

Mitteler Rebbe

Shar HaPurim

וקבל היהודים

כ - כד

(כ)

And this is: “And these days of Purim shall not pass, etc.” (Esther 9:28), that they shall make them days of feasting and joy also in the future, when the glory of Hashem will be revealed, etc., because they will be able to receive the great light within their vessel, as mentioned above.

But if so, it must be understood why it says: “In weeping they shall come, etc.” (Jeremiah 31:8), because they will not be able to contain, etc.; and if already the Jews received and contained the great light in the time of Esther, etc.?

But behold, that which is written “In weeping they shall come” is at the ingathering of exiles in the days of Mashiach, that they will not contain the great light because they were walking in darkness in the time of exile; and as they were not able to receive the revelation of the supernal light at the Giving of the Torah, as it is written: “And the people saw and they trembled and stood from afar” (Exodus 20:15).

And this, that upon every utterance, etc.; and behold, that which was the revelation of the light at the Giving of the Torah was only at the Giving of the Torah and was not eternal; for immediately when they sinned with the calf they removed their ornaments, etc., and all the more so at the destruction of the First and Second Temple, etc.

And therefore, when He will return to them this light in the days of Mashiach, they will not be able to contain and receive, and this is: “In weeping they shall come,” etc.; but that which they received in the time of Esther was because it was from the most supernal level, above the aspect of wisdom that is in Torah and mitzvot, because of self-sacrifice and lowliness.

And because of this reason the light settled specifically within the vessel; and the light did not settle within the vessel at the Giving of the Torah, as it is written regarding every utterance, etc.; this itself is the reason that because of this there remained

וזהו 'וימי הפורים האלה לא יעברו כו', "שיעשו אותם ימי משמה ושמחה גם לעתיד לבוא שיתגלה כבוד ה' כו' מפני שיוכלו לקבל האור הגדול בפלי שלהם כנ"ל.

אך אם כן יש להבין למה אמר "בבכי יבאו כו", מפני שלא יוכלו להכיל כו'. ואם כבר קבלו היהודים 'להכילו לאור הגדול בזמן אסתר כו'?

אך הנה מה שכתוב "בבכי יבאו" הוא בקבוץ גלויות לימות המשיח, שלא יכלו האור הגדול מפני שהיו הולכים בחשך בזמן הגלות. וכמו שלא יכלו לקבל גלוי האור העליון דמתן תורה, כמו שכתוב "וירא" "העם ויגעו ויעמדו מרחק".

וזה שעל כל דבור ודבור כו'. והנה מה שהיה גלוי האור במתן תורה לא היה רק במתן תורה ולא היה נצחי. כי מיד שחטאו בעגל התנצלו את עדיהם כו'. ו'כל שפן בקרבן בית ראשון ושני כו'.

ועל כן, בהחזיר להם האור הזה בימות המשיח, לא יכלו להכיל ולקבל, וזה שכתוב "בבכי יבאו" כו'. אך מה שקבלו בזמן אסתר מפני שהיה ממדרגה העליונה ביותר, שלמעלה מבחינת החכמה שבתורה ומצות, מפני מסירות נפש ושפלות.

ש'מפני זה הטעם נתישב האור בפלי דוקא. ולא נתישב האור בפלי במתן תורה, כמו שכתוב על כל דבור כו'. הוא עצמו הטעם ש'מפני זה נשארה בחינת רשימו קימת ונצחית בכנסת ישראל דימי הפורים.

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the aspect of an impression that is enduring and eternal in Knesset Yisrael in the days of Purim.

These, to be this aspect of drawing down of the supernal light within their vessel forever, not to falter eternally; for the entire reason is one, that because they merited to receive from His very Essence and Being, which is the aspect of eternal, living, and existing forever.

Therefore also in the impression of the light that the Jews received from His essential light it will not pass forever; but that which they received at the Giving of the Torah, although it was from the aspect of the light of the supernal countenance in wisdom, the impression did not remain eternal.

And as it is written: "In weeping they shall come," regarding the absence of the light regarding the past and the absence of the reception to contain, etc.; but "The days of Purim shall not pass, etc., and their remembrance," also the remembrance of their impression, "shall not cease" (Esther 9:28), etc.

And this is: "The Jews established and accepted" (Esther 9:27) that which they began to do at the Giving of the Torah, in an eternal establishment that remains existing forever; and this is sufficient for the understanding.

[NOTE Summary:

The Mitteler Rebbe explains that the 248 positive commandments correspond to the 248 limbs of the supernal "Man," while the 365 prohibitions correspond to the 365 sinews. Just as in the human body each limb receives a specific, revealed vitality suited to its function, so too each positive mitzvah draws down a distinct revelation of divine light from the Essence of the Infinite into a particular "limb" of the supernal structure. Acts such as charity, Torah study, and tefillin are not symbolic gestures; they elicit actual supernal revelations, like "chesed is the right arm," meaning that earthly kindness draws down the light of chesed above.

The prohibitions, however, are compared to sinews, specifically to the sinews of the blood. Scripture says, "For the blood is the soul," yet the blood itself is not the soul. Rather, the vital soul is clothed within the blood in deep concealment. The revealed vitality that animates the limbs does not stem from the gross substance of blood itself, but from the subtle moisture within it. The essence of the blood remains concealed and does not openly spread.

Thus, the positive commandments are like limbs that openly express life and light, while the prohibitions are like sinews that guard and contain the hidden life-force. Even though they appear as mere restraint, they are

האֵלֶּה לְהִיּוֹת בְּחִינַת הַמְּשֻׁכָּה זוֹ דְּאוֹר הָעֲלִיּוֹן בְּכָל־יְשָׁרָהֶם לְעוֹלָם בְּלֹ תִמּוּט לְנִצְחָת. דְּהַכֵּל טַעַם אֶתְדֵּ הוּא, דְּמִפְּנֵי שְׂזָכוּ לְקַבֵּל מִמְּהוּתוֹ וְעֲצֻמוֹתוֹ מִמָּשׁ, שֶׁהוּא בְּחִינַת נִצְחִיּוּת חַי וְקַיִם לְעַד.

עַל כֵּן גַּם בְּרוּשֵׁם הָאוֹר שֶׁקִּבְּלוּ הַיְהוּדִים מֵאוֹרוֹ הָעֲצָמִי לֹא יַעֲבוֹר לְעוֹלָם. אֲבָל מֵה שֶׁקִּבְּלוּ בְּמַתָּן תּוֹרָה, הַגַּם שֶׁהָיָה מִבְּחִינַת אוֹר הָאֶרֶץ פְּנִימֵי הָעֲלִיּוֹנִים. שֶׁבְּחֻמָּה, לֹא נִשְׁאַר הָרוּשֵׁם נִצְחִי.

וְכִמוֹ שֶׁפָּתוּב "בְּכִכִּי יָבֹאוּ" עַל הָעֲדָר הָאוֹר עַל הָעֲבָר וְהָעֲדָר הַקִּבְּלָה לְהַכִּיל כּו'. אֲבָל "יָמֵי הַפּוֹרִים לֹא יִעָבְרוּ כּו' וְזָכְרָם גַּם יִזְכָּר רוּשֵׁם שְׁלֵהֶם לֹא יִסּוּף" כּו'.

וְזֶהוּ "קִיְמוּ וְקִבְּלוּ הַיְהוּדִים אֶת אֲשֶׁר הִחֲלוּ לַעֲשׂוֹת בְּמַתָּן תּוֹרָה" בְּקִיּוּם נִצְחִי, שֶׁנִּשְׁאַר קִיְמוֹ לְעוֹלָם. וְד"ל

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rooted in a deeper, concealed vitality. The revelation in the limbs depends on the hidden source within the blood. What is concealed sustains what is revealed.

