

ואתה תצוה

VeAtah Tetzaveh

FOREWORD

WHEN HINDSIGHT BECOMES 20/20

It was a special event that had almost become ordinary. A *maamar* had been published in connection with Purim Katan, 5752 (1992). After the Evening Prayers, the Rebbe delivered a short talk. He then personally distributed freshly printed copies of the *maamar* to the chassidic community as they passed him individually. Less than two weeks later, on the 27th of Adar I, and increasingly so in the months and years that followed, the significance of what had transpired became apparent.

SPIRITUAL SYNERGY

The *maamar* the Rebbe distributed – and which is translated and explained in the coming pages – is based on the *maamar* entitled *VeKibeil HaYehudim*, 5687 (1927),¹ by the Rebbe Rayatz. Nevertheless, it is far more than a review and even an explanation of the Rebbe Rayatz's *maamar*. In it, the Rebbe uncovers and develops insights that one who studies the Rebbe Rayatz's *maamar* would not appreciate alone.

After asking several questions concerning the passage *VeAtah Tetzaveh*,² the *maamar* proceeds to explain that the verse, “And you shall command (*tetzaveh*) the Children of Israel,” carries with it the implication that Moshe binds and connects (as in the term *tzavsa*) the Jewish people with *Or Ein Sof*, G-d's infinite light. But the relationship is not a one-way dynamic. Instead, to borrow the analogy of a human body, just as the head directs the functioning of the feet, the feet also contribute to the head, bringing it to places which it could never reach on its own. Similarly, Moshe elevates the Jewish people, but also, through the Jewish people, Moshe himself is advanced to a higher level.

1. Published in *Sefer HaMaamarim 5687 (1927)*, p. 110ff., *Sefer HaMaamarim 5711 (1951)*, p. 180ff.; translated in *Defiance and Devotion*, p. 2ff.

2. *Shmos* 27:20.

SHEPHERDS OF FAITH

The *maamar* proceeds to state several seminal concepts:

- a) Moshe functions as “a shepherd of faith,” sustaining and nurturing the faith of the Jewish people. Although the Jewish people possess inherent resources of faith, it is possible for this belief to serve merely as an encompassing force, without being actively internalized within a person’s conscious thought processes. Moshe fosters and nurtures the faith of the Jewish people, enabling them to internalize this potential.
- b) The designation of Moshe as “a shepherd of faith” applies not only to Moshe *Rabbeinu* himself, but also to “the extensions of Moshe in every generation.” In every era, there are spiritual leaders who perform the same function as Moshe, strengthening the faith of the Jewish people.
- c) The phrase “crushed for the luminary” implies that in the era of exile, when everyone is broken and “crushed,” we are able to draw near to the luminary, the essence of the soul which is bonded to G-d’s Essence.

WHAT WILL MOTIVATE A JEW TO SURRENDER HIS LIFE FOR G-D?

These three concepts are all interconnected. Moshé’s impetus, empowering Jews to bond with G-d, is ongoing: it impacts every generation, even during the bitterest of exiles. For Moshe – and likewise each of his extensions in later generations – enables every Jew to reveal the essence of his soul.

To clarify: There are two explanations given for the fact that all Jews inherently believe in G-d, without resorting to intellectual proof:

- a) The source of a Jew’s soul in the spiritual realms sees G-dliness. As a result, the soul as it functions within the body likewise believes in G-d.
- b) The essence of a Jew’s soul is an actual part of G-d.³ This is the core of a Jew’s being and when that core surfaces, a Jew believes.

Although the faith evoked by the perception of the soul in the higher realms is a powerful influence, it will not necessarily motivate a Jew to sacrifice his life for G-d. For ultimately, it is an external factor; it is not who the person is, and therefore it will not be able to impel him to sacrifice his life.

3. *Tanya*, ch. 2.

When, by contrast, the core of a Jew's soul is called into expression, "a Jew neither wants nor is able to become severed from G-dliness."⁴ If necessary, he will sacrifice his life for G-d. This is the contribution of Moshe as "a shepherd of faith." He stirs the essence of the soul of the Jewish people as a whole, charging their faith with inner power and transforming it into a dynamic force.

BRIDGING GAPS

This interpretation of Moshe's function as "a shepherd of faith" differs from the explanation generally given for that term. Generally, it is explained that Moshe – and likewise each of the extensions of Moshe in every generation – enables faith to be internalized within the Jewish people's powers of thought by imparting knowledge to them. This knowledge enables them to bridge the dichotomy between the ordinary workings of their conscious minds and the essential spark of the Jewish soul. In this *maamar*, by contrast, it is emphasized that Moshe enables them to internalize their faith – that is, to connect with their infinite Source – by calling the essence of the soul into expression.

There is, however, no contradiction between the two explanations. Moshe's achievements in internalizing faith, bringing it within the realm of knowledge and comprehension, is an outgrowth of his efforts to sustain and nurture faith itself through the revelation of the essence of the soul. For the possibility for faith to be internalized comes from the revelation of the essential bond between G-d and the essence of the soul. Indeed, in the Holy Tongue, the root of the verb *ידע* implies both "knowledge" and "connection."⁵

WHEN THE ESSENCE SHINES FORTH

It was stated above that Moshe enables faith to be internalized via knowledge, and that this results from a revelation of the essence of the soul. Nevertheless, self-sacrifice expresses the essence of the soul more than such efforts express it. When a person internalizes faith through knowledge, what is evident is rational thought. True, there is a difference between such thought and ordinary thought, but we are still speaking about thought, and thought is by definition finite. In contrast, through self-sacrifice, the essence of the soul shines forth in all its transcendence.

4. *HaYom Yom*, entries for 21 Sivan and for 25 Tammuz.

5. See *Tanya*, chs. 3 and 42.

In Moshe's era, self-sacrifice was not demanded of the Jewish people. In contrast, in later generations, when self-sacrifice was required, there arose "shepherds of faith," Jewish leaders who were able not only to affect a small group, but to motivate the people as a whole to reveal the quality of *mesirus nefesh*. As such, it can be said that these "extensions of Moshe" expressed the qualities of a shepherd of faith to a greater extent than did Moshe himself, for they, unlike Moshe, inspired the Jewish people to actual self-sacrifice.

At this point the Rebbe adds that not only did the Rebbe Rayatz speak of these concepts in his *maamar*: he epitomized them in his life. Despite the rigors of Soviet persecution, he was able to inspire the Jewish people to display self-sacrifice in their observance of the Torah and its *mitzvos*.

SHAKEN TO THE CORE

From this point (sec. 9) on, the *maamar* takes on a different complexion, as the Rebbe introduces entirely new concepts. His explanation focuses on a question concerning the verse on which the *maamar* of the Rebbe Rayatz is based, "And the Jews accepted what they what they had already begun to do." The verse is cited as an allusion to the concept that the Jews' acceptance of the Torah in the time of Achashverosh represented the consummation of their acceptance of the Torah at Sinai. The *maamar* of the Rebbe Rayatz explains that the intent is that even though the Jews were "crushed" by Haman's decrees, their essence rose to the surface and, with *mesirus nefesh*, they affirmed their acceptance of the Torah. In this *maamar*, the Rebbe notes that according to its simple meaning, the verse is speaking about the time after the Purim miracle, and not the time when the Jews were confronted by Haman's decrees.

In resolution of that apparent difficulty, the Rebbe explains that there are two dimensions in the acceptance of the Torah by the Jews at the time of Achashverosh:

- a) the acceptance of the Torah and its *mitzvos* at the time of Haman's decree as expressed by their self-sacrifice; and
- b) the acceptance which came after the miracle of Purim, which, as will be explained, was on an even higher plane.

Similarly, there are two different explanations of the phrase, "crushed for the luminary" – that being crushed in the era of exile leads a Jew to reach "the luminary," the essence of the soul:

- a) the Jews are crushed because of the oppression of other nations;
- b) even when Jews are living in a state of prosperity, both in a material and spiritual sense, they feel crushed because of the very fact that they are living in exile.

To explain the latter point: After the Purim miracle, “the Jews enjoyed light and joy, gladness and honor,” in the literal as well as in the spiritual sense. Nevertheless, they were still “servants of Achashverosh,”⁶ still in exile. And this very fact was sufficient to cause them to feel crushed, shaken to their very essence and core. And precisely because of this crushed state, they bonded with “the luminary,” the essence of their souls.

Why is a Jew crushed from the fact that he is exile, even when he is blessed with material and spiritual prosperity? Because the true desire of every Jew, a desire that emanates from the very core of who he is, is that G-dliness become revealed.

ALIGNED WITH THE ESSENCE

The feeling of being crushed from the very fact that one is in exile expresses the soul's essence more completely than self-sacrifice. To explain: The essence of the soul can operate as an outside influence, independently of a person's conscious faculties. Thus, even when the essence of one's soul is revealed, it is possible that his conscious thinking will not be changed. Indeed, we see that there have been individuals who displayed *mesirus nefesh* continuously for many years when they were living in a country where oppressive decrees conflicted with their observance of the Torah and its *mitzvos*. When, however, these same individuals came to a country in which they could observe the Torah and its *mitzvos* amidst prosperity, the *mesirus nefesh* which they previously displayed was not apparent to the same degree.

The *mesirus nefesh* they expressed stemmed from the revelation of the essence of the soul which transcends their revealed faculties. It did not, however, bring about change within those faculties. In contrast, the revelation of the essence of the soul that is expressed in the feelings of being crushed from being in exile affects even the revealed faculties, and aligns them with the essence of the soul.

6. Megillah 14a.

TWO LEVELS WITHIN THE ESSENCE OF THE SOUL

The rationale for this distinction can be explained as follows: It is possible to say that “the luminary” of the soul revealed through *mesirus nefesh* refers to the essence of the soul as it is defined as a transcendent entity, *above* the framework of our revealed faculties. By contrast, the dimension of “the luminary” of the soul which is revealed through the feelings of being crushed because of the exile is a revelation of the essence of the soul as it is rooted in G-d’s Essence. Accordingly, its transcendent dimension can permeate our revealed faculties and become integrated and even manifest within them.

WHEN THE FEET RAISE THE HEAD

On this basis, it is possible to explain one of the points mentioned at the beginning of the *maamar* – that through their Divine service, the Jews can increase the revelation of light on Moshe’s level. As mentioned, Moshe connects the Jewish people with *Or Ein Sof* (G-d’s infinite light), sustaining and nurturing their faith by bringing out a dimension of faith that reflects the essence of the soul. Such faith is reflected in self-sacrifice. After Moshe’s endeavors have enabled the revelation of the essence of the soul, the Divine service of the Jewish people brings out a higher quality. By striving to align even their revealed faculties with the essence of the soul, they reveal the source of the essence of the soul as it is rooted in G-d’s Essence.

The above concepts enable the resolution of one of the questions raised at the beginning of the *maamar*: whereas one verse speaks of kindling a “constant lamp,” another states that the lamps must burn “from evening until morning.” From the perspective of Moshe himself, it is “at night,” i.e., when there are oppressive decrees, that the essence of the soul is called into expression. When, however, the Jewish people “bring oil to Moshe,” i.e., when they internalize the influence of the essence of the soul, the essence of the soul shines as a “constant lamp,” projecting its light even in times of security and prosperity.

MOMENTS BEFORE DAWN

The internalization of the essence of the soul, and its reflection in our revealed faculties, are both a foretaste and a catalyst for the coming of the Redemption, for it is in that era that G-d’s transcendence will be revealed. Nevertheless, this transcendence will not run contrary to the framework of ordinary, mundane

existence. Instead, it will permeate that framework, elevating it to the point that it too reflects His infinity.

* * *

As mentioned initially, the Rebbe distributed the *maamar* two weeks before the 27th of Adar I. After that time, the concept of being crushed, shaken to the core, by the very fact that we are found in exile, became real for everyone whose life was touched by the Rebbe. It is our hope that the study of this *maamar* will play its part in enabling the motif the *maamar* describes to blossom forth, and hasten the coming of the time when we will hear new *maamarim* from the Rebbe.

“וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ כִּתִּית לְמֵאוֹר לְהַעֲלוֹת נֵר תָּמִיד”¹, וידועים הדיוקים בזה: דבכל הציוויים שבתורה נאמר ‘צו את בני ישראל’ וכיוצא בזה, וכאן נאמר “וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל”. ולהוסיף, דהדיוק מה שכתוב “וְאַתָּה תְּצַוֶּה” הוא לא רק בהלשון אלא גם בהתוכן, דלשון “וְאַתָּה תְּצַוֶּה”

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“וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ כִּתִּית לְמֵאוֹר לְהַעֲלוֹת נֵר תָּמִיד”¹

וידועים הדיוקים בזה The explanation of the various details of this verse in *Chassidus* is well known.²

דבכל הציוויים שבתורה נאמר ‘צו את בני ישראל’ וכיוצא בזה, Among the points discussed: The Torah generally introduces the commandments it conveys with the expression, “Command the Children of Israel,” or with a similar phrase.

וכאן נאמר “וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל” The verse in question, by contrast, states, “And you (Moshe) shall command the Children of Israel.”

ולהוסיף, דהדיוק מה שכתוב “וְאַתָּה תְּצַוֶּה” הוא לא רק בהלשון אלא גם בהתוכן, It is worth adding that this question revolves around more than a choice of wording, but rather on the intent of the message conveyed.

דלשון “וְאַתָּה תְּצַוֶּה” משמע שמושה הוא המצווה, The phrase “And you shall command” implies that Moshe is the one issuing the command.

וצריך להבין, הרי משה הוא השליח למסר לישראל, אצווי הקדוש ברוך הוא, This requires explanation, for Moshe was merely the agent chosen to transmit G-d’s commandments to the Jewish people.

1. The opening verse of *Parshas Tetzaveh*, *Shmos* 27:20. The verse is being translated according to the manner in which it is later referred in the *maamar*. Thus we have translated למאור as “for the luminary.” As will be pointed out below, this word can also mean “for illumination” (and indeed, that is the most appropriate translation in a literal context). Similarly, we have translated להעלת נר תמיד, as “to kindle a constant lamp,” i.e., a lamp that continues burning without end (*Ramban’s* understanding), although *Rashi* interprets the phrase as “to kindle a lamp at regular intervals.”

2. See *Or HaTorah*, *Tetzaveh*, p. 1541; the *maamar* entitled *VeKibeil HaYehudim*, 5687, sec. 3 (*Sefer HaMaamarim* 5687, p. 113; *Sefer HaMaamarim* 5711, p. 182).

משמע שמשה הוא המצוה, וצריך להבין, הרי משה הוא השליח למסור לישראל את ציווי הקדוש ברוך הוא, ולמה נאמר "ואתה תצוה". גם צריך להבין מה שכתוב "ויקחו אליך", שיביאו השמן למשה³ (אליך), דלכאורה, כיון שהעלאת הנרות היתה על ידי אהרן, למה הוצרך להביא את השמן למשה. גם צריך להבין מה שכתוב "שמן גו' כתית למאור", דלכאורה הוה ליה למימר שמן גו' להאיר. גם צריך להבין, דבפסוק שלאחר זה⁴ נאמר "מערב עד בקר" וכאן נאמר להעלות נר תמיד.

וְלָמָּה נֶאֱמַר וְאֶתָּה תִּצְוֶהָ. Why, then, does the verse say, "And you shall command"?

גַּם צָרִיךְ לְהַבִּין מַה שֶּׁכָּתוּב "וַיִּקְחוּ אֵלֶיךָ", שְׂיָבִיאוּ הַשָּׁמֶן לְמֹשֶׁה (אֵלֶיךָ), There are other points that require explanation: For example, the verse states, "And they shall bring to you," seemingly implying that the oil should be brought to Moshe.³

דְּלִכְאוּרָה, כִּינֹן שֶׁהֶעֱלָאת הַנְּרוֹת הָיְתָה עַל יְדֵי אֶהְרֹן, Since the lamps were in fact lit by Aharon, it would appear appropriate that the oil be brought to him.

לָמָּה הֶצְרַךְ לְהַבִּיא אֶת הַשָּׁמֶן לְמֹשֶׁה. Why was it necessary to bring it to Moshe?

גַּם צָרִיךְ לְהַבִּין מַה שֶּׁכָּתוּב "שָׁמֶן גו' כְּתִית לְמֹאֹר", Similarly, the phrase "...oil, crushed for the luminary (למאור)," requires explanation:

דְּלִכְאוּרָה הָיְתָה לִיָּה לְמִימַר שָׁמֶן גו' לְהָאִיר. On the surface, "crushed to illumine" (להאיר) would be more appropriate.

גַּם צָרִיךְ לְהַבִּין, דְּבִפְסוּק שֶׁלְאַחַר זֶה נֶאֱמַר "מְעָרֵב עַד בֶּקֶר" Also requiring explanation is the apparent contradiction between the verse which follows in the *Chumash*⁴ which states that the lamps must burn "from evening until morning"

וְכֵן נֶאֱמַר לְהַעֲלֹת נֵר תָּמִיד. while here the verse states "to kindle a constant lamp."

3. See the commentary of Ramban.

4. *Shmos* 27:21.

SUMMARY

Several questions are raised concerning the passage beginning, "And you shall command the Children of Israel and they shall bring you pure olive oil...":

- a) Why is the form of this command different from other commands in which Moshe is directed: "Command the Children of Israel...," "Speak to the Children of Israel...," etc.?
- b) The verse states, "And they shall bring to you," seemingly implying that the oil should be brought to Moshe. Since the lamps were in fact lit by Aharon, why was it necessary to bring the oil to Moshe?
- c) The phrase "...oil, crushed for the luminary" requires explanation. On the surface, "crushed to illumine" would be more appropriate.
- d) The verse here requires that "a constant lamp" be kindled, while the following verse states that the lamps must burn "from evening until morning," presenting a seeming contradiction.

ב) ומבאר כ"ק מו"ח אדמו"ר (במאמרו הידוע דבור המתחיל וקבל היהודים ש
שנאמר בפורים קטן תרפ"ז), דציווי (תצוה) הוא צוותא וחבור. וזהו
"ואתה תצוה את בני ישראל", שמושה הוא מקשר ומחבר את בני ישראל עם אור אין

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וּמְבַאֵר כ"ק מו"ח (In his renowned *maamar* entitled *VeKibeil*
אֲדָמו"ר (בְּמַאמְרוֹ *HaYehudim*,⁵ delivered on *Purim Katan*, 5687⁶)
הַיְדוּעַ דְּבוּר הַמֵּתְחִיל my revered father-in-law, the Rebbe Rayatz
וְקִבֵּל הַיְהוּדִים שֶׁנֶּאֱמַר explains
בְּפוּרִים קָטָן תַּרְפ"ז),

דְּצִוִּי (תְּצַוָּה) הוּא that *tzivui*, the Hebrew word for "command,"
צִוְתָא וְחִבּוּר. relates to the word *tzavsa*, which means "con-
nection" or "bond."⁷

וְזֶהוּ "וְאַתָּה תְּצַוָּה Thus the verse, "And you shall command the
אֶת בְּנֵי יִשְׂרָאֵל," Children of Israel," carries with it the implication that

שֶׁמּוֹשֶׁה הוּא מְקַשֵּׁר Moshe binds and connects the Jewish people
וּמְחַבֵּר אֶת בְּנֵי יִשְׂרָאֵל with the *Or Ein Sof*, G-d's infinite light.⁸
עַם אִוֵּר אֵין סוּף.

At the beginning of sec. 4 of the *maamar* entitled *VeKibeil HaYehudim*, 5687 (and similarly, at the beginning of sec. 15), the Rebbe Rayatz mentions a similar, but not identical concept, that Moshe strengthens the connecting bonds within the Jewish people, and thereby heightens their unity. The Rebbe Rayatz does not, however, mention that Moshe connects the Jews with the *Or Ein Sof*.

It is possible to explain that in the *maamar* of the Rebbe Rayatz, the emphasis is on the connection Moshe establishes within the Jewish people, as will be explained in sec. 11 of the present *maamar*.

5. The connection between the concepts implied by "And you shall command" and those implied by *VeKibeil HaYehudim* is explained in sec. 9ff. below.

6. Published in *HaTamim*, installment 7, p. 35c {336c} ff.; *Sefer HaMaamarim* 5687, p. 110ff.; *Sefer HaMaamarim* 5711, p. 180ff, published in English translation in *Defiance and Devotion* (SIE, NY, 5756/1996). See sec. 4 of that *maamar* with regard to the concepts under discussion.

7. Similar concepts are explained in *Torah Or, Tetzaveh*, p. 82a, commenting on the phrase *VeAtah Tetzaveh*. See also the various sources mentioned in *Sefer HaMaamarim Melukat*, Vol. 3, p. 72, fn. 55.

8. This concept is stated in the *maamar* entitled *VeAtah Tetzaveh*, 5679 (and appearing in *Sefer HaMaamarim* 5679, p. 254) and in other sources.

סוף⁹. ועל ידי שמושה משפיע לישראל (שמקשר אותם עם אור אין סוף), על ידי זה נעשה יתרון והוספה במשה. [דמשה וישראל הם דוגמת ראש ורגל, כמו שכתוב "שש מאות אלף רגלי העם אשר אנכי בקרב", דכל ישראל הם הרגלים דמשה, ומשה הוא הראש שלהם. וכמו שבאדם הרגלים מוליכים את הראש למקום שהראש מצד עצמו אינו יכול להגיע לשם, כמו כן הוא במשה וישראל, שעל ידי ישראל

<p>וְעַל יְדֵי שְׂמוּשָׁה מְשַׁפֵּיעַ לְיִשְׂרָאֵל (שְׂמַקְשֵׁר אוֹתָם עִם אוֹר אֵין סוּף),</p>	<p>Moshe's efforts to draw down influence to the Jewish people (and thus connecting them with the <i>Or Ein Sof</i>)</p>
<p>עַל יְדֵי זֶה נֶעֱשֶׂה יִתְרוֹן וְהוֹסְפָה בְּמִשָּׁה.</p>	<p>increases and enhances Moshe's own spiritual power.</p>
<p>דְּמִשָּׁה וְיִשְׂרָאֵל הֵם דְּגִמַּת רֹאשׁ וְרַגְלִים,</p>	<p>[For the relationship between Moshe and the Jewish people can be described by the analogy of the head and the feet of a human body,</p>
<p>כְּמוֹ שְׂכַתוּב "שֵׁשׁ מֵאוֹת אֶלֶף רַגְלֵי הָעָם, אֲשֶׁר אֲנִי בְּקִרְבּוֹ",</p>	<p>as it is written,⁹ "Here I am in the midst of 600,000 people on foot."</p>
<p>דְּכָל יִשְׂרָאֵל הֵם הָרַגְלִים דְּמִשָּׁה,</p>	<p>Implied is that the Jewish people are the feet of Moshe, as it were,</p>
<p>וּמִשָּׁה הוּא הָרֹאשׁ שֶׁלָּהֶם.</p>	<p>and that he is their head.</p>
<p>וּכְמוֹ שֶׁבְּאָדָם</p>	<p>In human terms, on an obvious level, the head elevates the functioning of the feet. Nevertheless, the feet also contribute to the head, for</p>
<p>הָרַגְלִים מוֹלִיכִים אֶת הָרֹאשׁ לְמִקּוֹם שֶׁהָרֹאשׁ מְצַד עֲצָמוֹ אֵינוֹ יָכוֹל לְהִגִּיעַ לָשָׁם,</p>	<p>the feet can bring the head to places to which it could never reach on its own.</p>
<p>כְּמוֹ כֵן הוּא בְּמִשָּׁה וְיִשְׂרָאֵל,</p>	<p>Similarly in regard to the relationship between Moshe and the Jewish people —</p>

9. Bamidbar 11:21.

(הרגלים דמשה) מיתוסף עילוי במשה, דזהו מה שכתוב "שש מאות אלף רגלי העם אשר אנכי בקרבן", שעל ידי רגלי העם נמשך הגילוי דאנכי בקרבן של משה]. וזהו "ואתה תצוה את בני ישראל ויקחו אליך שמן זית" גו', דעל ידי שמשה יצוה ויקשר את בני ישראל עם אור אין סוף, על ידי זה יביאו בני ישראל שמן זית למשה (ויקחו

Of course, Moshe elevates the Jewish people, but also

שְׁעַל יְדֵי יִשְׂרָאֵל through the Jewish people (i.e., Moshe's feet),
(הַרְגָּלִים דְּמֹשֶׁה)

מִתּוֹסֵף עֲלֹי בְּמֹשֶׁה, Moshe is advanced to a higher level.

דְּזֵהוּ מַה שְׁכָּתוּב The above concepts allow for an extended interpretation of the above verse.

The word the verse uses for "I" is *Anochi*, the level of G-dliness so transcendent that it cannot be given a name. The verse,

"שֵׁשׁ מֵאוֹת אֶלֶף רַגְלֵי הָעָם אֲשֶׁר אֲנִי בְּקִרְבּוֹ," "Here I am in the midst of 600,000 people on foot"

שְׁעַל יְדֵי רַגְלֵי הָעָם can thus be interpreted to mean: Because of the
נִמְשָׁךְ הַגְּלוֹי דְּאֲנִי 600,000 people on foot, the revelation of the level
בְּקִרְבּוֹ שֶׁל מֹשֶׁה. of *Anochi* is drawn down in Moshe's midst.¹⁰

Moshe operated on a high spiritual rung. Nevertheless, *Anochi*, which refers to the *Sefirah* of *Kesser*, and on a higher level, to G-d's Essence, was beyond his reach. Only through the influence of the Jewish people as a whole was he able to attain that rung.

