

Discourse 34

*“Megillah Nikreit... -
The Megillah is read...”*

Delivered on Purim, 5725⁹¹

By the grace of *HaShem*, blessed is He,

1.

It states in the Mishnah,⁹² “The Megillah is read on the 11th, the 12th, the 13th, the 14th, and the 15th, no less and no more.” His honorable holiness, the Rebbe Maharash explains,⁹³ (and this likewise is stated in the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, of Purim 5675,⁹⁴ fifty years ago), based on the words of the Shnei Luchot HaBrit,⁹⁵ that 11-א"י refers to the aspect of *Vav-Hey*-ו"ה-11 of the Name *HaShem*-ה"ו-יה, and 15-ט"ו (which is the conclusion and end of the count, in ascending order, of the days upon which the Megillah can be read, and as written, it cannot surpass that [date]), is the aspect of *Yod-Hey*-י"ה-15 of the Name *HaShem*-ה"ו-יה.

⁹¹ This is the second of two discourses said at this gathering.

⁹² Mishnah Megillah 1:1

⁹³ In the discourse entitled “*Megillah Nikreit*” 5629 (Sefer HaMaaamarim 5629 p. 83 and on).

⁹⁴ The Rebbe Shlita said that there only is a redaction of this discourse, which he is not possession of. The redaction was subsequently printed in Sefer HaMaaamarim 5672-5676 toward the end, p. 311 and on).

⁹⁵ Shnei Luchot HaBrit (Shala”h) 329a, 330b

(This may also be explained by the well-known fact, that all together, the numbers 11, 12, 13, 14, 15 equal 65-ה"ס, the numerical value of *HaShem*'s-יהו"ה title Lord-*Adona* "י-אדנא-65",⁹⁶ this being the Sanctuary-*Heichal*-היכל-65 of the Name *HaShem*-יהו"ה,⁹⁷ about which the verse states,⁹⁸ "*HaShem*-יהו"ה is in His Holy Sanctuary-*Heichal*-היכל.")

This then, is the meaning of "The Megillah is read on the 11th (יא)." That is, the beginning of the reading of the Megillah, meaning, as it is read in and of itself, through the Name *HaShem*-יהו"ה, is from the aspect of *Vav-Hey*-ו"ה. This is because the way of man's service of *HaShem*-יהו"ה, blessed is He, is from below to Above. Then afterwards "his head reaches heavenward,"⁹⁹ until he reaches the aspect of *Yod-Hey*-י"ה (the 15th – ט"ו).

This then, is why "The Megillah is read on the 11th (יא) etc., (before the 14th and 15th) only in the villages, which are lower than big unwallled cities in which it is read it on the 14th.¹⁰⁰ For, "what is a large city? Any [city] where there are [at least] ten idlers (*Batlanim*),"¹⁰¹ meaning that "they are idle from engaging in the pursuit of livelihood,"¹⁰² and instead "are

⁹⁶ See Shnei Luchot HaBrit ibid.

⁹⁷ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Sanctuary (Shaar HaHeichal)*.

⁹⁸ Habakkuk 2:20; See Tikkunei Zohar, Tikkun 18 (32a, 33b); Zohar Chaddash Yitro 34a; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on "*Heichal*-היכל"; Me'orei Ohr, 5:11 and the Netiv there; Likkutei Torah, Pekudei 4a; Nasao 21d.

⁹⁹ Genesis

¹⁰⁰ Mishnah Megillah 1:2

¹⁰¹ Talmud Bavli, Megillah 3b

¹⁰² Rashi to Talmud Bavli, Megillah 3b ibid.

sustained by the community,”¹⁰³ in that they “are engaged in the affairs of the community”¹⁰⁴ or “in the study of Torah.”¹⁰⁵

Now, the general matter of a city (*Eir*-עיר) is as the verse states,¹⁰⁶ “Great is *HaShem*-יהוה and much praised in the city of our God-*Elo*”*heinu*-נו-אלה.” That is, since “*HaShem*-יהוה is great (*Gadol*-גדול),” therefore the city (“the city of our God-*Elo*”*heinu*-נו-אלה”) also is a great (*Gedolah*-גדולה) city, to the point of actually being a large city in the literal sense, meaning that there is a great settlement in it.