Practical Takeaway:

There are two dimensions in spiritual life: active expression and disciplined restraint. The positive mitzvot are the visible expressions of divine vitality in our lives. They are like limbs in motion, revealing light. The prohibitions, though they seem passive, guard a deeper inner life. They preserve the hidden essence from being dissipated.

Growth requires both revelation and containment. Without the visible expression of good deeds, light remains abstract. Without the discipline of boundaries, vitality becomes scattered. The inner soul is often concealed, yet it is the very source that sustains all expression.

In personal avodah, this means valuing not only what we actively do for holiness, but also what we refuse in order to protect inner sanctity. Both are rooted in the same divine life, one revealed, one hidden.

END NOTE]

(כא)

And to understand the matter and explanation of “establishment,” and how the expression of establishment can apply to the Torah, as they said “the entire Torah,” etc., and likewise “he fulfilled this, that which is written in this,” etc.

וּלְהַבִּין עֲנֵנוּ וּפִירוּשׁ קִיּוּם וְאִיךָ יִתְכַן לְשׁוֹן קִיּוּם עַל הַתּוֹרָה וְכִמוֹ שְׁאַמְרוּ כָּל הַתּוֹרָה כִּי וְכֵן קָיָם זֶה מֵהַ שְׁפָתוֹב בְּזֶה כִּי

For seemingly the Torah does not require establishment, since the entire essence and meaning of establishment is to uphold and strengthen the matter that it not falter forever.

דְּלִכְאוּרָה אֵין הַתּוֹרָה צְרִיכָה קִיּוּם שְׂכָל עֲקָר וּפִירוּשׁ קִיּוּם הוּא לְקַיֵּם וּלְחַזֵּק הַדְּבָר בִּלְיִמוּט לְעוֹלָם

And this is the essence of establishment, that its existence be forever, as in “and His words are living and enduring,” etc.; and so it is to establish every matter, etc.

וְזֶהוּ עֲקָר הַקִּיּוּם שְׁקִיּוּמוֹ לְעַד כְּמוֹ "וּדְבָרָיו חַיִּים וְקַיָּמִים" כִּי וְכֵן הוּא לְקַיֵּם כָּל דְּבָר שְׁלָף כִּי

And as is known, all matters that require strengthening are called establishment, as in “all is firm and established”; and then one performs an act to establish the matter, like drawing out, etc.

וְכִידוּעַ שְׂכָל דְּבָרִים שְׁצָרִיכִים חֲזוּק הוּא הַנְּקָרָא קִיּוּם כְּמוֹ "הַכֹּל שְׁרִיר וְקַיָּם". וְאִז עוֹשֶׂה מַעֲשֶׂה לְקַיֵּם הַדְּבָר כְּמוֹ שְׁלָף כִּי

And in truth, the expression “one who establishes the Torah” does not mean only to fulfill the act in practice alone, like “he fulfilled this, that which is written in this,” as is known; and if so, this is even more wondrous why the act is called establishment.

וּבְאִמְתָּ לְשׁוֹן הַמְּקַיֵּם אֵת הַתּוֹרָה אֵין הַכּוֹנֵה רַק לְקַיֵּם כְּפִועַל הַמַּעֲשֶׂה לְבַד כְּמוֹ "קָיָם זֶה מֵהַ שְׁפָתוֹב בְּזֶה" כְּפִידוּעַ. וְאִם כֵּן זֶה יִפְלֵא יוֹתֵר לְמָה הַמַּעֲשֶׂה וְנִקְרָא קִיּוּם

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To strengthen the matter of Torah from its root and source that it not falter, for “His words are living and enduring” regardless, etc.

לחזק הדבר תורה מעקרו ושרשו בל ימוט. הלא
'דבריו חיים וקנימים בלא הכי כו

But behold, it is known in the Zohar that the 248 commandments are the 248 limbs of the King, and the 365 prohibitions are the 365 sinews, etc.

אף הנה ידוע בזהר דרמ"ח פקודין רמ"ח אברין
'דמלכא ושס"ה לא תעשה הן שס"ה גידין כו

And it is known from the words of our Sages that “My Name” with י"ה are the 365 prohibitions, and “My remembrance” with ו"ה are the 248 positive commandments.

וידוע מאמר רנ"ל ד"שמי" עם י"ה הן שס"ה לא
תעשה, ו"זכרי" עם ו"ה הן רמ"ח מצות עשה

And thus the root of the prohibitions is above the 248 positive commandments, for the letters י"ה are above the letters ו"ה, etc.; and seemingly this is wondrous, for the prohibition is only refraining from action alone.

ואם פן שרש הלא תעשה למעלה מרמ"ח מצות עשה
שקרי אותיות י"ה למעלה מאותיות ו"ה כו'.
ולכאורה דנהי יפלא שקרי הלא תעשה אינו רק
מניעת המעשה לבד

(And in Etz Chaim it is written that the 248 positive commandments are the aspect of the 248 chasadim, and the 365 prohibitions are the aspect of the 365 gevurot; and according to this also it is not understood why the gevurot are in י"ה, etc.).

ובעין חיים א' דרמ"ח מצות עשה הן בחינת
החסדים, ושס"ה לא תעשה הן בחינת הגבורות. ולפי
(י"ה גם פן אינו מובן למה הגבורות ב"ה כו

And to understand this, behold it is written “and upon the likeness of the throne was a likeness like the appearance of a man,” etc.; by way of analogy from the limbs in the body of lower man created in His image, in the image of G-d.

ולקבין זה הנה פתיב "ועל דמות הכסא דמות כמראה
אדם" כו'. על דרך משל האברים בגוף אדם התחתון
'שנברא בצלמו בצלם אלקים כו

Behold, every single limb, its light of vitality is blended according to the specific nature of that limb; like the light of vitality of the power of sight in the vessel of the eye, and the light of vitality of the power of hearing in the vessel of the ear, and so in all the limbs.

הנה כל אבר ואבר הרי אור חיותו ממוזג לפי מזג
תכונת האבר דוקא. כמו אור חיות כח הראיה בכלי
העין ואור חיות כח השמיעה בכלי האזן וכהן בכל
האברים

And we see that in every limb its light of vitality comes into it in a complete revelation, called the aspect of inner light.

ואנו רואים שבכל אבר אור חיותו בא בו בבחינת
גלוי גמור הנקרא בחינת אור פנימי

And thus the aspect of the light and vitality is blended and divided among many vessels of different kinds, and they are the 248 limbs which are 248 vessels for the lights, etc.

ונמצא בחינת האור והחיות ממוזג ומתחלק ברבוי
הכלים מפלים שונים. והן רמ"ח אברים שהן רמ"ח
'פלים לאורות כו

Likewise it will be understood by analogy in the Man of Atzilut, even though He has no body, etc.; behold, the Torah speaks in human language, as it is written “a likeness like the appearance of a man,” etc.

כמו כן יובן בדוגמא באדם דאצילות אף על פי שאין
לו גוף כו'. הרי דברה תורה פלשון בני אדם, וכמו
'שפתוב דדמות כמראה אדם" כו

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And the aspect of His 248 limbs are the 248 commandments, like “chesed is the right arm” of the Holy One, blessed be He; this is through the aspect of the act of charity and kindness below.

There is drawn also from above, from the aspect of the Essence of the Infinite, the light of chesed of Atzilut, that it should be clothed in a vessel; like, by way of analogy, the hand of a person that bestows physical kindness.

And this is what is called “chesed is the right arm,” etc.; and similarly all the positive commandments, like they said “from where do we know that the Holy One, blessed be He, dons tefillin,” and “He wrapped Himself in His tallit and sat and studied,” etc.