וְזֵהוּ "וְאֵתָהּ תְּצַוֶּה" Based on the above, we can understand the verse,
אֶת בְּנֵי יִשְׂרָאֵל וְיִקְחוּ "And you shall command the Children of Israel,
אֵלֶיךָ שֶׁמֶן זַיִת" גו', and they shall bring you pure olive oil...."

דְּעַל יְדֵי שְׁמֹשֶׁה יְצַוֶּה Through Moshe's efforts to connect and bind the
וְיִקְשֶׁר אֶת בְּנֵי יִשְׂרָאֵל Jews with the *Or Ein Sof*,
עִם אֹר אֵין סוֹף,

עַל יְדֵי זֶה יְבִיאוּ בְּנֵי the Jews will be motivated to bring olive oil to
יִשְׂרָאֵל שֶׁמֶן זַיִת לְמֹשֶׁה, Moshe (i.e., "and they shall bring you"),
(וְיִקְחוּ אֵלֶיךָ),

10. See the explanation of similar concepts in the *maamar* entitled *VeKibeil HaYehudim*, 5687, sec. 5.

אליך), שיוסיפו תוספות אור במשה.

שְׂיוֹסִיפוּ תוֹסְפוֹת אור בְּמֹשֶׁה. bringing about an increase of light for Moshe.

SUMMARY

The verse, "And you shall command (*tetzaveh*) the Children of Israel," carries with it the implication that Moshe binds and connects (as in the term *tzavsa*) the Jewish people with the *Or Ein Sof*, G-d's infinite light. Building on that concept, it can be explained that the relationship between Moshe and the Jewish people can be described by the analogy of the head and feet of a human body. The head elevates the functioning of the feet. Nevertheless, the feet also contribute to the head, for the feet can bring the head to places it could never reach on its own. Similarly, Moshe elevates the Jewish people, but also through the Jewish people, Moshe is advanced to a higher level.

ג) ולבאר זה, מקדים בהמאמר¹¹ שמושה רבינו נקרא רעיא מהימנא, דשני פירושים בזה, שהוא רועה נאמן של ישראל, ושהוא זן ומפרנס את ישראל בענין האמונה. דהאמונה שישנה בישראל מצד עצמם, שישאל הם מאמינים בני מאמינים¹², אפשר שתהיה בבחינת מקיף, וזה שמושה רועה ומפרנס את ישראל

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ולבאר זה, To explain the above:

מקדים בהמאמר שמושה רבינו נקרא רעיא מהימנא, In the *maamar* entitled *VeKibeil HaYehudim*,¹¹ the Rebbe Rayatz prefaces the above concept with an explanation of our Sages' description¹² of Moshe Rabbeinu as a *raaya mehemna*.

דשני פירושים בזה, There are two interpretations of this term:

א) "a faithful shepherd of the Jewish people"; i.e., he faithfully tends to the needs of the Jewish people; and b) "a shepherd of faith," i.e., that he sustains and nurtures the faith of the Jewish people, as the *maamar* proceeds to explain.

דהאמונה שישנה בישראל מצד עצמם, The Jewish people have inherent resources of faith,

שישראל הם מאמינים בני מאמינים, for the Jews are inherently "believers and the descendants of believers."¹³

אפשר שתהיה בבחינת מקיף, It is, however, possible for this belief to serve merely as an encompassing force, without being internalized within a person's conscious thought processes.

To explain: *Emunah*, faith, is an inherent element of a Jew's makeup¹⁴ and can powerfully influence his life. Nevertheless, even though one may be inspired by

11. Sec. 4.

12. We find the Hebrew original of this term (רועה נאמן, *ro'eh ne'eman*) in the *Pesichta to Eichah Rabbah*, sec. 24. The Aramaic version of the term (רעיא מהימנא, *raaya mehemna*), also alluding to *Moshe Rabbeinu*, serves as the title of one of the component parts of the *Zohar*. See also *Torah Or, Ki Sissa*, p. 111a.

13. *Shabbos* 97a.

14. Sec. 5 below.

בענין האמונה הוא שהאמונה תהיה בפנימיות. וזהו מה שכתוב בזהר"ג ההיא אמונה דלעילא יתזן ויתפרנס מניה על ירך (על ידי משה), דזה שמשה זן ומפרנס את האמונה הוא שממשיך אותה בפנימיות. וממשיך בהמאמר, דזה שמשה הוא

his *emunah*, his intellect, emotions, and everyday conduct may not change and, indeed, may function in direct contradiction to his faith.

To cite an example from our Sages' words: As explained in the *maamar VeKibeil HaYehudim*,¹⁵ our Sages teach:¹⁶ "A thief calls out to G-d [to help him] before breaking in [to a house]." Now, the thief believes in G-d – for that reason, he prays to Him. What is it, however, that he is asking G-d to grant him? Success in stealing! This inconsistency is possible because faith is far removed from our ordinary conscious thinking and has not been internalized within it. If the faith radiating in a person were to be integrated within him, he would find it impossible to defy G-d's will while praying to Him.

וְזֶה שְׁמֹשֶׁה רוֹעֵה וּמְפָרְנֵס אֶת יִשְׂרָאֵל בְּעֵנִין הָאֱמוּנָה **Moshe Rabbeinu fosters and nurtures the faith of the Jewish people,**

הוּא שְׁהֶאֱמוּנָה תְּהִיָּה בְּפָנִימִיּוֹת. enabling them to internalize this potential,

thus empowering them to grow intellectually and emotionally as well.

וְזֶהוּ מָה שְׁכָתוּב בְּזֵהר"ג הִיא אֱמוּנָה דְלְעִילָא יִתְזָן וְיִתְפָּרְנֵס מִנִּיהַ עַל יָרֵךְ (עַל יְדֵי מֹשֶׁה), **Similar concepts are echoed by the Zohar, which states,¹⁷ "This supernal faith will be sustained and nurtured by you (Moshe)."**

דְּזֶה שְׁמֹשֶׁה זָן וּמְפָרְנֵס אֶת הָאֱמוּנָה הוּא שְׁמִמְשִׁיךְ אוֹתָהּ בְּפָנִימִיּוֹת. **This process of nurturing faith, inspired by Moshe, involves internalizing it, making it part of one's conscious functioning.**

וּמִמְשִׁיךְ בְּהֶמְאָמֵר, **The maamar entitled VeKibeil HaYehudim continues,**

15. Sec. 10 below.

16. *Berachos* 63a, as cited in *Ein Yaakov*. A note in *Pachad Yitzchak* (s.v. גנבא) records that this is the reading in the Portuguese edition of the *Talmud*.

17. *Zohar*, Vol. III, p. 225b.

רעיא מהימנא, הכונה בזה היא גם לאתפשטותא דמשה שבכל דור¹⁸, דראשי אלפי ישראל שבכל דור הם מחזקים את האמונה דישראל (שבדורם), שהאמונה שלהם תהיה בפנימיות. וכמו מרדכי¹⁹, שהיה האתפשטותא דמשה שבדורו, כמאמר רז"ל²⁰ שמרדכי בדורו כמשה בדורו, שגם בזמן גזירת המן, שלימוד התורה וקיום המצוות

דְּזָה שְׁמֹשֶׁה הוּא by emphasizing that the designation of Moshe as
רְעִיא מְהִימְנָא, “a shepherd of faith” applies not only to Moshe Rab-
beinu himself, but also to

הַפְּנִיָּה בְּזָה הִיא “the extension of Moshe in every generation,”¹⁸
גַּם לְאַתְּפִשְׁטוּתָא
דְּמֹשֶׁה שְׁבַכְל דּוֹר,

In every generation, there are spiritual leaders who perform the same function as Moshe did in his generation.

דְּרָאשֵׁי אַלְפֵי יִשְׂרָאֵל the heads of the thousands of the Jewish people
שְׁבַכְל דּוֹר הֵם מְחַזְּקִים in every generation who strengthen the faith of
אֶת הָאֲמוּנָה דְּיִשְׂרָאֵל the Jews (of their generation),
(שְׁבַדוֹרָם),

שְׁהֲאֲמוּנָה שְׁלֵהֶם enabling them to internalize their faith.
תְּהִיָּה בַּפְּנִימְיּוּת.

All Jews possess inner resources of faith. Moshe, and the extensions of Moshe in every generation, strengthen that faith and bring it to the people's conscious foreground.

וּכְמוֹ מְרַדְּכֵי, שְׁהִיָּה For example, Mordechai¹⁹ served as “the exten-
הָאֲתְּפִשְׁטוּתָא sion of Moshe” in his generation,
דְּמֹשֶׁה שְׁבַדוֹרוֹ,

כְּמֵאֲמַר רַז"ל שְׁמְרַדְּכֵי as reflected in our Sages' statement²⁰ that Mor-
בְּדוֹרוֹ כְּמֹשֶׁה בְּדוֹרוֹ, dechai in his generation was like Moshe in his
גֵּנְרָת הָמָן, generation.

שְׁגַם בְּזִמְנֵי גֵּזֶרֶת הָמָן, Even in the time of Haman's decree,

18. *Tikkunei Zohar, Tikkun 69* (pp. 112b, 114a).

19. See the third and fifteenth chapters of the *maamar* entitled *VeKibeil HaYehudim*, *op. cit.*

20. *Esther Rabbah 6:2.*

אז היה קשור עם מסירות נפש, הקהיל קהילות ברבים לחזק את אמונתם של ישראל בהוי' ולעמוד חזק בלימוד התורה וקיום המצוות. ולאחרי שמבאר בארוכה שמה ואתפשטותא דיליה שבכל דרא מחזקים את האמונה דישראל, מבאר" דיוק לשון הכתוב "שמן גו' כתית למאור" (למאור ולא להאיר), שבזמן הגלות, שכל אחד ואחד הוא נשבר ונדכא, כתית, על ידי זה מגיעים למאור (העצם) שממנו נמצא האור.

<p>שְׁלִמּוּד הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת אֲז הָיָה קֶשׁוּר עִם מְסִירוֹת נַפְשׁ,</p>	<p>when the study of the Torah and the observance of its <i>mitzvos</i> involved <i>mesirus nefesh</i>, self-sacrifice,</p>
<p>הַקְהִיל קְהִלּוֹת בְּרַבִּים</p>	<p>Mordechai gathered congregations of people who studied Torah communally</p>
<p>לְחַזֵּק אֶת אֲמוּנָתָם שֶׁל יִשְׂרָאֵל בְּהוֹי'</p>	<p>to strengthen the Jews' faith in G-d</p>
<p>וּלְעִמּוֹד חֲזָק בְּלִמּוּד הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת.</p>	<p>and to motivate them to stand strong in the study of the Torah and the observance of its <i>mitzvos</i>.</p>
<p>וְלִאֲחֵרֵי שְׁמִבְאָר בְּאַרְכָּה שְׁמִשָּׁה וְאַתְפִּשְׁטוּתָא דִּילִיָּה שְׁבָכַל דְּרָא מְחִזְקִים אֶת הָאֲמוּנָה דִּישְׂרָאֵל,</p>	<p>After the <i>maamar</i> explains at length that Moshe – and the extension of Moshe in every generation – strengthens the faith of the Jewish people,</p>
<p>מְבַאֵר דִּיוֹק לְשׁוֹן הַכְּתוּב "שֶׁמֶן גּו' כְּתִית לְמָאוֹר" (לְמָאוֹר וְלֹא לְהָאִיר),</p>	<p>it proceeds to explain²¹ the verse's choice of wording – "oil, crushed for the luminary" – (i.e., "for the luminary" and not "to illumine").</p>
<p>שְׁבִזְמַן הַגְּלוּת, שְׁכָל אֶחָד וְאֶחָד הוּא נִשְׁבָּר וְנִדְכָא, כְּתִית,</p>	<p>It explains that in the era of exile, when everyone is broken and pressed (i.e., "crushed"),</p>
<p>עַל יְדֵי זֶה מְגִיעִים לְמָאוֹר (הָעֵצָם)</p>	<p>we are able to approach the luminary (the essence), the essence of the soul which is bonded to G-d's Essence,</p>
<p>שְׁמִמְנוֹ נִמְצָא הָאוֹר.</p>	<p>the source from which the light emanates.</p>

21. Sec. 15.

וצריך להבין השייכות דהפירוש בכתית למאור להמבואר (בהמאמר) לפני זה שמשה
 [ונאתפשטותא דיליה שבכל דרא] זן ומפרנס את האמונה שתהיה בפנימיות.

וְצָרִיךְ לְהַבִּין הַשְּׂיִכוּת דְּהַפְּרוּשׁ בְּכַתִּית לְמַאֲוֹר
 It is, however, necessary to understand the connection between the interpretation of the phrase “crushed for the luminary,” in the *maamar* entitled *VeKibeil HaYehudim*,
 לְהַמְבַּאֵר (בְּהַמְאָמֵר) לְפָנָי זֶה שְׁמֵשׁ
 and the explanation found previously (in that *maamar*) of the function of Moshe
 וְנֶאֱתַפְּשׁוּטוּתָא דִּילִיָּה [and the extension of Moshe in every generation]
 שְׁבָכְל דְּרָא
 זֶן וּמְפָרְנֵס אֶת הָאֲמוּנָה in sustaining and nurturing our people’s faith,
 שְׂתַּהֲיָה בְּפָנִימִיּוּת. enabling it to be internalized.

SUMMARY

Moshe functions as “a shepherd of faith,” sustaining and nurturing the faith of the Jewish people. Although the Jewish people have inherent resources of faith, it is possible for this belief to serve merely as an encompassing force and not be internalized within a person’s conscious thought processes. By fostering and nurturing the faith of the Jewish people, Moshe enables them to internalize this potential.

The designation of Moshe as “a shepherd of faith” applies not only to Moshe *Rabbeinu* himself, but also to “the extensions of Moshe in every generation.” In every generation, there are spiritual leaders who perform the same function as Moshe, strengthening the faith of the Jewish people. For example, our Sages equate Mordechai with Moshe, for he performed a parallel function.

The phrase “crushed for the luminary” implies that in the era of exile, when everyone is broken and “crushed,” we are able to reveal the luminary, the essence of our souls which is bonded to G-d’s Essence.

It is necessary to understand the connection between the interpretation of the phrase “crushed for the luminary” and the explanation found previously in the *maamar* entitled *VeKibeil HaYehudim*: that the function of Moshe and the extensions of Moshe in every generation is to sustain and nurture our people’s faith, enabling it to be internalized.

ד) וְהִנֵּה הַבִּיאוֹר בַּפְּסוּק "ואתה תצוה" בא (בהמאמר) בהמשך להמבואר בתחלת המאמר, דפירוש "וקבל היהודים את אשר החלו לעשות"²² הוא שקבלו מה שהחלו בהזמן דמתן תורה²³. דבמתן תורה היתה ההתחלה (החלו לעשות), ובימי אכשוורוש (בזמן גזירת המן) היתה הקבלה, וקבל היהודים. [נועל דרך מאמר

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<p>וְהִנֵּה הַבִּיאוֹר בַּפְּסוּק "וְאַתָּה תְּצַוֶּה" בָּא (בְּהַמְאָמֵר) בְּהַמְשָׁךְ לְהַמְבֹאֵר בְּתַחֲלַת הַמְאָמֵר,</p>	<p>The interpretation of the verse "And you shall command..." in the <i>maamar VeKibeil HaYehudim</i> comes as a continuation of the concepts explained at the beginning of that <i>maamar</i>,</p>
<p>דְּפִירוּשׁ "וְקִבֵּל הַיְהוּדִים אֶת אֲשֶׁר הֵחִלוּ לַעֲשׂוֹת"</p>	<p>which interprets the verse,²² "The Jews accepted what they had begun to do," to mean that at the time of the Purim miracle,</p>
<p>הוּא שֶׁקִּבְּלוּ מֵהַחֲלוּ בְּהַזְמַן דְּמַתַּן תּוֹרָה.</p>	<p>the Jews accepted what they had begun at the time of the Giving of the Torah.²³</p>
<p>דְּבִמְתַּן תּוֹרָה הָיְתָה הַתְּחִלָּה</p>	<p>The Giving of the Torah represented merely a beginning</p>
<p>(הַחֲלוּ לַעֲשׂוֹת),</p>	<p>(i.e., "what they had already begun to do,")</p>
<p>וּבִימֵי אַחַשְׁוֵרוֹשׁ (בְּזִמַּן גְּזֵרַת הַמֶּן) הָיְתָה הַקְּבֻלָּה,</p>	<p>and the Jews' commitment at the time of Achashverosh (at the time of Haman's decree) represented the consummate acceptance of the Torah,</p>
<p>וְקִבֵּל הַיְהוּדִים.</p>	<p>i.e., "And the Jews accepted."</p>
<p>[נֹעַל דְּרַךְ מְאָמֵר רַז"ל עַל הַפְּסוּק "קִימוּ וְקִבְּלוּ הַיְהוּדִים,"</p>	<p>[We find a parallel concept in our Sages' explanation²⁴ of the verse,²⁵ "The Jews established and accepted."</p>

22. *Esther* 9:23.

23. Similar explanations are found in the beginning of the *maamar VeKibeil HaYehudim* in *Torah Or, Megillas Esther*, p. 96c, and in other sources. These are annotated in the beginning of the *maamar VeKibeil HaYehudim*, 5711 (*Sefer HaMaamarim Melukat*, Vol. 3, p. 67, fn. 4).

24. *Shabbos* 88a.

25. *Esther* 9:27.

רוז"ל על הפסוקים "קימו וקבלו היהודים", קימו מה שקבלו כבר, דזה שהקדימו נעשה לנשמע במתן תורה, היתה רק הקבלה, ובימי אכשוורוש קימו מה שקבלו.²⁶ ומדייק בהמאמר, שלכאורה הוא דבר פלאי,²⁷ דבמתן תורה היו ישראל בתכלית

קימו מה שקבלו כבר, Our Sages understand this to mean **"they now established what they previously accepted."**

דזה שהקדימו נעשה לנשמע במתן תורה, The Jews' statement "We will do and we will listen,"²⁶ and, in particular, the fact that **they declared "We will do" before "we will listen,"**

represented a blanket commitment that transcended the limits of knowledge. "We will do" refers to the desire to carry out G-d's will, and "we will listen" to the effort to understand G-d's commandments intellectually. By proclaiming "We will do" *before* "we will listen," our ancestors implied that they would fulfill G-d's will without hesitation or doubt, whether they understood it or not. Nevertheless, this

היתה רק הקבלה, represented merely the acceptance of the Torah,

ובימי אכשוורוש קימו מה שקבלו.²⁸ and in the days of Achashverosh,²⁷ they *established* what they had accepted,²⁸ i.e., they showed that the Torah was rooted in the very core of their beings.]

ומדייק בהמאמר, As the *maamar VeKibeil HaYehudim* explains,

שלכאורה הוא דבר פלאי, on the surface, this is an inconceivable statement.²⁹

דבמתן תורה היו ישראל בתכלית העלוי, At the Giving of the Torah, the Jews were on the loftiest spiritual peaks

26. *Shmos* 24:7.

27. From the *maamar VeKibeil HaYehudim* of the Rebbe Rayatz, the *maamar VeKibeil HaYehudim* in *Torah Or*, p. 99a, and from other sources, it appears that the Jews' acceptance of the Torah came at the time of Haman's decree. Note, however, *Rashi's* commentary to *Shabbos*, *loc. cit.*, which explains that their acceptance came about because of their "love for the miracle G-d wrought," i.e., their acceptance came as a result of the miracles that led to Haman's downfall. It is possible to resolve this conflict by explaining that there are two dimensions to this acceptance. See sec. 9 of this *maamar*.

28. We find a similar association of these two verses in the *maamar VeKibeil HaYehudim* in *Torah Or*, p. 98a, although seemingly, they represent two different concepts. See fn. 4 in *Sefer HaMaamarim Melukat*, *loc. cit.*

29. The precise intent of the Hebrew words דבר פלאי, translated as "inconceivable statement," is explained in the *maamar VeKibeil HaYehudim*, *Purim Katan*, 5738, sec. 1 (*Sefer HaMaamarim Melukat*, Vol. 1, p. 317).

העילוי, והיה אז אצלם גילוי אלקות בדרגה הכי נעלית ודנוסף לזה שגם קודם מתן תורה היו גילויים נעלים ביותר, הגילוי שהיה ביציאת מצרים ובפרט בקריעת ים סוף, הנה הגילוי שהיה בשעת מתן תורה היה גילוי נעלה עוד יותר, ובימי אחשורוש היו ישראל בתכלית הירידה, דנוסף להעלם וההסתר שבכל גלות [דכל גלות הוא בדוגמת גלות מצרים³⁰], וכמו שבגלות מצרים כתיב³¹ "ולא שמעו אל משה מקוצר

וְהָיָה אִזְּ אֶצְלָם גִּלּוּי אֱלֻקוֹת
בְּדִרְגָּא הַכִּי נִעְלִית and received revelations of G-dliness of the most
sublime levels.

וְדִנוּסָף לְזֶה שְׁגֵם קָדָם [In addition to the extremely great revelations
מִתֵּן תּוֹרָה הָיוּ גִלּוּיִים the Jews were granted before the Giving of the
נִעְלִים בְּיִתְרוֹ, Torah,

הַגִּלּוּי שֶׁהָיָה בִּיציאת the revelations associated with the Exodus, and
מִצְרַיִם וּבִפְרָט particularly, those of the splitting of the Red Sea,
בְּקַרְיַעַת יַם סוּף,

הֵנָּה הַגִּלּוּי שֶׁהָיָה בְּשַׁעַת the revelations that accompanied the Giving of
מִתֵּן תּוֹרָה הָיָה גִלּוּי the Torah reflected an even more sublime level.]
נִעְלָה עוֹד יוֹתֵר,

וּבִימֵי אַחַשְׁוֵרוֹשׁ הָיוּ In the times of Achashverosh, by contrast, the
יִשְׂרָאֵל בְּתַכְלִית הִירִידָה, Jews experienced the ultimate of descents.

דִּנוּסָף לְהַעְלֵם To explain: Every exile is associated with a veiling
וְהַהֲסָתָר שֶׁבְּכָל גְּלוּת and concealment of G-dliness.

[דְּכָל גְּלוּת הוּא בְּדִגְמַת [For all exiles follow the paradigm of the Egyp-
גְּלוּת מִצְרַיִם, tian exile,

As our Sages state:³⁰ "All the ruling kingdoms can be referred to as *Mitzrayim*, Egypt, because they cause anguish (*metziros*) to the Jews."

וּכְמוֹ שֶׁבְּגְלוּת מִצְרַיִם כָּתִיב of which it is written,³¹ "They did not listen to
"וְלֹא שָׁמְעוּ אֶל מֹשֶׁה מִקְצָר Moshe because of their dwindled spirits and hard
רוּחַ וּמַעֲבֹדָה קָשָׁה," toil,"

i.e., the difficulties of exile made the Jews incapable of responding to G-d's will.

30. See *Bereishis Rabbah* 16:5.

31. *Shmos* 6:9.

רוח ומעבודה קשה", על דרך זה הוא בכל גלות, שישנם כמה נסיונות בקיום התורה והמצוות], הנה אז (בזמן גזירת המן) היה ההעלם וההסתר עוד יותר, ואף על פי כן, בזמן מתן תורה, כשהיו ישראל בתכלית העילוי, היתה רק ההתחלה (החלו לעשות), ובזמן גזירת המן, כשהיו בתכלית השפלות, אז דוקא קבלו מה שהחלו במתן תורה. ומבאר בזה, דבזמן הגזירה, היה קיום התורה ומצות שלהם במסירות נפש. [דנוסף

על דרך זה הוא בכל גלות, In like manner, all subsequent exiles

שִׁישְׁנָם כְּמָה נְסִיוֹנוֹת
בְּקִיּוֹם הַתּוֹרָה וְהַמִּצְוֹת], have presented numerous challenges with regard to the observance of the Torah and its *mitzvos*.]

הֵנָּה אַז (בְּזִמְן גְּזֵרַת
הַמֶּן) הָיָה הַהֶעְלָם
וְהַהֶסְתֵּר עוֹד יוֹתֵר,
In particular, then (in the time of Haman's decree), there was an even greater veiling and concealment, for the very lives of the entire Jewish people were endangered.

וְאֵף עַל פִּי כֵן, בְּזִמְן מִתֵּן
תּוֹרָה, כְּשֶׁהָיוּ יִשְׂרָאֵל
בְּתַכְלִית הָעֵלּוּי,
Nevertheless, our Sages are implying that the time of the Giving of the Torah, when the Jews were on the sublime peaks,

הָיְתָה רַק הַהֲתַחֲלָה
was merely a beginning

(הַחֲלֹל לַעֲשׂוֹת), (of "what they had begun to do").

וּבְזִמְן גְּזֵרַת הַמֶּן, כְּשֶׁהָיוּ
בְּתַכְלִית הַשְּׁפָלוּת,
Conversely, in the time of Haman's decree, seemingly, the Jews were at their lowest depths.

אַז דְּוִקָּא קִבְּלוּ מֵה
שֶׁהֲחִלּוּ בְּמִתֵּן תּוֹרָה.
It was specifically then that they "accepted" what they had begun at the Giving of the Torah.

Seemingly, this is paradoxical: How was it possible for the Jews to reach a higher rung of service when they were on such a low spiritual level and subject to the anguish of persecution?

וּמְבָאָר בְּזֶה, דְּבְּזִמְן הַגְּזֵרָה,
הָיָה קִיּוֹם הַתּוֹרָה וּמִצְוֹת
שֶׁלָּהֶם בְּמִסִּירוֹת נַפְשׁ.
The *maamar* continues, explaining that at the time of Haman's decree, the Jews' observance of the Torah and its *mitzvos* was inspired by *mesirus nefesh*, "self-sacrifice."

