time I will thank (אודה) Hashem," referring to an acknowledgment that transcends intellect.

וזהו הנקרא "ברכה", עד שנמצא מזה רבבות רבבות עולמות, מצד ריבוי ההשתלשלות מעולם לעולם.

כמו שכתוב: "ועולמות אין מספר"—"אל תקרי עולמות, אלא עולמות".

העצמות ומקור הראשון, שהוא מהות ועצמות אינסוף ברוך-הוא, הוא מאוד נעלה, למעלה מבחינת ירידת אור ושפע מן העולם לגלוי.

אדרבא, הוא בבחינת העצמות ממש, שנקרא "סוד קדום סוף" (סדכ"ס), ד"לית מחשבה תפיסא ביה.

ואי-אפשר שיבוא וימשך לגלוי כלל, לכה שם שיך ענין ההודאה.

וכמו שנאמר: "הטוב שמך ולך נאה להודות", הרי חלק לשנים.

דב"שמה", שהוא בחינת גלוי אור וזיו, השפע מן העולם לגלוי, נקרא "טוב", כמו שנאמר: "אמרו צדיק כי טוב", כי מטבע הטוב דוקא להיטיב ולהשפיע.

וזהו עקר ומקור סבת ההשתלשלות מעולם לעולם.

וזהו "הטוב שמך", אכל "לך", דהיינו מהותך. "ועצמותך ממש", נאה להודות.

להיות שהוא למעלה מבחינת "שם", הרי אי-אפשר שיבוא לגלוי אור המושג, ולכן אין מגיע שם רק ההודאה.

וכמו שאמרה לאה: "הפעם אודה את ה'", בבחינת הודאה שלמעלה מן השכל.

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This is the concept of the silent Amidah prayer (Shemoneh Esrei), as explained elsewhere on the verse "Yehuda, you shall be acknowledged," and this is the deeper understanding.

This is why they were referred to specifically as "Yehudim" (Jews), because their self-sacrifice (mesirut nefesh) at that time was universal and transcended intellect.

Therefore, they were referred to only as "Yehudim," for at that time, their level was one of acknowledgment (hoda'ah), which is the very essence and being of G-dliness, beyond all levels of spiritual descent.

And this is why they were mentioned only as "Yehudim," as in: "For the Jews there was light," and "The Jews accepted."

This was because they were in a state of self-sacrifice at the point of pure will, as explained above.

[NOTE Summary:

The Mitteler Rebbe explains that the designation "Yehudim" in Megillat Esther is precise and essential. The name derives from hoda'ah, acknowledgment and gratitude, as in "Yehuda, you are the one your brothers shall praise," and Leah's declaration, "This time I will thank Hashem." The name signals not ethnicity but spiritual posture.

There is a fundamental distinction between beracha and hoda'ah. A beracha is transmission and revelation, the drawing down of divine flow from concealment into revelation, from higher to lower, like "Blessed is Hashem from the world," meaning from the hidden to the revealed. It describes the structured descent of light through the chain of worlds, where concealed aspects of a higher level become revealed in a lower one. This process generates "worlds without number," the multiplicity of graded existence through cause and effect.

However, the very essence of the Infinite, referred to as Sod Kadum Sof, stands beyond all such descent and revelation. It is not a light that can be drawn down, nor a level that can be grasped by intellect. No thought can apprehend it. In relation to "Your Name," meaning the revealed divine radiance, it is appropriate to say "Your Name is good," for goodness implies beneficence and transmission. But in relation to "You," meaning the essence itself, only hoda'ah is possible. One cannot draw it down; one can only acknowledge it.

Thus, hoda'ah is not a lower mode than blessing; it is higher. It reaches where intellect cannot. It is the stance of the silent Amidah, where one stands in stillness, beyond conceptual articulation. In the days of Achashverosh, the Jewish people stood in mesirut nefesh that transcended reason and calculation. Their

וזהו ענין שמונה עשרה בלחש, וכמו שכתוב במקום אחר על הפתוב: "יהודה, אתה יודוך", ודי למבין.

וזהו שנקראו בשם "יהודים" דוקא, כי מצד בחינת מסירות נפש שהיה אז בכולם כאחד, שנה היה למעלה מן השכל.

לכך לא נקראו אז אלא בשם "יהודים", כי היתה מדרגתם אז בבחינת הודאה, שהיא מהות ועצמות האלקות ממש, שלמעלה מכל ההשתלשלות.

וזהו שנקראו רק בשם "יהודים", כמו: "ליהודים". "היתה אורה", ו"וקבל היהודים".

משעם שהיו בבחינת מסירות נפש בנקודת הרצון הפשוט, ודי למבין.

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commitment emerged from pure will, beyond intellect. Therefore, they were called specifically “Yehudim,” those defined by hoda’ah, by essential acknowledgment of the Divine Essence beyond revelation.