Behold, through the study of Torah, that he sits and engages three times a day, there is drawn from the Infinite into wisdom; and through the tefillin that he dons, there is drawn the aspect of the four mochin, etc.

And the totality of the 248 supernal positive commandments, which are called mitzvot, as it is written elsewhere, are the aspect of the 248 limbs of the King.

In which there is the aspect of revelation of light from the Essence of the Infinite in every limb according to what it is, like by way of analogy in the limbs of lower man.

And as it is written elsewhere on the verse “These are the commandments which a person shall do them,” etc.; and as it is written “and you shall make them,” as if you made Me, etc., and that is sufficient for the understanding.

And the matter of the 365 prohibitions are the aspect of the 365 sinews within the 248 limbs, etc.; and the matter is by way of analogy of the sinews in the limbs, which are called the sinews of the blood.

And behold, it is known that what is written “for the blood is the soul” does not mean that the blood itself is the life-giving soul, for we see that the blood in itself and in its essence does not give life to anything.

ובחינת רמ"ח אברים שלו הן רמ"ח פקודין, כמו
"חסד דרועא ימינא" דקודשא בריך הוא. הרי זה על
ידי בחינת מעשה הצדקה והחסד שלמטה

נמשך גם כן מלמעלה מבחינת עצמות אין סוף אור
החסד דאצילות שיתלבש בכלי. כמו על דרך משל יד
האדם שמשפיע חסד גשמי

וזהו הנקרא "חסד דרועא ימינא" כו'. ועל דרך זה
כל המצות עשה, כמו שאמרו "מנין שהקדוש ברוך
הוא מניח תפלין" ו"נתעטר בטליתו וישב ושונה"
כו'.

הרי על ידי למוד התורה שיושב ועוסק ג' פעמים
ביום, נמשך מאין סוף בחכמה. ועל ידי התפלין
'שמניח, נמשך בחינת ד' מוחין כו'

וכללות רמ"ח מצות עליונות, שנקראות מצות כו',
כמו שכתוב במקום אחר, הן בחינת רמ"ח אברין
דמלכא

שבהן בחינת גלוי אור מעצמות אין סוף בכל אבר
לפי מה שהוא, כמו על דרך משל באברי אדם
התחתון

וכמו שכתוב במקום אחר על פסוק "אלה המצות
אשר יעשה אותם האדם" כו'. וכמו שכתוב
"ועשיתם אותם" כאלו עשאוני כו', וד"ל

וענין שס"ה לא תעשה, הן בחינת שס"ה גידין
שברמ"ח אברים כו'. והענין הוא על דרך משל
הגידים שבאברים, שנקראים גידי הדם

והנה ידוע דמה שכתוב "כי הדם הוא הנפש" אין
הפונה שהדם עצמו הוא הנפש המתיה. שהרי אנו
רואים שהדם מצד עצמו ומהותו אינו מתיה לדבר
מה.

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Rather, the intention is that the vital soul is clothed in the material blood, as it is written “a quarter-log of blood upon which the soul depends,” etc.

רק הכוונה שהנפש החיונית מלוכשת בדם החומרי.
'וקמו שכתוב "רביעית דם שהנפש תלויה בו" כו

And the soul is spiritual, and it is composed within the materiality of the blood by way of clothing in great concealment; and this is what is meant by “for the blood is the soul,” that within it the soul is clothed specifically in concealment.

והנפש רוחנית היא, ומורכבת בחומריות הדם בדרך
הלבושה בהעלם גדול. וזה שכתוב "פי הדם הוא
הנפש", שבו הנפש מלוכשת בהעלם דוקא

And if so, seemingly it is wondrous: from where comes the aspect of the revelation of the vitality of the vital soul in the limbs, if it is specifically in concealment in the blood as mentioned above?

ואם כן לכאורה יפלא מאין בא בחינת גלוי החיות
דנפש החיונית באברים, אם הוא בהעלם דוקא בדם
כפ"ל

But behold, it is explained elsewhere at length regarding the vitality of the limb from the blood, that this is not from the essence and substance of the blood; for it is not found in revealed form in all parts of the limb an extension of blood.

אך הנה מבאר במקום אחר באריכות בענין חיות
האבר מן הדם, שאין זה מן מהות ועצם הדם. שהרי
לא נמצא בגלוי בכל חלקי האבר התפשטות דם

And the blood of the limbs that is revealed immediately when one cuts, that is the externality of the blood, and this is not the primary vitality of the limb.

ודם האברים שנגלה מיד כשיחתך, זהו חיצוניות
(הדם, ואין זה עיקר חיות האבר

Rather, the matter is that within the blood is composed the element of water, and the moisture found from the blood is the aspect of the element of water within it.

אלא הענין הוא, דבדם מורכב סוד המים.
והחלוחית הנמצא מן הדם הוא בחינת סוד המים
שבו

And it is this which primarily spreads as vitality to all the limbs in complete revelation; and if not for the aspect of the element of water within it, the blood would not spread into the limbs at all.

והוא עיקר המתפשט בבחינת חיות לכל האברים
בגלוי גמור. ואם לא בחינת סוד המים שבו, לא הנה
הדם מתפשט באברים כלל

For the blood, from its own side and essence, behold the aspect of the vitality of the soul is hidden within it in concealment, in the absence of spreading specifically.

כי הדם מצד עצמו ומהותו הרי בחינת החיות של
הנפש גנוז בו בהעלם בהעדר ההתפשטות דוקא

And these are the sinews of the blood, which are aspects of roots standing by themselves, in which is the blood and the soul in the aspect of concealment specifically.

והן הן גידי הדם שהן בחינת מקוריים עומדים בפני
עצמם, שבהם הדם והוא הנפש בבחינת העלם דוקא

And as is known, the sinews of the blood do not spread in the limbs in revealed form in the parts of the limbs; rather, the blood is gathered within them, like money gathered and hidden in a chest.

וכידוע דגידי הדם אינם מתפשטים באברים
בהתגלות בחלקי האברים. ואדרבה הדם פנוס בהם
כמו שפנוס וטמון הקסף בתיבה

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וקבל היהודים

כ - כד

For the sinews cover and conceal the blood within them so that it not spread into the limb, and its movement is within the limb only by way of passage.

And also the arteries in which there is no blood, called cords and nerves, also do not spread in revealed form in every limb, only in concealment; and their root is from the spirit of life in the right chamber of the heart.

And the root of the sinews of the blood is from the left chamber of the heart, as is written elsewhere; and that which is written "for the blood is the soul" refers specifically to the sinews of the blood and not to the arteries.

For in the arteries there dwells the aspect of the spirit in the right chamber, and this is the aspect of spirit and soul, etc.

And elsewhere it is also explained regarding "he ate and did not drink, his eating is blood," that when the food turns into blood and he did not drink, it contains only the part of blood without the element of water at all.

Therefore it does not spread in revealed vitality, only in concealment and contraction, absence of spreading; and this is "his eating is blood," that one who eats blood will not live, as it is written "but flesh with its soul, its blood," etc., and that is sufficient for the understanding.

And the matter is that the two chambers of the heart receive from the two brains, wisdom and understanding: the chasadim of Abba and the gevurot of Imma; and this is "adam adam," etc.

And thus, the water within the blood is from the chasadim of Abba; and this is what is written "the voice of my beloved knocks," the pulse that is the backward aspects of Abba, and it is the pulse in the hand in which the vitality is revealed.

And the blood itself is the gevurot of Imma; and the alef of adam is the aspect of spirit, and dam is the soul in concealment; and this is י"ה, namely wisdom and understanding, the root of the 365 prohibitions.