This represents the higher quality of the service of Mordechai's generation over that of the Jews who accepted the Torah. By saying *naaseh venishma*, "We will do

לזה שהיה להם מסירות נפש שלא לכפור חס ושלום [כמבואר ב"תורה אור"³², שבאם היו ממירים דתם לא היו עושים להם כלום, כי הגזירה היתה רק על היהודים, ואף על פי כן לא עלתה על דעתם מחשבת חוץ חס ושלום], היה להם מסירות נפש גם על קיום

and we will listen," at the Giving of the Torah, the Jews made a total commitment to observe G-d's will. However, their commitment was only on the level of potential. At the time of Haman's decree, their commitment was expressed in actual fact – and this came about even though *mesirus nefesh*, self-sacrifice, was required.

וַדְּנוּסָף לְזֶה שֶׁהָיָה לָהֶם
מְסִירוֹת נֶפֶשׁ שְׁלֹא
לְכַפֵּר חֵס וְשָׁלוֹם {In Mordechai's time, the Jews exhibited self-sacrifice by not denying G-d and the Torah, Heaven forbid.

[For, as explained in *Torah Or*,³² had the Jews forsaken their faith, nothing would have been done to them.

כִּי הַגְּזֵרָה הָיְתָה רַק
עַל הַיְהוּדִים, For the decree was issued merely against the Jews,

i.e., those who held firm to their faith. Generally, it is explained that while the persecutions against the Jews at the time of the Chanukah miracle were directed against the Jews' faith, Haman's decrees were against their very lives. Even so, even in Haman's times, had the Jews forsaken their faith, they would have been spared.

וְאֵף עַל פִּי כֵן לֹא עָלְתָה
עַל דַּעְתָּם מִחֲשֶׁבֶת
חוּץ חֵס וְשָׁלוֹם, Nevertheless, the thought of acting in a manner outside their faith, Heaven forbid, did not occur to them.]

Moreover, not only did they not deny their faith,

הָיָה לָהֶם מְסִירוֹת נֶפֶשׁ גַּם
עַל קִיּוֹם הַתּוֹרָה וּמִצְוֹת. they exhibited self-sacrifice in the observance of the Torah and its *mitzvos*

The adherence to the Torah and its *mitzvos* in the face of challenge reflects a greater level of service than the refusal to deny one's faith. For belief in G-d is an essential part of a Jew's being, to the extent that even the most unworthy member of our people is willing to sacrifice his life rather than forsake his faith.³³

32. *Megillas Esther*, pp. 91b, 97a, 99b. See also the sources mentioned in *Sefer HaMaamarim Melukat*, Vol. 3, p. 68, fn. 12.

33. *Tanya*, ch. 18, and other sources.

התורה ומצותיה. ועד שהקהילו קהילות ברבים ללמוד תורה במסירות נפש^כ]. והתעוררות המסירות נפש שלהם היתה על ידי מרדכי היהודי, משה שבדורו. וזהו "וקבל היהודים את אשר החלו לעשות", דבמתן תורה רק ההתחלה ובזמן גזירת המן היתה הקבלה, כי על ידי שהיה להם אז מסירות נפש בפועל על תורה ומצות נתעלו (בענין זה) למדרגה נעלית יותר מכמו שהיו בזמן מתן תורה, ולכן אז דוקא היתה הקבלה, וקבל היהודים.

וְעַד שֶׁהִקְהִילוּ קְהִילוֹת
בְּרַבִּים לְלַמַּד תּוֹרָה
בְּמַסִּירוֹת נַפְשׁ.} to the extent that they congregated to study
Torah communally.}

As can be understood simply, this communal study reflects an even greater expression of service.

וְהִתְעוֹרְרוּ הַמְּסִירוֹת נַפְשׁ
שֶׁלָּהֶם הִיְתָה עַל יְדֵי מְרֻדְכַי
הַיְהוּדִי, מֹשֶׁה שְׁבַדוֹרוֹ. It was Mordechai, the Moshe of his generation,
who inspired this self-sacrifice.

This reflects the function of Mordechai, the Moshe of his generation, as a shepherd of faith. He was able to motivate the Jews to this all-encompassing service of self-sacrifice.

וְזֶהוּ "וְקִבַּל הַיְהוּדִים אֵת
אֲשֶׁר הִחִלוּ לַעֲשׂוֹת", On this basis, we can understand the verse, "The Jews
accepted what they had already begun,"

דְּבַמְתֵּן תּוֹרָה הִיְתָה
רַק הַהִתְחָלָה that the Giving of the Torah was merely a
beginning

וּבְזִמְנֵי גְזֵרַת הַמֶּן
הִיְתָה הַקְּבָלָה, and their acceptance came at the time of Haman's
decree.

כִּי עַל יְדֵי שֶׁהָיָה לָהֶם אֶז
מְסִירוֹת נַפְשׁ בְּפֹעַל עַל
תּוֹרָה וּמִצְוֹת נִתְעַלּוּ them
For their actual expression of self-sacrifice in the
observance of the Torah and its *mitzvos* elevated
them

(בְּעֵינֵי זֶה) (in this regard)

לְמִדְרָגָה נְעִלִית יוֹתֵר מִכְמוֹ
שֶׁהָיוּ בְּזִמְנֵי מִתֵּן תּוֹרָה, to a level above that experienced at the Giving
of the Torah.

וְלִכֵּן אֶז דְּוָקָא
הִיְתָה הַקְּבָלָה, Therefore, this specifically was the time when the
consummate acceptance of the Torah took place,

ולכאורה יש לומר, שהפירוש בכתית למאור, שעל ידי כתיית (נשבר ונדכא) מגיעים להמאור, הוא ביאור על זה שבזמן הגזירה דוקא באו למסירות נפש באופן נעלה ביותר.³⁴ כי מסירות נפש היא מצד עצם הנשמה שלמעלה מגילוי, מאור (שממנו נמצא האור), ועל ידי שהיו אז במצב דכתיית (נשבר ונדכא), נתגלה עצם הנשמה, מאור. אבל

וְקָבַל הַיְהוּדִים. i.e., when “the Jews accepted.”

וְלִכְאוּרָה יֵשׁ לֹמֵר, וְשֶׁהַפְּרוּשׁ בְּכִתִּית לְמַאֲוֵר, The above appears to provide us with an explanation of the phrase “crushed for the luminary;”

וְשֶׁעַל יְדֵי כְּתִית (נִשְׁבָּר וְנִדְכָּא) מְגִיעִים לְהַמְאֹר, i.e., that through being “crushed” (broken and pressed), one approaches the luminary, the very essence and root of the soul.

As our Sages state,³⁴ when an olive is crushed, it gives forth its oil. Similarly, when the Jewish people are crushed by persecution, their essential spiritual power rises to the surface.

הוּא בְּאוֹר עַל זֶה שֶׁבְּזִמְנֵי הַגְּזִירָה דְּדוּקָא בָּאוּ לְמִסִּירוֹת נַפְשׁ בְּאִפְסָן נְעֻלָּה בְּיֹתֵר. This explains why, in the time of Haman’s decree, the Jews were able to attain these peaks of self-sacrifice.

כִּי מְסִירוֹת נַפְשׁ הֵיא מְצַד עֲצָם הַנְּשָׁמָה שֶׁלְּמַעְלָה מְגִלוּי, These high levels of self-sacrifice stem from the essence of the soul, a level which transcends revelation;

מְאֹר (שֶׁמִּמֶּנּוּ נִמְצָא הָאוֹר), it is “the luminary” (from which light emanates).

וְעַל יְדֵי שֶׁהָיוּ אֲזַ בְּמִצָּב דְּכִתִּית (נִשְׁבָּר וְנִדְכָּא), Thus, because the Jews were crushed (broken and pressed),

נִתְגַּלָּה עֲצָם הַנְּשָׁמָה, מְאֹר. the essence of their souls, “the luminary,” was revealed.

The above explanation is frequently found in chassidic texts.

34. See *Menachos* 63b.

מהמשך וסדר הענינים בהמאמר שהפירוש בכתית למאור בא לאחרי הענין דרעיא מהימנא, משמע, דענין כתית למאור שייך גם לזה שמשה זן ומפרנס את האמונה שתהיה בפנימיות.

אָבֵל מִהַמְשֵׁךְ וְסֹדֵר
הָעֲנִינִים בְּהַמְאָמֵר שֶׁהַפְּרוּשׁ
בְּכַתִּית לְמֵאֹר בָּא לְאַחֲרֵי
הָעֲנִינִין דְּרַעֲיָא מְהֵימְנָא,
Nevertheless, from the context and structure of
the Rebbe Rayatz's *maamar* which explains the
phrase “crushed for the luminary” following the
explanation of Moshe’s contribution as a “shepherd
of faith,”

מִשְׁמַע, it would appear that the two concepts are interrelated:

דְּעֲנִינֵין כְּתִית לְמֵאֹר שִׁיךְ גַּם
לְזֶה שְׁמִשָּׁה זָן וּמְפָרְנֵס אֶת
הָאֲמוּנָה שֶׁתְּהִיָּה בְּפִנִּימִיּוֹת.
The concept of “crushed for the luminary” shares
a connection with the concept that Moshe sus-
tains and nurtures the faith of the Jewish people,
enabling it to be internalized.

SUMMARY

The verse, “The Jews accepted what they had begun to do,” is interpreted as meaning that at the time of the Purim miracle, the Jews consummated their acceptance of the Torah that began at Sinai, by accepting it with *mesirus nefesh*. It was Mordechai, “the extension of Moshe,” who inspired this self-sacrifice.

Thus, their *mesirus nefesh* reflects the motif of being “crushed for the luminary,” that through being “crushed” from the oppression of exile, one reveals the luminary, the very essence and root of the soul.

It is necessary to understand the connection between the concept of “crushed for the luminary” and the concept that Moshe (and his extensions in every generation) sustain and nurture the faith of the Jewish people, enabling it to be internalized.

ה) ויש לבאר זה על פי הידוע³⁵ דזה שישראל מאמינים באלקות באמונה פשוטה, ואין צריכים ראיות על זה, הוא מצד שני טעמים. לפי שמזלייהו חז"ל. דהנשמה שלמעלה רואה אלקות (ראיה שלמעלה משכל), וזה פועל בהנשמה שבגוף

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וַיֵּשׁ לְבָאֵר זֶה The interrelation of these concepts can be resolved
 עַל פִּי הַיְדוּעַ דְּזֶה שִׁישְׁרָאֵל based on the well-known concept that the fact
 מְאֲמִינִים בְּאֱלֻהֵי that the Jews believe in G-d with simple faith
 בְּאֲמוּנָה פְּשׁוּטָה, כְּאֲמוּנָה פְּשׁוּטָה,
 וַאֲיֵן צְרִיכִים רְאִיּוֹת עַל זֶה, and do not require any proof for it³⁵
 הוּא מְצַד שְׁנֵי טַעְמִים. comes as a result of two factors:
 לְפִי שְׁמֻזְלֵייהוּ חֲז"ל. a) To borrow an expression:³⁶ "His *mazal* perceives,"
 דִּהְנִשְׁמָה שְׁלִמְעָלָה i.e., the soul as it exists in the spiritual realms
 רואה אלקות sees G-dliness.

The book of *Daniel* relates:³⁷ "I, Daniel, was the only one who saw the vision. The men who were with me did not see the vision, but a great trembling fell upon them, so they fled to hide themselves." Our Sages ask:³⁶ Since those men did not see the vision, why did "a great trembling fall upon them"? They answer: Even though they did not see the vision, their *mazal*, the source of their souls in the spiritual realms, did. And as a result of the vision perceived by their *mazal*, "a great trembling fell upon them."

Similarly, with regard to the source of a Jew's faith, because the source of the soul in the spiritual realms sees G-dliness, the soul that is en clothed in the body responds and is motivated to believe in G-d.

More particularly, in this context, the word *mazal* means "source of influence." *Mazal* shares the same root as the term *nozel* which means "flow." Although we are speaking of the soul as it exists in the spiritual realms, influence flows from it and affects our feelings and conduct as we function in the material world.

35. See the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 1, sec. 61 (p. 114). In that same source, see also Vol. 2, p. 1182: "Faith stems from the fact that... 'His *mazal* perceives,' i.e., the soul as it exists in the spiritual realms sees G-dliness.... Similarly, there is a dimension of faith that stems from the essence of the soul."

36. *Megillah* 3a.

37. *Daniel* 10:7.

האמונה באלקות. ועוד ביאור, דשרש האמונה הוא מעצם הנשמה (שלמעלה ממזליה חזי). דזה שעצם הנשמה מקושרת באלקות היא התקשרות עצמית (שאינה תלויה בסיבה, גם לא בענין הראיה שלמעלה משכל). ויש לומר, דמהחילוקים שבין שני

(ראייה שלמעלה משכל), (Indeed, the soul's perception transcends the power of thought.)

Once a person sees something, he will not be able to accept any attempt to explain that it did not happen. Conversely, when one sees something that conflicts with concepts that he merely *thinks* are true, he may well abandon his previous beliefs. The explanation for these phenomena is that sight stems from – and activates – a deeper source in the soul than intellect.

Similarly, with regard to the concept at hand, the soul's perception of G-d in the spiritual realms makes a powerful impression on it. This vision

וְזֶה פּוֹעֵל בְּהִנְשָׁמָה שְׁבִגוּף אֵימָנוּת בְּאֱלֹהִים. affects the soul as it is en clothed within the body, imbuing it with spirited faith in G-d.

Since the source of the soul in the spiritual realms is much higher and more powerful than the soul that is en clothed in the body, the experience of the soul above has an effect on the soul as it is en clothed in the body and motivates it to believe in G-d.

b) Faith is rooted in the essence of the soul
וְעוֹד בְּאוֹר, דְּשָׂרֵשׁ הָאֵמָנוּת
הוּא מְעַצֵּם הִנְשָׁמָה

(a level above that of “his *mazal* perceives”).

דְּזֶה שְׁעַצֵּם הִנְשָׁמָה מְקַשֶּׁרֶת בְּאֱלֹהִים הִיא הַתְּקַשְׁרוֹת עֲצָמִית

The essence of the soul is connected with G-d-ness through an essential bond

(שְׂאִינָה תְּלוּיָה בְּסִבָּה, (a connection that does not depend on any external factors whatsoever,

גַּם לֹא בְּעֵנִין הָרְאִיָּה שְׁלִמְעָלָה מִשְׁכָּל). not even the quality of vision that transcends thought).

Although sight makes a deep impression on a person, touching his core, it merely touches his core; it is not who he is. Instead, it is something outside of himself that affects him. According to the second explanation, a person believes – not because of an outside influence, however deep it is – but because his essence is one with

הביאורים (הענינים) הוא, דהאמונה בהנשמה המלוכשת בגוף הבאה מראיית הנשמה שלמעלה היא בבחינת מקיף. דכיון שהנשמה שלמעלה היא למעלה מהתלבשות לכן פעולתה בהנשמה המלוכשת בגוף היא בבחינת מקיף. ובכדי שהאמונה (בהנשמה המלוכשת בגוף) תהיה בפנימיות, הוא על ידי גילוי ההתקשרות עצמית דעצם הנשמה. כי עצם הנשמה היא העצם של הנשמה המלוכשת בהגוף, ולכן, האמונה

G-d. His faith is an expression of who he is.

ויש לומר, דמהחילוקים שבין שני הבאורים (הענינים) הוא, It is possible to explain the difference between these two sources of faith as follows:

דהאמונה בהנשמה המלוכשת בגוף הבאה מראיית הנשמה היא בבחינת מקיף. The faith experienced by the soul as it is encloded in the body, which stems from the perception of the soul in the spiritual realms, serves merely as an encompassing light that is not entirely internalized. The person feels that he is being influenced by a higher power.

דכיון שהנשמה שלמעלה היא למעלה מהתלבשות היא too elevated to be encloded within the body,

לכן פעולתה בהנשמה המלוכשת בגוף היא בבחינת מקיף. therefore, its effect on the soul as it is encloded within the body cannot be internalized, and can serve only as an encompassing light.

ובכדי שהאמונה (בהנשמה המלוכשת בגוף) תהיה בפנימיות, In contrast, the potential for faith to be internalized (within the soul as it is encloded in the body)

הוא על ידי גילוי ההתקשרות עצמית דעצם הנשמה. stems from a revelation of the essential connection with G-d shared by the essence of the soul.

כי עצם הנשמה היא העצם של הנשמה המלוכשת בהגוף, For the essence of the soul does not refer only to the essence of the soul in the spiritual realms but also is the essence of the soul that is encloded within the body. Since an entity will ultimately reflect the truth of its existence,

דהנשמה המלוכשת בהגוף שמצד עצם הנשמה היא בפנימיותה.
ועל פי זה יש לבאר קשר הענינים שבהמאמר, שהענין ד(כתית) למאור בא בהמשך
לביאור הענין דרעיא מהימנא, כי זה שמושה זן ומפרנס את האמונה שתהיה בפנימיות

וְלִכֵּן, הָאֱמוּנָה דְּהַנְּשָׁמָה the faith that stems from the essence of the
הַמְּלֻכְשֶׁת בְּהַגּוּף soul can be internalized within the soul as it is
שְׂמֻצְד עֲצָם הַנְּשָׁמָה encloded within the body.
היא בפנימיותה.

The concept of internalization explained in relation to the essence of the soul is different from the explanation of that term in other contexts. Internalization has to do with identifying with a concept and making it one's own. In contrast, other influences are described as “encompassing” because although they affect a person, they do so as an external influence.

For example, the effect of the *mazal* of the soul on the soul as it exists within the body is described as “encompassing” because the *mazal* is a much higher level of soul. It has not undergone a sufficient degree of contraction and therefore, though its light descends to affect the soul as it exists in the body, it is too high for the soul as it exists within the body to identify with it. Therefore, we say that it is not internalized within it.

An expert teacher, by contrast, knows how to structure a lesson so that the concepts have been brought down and adapted to the level of his students. As a result, they are able to identify with the concepts he teaches and internalize them.

The internalization that stems from the essence of the soul is of a different nature entirely. Because faith stems from the essence of the soul, the soul as it is encloded in the body identifies with it. It identifies – not because the concept has been brought down to its level – but because that is who it is.

וְעַל פִּי זֶה יֵשׁ לְבָאֵר קֶשֶׁר וְעֵינָיִם שְׂבֵהֲמֵאָמֶר, Based on the above, we can explain the concep-
tual flow of the ideas expounded on in the Rebbe
Rayatz's *maamar*, *VeKibeil HaYehudim*:

שְׂהַעֲנִין דְּ(פְתִית) לְמָאוֹר The concept of “(crushed) for the luminary”
בְּאֵ בְּהַמְשֹׁךְ לְבָאוֹר (למאור) comes as a continuation of the concept
הַעֲנִין דְּרַעֲיָא מְהֵימְנָא, of “a shepherd of faith.” In sec. 4, it was explained
that when the Jews are crushed by the challenges of
exile, the essence of their souls is revealed. Similarly,

הוא על ידי שהוא מגלה את עצם הנשמה (שלמעלה ממזליה חזי), מאור שלמעלה מאור. ומה שכתוב "כתית למאור", ומבאר בהמאמר שבכדי להגיע להמאור הוא על ידי הענין דכתית שבזמן הגלות, הוא, כי עיקר הגילוי דעצם הנשמה (מאור) הוא בענין המסירות נפש (שעיקרו הוא בזמן הגלות), כדלקמן.

כִּי זֶה שְׁמֹשֶׁה זָן וּמְפָרְנֵס אֶת הָאֲמוּנָה שֶׁתְּהִיָּה בְּפִנְיָמִיּוֹת Moshe's endeavor to nurture and sustain the faith of the people, enabling it to be internalized,

הוא על ידי שהוא מגלה את עצם הנשמה is possible because he reveals the essence of the soul which every Jew possesses.

Because Moshe reveals the essence of his own soul, when another Jew comes in contact with him, the essence of that Jew's soul is also called forth.

(שְׁלִמְעֵלָה מִמְזֻלְיָה חֲזִי), This level (is above the *mazal* that perceives),

מאור שְׁלִמְעֵלָה מֵאֹרֶךְ i.e., it is "the luminary," the source of light, which is above the light that emanates from it.

וְיִמָּחַר לְמֵאֹרֶךְ "כְּתִית לְמֵאֹרֶךְ", The expression "crushed for the luminary"

וּמְבָאָר בְּהַמְאָמָר is explained in the *maamar VeKibeil HaYehudim* as teaching

שְׁבִכְדֵי לְהִגִּיעַ לְהַמְאֹרֶךְ that the feelings of being "crushed" experienced in exile are necessary to reach "the luminary."
הוא על ידי הענין דְּכִתִּית שְׁבִזְמַן הַגְּלוּת,

הוא, כִּי עִיקַר הַגְּלוּי דְּעֵצָם הַנְּשָׁמָה (מֵאֹרֶךְ) For the fundamental revelation of the essence of the soul ("the luminary")

הוא בְּעֵנִין הַמְּסִירוֹת נְפֶשׁ is through *mesirus nefesh*

(שְׁעִקְרוּ הוּא בְּזְמַן הַגְּלוּת), כְּדִלְקָמָן. (which is expressed primarily in the time of exile), as will be explained. (See sec. 7 below.)

SUMMARY

There are two explanations for the Jewish people's faith in G-d:

- a) The soul as it exists in the spiritual realms sees G-dliness. This causes the aspect of the soul that is encloded in the body to believe in G-d with simple faith.
- b) Faith is rooted in the essence of the soul. The essence of the soul is connected with G-dliness through an essential bond, and that bond is reflected in a Jew's faith.

The faith which stems from the perception of the soul in the spiritual realms serves merely as an encompassing light (i.e., *sovev*) that is not entirely internalized. In contrast, a revelation of the essential connection with G-d shared by the essence of the soul enables faith to be internalized.

Herein lies the contribution of Moshe: Moshe nurtures and sustains the faith of the people, enabling it to be internalized, because he reveals the essence of the soul which every Jew possesses.

The fundamental revelation of the essence of the soul is through *mesirus nefesh*, which is expressed primarily in the time of exile, as will be explained.

ו) וְהַעֲנִין הוא, דוּה שהאמונה דישראל היא באופן שהוא מוסר נפשו על זה, הוא (בעיקר) בהאמונה שמצד עצם הנשמה. דהאמונה מצד זה שהוא רואה (מזליה חזי), הגם שהיא בתוקף גדול [כידוע דההתאמתות שמצד הראיה היא התאמתות גדולה ביותר], מכל מקום, כיון שהאמונה שלו היא מצד סיבה (מצד

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To explain the above: וְהַעֲנִין הוא,

A Jew's willingness to sacrifice his life for his faith דְּזָה שְׁהָאֱמוּנָה דִּישְׂרָאֵל היא בְּאִפְּן שֶׁהוּא מוֹסֵר נַפְשׁוֹ עַל זֶה,

stems (primarily) from the faith rooted in the essence of his soul. הוּא (בְּעֵקֶר) בְּהָאֱמוּנָה שְׁמִצְד עֶצֶם הַנְּשָׁמָה.

For the faith that stems from sight ("its *mazal* perceives") does not motivate such a commitment. דְּהָאֱמוּנָה מְצַד זֶה שֶׁהוּא רוֹאֶה (מְזַלְיָה חֲזִי),

Although the faith inspired by this perception is also very forceful, הַגַּם שֶׁהִיא בְּתוֹקֶף גָּדוֹל

[for the impression created by sight is extremely powerful], [כְּיָדוּעַ דְּהַהֲתַאֲמָתוֹת שְׁמִצְד הָרְאָיָה הִיא הַתַּאֲמָתוֹת גְּדוֹלָה בְּיִוְתָר],

Indeed, because sight creates such a powerful impression, "a witness may not serve as a judge."³⁸ This law emphasizes how deeply sight affects one's thinking processes. As our Sages state, once a person has seen a misdeed committed, he will no longer be able to think of a factor that will exonerate the defendant. If he simply hears testimony from two trustworthy witnesses, he also knows with assurance that the misdeed was committed. Nevertheless, the effect on his thinking processes will not be as great, and he will be able to think of redeeming factors that might exonerate the defendant. If, however, he saw the misdeed committed, such thoughts will not arise.

nevertheless, since this faith comes from an external factor מְכַל מְקוֹם, כִּיּוֹן שֶׁהָאֱמוּנָה שְׁלוֹ הִיא מְצַד סִבָּה

38. *Rosh HaShanah* 26a. See *Likkutei Sichos*, Vol. 6, p. 121, and consult the references noted there.

זה שרואה) ואינה קשורה עם עצם מציאותו, אינו מוכרח שימסור נפשו על זה, וזה שהאמונה דישראל היא באופן שהוא מוסר נפשו על זה הוא מפני שהאמונה באלקות היא העצם שלו, ולכן אי אפשר כלל שיכפור חס ושלום.

(מַצֵּד זֶה שְׂרוּאָה) (i.e., the soul's perception),

וְאִינֶה קְשׁוּרָה עִם
עֵצָם מְצִיאוֹתוֹ, and is not connected with the essence of its being,

אִינוֹ מְכַרְח שְׂיִמְסֹר
נַפְשׁוֹ עַל זֶה, it does not necessitate *mesirus nefesh*.

וְזֶה שֶׁהָאֱמוּנָה דִּישְׂרָאֵל
הִיא בְּאִפְנֵי שְׂהוּא
מוֹסֵר נַפְשׁוֹ עַל זֶה Why will a Jew give up his life for his faith?