However, “less than this is a village.”¹⁰⁷ Nonetheless, even the village has all of the matters of “light and gladness and joy and honor,”¹⁰⁸ and also has the matter of “the Megillah is read” on the 11th (יא), this being the aspect of *Vav-Hey*-וה-11. This is to the point that we subsequently come to the ultimate perfection, this being the matter of the 15th (טו) (which is the current day) on which “the moon (which is the aspect of Kingship-*Malchut*) is in a state of wholeness,”¹⁰⁹ for which reason even in the Name *HaShem*-יהוה it is in a way that we reach the aspect of *Yod-Hey*-יה-15.

¹⁰³ Rashi to Talmud Bavli, Megillah 5a

¹⁰⁴ Rashi to Talmud Bavli, Bava Kamma 82a

¹⁰⁵ Rambam to Mishnah Megillah 1:3

¹⁰⁶ Psalms 48:2; See Zohar II 235a; Zohar III 5a; Torah Ohr, Va’era 56a; Sefer HaMaamarim 5635 Vol. 2, p. 388 and on; 5661 p. 173 and on.

¹⁰⁷ Talmud Bavli, Megillah 3b *ibid*.

¹⁰⁸ Esther 8:16

¹⁰⁹ See Zohar II 85a, 215a; Midrash Shemot Rabba 15:26

2.

Now, the general matter of “The Megillah is read” (on the 11th (א"י) etc., until the ultimate perfection) on the 15th (ט"ו), is connected to the general matter of Purim. This is because all the matters of Purim come about through wine (*Yayin*-יין),¹¹⁰ and wine (*Yayin*-יין) is the aspect of Understanding-*Binah*,¹¹¹ and the aspect of Understanding-*Binah* is the first *Hey*-ה,¹¹² this being the aspect of *Yod-Hey*-ה"י of the Name *HaShem*-הו"ה (rather than the final *Hey*-ה, which is of the aspect of *Vav-Hey*-ה"ו). Moreover, even the *Yod*-י (of *Yod-Hey*-ה"י) is then drawn into the (first) *Hey*-ה, this being the aspect of Understanding-*Binah*.

However, even the aspect of Understanding-*Binah*, this being the ultimate perfection of the Megillah being read on the 15th (ט"ו), which is the aspect of *Yod-Hey*-ה"י, is still a matter of grasp and understanding. However, the ultimate perfection of Purim is to come to the aspect of “until one does not know” (*Ad d'Lo Yada*-עד דלא ידע).¹¹³

The explanation is that the understanding and comprehension (of Understanding-*Binah*) is during the time that the Megillah is read, which must be done with intention (*Kavanah*) etc.¹¹⁴ It thus follows automatically that [at that

¹¹⁰ See Eliyah Rabba to Orach Chayim 695; Avudraham, Dinei Purim; Also see Torat Menachem, Vol. 15 p. 315.

¹¹¹ See Zohar III 127a; Likkutei Torah, Drushim L'Sukkot 79d; Siddur Im Divrei Elohi'm Chayim 116a, 269a

¹¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*), and elsewhere.

¹¹³ Talmud Bavli, Megillah 7b

¹¹⁴ Mishneh Torah, Hilchot Megillah 2:5

time] it is impossible to be in a state of “until one does not know” (*Ad d’Lo Yada*-עד דלא ידע). However, after the Megillah has been read on the 15th (ט”ו) (this being the aspect of Understanding-*Binah*, which is the first *Hey*-ה of *Yod-Hey*-יהי), it then is also possible and necessary to come to the aspect of the *Yod*-י, including the [upper] thorn of the *Yod*-י [this being the aspect of] “until one does not know” (*Ad d’Lo Yada*-עד דלא ידע), meaning that it transcends the measures and limitations of understanding and comprehension.

3.