כי הגידים הן מכסין ומעלימין על הדם שבתוכם לבלתי התפשט באבר. רק הלוח הוא בתוך האבר דרך מעבר לבד.

וגם העורקים שאין בהם דם ונקראים מיתרים) ועצבים, הנקראים נערוזין בלע"ז, גם הם בלתי מתפשטים בגלוי בכל אבר רק בהעלם. ושרשם (מרוח החיים שבתלל הימני שבלב

ושרש גידי הדם מחלל השמאלי שבלב, כמו שכתוב במקום אחר. ואמנם מה שכתוב "כי הדם הוא הנפש" היינו בגידי הדם דוקא ולא בעורקים

כי בעורקים שם משפן בחינת הרוח שבתלל הימני, וזהו בחינת רוח ונפש כו

ובמקום אחר גם פן מבאר בענין "אכל ולא שתה) אכילתו דם". שתמאכל כשנהפך לדם, אם לא שתה, (אין בו רק חלק הדם בלא יסוד המים כלל

על פן אינו מתפשט בגלוי החיות, רק בהעלם וצמצום, העדר ההתפשטות. וזהו "אכילתו דם", שהאוכל הדם לא יתנה, כי נפש הוא אוכל, כמו שכתוב "אף בשר בנפשו דמו" כו, וד"ל

והענין הוא כי ב' תללים דלכא מקבלין מב' מוחין חכמה ובינה. חסדים דאבא וגבורות דאמא. וזהו "אדם אדם" כו

ואם פן המים שבדם מבחינת החסדים דאבא. וזה שכתוב "קול דודי דופק" קפ"ד אחרונים דאבא, והוא הדפק שבד שבו גלוי החיות

והדם עצמו גבורות דאמא. וא' דאדם הוא בחינת רוח, ודם הוא הנפש בהעלם. וזה י"ה, דהיינו חכמה ובינה, שרש שס"ה לא תעשה

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כ - כד

And however, although the blood itself does not spread in the limbs, it sends light and influence from the aspect of the element of water within it to spread into every limb, whether in contraction or expansion, according to each limb's nature.

But from the side of the essence of the blood, in its nature and substance, it does not spread at all, and does not enter the category of drawing and spreading to the limbs; rather, it is in the aspect of absence of revelation and spreading, because the soul within it is specifically in concealment, absence of revelation, as mentioned above, and that is sufficient for the understanding.

And this is sufficient explanation.

[NOTE Summary:

In the final section, the Mitteler Rebbe deepens the analogy between the human body and the structure of mitzvot above. He explains that although it is written “for the blood is the soul,” the blood itself is not the life-force. The soul is spiritual and merely clothed within the blood in deep concealment. The blood, in its essence, does not spread vitality through the limbs. Rather, the revealed vitality that reaches each limb comes specifically from the element of water within the blood.

The moisture, the יסוד המים, is what spreads and gives open life to each limb according to its nature. If not for this inner water-element, the blood itself would remain confined and would not extend vitality outward at all. The sinews of blood hold the blood in concealment, like treasure hidden in a chest. The essence of the life-force remains concealed within the blood, while only a measured radiance flows outward.

This is paralleled above. The 365 prohibitions correspond to the sinews, rooted in the concealed dimension associated with י"ה, the level of Chochmah and Binah. Just as the blood itself does not reveal vitality directly, so too the prohibitions represent a mode of divine life that is essentially concealed. They are not about outward expansion, but about guarding, restraining, and holding the essential vitality in a hidden state.

The two chambers of the heart correspond to Chochmah and Binah: chasadim from Abba and gevurot from Imma. The water within the blood stems from chesed, which allows for revealed vitality, while the blood itself reflects gevurah, contraction and concealment. Thus, the vitality that spreads is not from the essential blood but from its inner softened dimension. The core vitality remains fundamentally beyond revelation.

Therefore, the prohibitions are not merely “refraining from action.” They are rooted in a higher, more concealed source of divine vitality, one that does not express itself through outward expansion but through inner containment. The concealment itself is the sign of its loftiness.

ואמנם הגם שהדם עצמו בלתי מתפשט באברים, אבל שולח אור ושפע מבחינת יסוד המים שבו. להתפשט בכל אבר ואבר, אם בצמצום או בהרחבה, לכל אבר כפי מזגו.

כנ"ל, אבל מצד עצם הדם הרי בטבעו ומהותו הוא בלתי מתפשט כלל. ואינו בא בגדר המשכה והתפשטות לאברים כלל. אדרבה הוא בבחינת העדר הגלוי וההתפשטות, מפני שהנפש בו בבחינת העלם דוקא כנ"ל. וד"ל

וד"ל.

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כ - כד

Practical Takeaway:

There are two modes of spiritual life: expansion and restraint. Positive commandments resemble the spreading vitality that openly animates the limbs. Prohibitions resemble the concealed life-force held within the sinews, not expressed outwardly yet essential for existence.

Often, a person measures spiritual vitality by what is visible and active. But the deepest forces in life are hidden. Self-restraint, boundaries, and disciplined withdrawal are not emptiness. They may reflect a higher and more essential connection that cannot yet be revealed openly.

In personal avodah, this means recognizing that not every powerful spiritual state manifests as expression. Sometimes the truest vitality is preserved in silence, in holding back, in containment. Like the blood that carries the soul in concealment, the most essential dimension of life is often hidden from view.

Chassidic Story:

It is related that the Mitteler Rebbe once spoke about the difference between expressive enthusiasm and inward depth. A chassid known for fiery outward passion asked why at times he felt dry and withdrawn. The Rebbe explained that there are moments when divine vitality spreads openly, like water flowing to the limbs, and moments when it retreats into its source, like blood held within the sinews.

He told the chassid that hidden vitality is not absence. On the contrary, it may reflect contact with a level too essential to be displayed. Over time, the chassid learned to value those quiet states, recognizing them as containing a deeper bond.

Thus, the concealed life within the blood became a living metaphor: what appears inactive may in truth be preserving the most essential spark. **END NOTE]**

(כב)

And according to all this it will be understood above in the aspect of the supernal Man of Atzilut.

ועל דרך כל זה יובן למעלה בבחינת אדם העליון דאצילות.

That all the lights of Atzilut which were emanated from the Emanator and came into complete revelation in vessels of many kinds, which are the 248 commandments.

שכל האורות דאצילות שנאצלו מן המאציל וכאו בבחינת גלוי גמור בכלים מכלים שונים, שהן רמ"ח פקודין.

Like wisdom is the brain, kindness is the arm, and so forth.

כמו חכמה מוחא, חסד דרועא, וכהן פהם.

Behold they are in the aspect of the light of chasadim that spread from the Essence of the Emanator.

הרי הן בבחינת אור החסדים המתפשטים מעצמות המאציל.

And this is like the analogy of the element of water within the blood, etc.

'שנהו כמשל בחינת יסוד המים שבדם כו

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כ - כד

But the 365 prohibitions are like the aspect of the sinews of the blood in the supernal Man.

אָבֵל שֶׁס"ה לֹא תַעֲשֶׂה הוּן כְּמוֹ בְּחִינַת גִּידֵי הַדָּם בְּאֲדָם הַעֲלִיּוֹן.

In them dwells the aspect of concealment and hiddenness of the light of the Emanator.

שֶׁבָּהֶם יִשְׁכּוֹן בְּחִינַת הַקְּסֵת וְהַהֶעֱלֵם שֶׁל אֹר הַמְּאֻצִּיל.

As He is in the aspect of His Essence, which does not yet come in the aspect of spreading of influence in revelation below.

כְּמוֹ שֶׁהוּא בְּבְחִינַת עֲצָמוּתוֹ, שְׂאִינּוֹ בֵּא בְּבְחִינַת הַתְּפִשְׁטוֹת שֶׁפֶע בְּגִלּוּי לְמִטָּה עֲדִין.