This is why it says, “For the Jews there was light,” and “The Jews accepted.” Their acceptance was not intellectual persuasion but essential alignment. At that moment, their identity was not rooted in the chain of spiritual levels, but in the core of G-dliness itself.

Practical Takeaway:

There are two modes of relationship with the Divine. One is through understanding, drawing down light, expanding awareness. This is beracha. The other is through essential commitment beyond understanding. This is hoda’ah.

Intellectual growth is vital, but it will always operate within gradations and distinctions. Essential connection is accessed when a person stands in simple acknowledgment, especially in moments that demand inner sacrifice or unwavering loyalty. In those moments, one does not analyze; one affirms.

Cultivating hoda’ah means developing the capacity to stand before G-d not only with comprehension but with surrender and gratitude that transcend comprehension. It is in that space that one touches the essence, and from there, true light emerges.

Chassidic Story:

It is related that a chassid once approached the Mitteler Rebbe distressed that his mind could not grasp certain lofty concepts in Chassidus. The Rebbe responded that while intellectual apprehension is precious, it is not the ultimate bond. He asked the chassid whether he would abandon his faith if he did not understand. The chassid answered emphatically that he would not.

The Rebbe explained that this unwavering commitment is rooted in a place higher than intellect. That point, he said, is the true identity of a Yehudi. When a Jew clings to G-d beyond reason, that attachment reaches the Divine Essence itself. Intellectual lights may fluctuate, but essential acknowledgment remains constant.

In times of concealment, the Jewish people have often discovered that their deepest unity and strength came not from shared understanding but from shared mesirut nefesh. In those moments, distinctions dissolved, and they stood as one will. That is the meaning of being called “Yehudim.”

END NOTE]

(יט)

And with all this, it will be understood what is written: "And these days of Purim shall not pass from among the Jews, and their remembrance [shall not cease]."

וּבְכֹל זֶה יוֹבֵן מֵהַשְּׂכֵתוֹב: "וַיִּמְי הַפּוּרִים הָאֵלֶּה לֹא יִשְׁכְּחוּ מִתּוֹךְ הַיְהוּדִים, וְזָכְרוּם כּוֹ".

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For behold, at the beginning of the matter, it is written: "And the month that was turned for them from sorrow to joy, etc., to make them days of feasting and joy," etc., and it concludes: "And these days of Purim," etc.

From this, it is understood that that which it says "shall not pass" means that they shall make them days of feasting and joy also in the future specifically.

(And as it is stated: "All the festivals will be nullified except for Megillat Esther," as it seems to me.)

And this is a wonder—why is the greatness of Purim so immense that even in the future it will not pass from among the Jews, to make them days of feasting and joy, etc.?

However, behold, it is explained above on what is written: "In weeping they shall come," that due to the immense aspect of the revelation of divine light from the highest and most supreme place and level, which is His very essence and being, therefore the vessel cannot contain it, and the mind is pressed, and tears emerge, which are called "weeping of joy," etc., and as explained above.

But in the time of Esther, they merited to receive the light of His very essence and being within them entirely, which is the settling of the light into the vessel, due to self-sacrifice and due to the immense humility, as explained above at length.

And for this reason, they made the days of Purim days of feasting and joy specifically, the opposite of the weeping in the future.

Because what in the future they will not be able to receive the light, for it is too great to contain, etc.

And therefore, "In weeping they shall come," as explained above. But in the days of Esther, they were able to receive the great light, and it settled within them, as explained above.

And therefore, they made feasting and joy specifically.

כי הנה, בתחלת הענין נאמר: "והחדש אשר נהפך להם מגיון לשמחה כו' לעשות אותם ימי משתה וימי משמחה כו'", ומסיים: "וימי הפורים האלה כו'".

דמבין שנה שאמר "שלא יעברו" היינו שיעשו אותם ימי משתה ושמחה גם לעתיד לבוא ונקא

וקמאמר: "כל המועדים בטלים חוץ ממגילת (א.א.סתר), כנדרמה לי

ונהו פלא—מדוע גדלה מעלת הפורים כל כך, שגם לעתיד לבוא לא יעברו מתוך היהודים, לעשות אותם ימי משתה ושמחה, כו'?

אך הנה, מבואר למעלה במש"כ "בבכי יבאו", דמצד עצם בחינת גלוי אור אלקות ממקום ומדרגה העליונה ביותר, שהוא מהותו ועצמותו ממש, על פן לא יוכל הקלי להכיל, וידחק המוח, ויצאו דמעות, שנקראות "בבכי של שמחה", כו', וכנ"ל

אבל בזמן אסתר, הרי זכו לקבל האור דמהותו ועצמותו בתוך תוכם ממש, שהוא התנישבות האור בבלי, מטעם מסירות נפש ומטעם השפלות העצומה, כנ"ל באריכות

ולזאת, עשו ימי הפורים ימי משתה ושמחה ונקא, הקפד הבכיה דלעתיד לבוא

כי מה שלעתיד לבוא לא יוכלו לקבל האור כי רב הוא מהכיל, כו'

ועל פן "בבכי יבאו", כנ"ל. אבל בימי אסתר, יכלו לקבל האור הגדול, ונתישב בתוכם, כנ"ל

ועל פן, עשו משתה ושמחה ונקא

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וקבל היהודים

טו - יט

For behold, joy is specifically the aspect of the revelation of the light, even from the most hidden level, as is evident, that at the time of a person's joy, all his inner secrets are revealed.