הוּא מְפִנֵי שֶׁהָאֱמוּנָה
בְּאִלְקוּת הִיא הָעֵצָם שְׂלוֹ, Because faith in G-d is the very essence of his being.

Ordinarily, a person does not give up his life for an ideal. No matter how deeply that ideal will affect him, the ideal is still something outside of him, and he will consider his own life more precious.

True, there may be some refined individuals who are prepared to sacrifice their lives for what they believe in. Even in their instance, however, it is not because their essence has been touched, but rather because they are deeply involved with their beliefs intellectually and emotionally. Jews, however, do not give up their lives for G-d due to the depth of their understanding and/or emotional involvement, but because of their essential bond with Him. For that reason, simple people, and even those who profess to be non-believers, have sacrificed their lives in sanctification of G-d's name.

וְלִכֵּן אֵי אֶפְשָׁר כְּלָל
שְׂיִכְפֹּר חַס וְשְׂלוֹם. And therefore, it is impossible for him to deny G-d, Heaven forbid.

As the Alter Rebbe would say:³⁹ “No Jew can – and no Jew will – allow himself to be cut off from G-d.”

39. *Igros Kodesh* of the Rebbe Rayatz, Vol. 4, Letter no. 1020.

ועל פי זה יש לבאר מה שכתוב בהמאמר דזה שמשה הוא רעיא מהימנא (שהוא זן ומפרנס את האמונה) הוא גם בנוגע לרועי ישראל שבכל דור (אתפשטותא דמשה שבכל דרא) שהם מחזקים את האמונה דישראל שיעמדו במסירות נפש בקיום התורה ומצות. דלכאורה, זה שמשה זן ומפרנס את האמונה הוא (כמבואר בכמה מקומות⁴⁰ וגם במאמר זה עצמו⁴¹) על ידי שמשפיע לישראל דעת באלקות שעל ידי זה באה

וְעַל פִּי זֶה יֵשׁ לְבָאֵר מַה שֶּׁכְּתוּב בְּהַמְאָמֵר דְּזֶה שְׂמֵשׁה הוּא רְעִיא מְהִימְנָא (שהוא זן ומפרנס את האמונה) הוא גם בנוגע לרועי ישראל שבכל דור (אתפשטותא דמשה שבכל דרא) שהם מחזקים את האמונה דישראל שיעמדו במסירות נפש בקיום התורה ומצות. דלכאורה, זה שמשה זן ומפרנס את האמונה הוא (כמבואר בכמה מקומות⁴⁰ וגם במאמר זה עצמו⁴¹) על ידי שמשפיע לישראל דעת באלקות שעל ידי זה באה

Based on the above, we can explain the statement in the *maamar VeKibeil HaYehudim* that Moshe's function as a “shepherd of faith”

(שֶׁהוּא זֵן וּמְפָרֵנס אֶת הָאֱמוּנָה) (that he sustains and nurtures the faith of the Jews)

הוּא גַם בְּנוֹגֵעַ לְרְעֵי יִשְׂרָאֵל שֶׁבְּכָל דּוֹר (אֶת־פְּשֻׁטוֹתָא דְּמֹשֶׁה שֶׁבְּכָל דְּרָא) applies also to the “shepherds of Israel” (“the extensions of Moshe”) in every generation,

שֶׁהֵם מְחַזְקִים אֶת הָאֱמוּנָה דִּישְׂרָאֵל for they strengthen the faith of the Jewish people,

שֶׁיַעֲמְדוּ בְּמִסִּירוֹת נַפְשׁ בְּקִיּוֹם הַתּוֹרָה וּמִצְוֹת. inspiring them to manifest self-sacrifice for the sake of the observance of the Torah and its *mitzvos*.

On this basis, we can understand the meaning of the term “shepherd of faith,” that Moshe and the subsequent “shepherds” of the Jewish people nurture the faith of the Jewish people. By arousing the essence of the Jews, they elevate the power of their faith. This, in turn, makes *mesirus nefesh*, “self-sacrifice,” a natural response.

דְּלְכַאוּרָה, On the surface, the above statement is problematic.

זֶה שְׂמֵשׁה זֵן וּמְפָרֵנס אֶת הָאֱמוּנָה הוּא (פְּמִבְּאָר כְּכַמָּה מְקוֹמוֹת וְגַם בְּמִאָמֵר זֶה עֲצֻמוֹ) (In several sources⁴⁰ and in the *maamar VeKibeil HaYehudim* itself⁴¹) it is explained that Moshe's efforts to sustain and nurture the faith of the Jewish people

עַל יְדֵי שְׂמֵשְׁפִיעַ לִישְׂרָאֵל דְּעַת בְּאִלְקוֹת is accomplished by infusing them with the knowledge – and the internalized awareness – of G-d.

40. *Torah Or, Mishpatim*, p. 75b, and other sources. See also the beginning of ch. 42 of *Tanya*.

41. Sec. 11.

האמונה בפנימיות, וזה שרועי ישראל שבכל דור מחזקים האמונה (המבואר במאמר זה¹⁰) הוא שהאמונה דישראל תהיה באופן דמסירות נפש. ועל פי הנ"ל יש לומר, שעיקר הענין דרעיא מהימנא הוא זה שהוא זן ומפרנס את האמונה עצמה, שהאמונה תהיה לא רק כמו שהיא מצד הגילויים (מצד זה שהנשמה שלמעלה רואה אלקות) אלא

שְׁעַל יְדֵי זֶה בָּאָה הָאֱמוּנָה בְּפִנְיָמְיוּת, This enables the faith of the Jewish people to be internalized.

וְזֶה שְׂרֹעֵי יִשְׂרָאֵל שְׂבָכְל דּוֹר מְחַזְקִים הָאֱמוּנָה (הַמְבֹאֵר בְּמֵאמְרֵי זֶה) However, (in the *maamar VeKibeil HaYehudim*,) it is also explained that the shepherds of Israel in every generation strengthen the faith of the Jewish people,

הוּא שְׂהַאֲמוּנָה דְיִשְׂרָאֵל תְּהִיָּה בְּאִפְן דְּמִסִּירוּת נַפְשׁ. inspiring them to self-sacrifice.

In contrast to *Tanya, loc. cit.*, which states that “sparks from the soul of Moshe *Rabbeinu* descend... to impart knowledge to the people.”

The Rebbe is highlighting the uniqueness of the interpretation of the concept of “the extensions of Moshe” found in the *maamar* entitled *VeKibeil HaYehudim*. In *Tanya, loc. cit.*, the Alter Rebbe explains that the function of “the extensions of Moshe” resembles that of Moshe himself – enabling the Jewish people to internalize their faith through knowledge. In the *maamar* entitled *VeKibeil HaYehudim*, by contrast, the Rebbe Rayatz states that the contribution of “the extensions of Moshe” is to inspire *mesirus nefesh*, self-sacrifice. As explained above, this does not come about through imparting knowledge, but rather by bringing to the fore the connection to G-d shared by the essence of the soul, a bond that transcends knowledge.

וְעַל פִּי הַנִּזְכָּר לְעֵיל יֵשׁ לוֹמַר, Based on the above, this difficulty can be resolved as follows:

שְׂעִיקָר הָעֲנִין דְּרַעֲיָא מְהֵימְנָא הוּא זֶה שְׂהוּא זָן וּמְפָרְנֵס אֶת הָאֱמוּנָה עֲצָמָה, The *primary* activity of a “shepherd of faith” is to sustain and nurture faith itself,

שְׂהַאֲמוּנָה תְּהִיָּה לֹא רַק כְּמוֹ שְׂהִיא מְצַד הַגְּלוּיִים i.e., to lift our faith above the influence of our revealed powers

(מְצַד זֶה שְׂהַנְשָׂמָה שְׂלִמְעֵלָה רוֹאֵה אֱלֻקוּת) (the peak of this being the soul’s perception of G-dliness),

מצד עצם הנשמה. וזה שמשה ממשיך את האמונה בפנימיות (בדעת והשגה) הוא תוצאה מזה שהוא זן ומפרנס את האמונה עצמה (המשכת וגילוי האמונה כמו שהיא מצד עצם הנשמה). וכנ"ל (סעיף ה), דהמשכת האמונה בפנימיות (בדעת) הוא על ידי גילוי ההתקשרות עצמית דעצם הנשמה. ועל פי זה יש לומר, דבזה שבהדורות

אֵלָא מְצַד עֵצָם הַנְּשָׁמָה. rather, to have our faith reflect the essence of the soul.

The expression “shepherd of faith” implies that faith itself is nourished and brought to a higher level. Generally, it is explained that the influence of Moshe – and the extensions of Moshe in every generation – enables faith to be internalized within one’s powers of thought. According to that interpretation, the person’s spiritual potential is being nourished, but faith itself is not. According to the interpretation here, Moshe awakens the essence of the soul within the Jewish people and, as a result, faith itself is being elevated to a level that reflects the essence of the soul.

וְזֶה שְׂמֹשֶׁה מְמַשִּׁיךְ אֶת הָאֱמוּנָה בְּפִנְיָמִיּוֹת In this context, Moshe’s achievements in internalizing faith

(בְּדַעַת וְהַשְּׂגָה) (bringing it within the realm of knowledge and comprehension)

הוּא תוֹצֵאָה מְזֶה שֶׁהוּא זָן וּמְפָרֵנֵס אֶת הָאֱמוּנָה עֲצָמָה is an outgrowth of his efforts to sustain and nurture faith itself,

(הַמְּשַׁכֵּת וְגִלּוּי הָאֱמוּנָה כְּמוֹ שֶׁהִיא מְצַד עֵצָם הַנְּשָׁמָה). (drawing down and revealing the dimension of faith that stems from the essence of the soul),

וְכַנּוּ"ל (סְעִיף ה), as explained above (sec. 5).

דְּהַמְּשַׁכֵּת הָאֱמוּנָה בְּפִנְיָמִיּוֹת (בְּדַעַת) For the possibility for faith to be internalized (and drawn into the realm of knowledge)

הוּא עַל יְדֵי גִלּוּי הַהִתְקַשְּׁרוֹת עֲצָמִית דְּעֵצָם הַנְּשָׁמָה. comes from the revelation of the essential bond between G-d and the essence of the soul.

Faith represents a potential that transcends limitations. A person’s conscious powers of intellect and emotion, by contrast, are limited potentials. Therefore, faith usually functions as an encompassing light. Internalizing faith thus represents a

שהוצרכו למסירות נפש בפועל חיזקו רועי ישראל (אתפשטותא דמשה) את האמונה
דישראל שתהיה במסירות נפש, נתגלה הענין דרעיא מהימנא (בענין זה) עוד יותר
מבמשה עצמו, כי המשכת וגילוי האמונה כמו שהיא מצד עצם הנשמה [שעל ידי

fusion of opposites, and such fusion is only possible because of the revelation of
the soul's essence.

וְעַל פִּי זֶה יֵשׁ לֹאמֵר, Based on the above,
דְּבָזָה שְׂבָה־דִּירוֹת שְׁהַצָּרְכוֹ it can be explained that in the generations in
לְמַסִּירוֹת נַפְשׁ בְּפִעַל which actual *mesirus nefesh* was required and
people indeed risked and gave up their lives,
חִזְקוּ רֹעֵי יִשְׂרָאֵל the shepherds of Israel (“the extensions of
(אֲתַפְשֻׁטוֹתָא דְּמֹשֶׁה) Moshe”) who strengthened the faith of the Jewish
אֶת הָאֱמוּנָה דִּישְׂרָאֵל people,
שְׁתַּהֲיָה בְּמַסִּירוֹת נַפְשׁ, inspiring them to self-sacrifice,
נִתְגַּלָּה הָעֲנִיָּן דְּרַעֲיָא expressed the qualities of a shepherd of faith (in
מְהֵימְנָא (בְּעֲנִיָּן זֶה) עוד this context) to a greater extent than did Moshe
יִתְרָ מִבְּמֹשֶׁה עֲצָמוֹ, himself.

Until now, the *maamar* has explained two effects of the expression of the essence
of the soul brought about by Moshe and the subsequent shepherds of the Jewish
people: a) self-sacrifice; and b) the internalization of faith to the extent that it ele-
vates one's conscious powers. Self-sacrifice was not required of the Jewish people
in Moshe's era. On the contrary, during their journey through the desert all their
needs were met. What was Moshe's contribution? He elevated his people until
they became a *dor deiah*, “a generation of knowledge,” i.e., he imbued them with
knowledge that enabled them to internalize faith. Such knowledge can only be
attained through the influence of the essence of the soul.

Nevertheless, self-sacrifice is a more revealing expression of the soul's essence
than such knowledge. Knowledge is, after all, only a revealed quality, something
removed from the essence of a person's soul. By sacrificing his life for his faith, the
person shows that his faith lies at the essence of his being – it reflects who he is.

כִּי הַמְשַׁכַּת וְגִלּוּי For the expression and the revelation of the
הָאֱמוּנָה כְּמוֹ שֶׁהִיא dimension of faith which stems from the essence
מִצַּד עֲצָם הַנְּשָׁמָה of the soul

משה ואתפשטותא דיליה שבכל דרא], עיקר התגלותה הוא מסירות נפש בפועל.

[שְׁעַל יְדֵי מֹשֶׁה] [which is inspired by Moshe and “the extension of
וְאֶת־פְּשׁוּטוֹתָא דִּילִיָּה Moshe in every generation”]
שְׁבְכָל דְרָא],

עיקר התגלותה is primarily manifest

הוא מסירות נפש בפועל. in actual self-sacrifice.

Moshe did not achieve this in his generation. It was unnecessary for him to do so because he led the Jewish people on their journey through the desert when they were protected by G-d's revealed miracles.⁴² In subsequent generations, when the Jewish people were threatened by non-Jews, it was the “extensions of Moshe” who aroused the essence of the souls of the Jewish people and spurred them to *mesirus nefesh*.

SUMMARY

A Jew's willingness to sacrifice his life for his faith stems primarily from the faith rooted in the essence of his soul. Why will a Jew give up his life for his faith? Because faith in G-d is the very essence of his being.

Similarly, the “shepherds of Israel,” “the extensions of Moshe” in every generation, strengthen the faith of the Jewish people, inspiring them to manifest self-sacrifice for the sake of the observance of the Torah and its *mitzvos* by revealing the essence of their souls.

In other sources, it is explained that Moshe serves as “a shepherd of faith” by imparting knowledge to the Jewish people. There is no contradiction between the two concepts. The primary activity of a “shepherd of faith” is to sustain and nurture faith itself, i.e., to lift our faith above the influence of our revealed powers by revealing the essence of the soul. Moshe's achievements in internalizing faith – bringing it within the realm of knowledge and comprehension – is an outgrowth of his efforts to sustain and nurture faith itself through the revelation of the essence of the soul. For the possibility for faith to be internalized comes from the revelation of the essential bond between G-d and the essence of the soul.

The shepherds of Israel (“the extensions of Moshe”) who strengthened the faith

42. Moshe's mission as a “shepherd of faith” began primarily after the exodus from Egypt. Therefore, the suffering of the Jews in Egypt and their response is not referred to in this *maamar*.

of the Jewish people, inspiring them to self-sacrifice, expressed the qualities of a shepherd of faith to a greater extent than did Moshe himself. For the revelation of the dimension of faith which stems from the essence of the soul, inspired by "the extensions of Moshe in every generation," is primarily manifest through actual self-sacrifice.

ז) והנה ידוע שהמסירות נפש בפועל על תורה ומצוות של כל ישראל היתה בפורים (בזמן גזירת המן). שהמסירות נפש דחנוכה (בזמן גזירת יון) היתה (בעיקר) במתתיהו ובניו, והמסירות נפש בזמן גזירת המן היתה בכל ישראל. ועל פי זה יש

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It was explained in the previous section that a “shepherd of faith” strengthens faith itself by connecting the essence of the soul with a person’s conscious powers, sparking the potential for *mesirus nefesh*, self-sacrifice. Since the essence of the soul exists within every member of the Jewish people, a true shepherd’s uniqueness is his ability to affect the conduct of every member of his people.

וְהִנֵּה יָדוּעַ שֶׁהַמְסִירוֹת
נֶפֶשׁ בְּפֶעַל עַל תּוֹרָה
וּמִצְוֹת שֶׁל כָּל יִשְׂרָאֵל

As is well-known, the ultimate prototype of actual self-sacrifice for the sake of the Torah and its *mitzvos* on the part of the *entire* Jewish people

הִיְתָה בְּפּוֹרִים (בְּזִמַּן
גְּזֵרַת הַמֶּן).

took place during the time of Purim (at the time of Haman’s decree).

שֶׁהַמְסִירוֹת נֶפֶשׁ דְּחִנּוּכָה
(בְּזִמַּן גְּזֵרַת יוֹן)

In contrast, during the events of Chanukah, *mesirus nefesh* (in the face of the decrees of the Greeks)

הִיְתָה (בְּעֵקֶר)
בְּמַתִּיָּהוּ וּבְנָיו

was displayed (primarily) by Matisyahu and his sons.

At the time of Chanukah, Matisyahu and his sons were able to motivate many individuals to rise up against the Greeks with *mesirus nefesh*. Nevertheless, the effect of their inspiration was not universal, and many Jews continued to follow a Hellenist way of life and, indeed, supported the Greeks in the struggle. By contrast,

וְהַמְסִירוֹת נֶפֶשׁ בְּזִמַּן גְּזֵרַת
הַמֶּן הִיְתָה בְּכָל יִשְׂרָאֵל.

at the time of Haman’s decree, the *entire* Jewish people displayed *mesirus nefesh*.

This was the product of the influence of Mordechai, the “shepherd of faith.”

וְעַל פִּי זֶה יֵשׁ לְבָאֵר מָה
שֶׁמוֹכָא בְּהַמְאָמֵר מִמְדָּרְשׁ
VeKibeil HaYehudim:⁴⁴

Based on the above, it is possible to explain the statement of the *Midrash*⁴³ cited in the *maamar* *VeKibeil HaYehudim*:⁴⁴

43. *Esther Rabbah* 6:2.

44. Sec. 3.

לבאר מה שמוכא בהמאמר^ל ממדרש^{טו} שמרדכי היה שקול בדורו כמשה בדורו, דהגם שאתפשטותא דמשה הוא בכל דור, מכל מקום איתא במדרש שמרדכי (דוקא) היה שקול בדורו כמשה בדורו. ויש לומר, שמהמעלות דמרדכי היהודי הוא שהוא היה הרעיא מהימנא (בגילוי) של כל ישראל שבדורו. בדוגמת משה רעיא מהימנא שהמשיך דעת לכל ישראל שבדורו, כמובן גם מזה שדורו של משה (כל אנשי דורו)

שְׁמֶרְדֵּכַי הָיָה שְׁקוּל
בְּדוֹרוֹ כְּמֹשֶׁה בְּדוֹרוֹ, “Mordechai, in his generation, was equivalent to
Moshe in his generation.”

דִּהְיֵגַם שְׂאֵתְפִשְׁטוּתָא
דְּמֹשֶׁה הוּא בְּכָל דּוֹר, Although there is an extension of Moshe in every
generation,

מְכַל מְקוּם אֵיתָא בְּמִדְרָשׁ
שְׁמֶרְדֵּכַי (דְּיִקָּא) the *Midrash* states in regard to Mordechai (only)

הָיָה שְׁקוּל בְּדוֹרוֹ
כְּמֹשֶׁה בְּדוֹרוֹ. that “in his generation, he was equivalent to
Moshe in his generation.”

וְיֵשׁ לֹמַר, The distinction of Mordechai can be explained as
follows:

שְׂמֵהּמַעְלֹת דְּמֶרְדֵּכַי
הִיְהוּדֵי הוּא שְׂהוּא הָיָה
הֲרַעֲיָא מְהִימְנָא (בְּגִלּוּי)
שֶׁל כָּל יִשְׂרָאֵל שְׁבְדוֹרוֹ. Among the unique qualities of Mordechai was
that he served as a shepherd of faith (in an appar-
ent and revealed manner) for *all* the Jews of his
generation,

בְּדַגְמַת מֹשֶׁה רַעֲיָא מְהִימְנָא just as Moshe served as a shepherd of faith,

שְׂהִמְשִׁיף דַּעַת לְכָל
יִשְׂרָאֵל שְׁבְדוֹרוֹ, drawing down knowledge to all the Jews of his
generation.

In every generation, there are shepherds of faith who are able to inspire the entire people. By and large, however, the effect of their influence is not universally apparent. The uniqueness of Mordechai – and of Moshe – is that their influence affected the entire people in a revealed manner.

כְּמוֹכֵן גַּם מִזֶּה שְׁדוֹרוֹ שֶׁל
מֹשֶׁה (כָּל אַנְשֵׁי דוֹרוֹ) Moshe’s contribution to his generation as a whole
is reflected in the fact that (*all* the members of the
generation)

נקרא דור דעה⁴⁵, [אלא שבמשה היה גילוי ענין זה (שהוא רעיא מהימנא דכל ישראל) על ידי שהמשיך דעת לכל אנשי דורו, ובמרדכי היה גילוי ענין זה על ידי שגילה כח המסירות נפש שבכל אנשי דורו]. ויש לומר, דעל ידי שמביא בהמאמר מה שכתוב במדרש שמרדכי בדורו היה שקול כמשה בדורו, על ידי זה פסק בעל המאמר את

נקרא דור דעה, are referred to as “a generation of knowledge.”⁴⁵

[אָלאַ שְׁבַמְשֵׁה הָיָה גִלּוּי עֲנִיָּן זֶה] [Moshe served in this capacity as the shepherd of faith for the entire Jewish people]

(שֶׁהוּא רֹעֵי מְהִימְנָא דְכָל יִשְׂרָאֵל) (as the shepherd of faith for the entire Jewish people)

עַל יְדֵי שֶׁהִמְשִׁיךְ דַּעַת לְכָל אַנְשֵׁי דּוֹרוֹ, by infusing every member of his generation with knowledge.

וּבְמַרְדֵּכִי הָיָה גִלּוּי עֲנִיָּן זֶה Mordechai served in this capacity, i.e., as a source of influence for every member of the Jewish people,

עַל יְדֵי שֶׁגִּלְהָ פְּחַ הַמְּסִירוֹת נֶפֶשׁ שְׁבַכְּל אַנְשֵׁי דּוֹרוֹ. by revealing the quality of *mesirus nefesh* in every member of his generation.]

Both Moshe and Mordechai served as models for the function of a shepherd of faith, for they both drew down the influence of the essence of the soul and revealed its effects within their generation as a whole. In Moshe's instance, the effect involved drawing the power of faith into intellect, while in Mordechai's case, it involved sparking the people to *mesirus nefesh*.

וְיֵשׁ לוֹמַר, דְּעַל יְדֵי שְׁמִבְיָא בְּהַמְאָמֵר מַה שְׁכַתּוּב בְּמַדְרָשׁ שְׁמַרְדֵּכִי בְּדוֹרוֹ, הָיָה שְׁקוּל כְּמֹשֶׁה בְּדוֹרוֹ, It is possible to say that by citing the quote, “Mordechai in his generation was equivalent to Moshe in his generation,” in the *maamar*,

עַל יְדֵי זֶה פָּסַק בְּעַל הַמְאָמֵר אֶת הַדִּין עַל עֲצָמוֹ, the Rebbe Rayatz was defining his own function,

This concept can be understood through the interpretation of the wording chosen by our Sages in the *Mishnah* (*Avos* 3:1) “judgment and accounting” (with “judgment” being stated before “accounting”). It is explained that first a person passes “judgment” (i.e., on a colleague) and then an “accounting” is made with him, i.e., a person makes a value

45. See *Vayikra Rabbah* 9:1, *Bamidbar Rabbah* 19:3, and consult the references noted there.

הדין על עצמו⁴⁶, שהוא הרעיא מהימנא (בגילוי) של כל אנשי הדור.

judgment regarding a colleague's conduct without thinking that he himself possesses the same fault – or in the case cited in the *maamar* – the same virtue. Afterwards, an “accounting” is made and the judgment he delivered is applied to him, himself.

This explanation also enables us to understand the wording of *Avos* 3:16, “the collectors... exact payment from man with or without his knowledge.” On one hand, the “payment” exacted from a person is “with his knowledge,” for the judgment is one which he himself rendered. Conversely, however, it is “without his knowledge,” for he rendered the judgment about a colleague without thinking that it would be applied to himself.⁴⁶

To apply this concept in the context of the *maamar*: The statements the Rebbe Rayatz made about Mordechai apply to the Rebbe Rayatz himself. For in his generation, he served in the same role as Mordechai, inspiring the Jews to manifest self-sacrifice in the observance of the Torah and its *mitzvos* in the face of mortal danger.

שְׁהוּא הִרְעִיא מְהִימָנָא (בְּגִלוּי) שֶׁל כָּל אַנְשֵׁי הַדּוֹר. i.e., that (in an overt and *revealed* manner), he served as the shepherd of faith for *all* the members of his generation.

SUMMARY

At the time of the Chanukah miracle, *mesirus nefesh* was exhibited by only a portion of the Jewish people. In the time of Purim, by contrast, the entire nation exhibited *mesirus nefesh*.

On this basis, we can appreciate the equivalence of Moshe and Mordechai mentioned by our Sages. Both Moshe and Mordechai affected the people of their generation in their entirety. Moshe served as “a shepherd of faith” by infusing every member of his generation with knowledge. Mordechai served in this capacity by revealing the quality of *mesirus nefesh* in every member of his generation.