As mentioned above in the matter of “for the blood is the soul,” etc., and that is sufficient for the understanding.

כַּנֶּ"ל בְּעֵנָן "כִּי הַדָּם הוּא הַנְּפֶשׁ" כו', וְד"ל

And from the aspect of the element of water within the blood that is in the sinews, it spreads into the 248 limbs of the King, as mentioned above in the analogy.

וּמִבְּחִינַת יְסוּד הַמַּיִם שֶׁבַּדָּם שֶׁבְּגִידֵין הוּא הַמְּתַפְשֵׁט ('בְּרַמ"ח אֲבָרִים דְּמִלְכָּא, כַּנֶּ"ל בְּמִשְׁל כו

And according to this it is understood that the root of the 365 prohibitions is higher than the 248 positive commandments.

וּלְפִי זֶה הָרִי מוּבָן דְּשִׁרְשׁ הַשֶּׁס"ה לֹא תַעֲשֶׂה גְבוּהִים מִרַמ"ח מִצְוֹת עֲשֵׂה

Even though they are only in the aspect of refraining from action alone.

אִף עַל פִּי שֶׁהוּן רַק בְּבְחִינַת מְנִיעַת הַמַּעֲשֶׂה לְבַד

But their root is in the aspect of concealment and hiddenness of the light of the Emanator.

אָבֵל שֶׁרָשׁוֹן הוּא בְּבְחִינַת הַקְּסֵת וְהַהֶעֱלֵם אֹר הַמְּאֻצִּיל

As He is in Himself, hidden and concealed, and withholding Himself from being drawn and spreading to the 248 limbs of the King.

כְּמוֹ שֶׁהוּא בְּעֲצָמוֹ סְתוּם וְנֶעֱלָם, וּמוֹנֵעַ עֲצָמוֹ מִלְּהִתְמַשֵּׁךְ וּלְהִתְפַּשֵּׁט לְרַמ"ח אֲבָרִים דְּמִלְכָּא

And this is through refraining from action in the prohibitions, which is also absence of spreading, etc.

וְהִינוּ עַל יְדֵי מְנִיעַת הַמַּעֲשֶׂה בְּלֹא תַעֲשֶׂה, (שֶׁהוּא ('הַעֲדָר הַהִתְפַּשְׁטוֹת גַּם כֵּן כו

For this is in the aspect of the Essence that is above the aspect of spreading.

שֶׁזֶהוּ בְּבְחִינַת הַעֲצָמוֹת שֶׁלְּמַעְלָה מִבְּחִינַת הַהִתְפַּשְׁטוֹת עֲדִין

And this is the reason that the prohibitions are in י"ה, which is above the 248 positive commandments that are in ו"ה.

וְזֶהוּ הַטַּעַם שֶׁהִלָּא תַעֲשֶׂה הוּן בְּנ"ה שֶׁלְּמַעְלָה מִרַמ"ח מִצְוֹת עֲשֵׂה שֶׁהוּן בְּנ"ה

For ו"ה is the aspect of the body of the King, and י"ה is the aspect of chochmah and binah, which spread into the two chambers of the heart and from there to all the limbs.

כִּי ו"ה הוּא בְּחִינַת גּוּפָא דְּמִלְכָּא, וְנ"ה הוּא בְּחִינַת חֻקְמָה וּבִינָה, שֶׁמִּתְפַּשְׁטִים בְּשְׁנֵי חֻלְיֵי הַלֵּב וּמִשָּׁם (לְכָל הָאֲבָרִים)

As mentioned above in the explanation of “Adam,” alef–dam, etc.

כַּנֶּ"ל בְּפִירוּשׁ "אָדָם" א' דָּם כו

And behold, it is written: “The hidden things belong to Hashem our G-d, and the revealed things to us,” etc. (Deuteronomy 29:28).

וְהִנֵּה כְּתִיב "הַנְּסֻתוֹת לַה' אֱלֹהֵינוּ וְהַגְּלוֹת לָנוּ" כו

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<p>The explanation is that “Hashem our G-d” is the aspect of י"ה, chochmah and binah, which are called hidden things.</p>	<p>פירוש "ה' אלקינו" הוא בחינת י"ה, חכמה ובינה, ושנראות נסתרות.</p>
<p>And they are called concealed worlds that are not revealed.</p>	<p>ונקראים עלמין סתימין דלא אתגליין.</p>
<p>And the revealed things are the aspect of ו"ה, which comes in the aspect of revelation of light in a vessel, etc.</p>	<p>והנגלת הן בחינת ו"ה, ש"בא בבחינת גלוי אור בכלי'.</p>
<p>And they are called revealed worlds.</p>	<p>ונקראים עלמין דאתגליין.</p>
<p>And it is found that the 365 prohibitions are called concealed worlds, and the 248 positive commandments are called revealed worlds.</p>	<p>ונמצא שש"ס"ה לא תעשה נקראים עלמין סתימין, ורמ"ח מצוות עשה נקראים עלמין דאתגליין.</p>
<p>For every mitzvah is the aspect of revelation of the supernal will below in vessels of many kinds, like the analogy of the limbs mentioned above.</p>	<p>כי כל מצוה היא בחינת גלוי רצון העליון למטה בכלים מפלים שונים, כמשל האברים כנ"ל.</p>
<p>But the root of restraint and absence of action of the prohibitions is in the aspect of concealment of the Essence as mentioned above.</p>	<p>אבל שרש מניעה והעדר המעשה דלא תעשה הוא בבחינת העלם העצמות כנ"ל.</p>
<p>Yet nevertheless they are called worlds like the revealed worlds, only that they are called concealed worlds, etc.</p>	<p>אף עם כל זה נקראים עלמין כמו עלמין דאתגליין, רק שנקראים עלמין סתימין כו.</p>
<p>For although it is in the aspect of concealment of the light of the Essence, this is not the aspect of the Essence itself.</p>	<p>כי הגם שהוא בבחינת העלם אור העצמות, אין זה בבחינת העצמות ממש.</p>
<p>Rather it is only a radiance alone from the aspect of the Essence, and it shines in concealment and hiddenness also.</p>	<p>אלא שהוא רק הארה בעלמא מבחינת העצמות, והוא מאיר בהעלם והסתר גם כן.</p>
<p>But it too is called a world, and it has no comparison regarding the Essence itself.</p>	<p>אבל גם הוא נקרא עולם, ואין לו ערה לגבי העצמות ממש.</p>
<p>For it too is in the aspect of light and vessel, like the analogy of the sinews of the blood which are vessels for the indwelling of the hidden vitality of the soul within them, etc.</p>	<p>שהרי גם הוא בבחינת אור וכלי, כמשל גידי הדם שהן בחינת פלים להשראת אור חיות הנפש הנעלם בהם כו.</p>
<p>And behold, even the light and vitality of the soul hidden within them is not the essence and being of the soul itself as it is before its coming into the body, but only a radiance alone, etc.</p>	<p>והרי גם אור וחיית הנפש הנעלם בהן, אין זה מהות ועצמות הנפש ממש כמו שהיא טרם בואה לגוף, אלא רק הארה בעלמא כו.</p>
<p>But this light is called hidden light, etc., and not that it is called the concealment of the Essence itself.</p>	<p>אבל אור זה נקרא אור נעלם כו, ולא שנקרא העלם העצמות ממש.</p>
<p>For the aspect of the Essence itself is called “the concealment of all concealments,” etc.</p>	<p>שהרי בחינת העצמות ממש נקרא "סתימין דכל סתימין" כו.</p>

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Meaning that the aspect of concealment and revelation are equal before Him, etc., as it is written “darkness is like light,” darkness is concealment and light is revelation.