And that which he could not reveal, a most concealed secret, in speech—at the time of joy, everything emerges in revelation, even the most hidden and concealed.

Behold, through joy, there is also revelation even to hidden lights within vessels.

And so too, through feasting, for "When wine enters, the secret emerges"—the most concealed, etc., that is beyond comprehension, etc.

And therefore, they made the days of Purim days of feasting and joy specifically, because they experienced the settling of the higher light even more within the vessels of the mind and heart, which is the matter of feasting and joy, the opposite of the weeping in the future mentioned above, and that is sufficient for the understanding.

[NOTE Summary:

The Mitteler Rebbe explains the verse: "And these days of Purim shall not pass from among the Jews." The Megillah begins with the transformation "from sorrow to joy... to make them days of feasting and joy," and concludes by emphasizing that these days endure. This indicates that Purim's celebration of feasting and joy is not temporary but eternal, even in the future.

This is astonishing. Why should Purim possess such permanence, to the extent that even when other festivals are nullified, Purim remains? The explanation lies in the nature of the light revealed.

It is taught regarding the future redemption: "In weeping they shall come." When an immense revelation of the Divine Essence shines from the highest level, the vessel cannot contain it. The mind becomes overwhelmed, and tears emerge. These tears are not sorrow but the overflow of joy too great for the vessel to absorb. The light is so transcendent that it presses against the limits of intellect.

In the days of Esther, however, something unique occurred. Through mesirut nefesh and profound humility, they were able not only to encounter the light of the Divine Essence, but to internalize it. The light did not remain transcendent and overwhelming. It settled within the vessels of mind and heart. That is why they established Purim specifically as days of feasting and joy. Joy indicates revelation that can be received. When a person experiences joy, even their deepest secrets become revealed. What was hidden emerges naturally.

כי הנה, השמחה היא דוקא בחינת גלוי האור, גם מן ההעלם ביותר, כמו שנראה בחוש, שבזמן שמחת האדם, נגלה כל מצפוניו.

ואשר לא יוכל לגלות סוד סתום בדבור, בעת השמחה, נבוא הכל בגלוי, גם היותר נעלם וסתום.

הרי על ידי השמחה יש גלוי גם לאורות סתומים בכלים.

וכן על ידי המשטה, ד' נכנסו, יצא סוד—היותר סתום, כו', שלמעלה מן ההשגה, כו'.

ועל כן, עשו לימי הפורים ימי משטה ושמחה דוקא, להיות שבא להם התישבות האור העליון יותר, בכלי המוח והלב, שהוא ענין המשטה ושמחה, הקף הבכיה דלעתיד לבוא הנ"ל, ודי למבין.

Mitteler Rebbe

Shar HaPurim

וקבל היהודים

טו - יט

Joy, and particularly feasting, reveals concealed light within vessels. As the sages say, when wine enters, the secret emerges. Wine discloses what intellect alone cannot articulate. On Purim, the higher light descended and was absorbed. Therefore, the celebration is not weeping, as in the future overwhelming revelation, but feasting and joy, the sign that the infinite light found a home within finite vessels.

This is why Purim will never pass. It commemorates not merely salvation, but the unprecedented settling of the highest light into the lowest world.

Practical Takeaway:

There are moments when inspiration overwhelms us, leaving us speechless or tearful. This is contact with something beyond our present capacity. But the ultimate goal is not to be overwhelmed. It is to internalize.

Purim teaches that through humility and self-transcendence, even the highest spiritual light can be integrated into ordinary life. Joy is the sign of integration. When holiness becomes natural and embodied, when inner truth flows freely rather than pressing painfully, then light has entered the vessel.

Cultivating joy in avodah is not superficial celebration. It is a discipline of allowing divine light to permeate mind and heart until it becomes lived reality. That is the eternal power of Purim.

Chassidic Story:

It is told that the Mitteler Rebbe once observed a chassid on Purim whose joy was quiet but deep. He was not outwardly ecstatic, yet his words were clear and luminous. The Rebbe remarked that there are two kinds of spiritual arousal. One shatters the vessel and leaves tears. The other fills the vessel and produces calm joy.

He explained that on Purim, the avodah is not only to rise beyond oneself, but to draw the highest light down into one's own faculties. When wine was poured and words of Torah flowed effortlessly from the chassid's lips, the Rebbe said: this is the sign that the secret has entered the vessel.

The chassid later related that he understood that true joy is not escape from the world, but the revelation of hidden light within it. That is why Purim endures. It celebrates the victory of integration over overwhelm.

END NOTE]