46. See *Likkutei Sichos*, Vol. 6, p. 283, and consult the references noted there.

ח) ועל פי זה יש לבאר קשר (וסדר) הענינים (בהמאמר) בביאור הפסוק "ואתה תצוה" גו', שבתחלה מבאר את הפירוש ד'ואתה תצוה את בני ישראל", שמשא הוא מקשר ומחבר את בני ישראל (עם אור אין סוף) על ידי שהוא זן ומפרנס את האמונה, ולאחר זה מבאר שגם רועי ישראל שבכל דור (אתפשטותא דמשה) מחזקים את האמונה דישראל, וכמו מרדכי (משה שבדורו) שחזק את אמונתם של ישראל לעמוד חזק בלימוד התורה וקיום המצוות, ולאחר זה מבאר הפירוש בכתית

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ועל פי זה יש לבאר קשר (וסדר) הענינים (בהמאמר) Based on the above, it is possible to explain the connection (and the sequence) of the subjects (discussed in the *maamar*) *VeKibeil HaYehudim*.⁴⁷

בביאור הפסוק "ואתה תצוה" גו', שבתחלה מבאר את הפירוש ד'ואתה תצוה את בני ישראל", In the beginning of the *maamar*, the Rebbe Rayatz explains the interpretation of the verse, "And you shall command the Children of Israel,"

שמשא הוא מקשר ומחבר את בני ישראל (עם אור אין סוף) that Moshe connects and binds the Jewish people (to the *Or Ein Sof*, G-d's infinite light)

על ידי שהוא זן ומפרנס את האמונה, through sustaining and nurturing their faith.

ולאחר זה מבאר שגם רועי ישראל שבכל דור Afterwards, he explains that in every generation, the shepherds of Israel

(אתפשטותא דמשה) (the "extensions of Moshe")

מחזקים את האמונה דישראל, strengthen the faith of the Jewish people.

וכמו מרדכי (משה שבדורו) For example, Mordechai (the Moshe of his generation)

שחזק את אמונתם של ישראל לעמוד חזק בלמוד התורה וקיום המצוות, reinforced the faith of the Jews to stand firm in the study of the Torah and the observance of the *mitzvos*.

47. See secs. 4 and 5 where the sequence of the subjects in the *maamar* are discussed.

למאור (שבפסוק ואתה תצוה שמדבר לכאורה במשה עצמו), כי זה שמשה מגלה בחינת המאור דישראל (עצם הנשמה), הוא בעיקר על ידי אתפשטותא דיליה שבזמן הגלות (כתית) שעוררו בישראל כח המסירות נפש שלהם, שעל ידי זה הוא עיקר גילוי עצם הנשמה, מאור.

וְאַחַר זֶה מְבָאֵר הַפְּרוֹשׁ Then, he explains the phrase “crushed for the luminary” –
בְּכִתִּית לְמָאוֹר

that, as explained above, when the Jews are “crushed,” the “luminary,” the essential spark of G-dliness within them, is revealed –

(שְׁבִפְסוּק וְאַתָּה תְּצַוֶּה) (which appears in the verse “And you shall command,” and as explained above, “you” apparently refers to Moshe himself).
שְׁמַדְבָּר לְכַאוֹרָה
בְּמִשְׁשָׁה עֲצָמוֹ),

כִּי זֶה שְׁמִשְׁשָׁה מְגִלָּה For Moshe’s potential to reveal “the luminary”
בְּחִינַת הַמָּאוֹר דִּישְׂרָאֵל within every Jew

(עֲצָם הַנְּשָׁמָה), (i.e., the essence of the soul)

הוּא בְּעֵקֶר עַל יְדֵי is expressed primarily by the extension of Moshe
אַתְּפִשְׁטוּתָא דִּילִיָּה in the times of exile
שְׁבִזְמַן הַגְּלוּת

For in Moshe’s era, there was no need for actual *mesirus nefesh*; the Jews were not presented with challenges that called for them to sacrifice their lives. And, as explained above, it is through actual *mesirus nefesh* that the essence of the Jews’ soul is revealed.

(כְּתִית) (when the Jews are “crushed”).

שְׁעוֹרְרוּ בִישְׂרָאֵל כַּח For these leaders arouse the power of *mesirus nefesh* within the Jewish people.
הַמְּסִירוֹת נֶפֶשׁ שְׁלֵהֶם,

שְׁעַל יְדֵי זֶה הוּא עֵיקֶר Their *mesirus nefesh* represents the fundamental revelation of the essence of the soul, the level described as “the luminary.”
גְּלוּי עֲצָם הַנְּשָׁמָה, מָאוֹר.

To summarize: The *maamar VeKibeil HaYehudim* discusses the following three fundamental concepts:

a) that Moshe connects (*tetzaveh*) the Jewish people to G-d by bringing the essence

וצריך להבין, דלפי ביאור הנ"ל, הענין ד"כתית למאור" שייך ל"ואתה תצוה את בני ישראל", לזה שמשה ואתפשוטא דיליה שבכל דור מקשרים ומחברים את ישראל

of their souls into revelation, alluded to by the phrase, "And you shall command the Children of Israel";

b) that the "extensions of Moshe" perform the same function (there is no allusion to this concept in the opening verse); and

c) that the essential spark of G-dliness within the Jewish soul is revealed through self-sacrifice in the era of exile, which is alluded to by the phrase "crushed for the luminary."

One might have expected the *maamar VeKibeil HaYehudim* to have explained the first and the third concepts (for they are both alluded to in the verse) and then to explain the second concept. The second concept is introduced between the first two, however, because it is through the "extensions of Moshe" who bring the essence of the Jewish souls into revelation that the Jews *are able* to summon up the *mesirus nefesh* to confront the challenges of exile.

וצריך להבין, **There is, however, a need for clarification:**

דלפי באור הנזכר לעיל, הענין ד"כתית למאור" שייך ל"ואתה תצוה את בני ישראל", **According to the above explanation, the concept "crushed for the luminary" is related to the concept, "And you shall command the Children of Israel,"**

לזה שמשה ואתפשוטא דיליה שבכל דור **i.e., that Moshe, and the extension of Moshe in every generation,**

מקשרים ומחברים את ישראל עם אור אין סוף, **connect and bind the Jewish people with the *Or Ein Sof*.**

Until this point, the Rebbe has resolved several of the questions raised at the beginning of the *maamar* by explaining that Moshe serves as a "shepherd of faith." The intent of that phrase is that he nurtures the faith of the Jewish people by bringing out the essential spark of G-dliness that every Jew possesses. That essential spark of G-dliness finds expression in *mesirus nefesh*, dedicating oneself to G-d to the extent of self-sacrifice ("crushed for the luminary"). Moshe did not reveal this potential in the people of his generation because there was no necessity for it at that time. Instead, it was in the generations of exile that "the extensions of Moshe" brought this potential into expression.

עם אור אין סוף, ובהכתוב נאמר "כתית למאור" בהמשך ל"ויקחו אליך שמן זית זך", דענין "ויקחו אליך" גו' (שישראל מביאים שמן למשה) הוא שישראל מוסיפים תוספות אור במשה (כמובא לעיל סעיף ב' מהמאמר).

וּבְהַפְתּוֹב נֶאֱמַר "כְּתִית
לְמֵאֹר" בְּהַמְשָׁךְ ל"וִיקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ",
Nevertheless, in the verse itself, the phrase
"crushed for the luminary" comes after the
phrase "and they shall bring you pure olive oil."

דְּעֵנִין "וִיקְחוּ אֵלֶיךָ"
גו' (שִׁישְׂרָאֵל מְבִיאִים
שֶׁמֶן לְמֹשֶׁה)
This latter phrase (which relates how the Jews
bring oil to Moshe)

הוא שִׁישְׂרָאֵל מוֹסִיפִים
תוֹסְפוֹת אור בְּמֹשֶׁה
alludes to the potential the Jews have to augment
Moshe's power, bringing him additional light

(כְּמוֹבָא לְעֵיל סְעִיף
ב' מִהַמְּאָמֵר).
(as explained in sec. 2), using the example of the
synergetic relationship between the head and the feet.
What connection does this concept share with the con-
cept of being "crushed for the luminary"?

To clarify that concept, in the following sections of the *maamar*, the Rebbe explains a second interpretation of the phrase "crushed for the luminary." These explanations provide a different insight into how being "crushed" expresses "the luminary," the essence of his soul. Through this insight, it is possible to understand the potential the Jews have to augment Moshe's power.

SUMMARY

It is thus possible to explain the conceptual sequence in the *maamar VeKibeil HaYehudim*. The *maamar* begins by stating that Moshe connects and binds the Jewish people to the *Or Ein Sof* through sustaining and nurturing their faith. Afterwards, it explains that the "extension of Moshe" in every generation strengthens the faith of the Jewish people and motivates them to *mesirus nefesh*. Moshe's influence enables the expression of the motif of "crushed for the luminary," that when the Jews are "crushed," the "luminary," the essential spark of G-dliness within them, is revealed.

There is, however, a need for clarification: According to the above explanation, the concept of "crushed for the luminary" is related to the concept "And you shall command the Children of Israel," i.e., that Moshe connects the Jewish people with the *Or Ein Sof*. Nevertheless, in the verse itself, the phrase "crushed for the luminary"

comes after the phrase, "and they shall bring you pure olive oil." As explained above, this latter phrase alludes to the potential the Jews have to augment Moshe's power. This matter is explained in the later sections of the *maamar*.

ט) וְהִנֵּה הַכְּתוּב "וּקְבַל הַיְהוּדִים אֶת אֲשֶׁר הִחֵלוּ לַעֲשׂוֹת" מְדַבֵּר (בַּפְּשׁוּטוֹת) בַּהֲזִמֵּן שְׁלֵאַחֲרֵי הַנֶּס דְּפוּרִים. וַיֵּשׁ לֹמֵר, דְּמָה שֶׁכְּתוּב בַּהֲמָאֵמֶר דְּפִירוּשׁ "וּקְבַל הַיְהוּדִים אֶת אֲשֶׁר הִחֵלוּ לַעֲשׂוֹת" הוּא שְׁבִימִי אַחְשׁוּרֹשׁ קִבְלוּ מָה שֶׁהִחֵלוּ בְּמִתֵּן תּוֹרָה, הוּא גַם לְפִי פְּשׁוּטוֹת הַכְּתוּב שׁ"וּקְבַל" גּוֹ' הִיָּה לְאַחֲרֵי הַנֶּס. וְעַל פִּי זֶה, בְּזֶה

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The above question can be explained by prefacing with another concept:

וְהִנֵּה הַכְּתוּב "וּקְבַל הַיְהוּדִים אֶת אֲשֶׁר הִחֵלוּ לַעֲשׂוֹת" מְדַבֵּר (בַּפְּשׁוּטוֹת) **According to its simple meaning), the verse "And the Jews accepted what they had already begun" refers**

בְּהִזְמֵן שְׁלֵאַחֲרֵי הַנֶּס דְּפוּרִים. **to the time after the Purim miracle⁴⁸ and not to the time of Haman's decree as explained above. As explained in sec. 4 above, in the *maamar VeKibeil HaYehudim* (and in other sources in *Chassidus*), it is stated that the acceptance of the Torah came through the Jews' self-sacrifice at the time of Haman's decree.**

וַיֵּשׁ לֹמֵר, דְּמָה שֶׁכְּתוּב בַּהֲמָאֵמֶר דְּפִירוּשׁ "וּקְבַל הַיְהוּדִים אֶת אֲשֶׁר הִחֵלוּ לַעֲשׂוֹת" **It is possible, however, to apply the interpretation of the *maamar* that "the Jews accepted what they had already begun"**

הוּא שְׁבִימִי אַחְשׁוּרֹשׁ קִבְלוּ מָה שֶׁהִחֵלוּ בְּמִתֵּן תּוֹרָה, **means that the Jews' acceptance of what began at the Giving of the Torah took place in the time of Achashverosh,**

הוּא גַם לְפִי פְּשׁוּטוֹת הַכְּתוּב **even according to the simple meaning of the verse –**

שׁ"וּקְבַל" גּוֹ' הִיָּה לְאַחֲרֵי הַנֶּס. **that their acceptance of the Torah came after the miracle.**

In the *Megillah*, this verse describes the Jews' conduct after the Purim miracle, when Mordechai and Esther instructed them to celebrate Purim and observe its *mitzvos*.

48. See *Rashi, Shabbos* 88a, who explains that the verse "The Jews established and accepted," which conveys a similar concept, refers to the circumstances after the Purim miracles.

שבימי אחשורוש קבלו מה שהחלו במתן תורה, שני ענינים. הקבלה שהיתה בזמן הגזירה על ידי המסירות נפש שלהם (כמפורש בהמאמר), והקבלה שהיתה לאחרי הנס דפורים, שהיא נעלית יותר גם מהקבלה בזמן הגזירה (כדלקמן). ויש לומר, שעל דרך זה הוא בנוגע "כתית למאור", שעל ידי הענין דכתית שבזמן הגלות מגיעים להמאור, דשני ענינים בזה. כשישראל נמצאים במצב של כתית מצד זה שישנם גזירות

וְעַל פִּי זֶה, בְּזָה שְׂבִימִי אַחֲשֵׁרוּשׁ קָבְלוּ מַה שֶּׁהֵחֵלוּ בְּמַתֵּן תּוֹרָה, שְׁנֵי עֲנִינִים.

According to this interpretation, there are two dimensions of the acceptance of what began at the Giving of the Torah by the Jews at the time of Achashverosh:

הַקְּבִלָּה שֶׁהִיְתָה בְּזִמְנֵי הַגְּזִירָה עַל יְדֵי הַמְּסִירוֹת נַפְשׁ שְׁלֵהֶם (בְּמִפְרָשׁ בְּהַמְּאָמֵר),

a) the acceptance of the Torah and its *mitzvos* at the time of Haman's decree as expressed by their self-sacrifice (as stated explicitly in the *maamar VeKibeil HaYehudim*); and

וְהַקְּבִלָּה שֶׁהִיְתָה לְאַחֲרֵי הַנֶּס דְּפּוּרִים,

b) the acceptance which came after the miracle of Purim,

שֶׁהִיא נְעֻלִית יוֹתֵר גַּם מִהַקְּבִלָּה בְּזִמְנֵי הַגְּזִירָה (כְּדֹלְקָמֵן).

for this was on a higher plane than the acceptance during the time of the decree (as will be explained in the following section).

There is a general principle in the service of G-d:⁴⁹ "Always advance higher in holy matters." The fact that the second dimension – the acceptance of the Torah that followed the Purim miracle – took place after its acceptance in the face of Haman's decrees indicates that it was on a higher level.

וַיֵּשׁ לּוֹמֵר, שֶׁעַל דֶּרֶךְ זֶה הוּא בְּנוֹגֵעַ "כְּתִית לְמְאוֹר",

A similar explanation can be offered for the phrase "crushed for the luminary,"

דְּשְׁנֵי עֲנִינִים בְּזָה.

pointing to two different patterns that reflect how being "crushed" in the era of exile leads a Jew to reach "the luminary":

כְּשִׁישְׂרָאֵל נִמְצָאִים בְּמִצָּב שֶׁל כְּתִית מִצַּד זֶה שִׁישְׁנָם גְּזֵרוֹת עַל קִיּוֹם הַתּוֹרָה וּמִצְוֹת

As explained in the Rebbe Rayatz's *maamar*, when the Jews are "crushed" because of the oppression of other nations who pass decrees against the observance of the Torah and its *mitzvos*

49. Berachos 28a; Shabbos 21b; et al.

על קיום התורה ומצות (כמו שהיה בזמן אמירת המאמר), ועל ידי זה מגיעים להמאור על ידי המסירות נפש שלהם. ועוד ענין בכתיבת למאור, שגם כשישראל נמצאים במצב של הרחבה, הרחבה בגשמיות וגם הרחבה ברוחניות, אלא שהם נמצאים בגלות^{מא},

(כמו שהיה בזמן (as was the case at the time the *maamar VeKibeil HaYehudim* was delivered),
אמירת המאמר),

As mentioned initially, the Rebbe Rayatz delivered that *maamar* at the time when the Stalinist regime tried to stamp out Jewish practice.

ועל ידי זה מגיעים through their *mesirus nefesh*, they reached “the luminary,” the essence of their souls was expressed.
להמאור על ידי המסירות נפש שלהם.

ועוד ענין בכתיבת למאור, There is, however, another dimension of the phrase “crushed for the luminary”:

שגם כשישראל נמצאים במצב של הרחבה, that even when the Jews are living in a state of prosperity,

הרחבה בגשמיות וגם הרחבה ברוחניות, both in a material and spiritual sense,

אלא שהם נמצאים בגלות, they feel “crushed” because of the very fact that they are living in exile.

The special quality of the Jews’ acceptance of the Torah at the time of Purim came because they were “crushed” and, as a result, the essence of their souls was revealed. As explained in secs. 4 and 5, the self-sacrifice necessary to confront those decrees was an expression of the essence of the soul. The present *maamar* proceeds, in this section, to explain why being “crushed” from the very fact of being in exile is also an expression of the essence of the soul. This reflects, in fact, an even deeper dimension of the soul’s essence than being “crushed” because of oppressive decrees, (as will be explained in sec. 10).

Significantly, the text of the *maamar VeKibeil HaYehudim* mentions that the Jews are “crushed” because of “the time of exile.” This can be understood as alluding to the interpretation that one is crushed from the very fact that they are in exile. The synopsis of that section of the *maamar VeKibeil HaYehudim* however, mentions “the time of exile and oppressive decrees,” highlighting the first dimension of being crushed.

וְעַל דֶּרֶךְ הַמְצָב שֶׁהִיא לְאַחֲרֵי הַנֶּס דְּפוּרִים, שְׁלִיחוּדִים הִיטָה אֹרֵחַ וּשְׂמֵחָה וּשְׁשׂוֹן וִיקָר⁵⁰, בְּפִשְׁטוֹת וּגְמִ בְּרוּחַנִיּוֹת⁵¹ וְיִתְרָה מִזֶּה שֶׁגַּם בֵּית הַמֶּן נִיתֵן לְאַסְתֵּר⁵², שֶׁהִיא אֵז גַּם הַמְעֵלָה דְאַתְהַפְּכָא], אֲלֵא שְׂאֲכַתִּי עֲבָדֵי אַחְשֵׁרוֹשׁ אֲנִי⁵³], הֵם שְׂבוּרִים וְנֹדְכָאִים (כְּתִיב) מִזֶּה שֶׁהֵם בְּגָלוֹת. וְעַל יְדֵי הַכְּתִיב דִּישְׂרָאֵל מִזֶּה שְׂנִמְצָאִים בְּגָלוֹת, מְגִיעִים לְהַמְאוּרָה.

<p>וְעַל דֶּרֶךְ הַמְצָב שֶׁהִיא לְאַחֲרֵי הַנֶּס דְּפוּרִים,</p>	<p>{To explain this concept within the context of the Purim narrative: After the Purim miracle,</p>
<p>שְׁלִיחוּדִים הִיטָה אֹרֵחַ וּשְׂמֵחָה וּשְׁשׂוֹן וִיקָר,</p>	<p>“the Jews enjoyed light and joy, gladness and honor,”⁵⁰</p>
<p>בְּפִשְׁטוֹת וּגְמִ בְּרוּחַנִיּוֹת</p>	<p>in the literal as well as in the spiritual sense.⁵¹</p>
<p>וְיִתְרָה מִזֶּה שֶׁגַּם בֵּית הַמֶּן נִיתֵן לְאַסְתֵּר,</p>	<p>[Moreover, “Haman’s house was given to Esther,”⁵²</p>
<p>שֶׁהִיא אֵז גַּם הַמְעֵלָה דְאַתְהַפְּכָא],</p>	<p>and thus, the Jews also possessed the positive qualities associated with the transformation of darkness into light. For Haman represented the epitome of the forces of evil. When his house and resources were given to Esther, she was able to use these possessions for holiness.]</p>
<p>אֲלֵא שְׂאֲכַתִּי עֲבָדֵי אַחְשֵׁרוֹשׁ אֲנִי],</p>	<p>Nevertheless, they were still in exile, to borrow a phrase from our Sages:⁵³ “We are still servants of Achashverosh.”}</p>
<p>הֵם שְׂבוּרִים וְנֹדְכָאִים (כְּתִיב) מִזֶּה שֶׁהֵם בְּגָלוֹת.</p>	<p>And this very fact, that the Jews are in exile, is sufficient to bring them to a state of feeling “broken” and “crushed.”</p>
<p>וְעַל יְדֵי הַכְּתִיב דִּישְׂרָאֵל מִזֶּה שְׂנִמְצָאִים בְּגָלוֹת,</p>	<p>And through this crushed state</p>
<p>מְגִיעִים לְהַמְאוּרָה.</p>	<p>they reach “the luminary.”</p>

50. *Esther* 8:16.

51. See *Megillah* 16b.

52. *Esther* 8:1.

53. *Megillah* 14a.

והענין הוא, דזה שישראל הם שבורים מזה שהם בגלות (גם כשיש להם הרחבה בגשמיות וברוחניות) הוא, כי רצונו האמיתי של כל אחד מישראל הוא שיהיה גילוי אלקות, ועד שזה (גילוי אלקות) נוגע לעצם מציאותו, ולכן, זה שבזמן הגלות אין מאיר גילוי אלקות כמו שהיה בזמן הבית נובפרט כשמתבונן בזה שאמרו רז"ל⁵⁴ כל מי שלא נבנה בית המקדש בימיו הרי זה כאלו נחרב בימיו, הנה מזה עצמו איז ער

At this point, the *maamar* begins explaining why the feelings of being “crushed” because the Jews are still in exile enables a Jew to reach “the luminary,” the essence of the soul, and, thereby, to establish a more comprehensive bond with G-d’s Essence than that established by the Jews through being crushed by oppressive decrees.

וְהַעֲנִין הוּא, To explain:

דְּזֶה שִׁשְׂרָאֵל הֵם שְׁבוּרִים מִזֶּה שֶׁהֵם בְּגָלוּת The very fact that the Jews are in exile makes them feel broken and crushed

(גַּם כְּשִׁישׁ לָהֶם הַרְחָבָה בְּגִשְׁמִיּוֹת וּבְרוּחָנִיּוֹת) (even when they are blessed with material and spiritual prosperity)

הוּא, כִּי רְצוֹנוֹ הָאֱמִתִּי שֶׁל כָּל אֶחָד מִיִּשְׂרָאֵל because the true desire of every Jew, a desire that emanates from the core of who he is,

הוּא שְׁיִהְיֶה גִלּוּי אֱלֹקוֹת, is that there be a revelation of G-dliness.

וְעַד שֶׁזֶּה (גִּלּוּי אֱלֹקוֹת) נֹגֵעַ לְעֵצָם מְצִיאוֹתוֹ, Indeed, this desire for the revelation of G-dliness affects the very essence of his being.

וְלִכֵּן, זֶה שֶׁבְּזֶמַן הַגָּלוּת אֵין מְאִיר גִּלּוּי אֱלֹקוֹת כְּמוֹ שֶׁהָיָה בְּזֶמַן הַבַּיִת Therefore, the fact that G-dliness is not revealed in the time of exile to the same extent as in the time of the *Beis HaMikdash* –

וּבְכַפְרֵט כְּשֶׁמִּתְבּוֹנֵן בְּזֶה שֶׁאִמְרוּ רַז"ל [and this is particularly true when one contemplates our Sages’ statement,⁵⁴

כָּל מִי שֶׁלֹּא נִבְנָה בֵּית הַמִּקְדָּשׁ בְּיָמָיו הָרִי זֶה כְּאִלּוּ נִחְרַב בְּיָמָיו,] – “Whoever did not merit to have the *Beis HaMikdash* built in his time should consider it as if it were destroyed in his time”] –

Imagine being there when the *Beis HaMikdash* was destroyed, seeing G-d’s home burning with your own eyes! Who could bear that? Although we do not actually

54. See the *Talmud Yerushalmi*, *Yoma* 1:1 (4b); *Midrash Tehillim* on *Tehillim* 137:7.

אינגאנצן צוטרייסלט, כתיב. וגם כשהוא בדרגא נעלית ביותר שמאיר אצלו גילוי אלקות בדוגמת הגילוי שהיה בזמן הבית⁵⁵, מכל מקום, מזה שבכללות העולם אין מאיר

witness that sight, our Sages teach us that this is the reality. As long as the *Beis HaMikdash* is not rebuilt, it is as if it is being destroyed before our eyes.

הנה מזה עצמו *er iz ingantzen tzutreiselt; every fiber of his being*
 איז ער אינגאנצן *is shaken; he is "crushed."*
 צוטרייסלט, כתיב.

An experience of pain and discomfort affects a person to the extent that the source of that pain is rooted in his being. There are simple physical discomforts that are obviously external. Deeper than that are factors that cause emotional upset. Now there are various degrees to which a person is affected and disturbed by what happens around him. In all instances, however, there is a dimension of the person – his essence – that remains unchanged. The fact that the very essence of a Jew is shaken by the experience of exile and the concealment of G-dliness indicates that the rejection of exile and the desire for redemption is rooted in the very core of his being. These feelings define who he is.

It can be understood why such a yearning for G-dliness and inner agitation would be felt by ordinary people: they do not experience any revelations of G-dliness, and, therefore, thirst for it. The *maamar* proceeds to explain that the same inner turbulence can be felt by those who are spiritually aware.

וגם כשהוא בדרגא נעלית *Even when an individual is on such a lofty spiri-*
 ביותר שמאיר אצלו גילוי *tual plane that G-dliness is revealed for him – in*
 אלקות בדוגמת הגילוי *his personal spiritual world, G-dliness shines in a*
 שהיה בזמן הבית, *manner which resembles the revelation during*
the times of the Beis HaMikdash,

To cite a well-known example: "For... Rabbi Shimon bar Yochai, it was as if the *Beis HaMikdash* was not destroyed at all."⁵⁵ Although Rabbi Shimon personally suffered from the Roman occupation of *Eretz Yisrael*, to the extent that he was forced to hide in a cave for thirteen years, in his inner spiritual world, he was above the destruction of the *Beis HaMikdash*.