Now, even after coming to the ultimate perfection of Purim, [this being] “until one does not know” (*Ad d’Lo Yada*-עד דלא ידע), its ultimate purpose is that it should all be drawn into the entirety of the year. However, for it to be possible to draw forth from the ultimate state of elevation of “until one does not know” (*Ad d’Lo Yada*-עד דלא ידע) into the mundane days [of the year], there therefore are the medium of the holidays.

The explanation is that the holidays are referred to as “they are called Holy-*Mikra’ei Kodesh*-מקראי קודש.”¹¹⁵ “It is on these three that Holiness is invited etc.” This is because,¹¹⁶ generally, the holidays fall out on the mundane days of the week, and then the mundane day upon which the holiday falls out, is such that it is called and invited to the aspect of Holiness-*Kodesh*-קדש. This is as explained in Likkutei Torah of our

¹¹⁵ Leviticus 23:2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 and elsewhere.

¹¹⁶ See Likkutei Torah, Vayikra 1c.

Torah portion (Tzav),¹¹⁷ that about Shabbat it is written,¹¹⁸ “You shall observe the Shabbat for it is holy-*Kodesh*-קדש,” in that it itself is the aspect of the Upper Holiness, ([as it states],¹¹⁹ “Holiness-*Kodesh*-קדש is a thing unto itself”).

In contrast, the holidays (*Yom Tov*) are referred to as “called Holy-*Mikra Kodesh*-מקרא קודש,” this only being a mere radiance of the Upper Holiness (*Kodesh*-קדש) etc., like a person who calls to his friend. That is, just as when someone calls to his friend, he calls him by his name, which only is a ray and radiance that spreads forth to him, this likewise is so of the matter of “they are called holy-*Mikra Kodesh*-מקרא קודש,” that this only is a radiance etc.

We thus find that the matter of the holidays is an invitation (a drawing forth) of holiness from the aspects of *Yod-Hey*-יה"י of the Name *HaShem*-יהו"ה during the mundane days of the week. This is why this is an intermediary through which it also is possible for there to be a drawing forth of the ultimate elevation of Purim, “until one does not know” (*Ad d’Lo Yada-*עד דלא ידע) into the mundane days of the entire year.

4.

Based on this, we should explain the connection between the beginning of Tractate Megillah, that “The Megillah is read on etc., the 15th (ט"ו),” and the end of the Tractate, [in which it states that] “they should make inquiries and expound

¹¹⁷ See Likkutei Torah, Tzav 12a and on.

¹¹⁸ Exodus 31:14

¹¹⁹ Zohar III 94b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 *ibid*.

upon the matter of the day, with the laws of Pesach on Pesach, the laws of Shavuot on Shavuot, and the laws of Sukkot on Sukkot.”

In other words, after the completion of the days of Purim (“the Megillah is read on... the 15th”) there must be a drawing forth into the mundane days of the entire year through the medium of the holidays (“the laws of Pesach on Pesach, the laws of Shavuot on Shavuot, and the laws of Sukkot on Sukkot”), which include the three lines and modes.¹²⁰

That is, the line and mode of Kindness-*Chessed* is the mode of Avraham’s service and is the matter of “the laws of Pesach on Pesach.” The line and mode of Might-*Gevurah* is the mode of Yitzchak’s service, which was with trepidation (*Pachad*-פחד) of *HaShem*-יהו"ה,¹²¹ this being the matter of “the laws of Shavuot on Shavuot.” For, about the giving of the Torah the verse states,¹²² “The sound of the Shofar was very powerful, and the entire people trembled etc.,” and as Midrash states,¹²³ “the sound of the Shofar” was from the horn of the ram of Yitzchak. The “laws of Sukkot on Sukkot” refers to Yaakov’s mode of service, about whom the verse states,¹²⁴ “He made shelters-*Sukkot* for his livestock.” Through these holidays there is the completion and conclusion of the matter of “The Megillah is read etc.,” in a way that it is drawn into the mundane days throughout the whole year.

¹²⁰ See Zohar III 257b; Tur Orach Chayim, end of Siman 417.

¹²¹ Genesis 31:42; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Six (*Gevurah*), and elsewhere.