And He said “even darkness does not darken,” meaning it does not conceal, because before His Essence all hidden things are revealed, for He is above the aspect of concealment and revelation.

For every aspect of concealment is only possible relative to the recipient, that it is not known and revealed to him, and that is in the aspect of cause and effect, etc.

But as for the Essence in itself, that even pure light, etc., and no thought grasps Him at all, He is above in the aspect of worlds, even above concealed worlds, etc.

And this is “for in יהי Hashem is the Rock of worlds,” meaning יהי is the aspect of concealed worlds and יהי is the aspect of revealed worlds.

And this is “Rock of worlds,” the concealed world and the revealed world, as it is written “Blessed is Hashem from the world and to the world,” etc.

And it is known that concealed worlds and revealed worlds, since they are called worlds, were emanated and created from nothing to something at least; therefore whether in Atzilut or in Beriah, Yetzirah, and Asiyah, they are called worlds.

But they have no comparison at all to the aspect of the Essence of the Emanator, which is not within the category and aspect of worlds, neither in the aspect of concealment nor in the aspect of revelation.

Rather, through the two letters יהי He is the Rock of worlds, from nothing to something, etc., and that is sufficient for the understanding.

דְּהִיבּוּ שְׁבַחֲחֵינֵת הָעֵלִים וְגִלּוֹי שְׁוִיז לְפָנָיו כּו'. וְכִמּוֹ שְׁכַתּוֹב "כְּחֹשֶׁכָה כְּאוֹרָה," חֹשֶׁךְ הָעֵלִים וְאוֹר גִּלּוֹי.

וְאָמַר "גַּם חֹשֶׁךְ לֹא יַחֲשִׁיךְ," כְּלוּמַר לֹא יַעֲלִים. מְשׁוּם דְּקָמִי עֲצָמוֹתָו נִגְלוּ כֹּל תַּעֲלוּמוֹת, לְהִיּוֹת לְמַעַלָּה מִבְּחִינַת הָעֵלִים וְגִלּוֹי.

דְּכֹל בְּחִינַת הָעֵלִים לֹא יִתְכַּן רַק לְגַבֵּי הַמְּקַבֵּל, שְׁלֹא נִוְדָע וְנִגְלָה אֵלָיו. וְהִיבּוּ בְּבַחֲחֵינַת עֲלֵה וְעֵלוֹל כּו'.

מֵה שְׁאִין כֵּן בְּעֲצָמוֹת עֲצָמוֹ, דְּאֶפְלוּ אוֹר צַחֲחֵי כּו', וְלִית מַחֲשָׁבָה תְּפִיסָא בֵּיהַ כְּלָל, הוּא לְמַעַלָּה בְּבַחֲחֵינַת 'עֲלָמִין, אֶפְלוּ מַעַלְמִין סְתִימִין כּו'.

וְזָהוּ "כִּי בִּינָה ה' צוֹר עוֹלָמִים". פִּירוּשׁ ז' ה' בְּחִינַת עֲלָמִין סְתִימִין, וְזָה הוּא בְּחִינַת עֲלָמִין דְּאֶתְגַּלְיִין.

וְזָהוּ "צוֹר עוֹלָמִים"—עֲלָמָא דְּאֶתְפִּסָּא וְעֲלָמָא דְּאֶתְגַּלְיָא. כִּמּוֹ שְׁכַתּוֹב "כְּרוּדָה ה' מִן הָעוֹלָם וְעַד 'הָעוֹלָם" כּו'.

וְיָדוּעַ דְּעֲלָמִין סְתִימִין וְעֲלָמִין דְּאֶתְגַּלְיִין, מֵאַחַר שְׁנִקְרָאִים עֲלָמִין, הָרִי נֶאֱצָלוּ וְנִבְרְאוּ מֵאִין לִישׁ עַל כֹּל פְּנִים. עַל כֵּן בֵּין בְּאֶצְלֵיּוֹת בֵּין בְּכִי"ע נִקְרָאִים בְּשֵׁם עֲלָמִין.

אִךְ אִין לְהֵם עָרָד כְּלָל לְגַבֵּי בְּחִינַת עֲצָמוֹת הַמַּאֲצִיל. שְׁאִינּוּ בְּגִדְרָ וּבְחִינַת עֲלָמִין, לֹא בְּבַחֲחֵינַת הָעֵלִים וְלֹא בְּבַחֲחֵינַת גִּלּוֹי.

אֵלֶּא בְּשִׁמֵי אוֹתִיּוֹת דְּנִי"ה, צוֹר עוֹלָמִים כּו', מֵאִין לִישׁ כּו'. וְד"ל כּו'.

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[NOTE Summary:

The Mitteler Rebbe explains that the verse “The hidden things belong to Hashem our G-d, and the revealed things to us” refers to two fundamental dimensions of Divine manifestation. The letters ייה correspond to chochmah and binah, called “hidden worlds” (עלמין סתימין), while ויה correspond to the revealed flow of light into vessels, the “revealed worlds” (עלמין דאתגליין).

The 248 positive commandments are expressions of revealed Divine will. Each mitzvah is a specific revelation of the supernal ratzon clothed within defined keilim, just as each limb in the human body channels a distinct vitality. This is the dimension of גילוי, structured light, measured and differentiated.

In contrast, the 365 prohibitions are rooted not in revealed expression but in restraint, in העדר and מניעה. Their root is in the concealment of the Divine Essence, analogous to the sinews containing the hidden vitality of the blood. The prohibitions correspond to ייה because they derive from a higher source, from the concealed dimension preceding expression. Though they are called “worlds,” they are only concealed worlds, still within the category of light and vessel. Even the hidden light is merely a ray, not the Essence itself.

Above both revealed and concealed worlds stands the Essence, described as “סתימו דכל סתימין.” There, concealment and revelation are equal, “as darkness is like light.” Concealment only exists relative to a receiver; from the standpoint of Atzmus, nothing is hidden. The worlds, whether hidden or revealed, are all created from nothing to something, and have no comparison whatsoever to the Essence of the Emanator.

Thus, the prohibitions reflect a higher root because they align with Divine self-concealment, with the pre-revelatory dimension of Elokus. Their power lies not in action but in holding back expression, which paradoxically connects to a deeper source than revealed light.

Practical Takeaway:

There are two ways to serve Hashem. One is through active revelation, through mitzvot aseh that draw Divine light into defined areas of life. The other is through discipline and restraint, honoring boundaries that reflect a hidden, higher will. The Mitteler Rebbe teaches that restraint is not a lower form of service. Often, the power to refrain touches a deeper root than the power to express.

When a person guards themselves from what is forbidden, even when no one sees and no visible light is revealed, they are aligning with the concealed will of the Essence. This cultivates reverence, humility, and inner depth. Service is not only about what we build and reveal, but also about what we refuse to distort.

Chassidic Story:

It is related that the Mitteler Rebbe once observed a chassid who was exceptionally careful not only in fulfilling positive commandments, but in guarding himself scrupulously from even subtle prohibitions,

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especially in matters of speech. When asked why he was so meticulous even in cases that seemed borderline or socially harmless, he responded that he feared to blemish even the faintest thread connecting him to the hidden will of Hashem.

The Mitteler Rebbe later remarked that such restraint is a vessel for higher light than many visible spiritual accomplishments. For revealed light can be measured and described, but the quiet holding back, the silent “no” to something misaligned, reaches into the concealed chambers of the Divine will. **END NOTE]**

(כג)

And this is also what is written: “And upon the likeness of the throne was a likeness like the appearance of a man,” and not an actual man (Ezekiel 1:26).