מכל מקום, מזה שבכללות *nevertheless, the fact that this revelation is not*
 העולם אין מאיר הגילוי, *expressed throughout the world at large*

55. *Pelach HaRimon, Shmos*, p. 7, in the name of the Alter Rebbe.

הגילוי, מוכח, שגם הגילוי שמאיר אצלו הוא גילוי מוגבל. דכשמאיר גילוי אור אין סוף הבלי גבול, הגילוי הוא בכל מקום, וכשישנו מקום אחד (אפלו פינה נדחת) שאין מאיר שם גילוי אלקות, הוא מפני שהגילוי (גם בהמקום שהוא מאיר) הוא גילוי מוגבל. וזוהו מה שמובא במאמר אדמו"ר הזקן⁵⁶ דאיתא בתקונים⁵⁷ שאפילו אם היה צדיק אחד

מוכח, שגם הגילוי שמאיר אצלו הוא גילוי מוגבל. is a clear indication that even the revelation granted to him is limited in nature.

דכשמאיר גילוי אור אין סוף הפלי גבול, For when the infinite dimension of the *Or Ein Sof* is revealed,

הגילוי הוא בכל מקום, that revelation will permeate every place. *Ein Sof* means “without end.” If there is a place where the revelation does not reach, the light is not *Ein Sof*.

וכשישנו מקום אחד (אפלו פנה נדחת) As long as there is one place (even a remote corner)

שאין מאיר שם גילוי אלקות, where G-dliness is not revealed,

הוא מפני שהגילוי (גם בהמקום שהוא מאיר) הוא גילוי מוגבל. the revelation is limited (and that limitation affects even the place where the light shines).

Thus even the elevated souls who are personally above the experience of exile can feel “crushed” from the fact that G-dliness is not manifest in the world at large.

[This is implied by the statement in the Alter Rebbe's *maamar*⁵⁶ that the *Tikkunei Zohar*⁵⁷ relates דאיתא בתקונים] [This is implied by the statement in the Alter Rebbe's *maamar*⁵⁶ that the *Tikkunei Zohar*⁵⁷ relates

שאפלו אם היה צדיק אחד חוזר בתשובה שלמה, that if even one *tzaddik* in a generation would turn to G-d in perfect *teshuvah*,

בדורו היה בא משית, *Mashiach* would come in his generation.

56. *Maamarei Admur HaZakein HaKetzarim*, p. 403.

57. The Alter Rebbe's *maamar* cited in the previous note mentions this as the source. (The exact source in the *Tikkunei Zohar* is, however, a matter of question.) See the conclusion of *Parshas Noach* in the *Zohar Chadash* (23d): “If the head of the community or one member of the community will turn to G-d in *teshuvah*, the entire Diaspora will be gathered in.”

חוזר בתשובה שלימה, בדורו היה בא משיח, כי על ידי תשובה שלימה ממשיכים גילוי אור אין סוף הבלי גבול, וגילוי זה הוא בכל מקום]. ומזה שאין מאיר אצל גילוי עצמות אור אין סוף, הוא נשבר ונדכא, כתית. [ועל דרך הידוע שחולה בגימטריא מ"ט, שגם כשמשיג מ"ט שערי בינה אלא שחסר לו שער הנו"ן, הוא חולה]. וידוע

כי על ידי תשובה שלמה For perfect *teshuvah* draws down the revelation of the *Or Ein Sof*, G-d's infinite light.
 אין סוף הבלי גבול, ממשיכים גילוי אור

Since complete *teshuvah* reveals the infinite G-dly core of a Jew, it draws down G-d's infinite light,

וגילוי זה הוא בכל מקום] and when this light is revealed, the revelation will permeate the totality of existence.]

ומזה שאין מאיר אצל גילוי עצמות אור אין סוף, And when a Jew – and these feelings are inherent to all Jews, both ordinary people and the spiritually gifted – does not perceive the revelation of the essence of the *Or Ein Sof*,

הוא נשבר ונדכא, כתית. he is broken and crushed.

[ועל דרך הידוע שחולה בגימטריא מ"ט, חולה, Hebrew for "sick," is numerically equivalent to 49. There are 50 "Gates of Understanding."⁵⁹

שגם כשמשיג מ"ט שער בינה אלא שחסר לו שער הנו"ן, Even when a person attains 49 of these gates and is lacking only the 50th, he is not content or satisfied with his achievements. Rather,

הוא חולה]. he is "sick" with yearning for the complete revelation of G-dliness.]

One might ask: How is it possible for an ordinary person to experience such a powerful yearning?

58. *Taamei HaMitzvos of the AriZal, Parshas Vayeira; Likkutei Torah, Berachah*, p. 97b; the series of discourses entitled *VeChachah*, 5637, ch. 63 (p. 99).

59. See *Rosh HaShanah* 21b.

מה שכתב הצמח צדק⁶⁰ שהיה נשמע ממורנו ורבינו נ"ע (אדמו"ר הזקן) איך וויל זע גאר ניסט איך וויל ניט דאין גן עדן איך וויל ניט דאין עולם הבא כו' איך וויל מער ניט אז דיך אליין. ועל ידי שהיה נשמע לשון זה מאדמו"ר הזקן [דפירוש 'היה נשמע' הוא שזה היה לא רק בזמנים מיוחדים אלא שזה היה דבר הרגיל], ובפרט לאחר שנתפרסם זה על ידי הצמח צדק, ניתן הכח לכל אחד ואחד מישראל שעיקר רצונו

וְיִדְוֶעַ מַה שְּׁפָתַב
הַצְּמַח צְדָקָה In resolution: There is a renowned statement of the
Tzemach Tzedek:⁶⁰

וְהִיָּה נִשְׁמָע מִמּוֹרְנוּ
וּרְבִינוּ נ"ע (אֲדַמוּ"ר הַזְּקֵן) We would hear from our teacher and master, נ"ע,
אִיךְ ווִיל זֶע גָּאָר נִיסְט (i.e., the Alter Rebbe): "I do not want anything. I
אִיךְ ווִיל נִיט דַּאִיִּן גֵּן do not want Your *Gan Eden*. I do not want Your
עֲדָן אִיךְ ווִיל נִיט דַּאִיִּן World to Come. I want nothing else but You
עוֹלָם הַבָּא כּו' אִיךְ ווִיל alone."
מֵעַר נִיט אַז דִּיךְ אֲלֵיִן.

וְעַל יְדֵי שְׁהִיָּה נִשְׁמָע The fact that the Alter Rebbe made such a
לְשׁוֹן זֶה מֵאֲדַמוּ"ר הַזְּקֵן statement

[– moreover, from the expression "We would
'דַּפְרוּשׁ הָיָה נִשְׁמָע' hear," we can infer that he did not make this
הוּא שְׁזָה הָיָה לֹא רַק statement only on unique occasions, but rather
בְּזִמְנִים מִיְחָדִים אֲלֵא would say this frequently –]
שְׁזָה הָיָה דְּבַר הַרְגִיל].

וּבִפְרָט אַחֲרֵי שְׁנִתְפָּרְסָם and particularly, the fact that the *Tzemach Tzedek*
זֶה עַל יְדֵי הַצְּמַח צְדָקָה, publicized it,

נִתֵּן הַפֶּחַ לְכָל אָחָד וְאָחָד endows each and every Jew with the potential
מִיִּשְׂרָאֵל שְׁעִיקָר רְצוֹנוֹ to have a similar yearning, i.e., for his fundamental
דֶּסִירֶה – implied is that he also has other desires, for
אַחַר כֻּלָּם, we are speaking about ordinary people –

יְהִיָּה גְלוּיָהּ הַעֲצָמוֹת, to be that G-d's Essence be revealed.

The Alter Rebbe's conduct – i.e., the conduct of a leader of the Jewish people – endows every member of the people with the possibility to emulate it, albeit in microcosm. In particular, the fact that the *Tzemach Tzedek* publicized it indicates

60. Quoted in the *maamar Shoresch Mitzvas HaTefillah* of the *Tzemach Tzedek*, ch. 40 (p. 138a).

יהיה גילוי העצמות, ועד כדי כך, שכשאין מאיר גילוי זה, ומכל שכן בזמן הגלות שאין מאיר אפילו הגילוי (גילוי אור) שהיה בזמן הבית, הוא במצב דכתית, ומבקש ג' פעמים בכל יום (או יותר): "ותחזינה עינינו בשוכך לציון ברחמים", שאז יהיה גילוי אלקות ועד לגילוי העצמות. וזהו "כתית למאור", שעל ידי הענין דכתית מזה שנמצאים בגלות, מגיעים להמאור, כי זה שהרצון דכל אחד מישראל הוא גילוי

that he did not consider it a private dimension of the Alter Rebbe's own Divine service, but something relevant to every individual.

וְעַד כְּדֵי כֵן, שְׁכָשְׂאִין
מְאִיר גִּלּוּי זֶה, Moreover, this desire is so powerful that when such
a revelation does not shine forth

וּמְכַל שְׂכָן בְּזִמְנֵי הַגְּלוּת
שְׁאִין מְאִיר אֶפְלו
הַגְּלוּי (גִּלּוּי אֹר) – and how much more so in the time of exile
that existed in the time of the *Beis HaMikdash* –
שֶׁהָיָה בְּזִמְנֵי הַבַּיִת,

הוּא בְּמַצָּב דְּכֻתִּית, the person is "crushed."

וּמְבַקֵּשׁ ג' פְּעָמִים בְּכָל
יוֹם (או יוֹתֵר): And he requests three times (or more) every day,

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים," "May our eyes behold Your return to Zion in
mercy,"

שְׂאֵז יִהְיֶה גִלּוּי אֱלֻקוֹת
וְעַד לְגִלּוּי הָעֲצָמוֹת. i.e., that there be a revelation of G-dliness, and
indeed, a revelation of G-d's Essence.

וְזֶהוּ "כְּתִית לְמְאוֹר," This is the meaning of the phrase "crushed for
the luminary,"

שְׁעַל יְדֵי הָעֲנִיָּן דְּכֻתִּית
מִזֶּה שְׁנִמְצָאִים בְּגְלוּת, that the feelings of being "crushed" that stem
from our being in exile

מְגִיעִים לְהִמְאוֹר, bring us to "the luminary," the essence of the soul.

כִּי זֶה שֶׁהָרְצוֹן דְּכָל אֶחָד
מִיִּשְׂרָאֵל הוּא גִלּוּי אֱלֻקוֹת For the desire of every Jew for the revelation of
G-dliness

וְעַד שֶׁזֶּה נוֹגֵעַ
לְעֵצָם מְצִיאוֹתוֹ – and the fact that this desire affects the very
essence of his being

אלקות ועד שזה נוגע לעצם מציאותו [שלכן הוא נשבר ונדכא (כתית) מזה שבזמן הגלות לא יש גילוי אלקות] הוא מצד עצם הנשמה, מאור שבנשמה, שהתקשרותה באלקות היא התקשרות עצמית.

[שְׁלֹכֵן הוּא נִשְׁבֵּר וְנִדְכָּא] [to the extent that he is broken and “crushed” in
(כְּתִית) מְזֶה שְׁבִזְמַן הַגְּלוּת] the time of exile when there is no revelation of
לא יֵשׁ גִּילוּי אֱלֹקוֹת] G-dliness]

הוא מצד עצם הנשמה, – is an expression of the essence of the soul,

מאור שבנשמה, the soul’s “luminary.”

שֶׁהִתְקַשְּׂרוּתָהּ בְּאֱלֹקוֹת הִיא הִתְקַשְּׂרוּת עֲצֻמִית. The connection the soul shares with G-d is essential in nature, i.e., it is not a bond between two separate entities, but a single essential bond.

SUMMARY

There is a basic question regarding one of the points mentioned above. As mentioned, the verse, “And the Jews accepted..,” is cited as an allusion to the concept that the Jews’ acceptance of the Torah in the time of Achashverosh represented the consummation of their acceptance of the Torah at Sinai. According to its simple meaning, however, the verse is speaking about the time *after* the Purim miracle. How can that be reconciled with the explanations given above – that when the Jews are “crushed” because of oppressive decrees, their essence rises to the surface and is expressed through *mesirus nefesh*?

In resolution: there are two dimensions of the acceptance of the Torah by the Jews at the time of Achashverosh:

- a) the acceptance of the Torah and its *mitzvos* at the time of Haman’s decree as expressed by their self-sacrifice; and
- b) the acceptance which came after the miracle of Purim, which, as will be explained, was on an even higher plane.

Similarly, there are two different explanations of the phrase “crushed for the luminary” – that being “crushed” in the era of exile leads a Jew to reach “the luminary,” the essence of the soul:

- a) that the Jews are “crushed” because of the oppression of other nations;

- b) that even when the Jews are living in a state of prosperity, both in a material and spiritual sense, they feel "crushed" from the very fact that they are living in exile.

To explain the latter point: After the Purim miracle, "the Jews enjoyed light and joy, gladness and honor," in the literal as well as in the spiritual sense. Nevertheless, they were still "servants of Achashverosh," i.e., still in exile. And this very fact, that they were in exile, was sufficient to bring them to a state of feeling "crushed." "Crushed" means much more than a serious emotional upset; it means shaken to the core, broken entirely. And through this crushed state, they reach "the luminary," the essence of their souls.

Why is a Jew crushed from the fact that he is in exile even when he is blessed with material and spiritual prosperity? Because the true desire of every Jew, a desire that emanates from the core of who he is, is that there be a revelation of G-dliness.

One might ask: How is it possible for an ordinary person to experience such a powerful yearning?

In resolution: The Alter Rebbe was wont to say: "I do not want anything. I do not want Your *Gan Eden*. I do not want Your *World to Come*. I want nothing else but You alone." By making this statement, the Alter Rebbe endowed every Jew with the potential to have a similar yearning: that his fundamental desire be that G-d's Essence be revealed.

י"ד) וַיֵּשׁ לומר, שבחינת המאור דהנשמה המתגלית על ידי הענין דכתיב מזה שנמצאים בגלות, היא נעלית יותר מבחינת המאור דהנשמה שמתגלית על ידי מסירות נפש. והענין הוא, דמהטעמים על זה שבמתן תורה היתה רק ההתחלה (החלו לעשות) ובימי אכשוורוש היתה הקבלה (וקבל היהודים) הוא, כי זה שהקדימו

— 10 —

It was explained in the previous section that the feelings of being “crushed” that stem from the very fact that one is in exile express the essence of the soul. This section explains that these feelings serve as an even more complete expression of the soul’s essence than self-sacrifice.

וַיֵּשׁ לומר, שְׁבַחֲיַנַת הַמָּאוֹר דְּהַנְּשָׁמָה הַמִּתְגַּלֶּית עַל יְדֵי הָעֲנִיָּן דְּכִתִּיב מִזֶּה שְׁנִמְצָאִים בְּגִלוּת, It is possible to explain that the dimension of “the luminary” of the soul that is revealed when a Jew feels “crushed” from the very fact that he is in exile

היא נעלית יותר מבחינת המאור דהנשמה שמתגלית על ידי מסירות נפש. reflects a higher level than the dimension of “the luminary” of the soul that is revealed through *mesirus nefesh*.

וְהָעֲנִיָּן הוּא This concept can be clarified by prefacing with a further explanation of the superiority of the Jews’ acceptance of the Torah at the time of Purim over their acceptance of the Torah at Mount Sinai.⁶¹

דְּמַהֲטָעָמִים עַל זֶה שְׁבַמְתָּן תּוֹרָה הֵיְתָה רַק הַהֲתַחֲלָה (הַחֲלוּ לַעֲשׂוֹת) Among the explanations given for the fact that the Giving of the Torah is considered merely the beginning of the process (i.e., “what they had already begun”),

וּבִימֵי אַחְשָׁוֶרוֹשׁ הֵיְתָה הַקְּבָלָה (וְקִבְּלוּ הַיְהוּדִים) הוּא, while the acceptance of the Torah was consummated in the time of Achashverosh (“And the Jews accepted”) is the following:

כִּי זֶה שֶׁהִקְדִּימוּ נַעֲשֶׂה לְנִשְׁמָע בְּמַתָּן תּוֹרָה הָיָה מִפְּנֵי The Jews accepted the Torah at Mount Sinai declaring, “We will do” before “we will listen,” because,

61. See sec. 4 above.

נעשה לנשמע במתן תורה היה מפני שכפה עליהם הר כגיגית⁶², גילוי מלמעלה⁶³, ובימי אחשוורוש היתה הקבלה מצד עצמם. ויש לומר, שהאמונה דישראל מצד זה

שִׁכְּפָה עֲלֵיהֶם הַר כְּגִיגִית, to borrow an expression of our Sages,⁶² G-d “hung the mountain over their heads like a tub.”

גִּלְוֵי מְלַמְעָלָה, The Alter Rebbe interprets⁶³ our Sages' statement in a non-literal manner, explaining that **the spiritual revelations from Above** were so powerful, the Jews had no other choice but to accept the Torah.

True, the Jews willingly accepted the Torah, committing themselves with all their hearts. Even so, their act is considered as forced, because it was a natural and unavoidable response to the love beamed forth from Above. Hence, it was as if a mountain was held over their heads.

To explain: It is written:⁶⁴ “As water reflects a face... so too, the heart of one man reflects that of another,” i.e., it is natural that when a person shows love to another, that other person will respond with love. If this applies when love is shown on the earthly plane, it certainly applies when love is shown by G-d.⁶⁵ After the great revelation of Divine love for the Jewish people that preceded the Giving of the Torah, what else could the Jews do? Of course, they responded with love for G-d. Since this was a natural, almost inevitable response, it is considered as if they were compelled to do so.

וּבִימֵי אַחְשֻׁרוֹשׁ הִיָּתָה In the time of Achashverosh, by contrast, the Jews accepted the Torah of their own volition.
הַקְּבֵלָה מִצֵּד עֲצָמָם.

Since there were no revelations from Above influencing their decision, the choice to commit themselves to the Torah stemmed from their own will; it welled up from their inner selves.

וַיֵּשׁ לֹמֶר, It is possible to explain that a similar distinction can be explained in regard to the faith of the Jewish people.

62. *Shabbos* 88a.

63. See *Torah Or, Megillas Esther*, p. 98d ff., and other sources. See also the conclusion of the second section of the *maamar VeKibeil HaYehudim*, 5687.

64. *Mishlei* 27:19.

65. See *Tanya*, ch. 46, et al.

שהנשמה שלמעלה רואה אלקות (אמונה שמצד סיבה) הוא על דרך שהקדימו נעשה לנשמע (במתן תורה) מצד הגילוי דלמעלה⁶⁶, וזה שבימי אחשורוש היתה הקבלה מצד עצמם, הוא, כי אז נתגלה ההתקשרות באלקות שמצד עצם הנשמה, התקשרות עצמית

שְׁהָאֱמוּנָה דִּישְׂרָאֵל
מֵצֵד זֶה שֶׁהַנְּשָׁמָה
שֶׁלְמַעַלָּה רוֹאֶה אֱלֻקוֹת

The faith that comes about because, in the spiritual realms, the soul perceives G-dliness⁶⁶ –

(אֱמוּנָה שֶׁמֵצֵד סִבָּה) (i.e., it is faith that stems from an external cause) –

הוא על הַרְףֵּי שֶׁהִקְדִּימוּ
נִעֲשֶׂה לְנִשְׁמָע (בְּמַתָּן תּוֹרָה)
מֵצֵד הַגִּלּוּי דְלַמַּעַלָּה,

can be compared to the willingness to accept the Torah because of a revelation from Above.⁶⁷

Just as the Jews were forced, as it were, to receive the Torah, it can be said that a person is forced to believe. Because the source of his soul in the spiritual realms sees G-dliness, even when his soul is encloded in a body, it has no choice but to believe.

וְזֶה שֶׁבִימֵי אַחְשָׁוְרוֹשׁ הֵיְתָה
הַקְּבִלָּה מֵצֵד עֲצָמָם, הוּא,

In contrast, the Jews' acceptance in the time of Achashverosh came of their own volition and initiative,

כִּי אִזּוֹ נִתְגַּלָּה הַהִתְקַשְּׁרוֹת
בְּאֱלֻקוֹת שֶׁמֵצֵד
עֲצָם הַנְּשָׁמָה,

for, at that time, the connection with G-dliness that stems from the essence of their souls was revealed –

This relates to the second explanation of faith given in sec. 5: that a Jew's faith stems from the fact that his essence is one with G-d. According to the first explanation of faith, he and G-dliness are two separate entities. According to the second explanation, they are one, connected by

הַתְּקַשְּׁרוֹת עֲצָמִית שֶׁמֵצֵד
עֲצָם מֵצִיאֹתָם.

an essential bond that reflects the essence of their being.

Their commitment revealed who they were, that the essence of their souls was G-dliness. Therefore they were prepared to give up their lives.

וּבְפָרָטִיּוֹת יוֹתֵר יֵשׁ לּוֹמַר, To develop these concepts in greater detail:

66. See sec. 5 above.

67. Note also the concepts explained in the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, vol. 2, p. 996.

שמצד עצם מציאותם. ובפרטיות יותר יש לומר, שגם בגילוי עצם הנשמה, ישנם (דוגמת) שני ענינים הנ"ל. דגילוי עצם הנשמה בענין המסירות נפש, יש לומר, שבנוגע לכחות הגלויים הוא כמו דבר נוסף. וכמו שרואים בפועל בכמה אנשים, שבהיותם

The *maamar* introduced the above concepts to clarify the distinction between the soul's essential desire and a desire that is motivated by an outside force. It continues, explaining that

שגם בגילוי עצם הנשמה, ישנם (דוגמת) שני ענינים הנזכרים לעיל. Even with regard to the revelation of the soul's essence, there is a (similarity to) the two dimensions explained above.

It is explained in chassidic thought that our day-to-day functioning is controlled by our revealed powers, i.e., the ten powers of the soul which comprise our intellectual and emotional makeup. These ten powers, and their compounds and derivatives that produce the variety of the more specific powers that we express in our conduct, are all limited in nature. For example, *Chochmah* ("wisdom"), the highest of these powers, has a specific definition and scope, as does *Binah* ("understanding"), and *Chessed* ("kindness"), and similarly all the other powers.

The essence of the soul, by contrast, refers to a simple, transcendent quality stemming from, and unified with, G-d's Essence, and is thus unlimited and undefined as His Essence is. *Mesirus nefesh* is an appropriate channel for the expression of this dimension, for it represents a step beyond one's individual personality and a revelation of the unbounded nature of the soul. When considered in this context,

דגילוי עצם הנשמה, בענין המסירות נפש, the revelation of the essence of the soul through *mesirus nefesh*

יש לומר, שבנוגע לפחות הגלויים הוא כמו דבר נוסף. can be considered as an external influence in relation to a person's *revealed* powers, i.e., his intellect and emotions.

By and large, the essence of a person's soul is not revealed in his everyday conscious functioning, for our ordinary lives do not reflect the soul's essence. Thus it can be said that the soul's essence and its revealed powers are comparable to two separate entities and one is an external influence on the other.

במקום שהיו שם גזירות על תורה ומצות, היה להם מסירות נפש בפועל משך כמה וכמה שנים, וכשבאו אחר כך למדינות שאפשר לעסוק בתורה ומצות מתוך הרחבה, אין ניכר בהם (כל כך) המסירות נפש שהיה להם מקודם. כי זה שעמדו במסירות נפש משך כמה וכמה שנים הוא לפי שהאיר בהם גילוי עצם הנשמה שלמעלה מכחות הגלויים ולא נעשה על ידי זה שינוי בכחות הגלויים עצמם^{יה}. נדוה שעצם הנשמה

וּכְמוֹ שְׂרוּאִים בְּפֶעַל
בְּכַמָּה אָנְשִׁים, שֶׁבְהִיוֹתָם
בְּמָקוֹם שֶׁהָיוּ שָׂם גְּזֵרוֹת
עַל תּוֹרָה וּמִצְוֹת, הָיָה
לָהֶם מְסִירוֹת נֶפֶשׁ בְּפֶעַל
מִשָּׁךְ כַּמָּה וְכַמָּה שָׁנִים,

We see this concept exemplified in the personal examples of several individuals who displayed *mesirus nefesh* continuously for many years when they were living in a country where oppressive decrees conflicted with their observance of the Torah and its *mitzvos*.

וּכְשֶׁבָּאוּ אַחֵר כֶּף לְמַדִּינוֹת
שֶׁאֶפְשֵׁר לַעֲסֹק בְּתוֹרָה
וּמִצְוֹת מִתּוֹךְ הִרְחָבָה,

When, however, these same individuals came to a country where they could observe the Torah and its *mitzvos* amidst bounty,

אֵין נִכָּר בָּהֶם (כֶּף)
הַמְסִירוֹת נֶפֶשׁ
שֶׁהָיָה לָהֶם מִקֵּדָם.

the *mesirus nefesh* which they previously displayed was not displayed (to the same degree) in their present conduct.

This situation is paradoxical. Since *mesirus nefesh* reflects a person's inner G-dly core – who he really is – his commitment should not be subject to change. How is it then that it is lessened when the challenges to his faith are reduced? This is possible

כִּי זֶה שֶׁעָמְדוּ בְּמִסִּירוֹת
נֶפֶשׁ מִשָּׁךְ כַּמָּה וְכַמָּה
שָׁנִים הוּא לְפִי שֶׁהָאִיר
בָּהֶם גְּלוֹי עֲצָם הַנִּשְׁמָה
שֶׁלְמַעַל מִכַּחוֹת הַגְּלוֹיִים

because the *mesirus nefesh* they expressed throughout these many years stemmed from their being granted a revelation of the essence of the soul which transcends their revealed powers.