¹²² Exodus 19:16

¹²³ Pirkei d’Rabbi Eliezer, Ch. 31

¹²⁴ Genesis 33:17

This is why upon concluding (*Siyum*) [the study] of Tractate Megillah with “the laws of Pesach on Pesach, the laws of Shavuot on Shavuot, and the laws of Sukkot on Sukkot,” [we say], “May we return to you Tractate Megillah,” in that we once again return to the beginning of the Tractate, “The Megillah is read etc.,” in which the reading of the Megillah is specifically on the mundane days of the week, rather than on the day of Shabbat.

[This is because, “the Megillah is not read on Shabbat. Why? Because [though] everyone is obligated to read the Megillah, not everyone is proficient in reading the Megillah. Thus, a person might take [the Megillah] in his hand [on Shabbat] and go to an expert to learn, thereby coming to carry it four cubits in the public domain.”]¹²⁵ Nor is it even read at a time that is “called holy-*Mikra Kodesh*-מקרא קודש,” such as the holidays, when labor is prohibited. Rather, the Megillah is specifically read on a day in which labor is permitted.¹²⁶ However, even so, on this day we even draw forth the loftiest level of elevation, [this being the matter of] “until one does not know” (*Ad d’Lo Yada*-עד דלא ידע).

In this way we likewise draw forth [the aspect of] “until one does not know” (*Ad d’Lo Yada*-עד דלא ידע) of the days of Purim, into the mundane days of the whole year (through the medium of the holidays – *Yom Tov*) so that with the labor of his little finger¹²⁷ the Holy One, blessed is He, grants him success both physically and spiritually in a way that transcends

¹²⁵ Talmud Bavli, Megillah 4b

¹²⁶ See Torah Ohr, Megillat Esther 100a; Shaarei Orah, Shaar HaPurim 99b

¹²⁷ See the beginning of Midrash Kohelet Rabba.

understanding and comprehension, so much so, that he does not even know how such success comes to him.

5.

Now, we should add that in regard to the matter of drawing the days of Purim forth into the mundane days of the whole year, since the matter of Purim transcends measure and limitation, “until one does not know” (*Ad d’Lo Yada*-עד ולא ידע), it therefore is drawn down in an eternal way (including the entire year). This is the reason why the days of Purim will never be nullified, as the verse states,¹²⁸ “These days of Purim shall never cease amongst the Jews, nor shall their remembrance perish from their descendants.”¹²⁹

This also explains [why] this is brought about through the medium of the holidays (*Yom Tov*) (as explained in chapter three), “the laws of Pesach on Pesach, the laws of Shavuot on Shavuot, and the laws of Sukkot on Sukkot,” (as explained in chapter four), specifying “the laws-*Halachot*-הלכות.” This is because the laws (*Halachot*-הלכות) will also never be nullified.¹³⁰

Through this, we affect that even throughout the whole year, the Jewish people exist in a way that they are not nullified, but stand with eternal strength, fulfilling their mission in this world until they bring about the construction of the third Holy Temple, which is an eternal structure¹³¹ for the Holy One,

¹²⁸ Esther 9:28

¹²⁹ Mishneh Torah, Hilchot Megillah 2:18

¹³⁰ Mishneh Torah, Hilchot Megillah 2:18 *ibid.*

¹³¹ See Zohar I 28a; Zohar III 221a; Tikkunei Zohar, Tikkun 8.

blessed is He, which even during the time of exile is indicated by the words “*Netzach*-נצח,” “*Selah*-סלה,” and “*Va’ed*-ויעד” indicating that the matter is eternal and unceasing,¹³² all of which comes in a way of revelation (*Giluy*-גילוי), which also is the matter of the Megillah-מגילה, in that it is of the same root as [the word] “revelation-*Giluy*-גילוי” (as stated in Pri Etz Chayim),¹³³ with the fulfillment of the prophecy,¹³⁴ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

¹³² Talmud Bavli 54a

¹³³ Pri Etz Chayim, Shaar HaPurim, Ch. 5, cited in Torah Ohr, Megillat Esther

119a

¹³⁴ Isaiah 40:5