וזהו גם כן מה שכתוב "ועל דמות הכסא דמות
במראה אדם", ולא אדם ממש

For the Essence of the Infinite One, blessed be He, is not of all those attributes at all, as it is written “for He is not a man” (I Samuel 15:29), etc.

כי עצמות אין סוף ברוך הוא לאו מכל אינון מדות
'קל'י. וכמו שכתוב "כי לא אדם הוא" כו

Rather, it is drawn from the Essence through many contractions, to be in the aspect of “man,” “alef–dam,” in the 365 prohibitions which are 365 sinews, and the 248 positive commandments which are 248 limbs, etc.

רק שגמ'ש' מן העצמות על ידי צמצומים רבים,
להיות בבחינת "אדם"—"א' דם," "בשס"ה לא
תעשה נפס"ה גידיו, ורמ"ח מצות עשה רמ"ח אברים
כו.

And it is called “man,” “I will resemble the Most High” (Isaiah 14:14), the completeness of all, etc.

ונקרא "אדם"—"אדמה לעליון," שלמותא דכולא
כו.

And according to what is written in Etz Chaim, that the 248 positive commandments are the aspect of the 248 chasadim, and the 365 prohibitions are the aspect of the 365 gevurot, this too is in the aspect of contraction and expansion, concealment and revelation.

ולפי מה שכתוב בעץ חיים, דרמ"ח מצות עשה (הן)
בחינת החסדים, ונפס"ה לא תעשה הן בחינת
הגבורות, גם כן הוא בבחינת צמצום והתפשטות,
(העלם וגלוי).

And all this has no comparison whatsoever to the Essence of the Emanator, which is completely above the aspect of chesed and gevurah.

וכל זה אין ערוך כלל לגבי עצמות המאציל, שלמעלה
מבחינת חסד וגבורה לגמרי

For although it is known that the Infinite One is above without end and below without limit, because they are the aspects of chesed and gevurah in the Essence, as explained elsewhere.

דהגם שידוע דאין סוף למעלה עד אין קץ ולמטה עד
אין תכלית, משום שהן בחינת חסד וגבורה
שבעצמות, כמו שכתוב במקום אחר

Nevertheless this has no comparison at all to the Essence itself, which is completely above the aspect of above and below.

אבל אין זה ערוך כלל לגבי העצמות ממש, שלמעלה
'לגמרי מבחינת מעלה ומטה כו

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For the aspect of descent and ascent does not apply to Him, like the analogy of a circle, as is known.

שלא יתכן בו בחינת ירידה ועליה, כמשל העגול, בפדוע.

And a proof to all this is that He said regarding the prohibitions and positive commandments, “This is My name forever” (Exodus 3:15), in the aspect of concealment of the prohibitions as mentioned above.

וראיה לכל זה שהרי אמר בלא תעשה ומצות עשה, "זה שמי לעלם", בבחינת העלם דלא תעשה, כנ"ל.

And this is “and this is My remembrance for generation to generation,” in the aspect of revelation of the 248 positive commandments.

ונה "זכרי לדור דור", בבחינת הגלוי דרמ"ח מצות עשה.

And all this is only “My name” and “My remembrance” alone, and not the aspect of His Essence at all.

וקל זה אינו רק "שמי" ו"זכרי" לבד, ולא בחינת עצמותו כלל.

Therefore they are called worlds, as mentioned above, and that is sufficient for the understanding.

דלכו נקראים בשם עלמיו, כנ"ל. וד"ל.

[NOTE Summary:

The Mitteler Rebbe explains the verse “And upon the likeness of the throne was a likeness like the appearance of a man” (Ezekiel 1:26) with precision: it says “like the appearance of a man,” not an actual man. The Essence of the Infinite One, blessed be He, is utterly beyond all attributes, as it is written, “For He is not a man” (I Samuel 15:29). The entire structure of “Adam,” with 248 limbs and 365 sinews corresponding to the positive and negative commandments, emerges only after many contractions from the Essence.

“Adam” is interpreted as “א' דם,” and also as “אדמה לעליון,” a complete spiritual configuration. The 248 positive commandments correspond to chasadim, expansion and revelation; the 365 prohibitions correspond to gevurot, contraction and concealment. Yet both of these remain within the dynamic of concealment and revelation, tzimtzum and hispashtut. Even the teaching that the Infinite One extends “above without end and below without limit” refers to aspects within Divine expression, not to the Essence itself.

The Essence transcends all categories of above and below, ascent and descent. Just as a circle has no inherent higher or lower point, so too the Essence is beyond hierarchical distinction. Therefore, when Scripture says “This is My Name forever” and “This is My remembrance for generation to generation” (Exodus 3:15), it refers only to “My Name” and “My remembrance,” to levels of Divine manifestation. These are already within the framework of worlds. They are not the Essence itself.

Thus, even the highest configurations of mitzvot, concealment and revelation, Name and remembrance, remain within the order of worlds. The Essence stands entirely beyond them.

Practical Takeaway:

In spiritual life, we often identify closeness to Hashem with revelation, with clarity, inspiration, and expansion. At other times, we encounter concealment, restraint, and limitation. The Mitteler Rebbe teaches that both

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revelation and concealment belong to the structured Divine order, to “Name” and “remembrance.” They are real and holy, but they are not the Essence.

This perspective cultivates humility. Even our loftiest spiritual states are not a grasp of Atzmus. And even our periods of contraction are not distance from Atzmus. The Essence is beyond both. A person who internalizes this does not become inflated by revelation nor broken by concealment. He serves steadily, knowing that both are modes of Divine expression, while the true Divine reality transcends them entirely.

Chassidic Story:

It is related that a chassid once approached the Mitteler Rebbe distressed over alternating spiritual states. At times he felt tremendous inspiration in prayer, at other times dryness and concealment. The Mitteler Rebbe told him that both experiences belong to the order of “worlds,” to the realm of Name and remembrance. One is revelation, the other concealment, but both are movements within the same system.

The chassid later reported that this reframed his entire avodah. He no longer chased ecstasy nor feared dryness. He understood that true attachment lies deeper than emotional states. The Essence of Hashem is not accessed through fluctuating experience but through consistent alignment. In that steadiness, beyond the drama of ascent and descent, he found a more enduring closeness. **END NOTE]**

(כד)

And behold, through self-sacrifice, or through higher repentance from the depth of the heart, which is to surrender one’s soul into the Essence of the Infinite One, blessed be He.

וְהִנֵּה עַל יְדֵי מְסִירוֹת נַפְשׁ אִו עַל יְדֵי תְּשׁוּבָה עֲלֵאָה מְעוֹמְקָא דְלָבָא, שְׁהוּא לְמָסוֹר נַפְשׁוֹ בְּעֵצְמוֹת אֵין סוּף בְּרוּךְ הוּא.

Which is above the aspect of concealment and revelation of concealed worlds and revealed worlds, as mentioned above.

שְׁלֵמְעֵלָה מִבְּחִינַת הָעֵלָם וְגַלּוּי דְעֵלְמִין סְתִימִין וְעֵלְמִין דְּאֵתְגַלְיִין, כַּנֵּ"ל

Through this the soul is elevated and cleaves upward, higher and higher, in the aspect of the Essence of the Infinite One, as it is written “To You, Hashem, I lift my soul” (Psalms 25:1).

בְּזֹאת תִּתְעַלֶּה הַנֶּפֶשׁ וְתִדְבֵק לְמַעְלָה מֵעֵלָה בְּבְחִינַת "עֲצָמוֹת אֵין סוּף, כְּמוֹ שֶׁכָּתוּב "אֵלֶיךָ ה' נִפְשִׁי אֲשָׂא

“To You” specifically, and likewise “My soul thirsts for You” (Psalms 42:3), etc.