This revelation spurred these individuals to perform deeds which were truly lofty. It did not, however, elevate the people themselves.

וְלֹא נִעְשָׂה עַל יְדֵי זֶה שִׁנוּי
בְּכַחוֹת הַגְּלוֹיִים עֲצָמָם.

There was no change within their revealed powers.

As individuals, they remained on the same spiritual level as before. In simple terms, since these individuals did not refine themselves through study and prayer, their

היא העצם (גם) דכחות הגלויים (כנ"ל סעיף ה), הוא, שעצם הנשמה הוא העצם שלהם ואין זה שייך לענינם של כחות הגלויים עצמם, להציור שלהם]. והגילוי דעצם הנשמה

internal powers of intellect and emotion were not developed. Hence, their own personalities and characters did not change radically.

To explain these concepts using chassidic terminology, *Tanya* (ch. 18, *et al.*) states that even a Jew who is a *kal shebekalim*, “the basest of the base,” is willing to sacrifice his life to sanctify G-d’s name. In one of his talks, the Rebbe explains that even when the Jew who is a *kal shebekalim* sacrifices his soul, he remains a *kal shebekalim*, i.e., who he is, that is, his understanding and emotions have not changed and remained undeveloped.

With the following bracketed lines, the *maamar* resolves an implicit question:

[דְּיָדָה שְׁעֵצָם הַנְּשָׁמָה הִיא
 הָעֵצָם (גַּם) דְּכֻחוֹת הַגְּלוּיִים
 (כְּנֻזְכָּר לְעֵיל סְעִיף ה), הוּא,

[(As explained in sec. 5 above), the essence of the soul is (also) the essence of the soul’s revealed powers, and thus, one might think that expressing the essence of the soul would also have an effect on these revealed powers. Since the essence of the soul is the core of the person’s being, expressing its potential should seemingly affect the person in his entirety.]

שְׁעֵצָם הַנְּשָׁמָה הוּא
 הָעֵצָם שְׁלָהֶם

Nevertheless, the essence of the soul transcends the scope of these powers entirely. Although it is the essence of these powers,

וְאִין זֶה שִׁיף לְעֻנְיָם שֶׁל
 כְּחוֹת הַגְּלוּיִים עֲצָמָם,

it has no direct effect on their functioning,

לְהַצְיוֹר שְׁלָהֶם].

i.e., how they operate within their own framework – who the person is, and how he thinks and feels, in his everyday setting.]

Although the person expressed the essential G-dly core of his soul through his *mesirus nefesh*, his character, intellect, and emotions did not undergo fundamental change.

Chassidic thought often gives an example of a person who was fleeing from danger and, spurred by his essential desire to live, was able to squeeze into a small crack in a wall and reach a safe place that offered him protection. Afterwards, when the danger passed, no matter how hard the person tried, he was not able to squeeze out.

To explain the phenomenon: When activated by the danger he faced, the person’s

בזה שהוא נשבר ונדכא מזה שהוא נמצא בגלות הוא שגם כחות הגלויים שלו (הציור דכחות הגלויים) הם כמו חד עם העצם.⁶⁸

essential desire to live influenced the very physical size of his body. That change, however, did not affect the body itself. Therefore, when the danger passed, the body reverted to its natural state. Similarly, with regard to the effect of *mesirus nefesh* on a person's character, when the person's fundamental connection to G-d is challenged, the essence of his soul is called into revelation. Nevertheless, its expression does not have a lasting effect on his mind and heart; they remain to a given extent the same as they were before the essence of his soul was expressed.

והגלוי דעצם הנשמה בזה
שהוא נשבר ונדכא מזה
שהוא נמצא בגלות הוא
שגם כחות הגלויים שלו

In contrast, the revelation of the essence of the soul that is expressed in the feelings of being crushed and broken from being in exile makes even the revealed powers

(הציור דכחות הגלויים) (as they function within their own framework)

הם כמו חד עם העצם. one with the essence.⁶⁸

68. A similar concept applies regarding the process of internalizing faith. In the *maamar* entitled *VeKibeil HaYehudim*, the Rebbe Rayatz states that the contribution of "the extensions of Moshe" is to inspire *mesirus nefesh*, self-sacrifice. As explained above, this does not come about through imparting knowledge, but rather by bringing to the fore the connection to G-d shared by the essence of the soul, a bond that transcends knowledge (drawing it down into knowledge). The fact that faith affects knowledge reflects an advantage – and a higher level – than the expression of *mesirus nefesh*. The advantage of drawing faith into intellect is that it affects the person's internal powers, changing his character. This has a certain parallel to the feelings of being "crushed" because of the exile, since in both instances, the person's mind and heart are affected by the essence of the soul.

There is, however, a difference between internalizing faith and the feelings of being "crushed" because of the exile. When faith is drawn down into knowledge, what is drawn down on a revealed level is the faith that stems from the fact that "his *mazal* perceives"* (see sec. 5). (This relates to the encompassing light of the soul described as *chayah*.) It is only that the potential to fuse faith – a power which transcends intellect – with the power of intellect comes from drawing down the essence of the soul. For it is only the essence of the soul that can bring about a fusion of these opposite potentials.

{Nevertheless, the revelation of the soul's essence merely generates the potential for the faith that stems from the encompassing light of *chayah* to be fused with knowledge. This fusion does not reflect the essence of the soul itself.} According to the above, when contrasting *mesirus nefesh* with the internalization of the essence of the soul through one's powers of intellect, each has an advantage the other lacks. By internalizing his faith, a person's internal powers are affected by his essence and thus his individual character is developed and refined. Nevertheless, in this mode, the essence itself is not revealed. Conversely, through *mesirus nefesh*, the power of the essence is revealed in its transcendence. Nevertheless, the revelation of the essence does not have an effect on the person's internal powers.

When the yearning for the revelation of G-dliness affects the very essence of one's being – and therefore, one is broken and crushed from the fact that G-dliness is not revealed in the time of exile – both advantages are achieved. The person's yearning reveals the essential connection with G-d shared by the essence of the soul. For, as mentioned above, the fact that the person is entirely broken shows that his essence is involved. Moreover, when the lack of the revelation of G-dliness affects the very essence of one's being, not only is the power of the essence expressed as it is through the process of internalizing faith, but also there is an overt revelation of the essential bond

ויש לומר, דזה שעצם הנשמה והציור דהכחות הם (דוגמת) שני ענינים, הוא לפי שגם עצם הנשמה היא מוגדרת בגדר, והגדר שלה היא למעלה מהציור דהכחות. אבל מצד

Putting it simply, if a person's internal powers, his mind and his heart, have not changed, he will not be broken about being in exile. On the contrary, he will see it as an opportunity for the expression of his personal desires. Why does he feel entirely crushed from the lack of revelation of G-dliness? Because his mind and his heart have been aligned with the essential desire of his soul. Thus, even as they function within the context of a person's day-to-day reality, they motivate him to long for the revelation of G-dliness.

Until now, the *maamar* has explained that feeling crushed because of exile has an advantage over *mesirus nefesh* in that it relates to the soul's conscious powers while *mesirus nefesh* does not relate to those powers. Nevertheless, sec. 9 stated that not only are the two – *mesirus nefesh* and feeling crushed because of exile – both expressions of the essence of the soul, feeling crushed represents a higher level of the essence of the soul.

To explain: The reason *mesirus nefesh* and the feelings of being crushed have different expressions within our spiritual personalities is that they emanate from different sources in the soul. Although it has been explained that they both emanate from the essence of the soul and, on the surface, the essence of the soul is a single transcendent entity, from an abstract perspective, a subtle distinction can be made.

ויש לומר, דזה ששעצם הנשמה והציור דהכחות הם (דוגמת) שני ענינים, הוא לפי שגם עצם הנשמה היא מוגדרת בגדר, ויהגדר שלה היא למעלה מהציור דהכחות. **It is possible to explain that the fact that the essence of the soul and the framework of the revealed powers (appear) as two separate matters is that no two entities with different qualities and definitions can be joined in total unity. And when looking at the essence of the soul from the perspective of the revealed powers, it also appears to have a specific definition, i.e., that it is on a transcendent plane above the framework of the revealed powers.**

that the soul shares with G-d's Essence, resembling the revelation of the essence of the soul that is expressed through *mesirus nefesh*. And when these feelings of yearning are aroused, the revelation (of the essence of the soul itself) is fused with the framework of the functioning of our revealed powers.

*See *Sefer HaMaamarim* 5670, p. 154, et al.

עצם הנשמה כמו שהיא מושרשת בהעצמות, הפשיטות והנשמה והציור והכחות שלה הם כולא חד.⁶⁹ ועל פי זה יש לומר, דבחינת המאור והנשמה שמתגלית על ידי מסירות נפש היא עצם הנשמה כמו שהיא מוגדרת בענין הפשיטות שלמעלה מציור

The essence of the soul is a simple, undefined potential. This is expressed through *mesirus nefesh* which demonstrates a simple, undefined commitment to G-dliness. This level of commitment is on a level that transcends the person's character, intellect and emotion, and indeed, appears to be separate from them. Therefore, it is possible that even though a person expressed *mesirus nefesh*, his character and revealed powers of thought and feeling may remain unchanged, as explained above.

אכל מצד עצם הנשמה כמו
שהיא משרשת בהעצמות,
When, however, one considers the essence of the
soul as it is rooted in G-d's Essence,

it does not have any definition whatsoever. G-d's Essence cannot be defined in terms of finitude or infinity, nor can G-d's Essence be said to be void of either of these dimensions.

הפשיטות והנשמה והציור
דהכחות שלה הם כלא חד.
Similarly, because it is rooted in His Essence, the
essence of the soul possesses both a simple, tran-
scendent dimension and a framework of limited
powers, combining them in an absolute and sin-
gular unity.⁶⁹

ועל פי זה יש לומר,
דבחינת המאור
דהנשמה שמתגלית
על ידי מסירות נפש
Based on this distinction, it is possible to say
that “the luminary” of the soul revealed through
mesirus nefesh

היא עצם הנשמה כמו
שהיא מוגדרת בענין
הפשיטות שלמעלה
מציור דכחות,
refers to that aspect of the essence of the soul
that is defined as a transcendent entity, above the
framework of our revealed powers.

69. See *Sefer HaMaamarim Melukat*, Vol. 4, p. 378.

דכחות, ובחינת המאור דהנשמה שמתגלית על ידי הענין דכתיב מזה שנמצאים בגלות, הוא גילוי עצם הנשמה כמו שהיא מושרשת בהעצמות.

ובחינת המאור דהנשמה
שמתגלית על ידי
הענין דכתיב מזה
שנמצאים בגלות,

And the dimension of “the luminary” of the soul
which is revealed through the feelings of being
“crushed” because of the exile

הוא גילוי עצם הנשמה כמו
שהיא מושרשת בהעצמות.

is a revelation of the essence of the soul as it is
rooted in G-d's Essence. Accordingly, it can perme-
ate our revealed powers and become integrated within
them to the extent that they reflect it.

SUMMARY

These feelings of being crushed from being in exile represent an even more complete expression of the soul's essence than self-sacrifice. This concept can be clarified by explaining why the Jews' commitment at the time of Haman's decrees surpassed their commitment at Sinai: At Sinai, the Jews were motivated to accept the Torah because they were granted great revelations from Above. Thus, their acceptance was motivated by an outside factor. At the time of Haman's decrees, by contrast, there was no outside motivation for them to accept the Torah. Their acceptance came from their inner selves.

Similar concepts can be explained regarding the power of *mesirus nefesh* that stems from the essence of the soul. It is possible to see the essence of the soul as an outside influence, operating independently of a person's conscious powers. Even when the essence of the soul is revealed, it is possible that the person's conscious thinking will not be changed. Indeed, we see that there were individuals who displayed *mesirus nefesh* continuously for many years when they were living in a country where oppressive decrees conflicted with their observance of the Torah and its *mitzvos*. When, however, these same individuals came to a country where they could observe the Torah and its *mitzvos* amidst prosperity, the *mesirus nefesh* which they previously displayed was not displayed to the same degree.

The *mesirus nefesh* they expressed stemmed from the revelation of the essence of the soul which transcended their revealed powers. It did not, however, bring about a change within their revealed powers. In contrast, the revelation of the essence of the soul that is expressed in the feelings of being crushed from being in exile makes even the revealed powers one with the essence.

The source for the difference between *mesirus nefesh* and the feelings of being crushed because of the exile can be explained as follows: It is possible to say that “the luminary” of the soul revealed through *mesirus nefesh* refers to the essence of the soul as it is defined as a transcendent entity, above the framework of our revealed powers. By contrast, the dimension of “the luminary” of the soul which is revealed through the feelings of being “crushed” because of the exile is a revelation of the essence of the soul as it is rooted in G-d’s Essence. Accordingly, it can permeate our revealed powers and become integrated within them to the extent that they reflect it.

יא) וַיִּשׁ לְקַשֵּׁר זֶה עִם הַמְּבוּאָר בְּהַמְּאָמְרֵי בְּפִירוּשׁ הַכְּתוּב "וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת" גו', דלאחרי שמושה יצוה ויקשר את בני ישראל, אזי יביאו ישראל למשה שמן זית גו', שישראל על ידי עבודתם יוסיפו גילוי

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The above explanations enable us to resolve some of the questions concerning the verses cited at the beginning of the *maamar*:

<p>וַיִּשׁ לְקַשֵּׁר זֶה עִם הַמְּבֹאָר בְּהַמְּאָמְרֵי בְּפִירוּשׁ הַכְּתוּב "וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת" גו',</p>	<p>A connection can be made between the above concepts and those explained in the <i>maamar</i> entitled <i>VeKibeil HaYehudim</i>⁷⁰ in the interpretation of the verse, "And you shall command the Children of Israel and they shall bring you pure olive oil."</p>
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The implications of these verses in our Divine service are that

<p>דְּלֵאחֲרֵי שְׁמוֹשָׁה יְצוּהָ וַיִּקְשֶׁר אֶת בְּנֵי יִשְׂרָאֵל,</p>	<p>after Moshe Rabbeinu commands, i.e., connects, the Jewish people with the <i>Or Ein Sof</i>, bringing out a higher level of faith,</p>
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<p>אֲזִי יָבִיאוּ יִשְׂרָאֵל לְמֹשֶׁה שֶׁמֶן זַיִת גו',</p>	<p>the Jews will bring Moshe olive oil,</p>
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<p>שֶׁיִּשְׂרָאֵל עַל יְדֵי עֲבוּדָתָם יוֹסִיפוּ גִלּוּי אוֹר בְּמִדְרַגַּת מֹשֶׁה.</p>	<p>i.e., that through their Divine service, the Jews will increase the revelation of light on Moshe's level.</p>
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The *maamar* begins by explaining the verse, "And you shall command the Children of Israel," interpreting it to mean that Moshe brings out the essence of the Jewish people. Afterwards, the verse continues, "They shall bring you pure olive oil," implying that the Jews will contribute to Moshe, i.e., they will elevate the level of Divine service associated with Moshe.

At the outset, the *maamar* illustrates the interactive nature of this relationship through the analogy of a head (in the analogue, Moshe) and the feet (the Jewish people). The head directs the functioning of the feet. Conversely, the feet can bring the head to places that it cannot reach on its own.

The *maamar* proceeds to explain Moshe's contribution to the Jewish people: that

70. Sec. 4, quoted in sec. 2 of this *maamar*.

אור במדרגת משה. ויש לומר מהביאורים בזה בעבודת האדם, דזה שמשה מצוה

he elevates their faith, causing their faith to reflect the essence of the soul and not merely its revealed powers. Moshe's endeavors are associated with the phrase in the verse cited, "crushed for the luminary," for they bring out the expression of the essence of the soul, "the luminary."

More particularly, as the *maamar* explains, there are two expressions of Moshe's contribution:

- a) When a Jew is "crushed," oppressed in exile, "the luminary," the essence of the soul, is expressed through *mesirus nefesh*, self-sacrifice; and
- b) when there is no oppression and a Jew enjoys prosperity and religious freedom and yet he feels "crushed," entirely broken because the exile continues and G-dliness is not revealed in the world.

The *maamar* contrasts the expression of the essence of the soul through the feelings of being crushed because G-dliness is not being revealed with its expression through *mesirus nefesh*, explaining that:

- a) when the soul feels crushed because G-dliness is not revealed, the conscious powers of intellect and emotion become aligned and permeated with the essence of the soul; and
- b) such feelings reveal a higher level of the essence of the soul, a level that is not limited to transcendence but can be expressed within the framework of the soul's limited potentials as well.

True, the feelings of being crushed because G-dliness is not revealed are called forth by the influence of Moshe (see sec. 12). Nevertheless, the present section of the *maamar* explains that the actual expression of the essence of the soul through these feelings comes about through the Divine service of the Jewish people. For it is only through their own Divine service that their inner powers can be permeated by the essence of the soul. Moreover, through carrying out such Divine service, the Jews elevate the level of Divine service associated with Moshe as implied by the phrase, "and they shall bring you..."

וַיֵּשׁ לֹאמַר מִהִבְאוּרִים
בְּזֶה בְּעִבּוֹדַת הָאָדָם, To offer an explanation of this concept in terms
of our individual Divine service:

ומקשר את בני ישראל, הוא, שהוא זן ומפרנס את האמונה, שהאמונה תהיה נוסף על כמו שהיא מצד הגילויים דהנשמה (מצד זה שהנשמה שלמעלה רואה אלקות) גם מצד עצם הנשמה. נויש לומר, דזהו מה שכתוב "ואתה תצוה את בני ישראל", דלשון "ואתה תצוה את בני ישראל" משמע שמה מצוה (מקשר ומחבר) את בני ישראל

דְּזֶה שְׂמֻשָּׁה מְצִיגָה וּמְקַשֵּׁר אֶת בְּנֵי יִשְׂרָאֵל, הוּא, שֶׁהוּא זֶן וּמְפָרֵן אֶת הָאֱמוּנָה, שֶׁהוּא מְצַד עֲצָם הַנִּשְׁמָה. נֵיִשׁ לֹמֵר, דְּזֶהוּ מַה שְׂכָתוּב "וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל" מִשְׁמַע שֶׁמֶה מְצִוָּה (מְקַשֵּׁר וּמְחַבֵּר) אֶת בְּנֵי יִשְׂרָאֵל

Moshe's endeavor to **command**, i.e., **connect the Jewish people with the Or Ein Sof, involves sustaining and nurturing faith**, i.e., bringing out a higher dimension of faith,

שֶׁהָאֱמוּנָה תִּהְיֶה נֹסֵף עַל כְּמוֹ שֶׁהִיא מְצַד הַגִּלּוּיִים דְּהַנִּשְׁמָה

that the faith should not only come from the revealed powers of the soul

(מְצַד זֶה שֶׁהַנִּשְׁמָה שְׂלֵמְעֵלָה רוֹאֵה אֱלֹקוֹת) (in its fullest sense, this refers to the level of faith resulting from the perception of G-dliness by the soul in the spiritual realms),

גַּם מְצַד עֲצָם הַנִּשְׁמָה. but that our faith be an expression of the essence of the soul.

Before completing the explanation of this concept, the Rebbe adds a tangential insight.

נֵיִשׁ לֹמֵר, דְּזֶהוּ מַה שְׂכָתוּב "וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל", [Based on the above, it is possible to explain that the expression "And you shall command (*tetzaveh*) – which, as explained above,⁷¹ means 'connect' – the Children of Israel"

דְּלִשׁוֹן "וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל" מִשְׁמַע שְׂמֻשָּׁה מְצִוָּה (מְקַשֵּׁר וּמְחַבֵּר) אֶת בְּנֵי יִשְׂרָאֵל עֲצָמָם, means that Moshe will establish bonds of connection among the Jewish people themselves.

The concept that Moshe will connect Jews with G-d's Essence is found in *Chassidus*.⁷² In the verse itself, this concept is not mentioned, nor is it explicitly stated in the *maamar* of the Rebbe Rayatz. The straightforward meaning of "And you shall command, i.e., connect, the Children of Israel" can be understood to mean to

71. See sec. 2.

72. *Or HaTorah, Tetzaveh*, p. 1541, et al.

עצמם, כי מצד עצם הנשמה, כל ישראל הם חדיט. ועל ידי העבודה דישראל (לאחרי שנמשך בישראל גילוי עצם הנשמה על ידי משה), שגם כחות הגלויים שלהם (הציוור דהכחות) יהיו מתאימים לעצם הנשמה, על ידי זה נעשה יתרון והוספה בבחינת עצם

connect them to each other, to establish oneness among them. Nevertheless, this understanding relates to the interpretation given previously, because

כי מצד עצם הנשמה, כל ישראל הם חדיט. from the standpoint of the essence of the soul, the entire Jewish people are a single entity.]

The commandment⁷³ to “Love your fellowman as yourself” is difficult to comprehend. How is it possible to love another person as oneself? Each one of us is motivated by a fundamental self-interest. In resolution, *Tanya*⁷⁴ explains that since the core of every Jew’s soul is the same fundamental G-dly essence, loving another Jew is thus self-love.

It is explained in *Chassidus*⁷⁵ that souls differ in their perception of G-dliness in the spiritual realms. As a result of these differences, the unity of the Jewish people will not be perfect. The fact that faith is shared by all Jews equally stems from the fact that the source of our faith is the essential bond of the essence of the soul with G-d. (This is a loftier level of faith than that resulting from the perception of the soul in the spiritual realms.) When the essential connection inherent to the Jews’ souls is brought to the surface, the bonds of unity between the Jews are strengthened, because on this level, our people are all truly one. There is nothing separating one from another.

ועל ידי העבודה דישראל (לאחרי שנמשך ביישראל גילוי עצם הנשמה על ידי משה), (After the revelation of the essence of the soul has been drawn down to them through Moshe’s efforts,) the Divine service of the Jewish people and

שגם כחות הגלויים שלהם their striving that even their revealed powers

(הציוור דהכחות) (i.e., the framework of their functional powers)

יהיו מתאימים לעצם הנשמה, should be aligned with the essence of the soul, i.e., that a person’s mind and heart should reflect the will of the essence of the soul,

73. *Vayikra* 19:18.

74. Ch. 32.

75. See the series of discourses entitled *BeShaah Shehikdimu*, 5672, Vol. 1, sec. 61.

הנשמה שנמשכה ונתגלתה בהם על ידי משה ("ויקחו אליך"), כי על ידי זה מתגלה בה שרשה האמיתי כמו שהיא מושרשת בהעצמות.

נולהעיר, שעל ידי זה ניתוסף גם בהאחדות דישראל. שהאחדות דישראל על ידי עצם הנשמה שמתגלית בהם היא כמו דבר נוסף על מציאותם. ולכן, אחדות זו היא על ידי

על ידי זה נעשה יתרון והוספה בכחיות עצם הנשמה שנמשכה ונתגלתה בהם על ידי משה **increases and brings out a higher quality in the influence from the essence of the soul drawn down to them and revealed through Moshe.**

("ויקחו אליך") (This increase in Moshe's influence is alluded to by the phrase, "and they shall bring to you.")

Moshe generates the potential for the Jews to develop their conscious powers and align them with their souls' essential desire for G-dliness. However, the actual work to achieve such alignment must be done by the Jewish people themselves because no one can change the inner workings of a person's heart and mind except that person himself.

כי על ידי זה מתגלה בה שרשה האמיתי כמו שהיא משרשת בהעצמות. **For in this manner, the true source of the essence of the soul as it is rooted in G-d's Essence is revealed.**

As mentioned above, the feelings of being crushed because G-dliness is not revealed taps the core of the essence of the soul. By developing their internal powers until they reflect the essence of the soul, the Jews contribute to Moshe, i.e., they elevate and amplify the Divine service he inspires.

(Parenthetically, at this point in the *maamar*, the Rebbe connects the concept of having one's revealed powers of thought and feeling aligned with the essence of the soul with the unity of the Jewish people.)

וילהעיר, שעל ידי זה נתוסף גם בהאחדות דישראל. **[It can be noted that Divine service of this nature will also increase the unity of the Jewish people.]**

שהאחדות דישראל על ידי עצם הנשמה שמתגלית בהם היא כמו דבר נוסף על מציאותם. **The unity within the Jewish people that stems from the revelation of the essence of the soul is like⁷⁶ an additional matter, something apart from their ordinary selves.**

76. In the Hebrew text, the term *kimo* (כמו) is in italics. The intent is that since the conscious powers of the soul emanate

שעושים נפשם עיקר וגופם טפל⁷⁷. ועל ידי גילוי עצם הנשמה כמו שהיא מושרשת בהעצמות, שעל ידי זה גם הציור דכחות הגלויים הוא חד עם העצם, האחדות דישראל היא בכל הענינים שלהם, גם בענינים השייכים להגוף].

For, as explained in sec. 10, the essence of the soul operates above the level of a person's conscious powers.

וְלָכֵן, אֲחָדוּת זוֹ הִיא
עַל יְדֵי שְׁעוּשִׁים נַפְשִׁים
עִקָר וְגוּפָם טָפֵל. Therefore, this unity comes about through considering one's soul of primary importance and one's body as subordinate.⁷⁷

I.e., to bring out this inner unity, a person must deemphasize his ordinary concerns and highlight the essential nature of his soul, because the oneness he shares with another Jew stems from the essence of the soul which they both possess.