"אֵלֶיךָ" דְּוָקָא, וְכֵן "צָמְאַה לְךָ נַפְשִׁי" כו"

And this was in the days of Mordechai and Esther, when there was self-sacrifice in the Congregation of Israel.

וְזֶה הָיָה בְּיַמֵּי מְרַדְכֵי וְאַסְתֵּר, שֶׁהָיָה בְּכַנְסוֹת יִשְׂרָאֵל מְסִירוֹת נַפְשׁ.

And higher repentance from the depth of the heart, through their fasts and their outcry, etc.

וְתְּשׁוּבָה עֲלֵאָה מְעוֹמְקָא דְלָבָא, עַל יְדֵי הַצּוּמוֹת וְיַזְעָקָתָם כו

And the root of their soul was elevated to the aspect of the Essence of the Infinite One, which is above the aspect of worlds, as mentioned above.

וְנִתְעַלֶּה שְׂרָשׁ נַשְׁמָתָם לְבְּחִינַת עֲצָמוֹת אֵין סוּף, שְׁלֵמְעֵלָה מִבְּחִינַת עֵלְמִין, כַּנֵּ"ל

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Even above the aspect of concealed worlds, etc.

אפלו מבחינת עלמין סתימין כו

Which is above the aspect of “man,” that includes the 248 positive commandments and the 365 prohibitions, as mentioned above.

שהוא למעלה מבחינת אדם, שכולל רמ"ח מצוות
עשה ושם"ה לא תעשה, כנ"ל

And this is “They established and accepted,” etc.

ונתהו "קיימו וקבלו" כו

That they then had the ability to establish the Torah, as mentioned above in the explanation of establishment.

שהיה ביכולתם אז לקיים את התורה, כנ"ל בפירוש
קיום

Which is to strengthen the matter from its root and source.

שהוא לחזק את הדבר מעקרו ושרשו

For they then reached, through their self-sacrifice, the aspect of the Essence of the Infinite One.

לפי שהגיעו אז במסירות נפש שלקדם לבחינת עצמות
אין סוף

Which is the source and root of the Torah and the commandments.

שהוא מקור ושרש התורה והמצוות

And this is the explanation of “one who establishes the Torah,” that he brings it into being and establishes it in strong establishment from the root of its source from which it was hewn.

והינו פירוש מקיים את התורה, שהוא מהנה ומקימה
בקיום חזק משרש מקור החצבה

From there the Torah came into being in the aspect of concealed worlds and revealed worlds.

שממשם נתהוותה התורה בבחינת עלמין סתימין
ועלמין דאתגליון

For even the Torah has concealed and revealed aspects, as it is written “The hidden things belong to Hashem our G-d, and the revealed things to us and to our children” (Deuteronomy 29:28), etc.

כי גם אוריינתא סתים וגלויא, כמו שכתוב "הנסתרות
לה' אלקינו והנגלת לנו ולבנינו" כו

As is known that the root of the Torah emerges from supernal wisdom, and the commandments are the aspect of the 613 pathways, etc.

כידוע דשרש התורה מחכמה עלאה נפקת, והמצוות
הן בחינת תרין"ג ארחין כו

Which is the aspect of keter, the 620 pillars of light, which are the revelation of the supernal will.

שזהו בחינת כתר, תר"כ עמודי אורי, שהן בחינת
גלוי רצון העליון

And His will and His wisdom, which are in Torah and commandments, were drawn from the Essence itself, which is far above the aspect of will and wisdom, etc.

ורצונו וחקמתו, זה שפתורה ומצוות, הרי נמשכו
מבחינת העצמות ממש, שלמעלה מעלה מבחינת
רצון וחקמה כו

And through self-sacrifice, they drew anew from the source of Torah and commandments, to be a new establishment and new coming-into-being of Torah and commandments from the Essence of the Owner of will.

ועל ידי מסירות נפש, המשיכו מתדש ממקור התורה
ומצוות, להיות קיום והתהוות חדשה לתורה ומצוות
מעצמות בעל הרצון

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For self-sacrifice is surrender and nullification of one's will entirely, etc.

לפי שמסירות נפש הוא מסירת ובטול הרצון מכל
'וכל כו

And this reaches above as well into the Essence of the Owner of will, as is known.

שנה מגיע למעלה גם כן בעצמות בעל הרצון, כידוע

And this is "They established and accepted," from here there is a great declaration regarding the Torah.

ונה שכתוב "קיימו וקבלו," מפאן מודעא רבא
לאורייתא.

The explanation is like one who establishes the Torah, that he brings it into being from the root of its source, which is the aspect of the Essence of the Infinite One, blessed be He.

פירוש כמו מקום את התורה, שהוא מהנה אותה
ממקור הצבה, שהוא בחינת עצמות אין סוף ברוד
הוא.

Therefore from here there is a great declaration regarding the Torah, because this is in the aspect of the source of Torah and commandments, and that is sufficient for the understanding.

על כן מפאן מודעא רבא לאורייתא, להיות שנה
בבחינת מקור התורה ומצות. וד"ל

[NOTE Summary:

The Mitteler Rebbe explains that through mesirut nefesh or through teshuvah ila'ah from the depth of the heart, a Jew lifts his soul beyond all categories of concealed and revealed worlds. Self-sacrifice is not merely emotional intensity; it is the surrender of the will itself into the Essence of the Infinite One, blessed be He. This reaches beyond עלמין דאתגליין and עלמין סתימין, beyond the entire structure of "Adam," which includes the 248 positive commandments and 365 prohibitions.

This was the spiritual state in the days of Mordechai and Esther. Through fasting, outcry, and inner surrender, the Jewish people elevated the root of their souls to Atzmus, above all worlds. Therefore, "קיימו וקבלו" does not merely mean that they accepted the Torah. It means they established it. They strengthened it from its root and source.

To "establish" the Torah is to reconnect it to its origin in the Essence of the Infinite One, which is the source of Torah and mitzvot. Even though Torah has concealed and revealed aspects, and mitzvot emerge through supernal wisdom and will, all of that is already within the order of Divine manifestation. Through mesirut nefesh, they drew from the very Essence of the Baal HaRatzon, from the source preceding will and wisdom.

Mesirut nefesh is the nullification of one's own will entirely. When the human will dissolves in total surrender, it reaches the Essence of the Divine Will. From there, Torah is not merely observed but renewed. This is the deeper meaning of "קיימו וקבלו" and the statement "מודעא רבה לאורייתא": the Torah was re-established from its ultimate source.

Practical Takeaway:

There are levels of Torah observance. One level is intellectual understanding. Another is emotional inspiration.

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A deeper level is commitment of will. But the highest level is when a person's egoic will dissolves in simple, uncompromising loyalty to Hashem.

In moments of true surrender, when a person chooses truth even at cost, even without clarity or emotional reward, he touches the root of Torah itself. At that level, observance is no longer compliance with a system. It becomes alignment with the Source of the system. That alignment gives strength and permanence to one's Torah, because it is rooted not in fluctuating feeling or understanding but in essential connection.

Chassidic Story:

It is told that during a time of governmental pressure against Jewish practice, a chassid of the Mitteler Rebbe risked severe consequences to maintain public Torah learning. When asked what gave him such courage, he replied that in that moment he did not feel heroic. He felt emptied of self. There was no calculation, no weighing of gain or loss. There was only a simple inner certainty that Torah is not negotiable.

When the Mitteler Rebbe heard of this, he remarked that such a moment is not merely an act of devotion. It is a renewal of Torah from its root. For when a Jew's will dissolves into the Divine Will, Torah is no longer something received in the past. It is being re-established in the present from its Source.

END NOTE]