וְעַל יְדֵי גִלּוּי עֵצָם
הַנְּשָׁמָה כְּמוֹ שֶׁהִיא
מְשֻׁרְשֶׁת בְּהַעֲצָמוֹת, In contrast, the revelation of the essence of the soul as it is rooted in G-d's Essence affects the revealed powers as they exist within their own framework and demonstrates how they are one with G-d's Essence.

הַאֲחָדוּת דִּישְׂרָאֵל הִיא
בְּכָל הָעֲנִינִים שְׁלֵהֶם, This brings about oneness among the Jewish people in all matters,
גַּם בְּעֲנִינִים הַשִּׁיכִים
לְהַגּוּף]. even in those matters involving material concerns.]

When this higher level of faith (the level that incorporates a person's powers of intellect and emotion) is expressed in actual life, the oneness affects the Jewish people even as they exist on the material plane, affecting them even in the context of their material concerns.

from its essence, its essence is not a totally different entity. It is, however, "like an additional matter" because their functioning is on a different plane than the essence of the soul.

77. See *Tanya*, ch. 32.

ועל פי זה יובן מה שכתוב בהמאמר⁷⁸, דעל ידי שישאל מוסיפים (על ידי עבודתם) במדרגת משה, על ידי זה יהיה "נר תמיד", דלכאורה, זה שהנר דהנשמה (נר⁷⁹ הוי' נשמת אדם⁸⁰) הוא תמיד (בשוה, בלי שינוי), הוא על ידי גילוי עצם הנשמה שנמשך על ידי משה ("ואתה תצוה"), דבעצם הנשמה אין שייך שינוי, ובהמאמר אומר שהענין

ועל פי זה יובן מה שכתוב בהמאמר, Based on the above, it is possible to understand the statement of the *maamar* entitled *VeKibeil HaYehudim*,⁷⁸

דעל ידי שישאל מוסיפים (על ידי עבודתם) במדרגת משה, that through the Jews' (Divine service), they increase Moshe's level, causing it to serve as "a constant lamp."⁷⁹

The verse mentions "a constant lamp" after "and they shall bring to you." As explained, the phrase "and they shall bring to you" indicates that the Jews' Divine service can elevate the Divine service inspired by Moshe. From this, it can be inferred that the Divine service of the Jewish people will bring about the "constant lamp."

דלכאורה, זה שהנר דהנשמה (נר הוי' נשמת אדם) הוא תמיד (בשוה, בלי שינוי), On the surface, the lamp of the soul ("the lamp of G-d is the soul of man"⁸⁰)⁸¹ shines constantly (in a consistent, unchanging manner)

הוא על ידי גילוי עצם הנשמה שנמשך על ידי משה ("ואתה תצוה"), because of the revelation of the essence of the soul that is drawn down by Moshe ("And you shall command").

דבעצם הנשמה אין שייך שינוי, For in regard to the essence of the soul, there is no possibility or concept of change.

Every created being is subject to change. As it interacts with the surrounding environment, it adapts and thus changes. This concept also applies to the revealed levels of a Jew's soul and its relationship with G-d. His faith will manifest itself in a manner commensurate with the extent of G-dly revelation in the world at large and his own level of refinement.

78. Sec. 4.

79. *Shmos* 27:20, the verse on which this *maamar* is based.

80. *Mishlei* 20:27.

81. See the conclusion of sec. 15 of the *maamar* entitled *VeKibeil HaYehudim*.

דנר תמיד הוא על ידי שישראל מוסיפים במדרגת משה, "ויקחו אליך". ויש לומר, שבהגילוי דעצם הנשמה בדרך מלמעלה למטה על ידי "ואתה תצוה", יש חילוק בין ערב ובקר. שעיקר הגילוי הוא כשישנם העלמות והסתרים (ערב) שעל ידי זה מתעורר ומתגלה כח המסירות נפש, וכמו שנתבאר לעיל (סעיף יו"ד), שגם אלה שבזמן

These concepts do not apply to the essence of the soul, for the essence of a soul is a single, uncompounded G-dly entity, above the possibility of being changed by outside factors.

Hence, when through the influence of Moshe, the essence of the soul is brought out within a Jew, he will be able to carry out his Divine service in a constant, unswerving manner.

<p>וּבְהִמָּאָמַר אוֹמֵר שֶׁהֶעֱנִין דְּנֵר תָּמִיד הוּא עַל יְדֵי שִׁישְׂרָאֵל</p>	<p>The <i>maamar</i> entitled <i>VeKibeil HaYehudim</i>, however, states that the potential for “a constant lamp” comes about because of the Divine service of the Jewish people</p>
<p>מוֹסִיפִים בְּמִדְרַגַּת מִשֶׁה, “וַיִּקְחוּ אֵלֶיךָ.”</p>	<p>who enhance the level of Moshe: “and they shall bring to you.”</p>
<p>וַיֵּשׁ לוֹמֵר, שֶׁבְּהִגְלוֹי דְּעֶצֶם הַנְּשָׁמָה בְּדֶרֶךְ מִלְּמַעְלָה לְמִטָּה עַל יְדֵי “וַאֲתָה תְּצַוֶּה,”</p>	<p>In resolution, it is possible to explain that regarding the revelation of the essence of the soul from Above that comes through Moshe’s influence, “And you shall command,”</p>
<p>יֵשׁ חֵלוֹק בֵּין עֶרֶב וּבִקְרָה. שֶׁעִיקַר הַגְּלוֹי הוּא כְּשִׁישְׁנָם הַעֲלָמוֹת וְהַסְּתָרִים (עֶרֶב)</p>	<p>there is a difference between evening and morning.⁸² For the fundamental revelation of this quality comes when G-dliness is concealed and veiled (“evening”), i.e., when the Jews are “crushed” by the persecution of other nations,</p>
<p>שֶׁעַל יְדֵי זֶה מִתְעוֹרֵר וּמִתְגַּלֶּה כֹּחַ הַמְּסִירוֹת נֶפֶשׁ,</p>	<p>for this arouses and reveals the power of <i>mesirus nefesh</i>.</p>
<p>וּכְמוֹ שֶׁנִּתְבָּאֵר לְעֵיל (סְעִיף יו”ד),</p>	<p>In such an instance, it is possible that, as explained above (sec. 10),</p>
<p>שְׂגָם אֵלֶּה שֶׁבְּזִמְן הַגְּזֵרָה (עֶרֶב) עָמְדוּ בְּמְסִירוֹת נֶפֶשׁ,</p>	<p>when those who displayed <i>mesirus nefesh</i> in the face of oppressive decrees (“evening”)</p>

82. See *Shmos* 27:21, as quoted in sec. 1.

הגזירה (ערב) עמדו במסירות נפש, כשבאו למקום שאפשר לעסוק בתורה ומצות מתוך הרחבה (בקר), אין ניכר בהם המסירות נפש שהיה להם מקודם. ואמיתית הענין דנר תמיד (שאינן שייך בו שינוי) הוא על ידי עבודתם של ישראל שגם כחות הגלויים יהיו חד עם עצם הנשמה, "ויקחו אליך".

כְּשֶׁבָאוּ לְמָקוֹם שְׂאֵפֶשֶׁר
לְעֹסֵק בְּתוֹרָה וּמִצְוֹת
מִתּוֹךְ הַרְחָבָה (בְּקָר),
אֵין נִיכָר בִּפְהֵם הַמְּסִירוֹת
נִפְשׁ שֶׁהָיָה לָהֶם מִקֵּדָם.

came to lands where it was possible for them to observe the Torah and its *mitzvos* amidst prosperity (i.e., morning),
the uplifting effects of their previous service of *mesirus nefesh* were not apparent.

Although the expression of the essence of the soul was evoked by the oppressive decrees, the person did not carry out Divine service necessary to internalize its influence and have it permeate his heart and mind. Therefore, when the external pressure was removed, the light of the essence of the soul did not continue to shine forth.

As explained above, the essence of the soul is an unchanging, transcendent quality. When it is expressed, there is no difference in the nature of its expression. Nevertheless, as the *maamar* emphasizes, there is a difference as to whether the essence of the soul will be expressed or not. When the expression of the essence of the soul is inspired from Above, through Moses' influence, it will be expressed in "the evening," when there are oppressive decrees. In contrast, during "the morning," i.e., in a situation of prosperity when the Jews are not challenged, there is nothing compelling the essence to be revealed. Hence, it is natural for the Jews to function according to their conscious powers alone.

וְאִמְתִּית הָעֲנִיָּן דְּנֶר תָּמִיד
(שְׂאֵין שִׁיף בּוֹ שְׁנוּי)
In contrast, the true concept of a "constant lamp"
(i.e., that there is no possibility for change)

הוּא עַל יְדֵי עֲבוֹדָתָם
שֶׁל יִשְׂרָאֵל
comes about through the Divine service of the
Jewish people

– when they build on the influence they receive from Moshe –

שְׁגָם כְּחוֹת הַגְּלוּיִים יִהְיוּ
חַד עִם עֲצָם הַנְּשָׁמָה,
"וְיִקְחוּ אֵלֶיךָ."
that reflects how their revealed powers have become one with the essence of the soul, "and they shall bring to you."

Since the Jews will have aligned their hearts and minds with the essence of their souls, the light of the essence of their souls will continue to shine in all situations, regardless of the external circumstances.

ועל פי זה יש לבאר זה ש"כתית למאור" נאמר בכתוב בהמשך ל"ויקחו אליך" גו', כי בכתית למאור נכלל גם זה שישראל הם שבורים ונדכאים (כתית) מזה שהם בגלות, דענין זה הוא על ידי עבודתם של ישראל שגם כחות הגלויים שלהם יהיו מתאימים לעצם הנשמה, ובחינת המאור דהנשמה שמתגלית על ידי זה היא עצם הנשמה כמו שהיא מושרשת בהעצמות, ולכן נאמר "כתית למאור" בהמשך ל"ויקחו אליך" גו'.

וְעַל פִּי זֶה יֵשׁ לְבָאֵר זֶה שׁ"כְּתִית לְמָאוֹר" נֶאמַר בְּכָתוּב בְּהִמְשֵׁךְ לְ"וַיִּקְחוּ אֵלֶיךָ" גו',	Based on the above, it can be explained why the verse includes the phrase "crushed for the luminary" <i>after</i> the phrase "and they shall bring to you."
כִּי בְכַתִּית לְמָאוֹר נִכְלָל	For the phrase "crushed for the luminary" includes not only the concept of the Jews being crushed by oppressive decrees, but
גַּם זֶה שִׁישְׁרָאֵל הֵם שְׁבוּרִים וְנִדְכָּאִים (כְּתִית) מִזֶּה שֶׁהֵם בְּגָלוֹת,	also the concept that the Jews are broken and "crushed" from the very fact that they are in exile.
דְּעִנְיָן זֶה הוּא עַל יְדֵי עֲבוֹדַתְם שֶׁל יִשְׂרָאֵל	These feelings of being crushed are dependent on the Divine service of the Jewish people, i.e., "and they shall bring to you,"
שְׁגִם כְּחוֹת הַגְּלוּיִים שֶׁלָּהֶם יִהְיוּ מִתְאִימִים לְעֵצָם הַנְּשָׁמָה,	in aligning their revealed powers with the essence of the soul.
וּבְחִינַת הַמָּאוֹר דְּהַנְּשָׁמָה שֶׁמִּתְגַּלֶּית עַל יְדֵי זֶה	The "luminary" of the soul which is revealed through such service
הִיא עֵצָם הַנְּשָׁמָה כְּמוֹ שֶׁהִיא מְשַׁרְשֵׁת בְּהַעֲצָמוֹת,	is the essence of the soul as it is rooted in G-d's Essence.
וְלִכֵּן נֶאמַר "כְּתִית לְמָאוֹר" בְּהִמְשֵׁךְ לְ"וַיִּקְחוּ אֵלֶיךָ" גו'.	Therefore "crushed for the luminary" is mentioned <i>after</i> "and they shall bring to you,"

for the revelation of the essence of the soul alluded to by the phrase, "crushed for the luminary," comes into consummate expression through the Divine service of the Jews as alluded to in the phrase "and they shall bring to you." When they are

“crushed” by the very fact that they are in exile, they demonstrate that their revealed powers are aligning with the essence of their souls. This expresses the essence of the soul as it is rooted in G-d's Essence.

SUMMARY

On this basis, it can be explained how through their Divine service, the Jews can increase the revelation of light on Moshe's level. To explain that concept in terms relating to our Divine service: Moshe connects the Jewish people with the *Or Ein Sof*, sustaining and nurturing their faith, i.e., bringing out a higher dimension of faith, that the faith should come not only from the revealed powers of the soul, but from the essence of the soul. After the revelation of the essence of the soul has been brought out within them through Moshe's efforts, the Divine service of the Jewish people – and their striving that even their revealed powers should be aligned with the essence of the soul – increases and brings out a higher quality. In this manner, the true source of the essence of the soul as it is rooted in G-d's Essence is revealed.

The above concepts enable the resolution of one of the questions raised at the outset: that one verse speaks of kindling a “constant lamp,” while another states that the lamps must burn “from evening until morning.” From the perspective of Moshe himself, it is “at night,” i.e., when there are oppressive decrees, that the essence of the soul is called into expression. When, however, the Jewish people “bring oil to Moshe,” i.e., they internalize the influence of the essence of the soul, the essence of the soul shines as a “constant lamp” and is revealed even in a situation of prosperity when the Jews are not challenged.

These concepts are also reflected in the unity of the Jewish people. The revelation of the essence of the soul through Moshe's influence will establish bonds of connection among the Jewish people themselves, for from the standpoint of the essence of the soul, the Jewish people are a single entity. Nevertheless, the unity within the Jewish people that stems from the revelation of the essence of the soul can appear as an additional matter, something apart from their ordinary selves. Hence, this unity is established by deemphasizing one's mundane concerns and highlighting the essential nature of the soul. When, however, the essence of the soul as it is rooted in G-d's Essence is revealed, there is oneness among the Jewish people in all matters, even in those matters involving material concerns.

(כ) **וְהִנֵּה** הפירוש (בפשטות) ב"ואתה תצוה את בני ישראל ויקחו אליך" גו' הוא שמשה יצוה את בני ישראל שיקחו אליך גו'. ומזה מובן גם בפנימיות הענינים, דזה שמשה מצוה ומקשר את בני ישראל הוא באופן שממשיך להם נתינת כח גם על "ויקחו אליך" גו'. וכמו כן הוא בנוגע למשה שבדורנו, כ"ק מו"ח אדמו"ר

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Section 11 focused on the concept that the phrase "and they shall bring to you" highlights the Divine service of the Jewish people in aligning their conscious powers with the essence of the soul revealed by Moshe. In this section, the *maamar* emphasizes that "And you shall command" – i.e., the revelation of the essence of the soul by Moshe – and "they shall bring to you," the Divine service of the Jewish people, are not two separate thrusts. Instead, the consummation of Moshe's influence is that he inspires the Jewish people to carry out the service of "and they shall bring to you." And conversely, the Jews' service of "and they shall bring to you" is dependent on the influence of Moshe.

וְהִנֵּה הַפְּרוּשׁ (בְּפִשְׁטוּת) ב"וְאֵתָה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ" גו' הוּא The (simple) meaning of the verse "And you shall command the Children of Israel and they shall bring to you" is

שְׁמֹשֶׁה יִצְוֶה אֶת בְּנֵי יִשְׂרָאֵל שְׂיִקְחוּ אֵלֶיךָ גו'. that Moshe will command the Jewish people and thus evoke their service, which is reflected by the phrase, "and they shall bring to you."

Just as in the simple sense Moshe was commanded to have the Jews bring him the oil, so too

וּמִזֶּה מוּבָן גַּם בְּפִנְיֵימִיּוּת הָעֲנִינִים, it is understood regarding the inner, spiritual counterpart of that activity.

דְּזֶה שְׁמֹשֶׁה מְצַוֶּה וּמְקַשֵּׁר אֶת בְּנֵי יִשְׂרָאֵל הוּא בְּאִפְסוֹ שְׁמִמְשִׁיךְ לָהֶם נְתִינַת כֹּחַ גַּם עַל "וְיִקְחוּ אֵלֶיךָ" גו'. It is Moshe who connects the Jewish people to the *Or Ein Sof* and thus generates the potential for them to carry out the service of "and they shall bring to you."

Moshe's influence – the connection of the Jews to their essential G-dly core – elevates their Divine service. Instead of their Divine service reflecting man's limited potential, their Divine service reflects the essence of their souls.

נשיא דורנו, שעבודתו לעורר ולגלות את האמונה שבכל אחד מישראל שמצד עצם הנשמה היא באופן שאחר כך יעבדו עבודתם בכח עצמם, ועד שיהיו נר תמיד שאין שייך בו שינוי גם מצד כחות הגלויים.

ועל ידי זה זוכים בקרוב ממש לגאולה האמיתית והשלימה, שאז יהיה גילוי אלקות

וְכִמּוֹ כֵן הוּא בְּנוֹגֵעַ לְמִשְׁחַת
שְׁבֻדֵּינוּ, כ"ק מו"ח
אֲדָמוֹ"ר נְשִׂיא דֹרְנוּ, This concept is applicable as well with regard to
the Moshe of our generation, my revered father-
in-law, the Rebbe Rayatz.

שְׁעִבְדֵתוֹ לְעוֹרֵר וּלְגַלּוֹת
אֶת הָאֲמוּנָה שְׂכָבֵל
אֶחָד מִיִּשְׂרָאֵל שְׁמַצֵּד
עֲצָם הַנִּשְׁמָה הִיא His service involved arousing and revealing the
faith that stems from the essence of the soul pos-
sessed by each and every Jew

בְּאִפְסָן שְׂאֲחָר כֶּף יַעֲבֹדוּ
עֲבוֹדָתָם בְּכַח עֲצָמָם, in a manner that afterwards, they will be able
to continue to carry out their Divine service on
their own initiative

וְעַד שְׂיִהְיוּ נֵר תָּמִיד. until they shine as “a constant lamp,”

שְׂאִין שִׁיף בּוֹ שְׁנוּי גַּם
מִצַּד כְּחוֹת הַגְּלוּיִים. without any change or variation even from the
perspective of the revealed powers.

וְעַל יְדֵי זֶה זֹכִים
בְּקִרְוֹב מִמֶּשׁ לְגְאֻלָּה
הָאֲמִתִּית וְהַשְּׁלֵמָה, And through efforts of this nature we will merit
the true and ultimate Redemption in the very
near future.

The dawning of the Redemption will come as a result of a cause and effect relationship. Having our inner powers of intellect and emotion become one with the essence of the soul serves as a catalyst for the world as it exists as a material entity to become one with G-dliness.

שְׂאֵז יִהְיֶה גְלוּי אֱלֻקוֹת
גַּם מִצַּד הַמַּטָּה. Then the revelation of G-dliness will permeate
even this lowly realm.

*Chassidus*⁸³ interprets the verse:⁸⁴ “And the glory of G-d will be revealed and all flesh shall see together...” as referring to a two-phased change in the makeup of the world. Firstly, there will be a revelation of “the glory of G-d” from Above. In

83. See *Likkutei Sichos*, Vol. 17, p. 96ff. et al.

84. *Yeshayahu* 40:5.

גם מצד המטה. ויהיה אז הבאת השמן והדלקת הנרות ("ויקחו אליך שמן גו' להעלות נר תמיד") גם בגשמיות, בבית המקדש השלישי, בגאולה האמיתית והשלימה על ידי משיח צדקנו, בקרוב ממש.

addition, the fundamental nature of worldly existence will change. "All flesh will see" – the natural tendency of our eyes will be to see G-dliness. Moreover, mankind will perceive G-dliness not as something new and unusual, but as the simple, ordinary fact of existence.

וְיִהְיֶה אִזְ הַבָּאת הַשָּׁמֶן וְהַדְּלָקַת הַנְּרוֹת ("וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן גּו' לְהַעֲלֹת נֵר תָּמִיד") גַּם בְּגִשְׁמִיּוֹת, בְּבַיִת הַמִּקְדָּשׁ הַשְּׁלִישִׁי, בְּגִאּוּלָּה אֱמִיתִית וְשְׁלִימָה עַל יְדֵי מְשִׁיחַ צְדָקְנוּ, בְּקִרְבֵּי מִמָּשׁ.

בְּגִאּוּלָּה אֱמִיתִית וְשְׁלִימָה עַל יְדֵי מְשִׁיחַ צְדָקְנוּ, בְּקִרְבֵּי מִמָּשׁ. And at that time we will bring the oil and kindle the *menorah* ("and they shall bring to you pure olive oil... to kindle a constant lamp") in an actual physical sense in the *Third Beis HaMikdash*,

with the coming of the true and ultimate Redemption led by *Mashiach*.

בְּקִרְבֵּי מִמָּשׁ. May this take place in the near future.

SUMMARY

The two motifs: "And you shall command" – i.e., the revelation of the essence of the soul brought about by Moshe – and "they shall bring to you," representing the Divine service of the Jewish people, are not two separate thrusts. Instead, the consummation of Moshe's influence is that he inspires the Jewish people to carry out the service of "and they shall bring to you." And conversely, the Jews' service of "they shall bring to you" is dependent on the influence of Moshe.

When the Jews build on and internalize the essential influence of Moshe, their service shines forth as "a constant lamp," without any change or variation. Efforts of this nature will serve as a catalyst to bring about the Ultimate Redemption.

* יצא לאור בקונטרס* פורים קטן – תשנ"ב**, "לקראת יום ג' שהוכפל בו כי טוב, פורים קטן... יום א' פ' כי תשא, ה'תשנ"ב".

* קונטרס זה חילק כ"ק אדמו"ר שליט"א בידו הק' לכאו"א מאנשים נשים וטף.
** על חדו"ת אודות הופעת והפצת המאמר ענה כ"ק אדמו"ר שליט"א: "ויה"ר שיפעל הפעולה הרצויה והזמ"ג וברי מזלי' כו'. אזכיר עה"צ".

- (א) ריש פרשתנו (תצוה).
 (ב) אוה"ת פרשתנו (תצוה) ע' א'תקמא. ד"ה וקבל היהודים תרפ"ז ס"ג (סה"מ תרפ"ז ע' קיג, ה'תשי"א ע' 182).
 (ג) רמב"ן עה"פ.
 (ד) פרשתנו כז, כא.
 (ה) השייכות דהביאור בואתה תצוה גוי' לוקבל היהודים גוי' – ראה לקמן ס"ט ואילך.
 (ו) נדפס ב"התמים" חוברת ז לה, ג [שלו, ג] ואילך. סה"מ תרפ"ז ע' קי ואילך. ה'תשי"א ע' 180 ואילך. – ראה שם ס"ד.
 (ז) כ"ה גם בתו"א פרשתנו פב, א (עה"פ ואתה תצוה). ובכ"מ. וראה בהנסמן בתורת מנחם סה"מ מלוקט אדר"סיון ע' נט הערה 55.
 (ח) כ"ה בסד"ה ואתה תצוה עטר"ת (סה"מ עטר"ת ע' רנו). ובכ"מ. ובד"ה זה תרפ"ז ס"ד בתחלתו (ועד"ז רסט"ו) "תקשר את בני ישראל" ואינו מוסיף "עם או"א"ס". ויש לומר דבהמאמר מפרש שמה מקשר את בני ישראל עצמם, כדלקמן ס"א.
 (ט) בהעלותך יא, כא.
 (י) ראה בכ"ז בד"ה הנ"ל תרפ"ז ס"ה.
 (יא) סעיף ד.
 (יב) שבת צז, א.
 (יג) ח"ג רכה, ב.
 (יד) תקו"ז תס"ט (קיב, א. קיד, א).
 (טו) ראה בד"ה הנ"ל תרפ"ז ס"ג וסט"ו.
 (טז) אסת"ר פ"ו, ב.
 (יז) בד"ה הנ"ל תרפ"ז סט"ו.
 (יח) אסת"ר ט, כג.
 (יט) כ"ה גם ברד"ה וקבל היהודים בתו"א מג"א צו, ג. ובכ"מ – נסמנו ברד"ה וקבל היהודים ה'תשי"א (תורת מנחם סה"מ מלוקט אדר"סיון ע' נד הערה 4).
 (כ) שבת פח, א.
 (כא) אסת"ר ט, כז.
 (כב) מהמשך הענינים בהמאמר ובתו"א שבהערה הבאה (וראה גם תו"א שם צט, רע"א. ובכ"מ) משמע, דזה שקבלוה בימי אחשורוש הוא בזמן הגזירה. ובפרש"י ד"ה בימי אחשורוש "מאהבת הנס שנעשה להם". ואולי יש לומר דשני ענינים בזה – ראה לקמן ס"ט.
 (כג) כ"ה גם בתו"א מג"א צח, א דוקבל היהודים את אשר החלו לעשות הוא ע"ד "קיימו מה שקבלו" – אף שלכאורה הם שני ענינים שונים, ראה תורת מנחם סה"מ מלוקט אדר"סיון ע' נד הערה 4.
 (כד) הביאור בדיוק לשון זה – ראה ד"ה וקבל היהודים דפורים קטן ה'תשל"ח ס"א (תורת מנחם סה"מ מלוקט אדר"סיון ע' מד).
 (כה) ראה ב"ר פט"ז, ה "כל המלכויות נקראו על שם מצרים על שם שהם מצירות לישראל".
 (כו) וארא ו, ט.
 (כז) מג"א צא, ב. צט, א. צט, ב. וראה גם במקומות שנסמנו תורת מנחם סה"מ מלוקט אדר"סיון ריש ע' נה הערה 12.
 (כח) שזהו חידוש גדול יותר, כי בנוגע לאמונה, גם קל שבקלים מוסר נפשו (תניא פ"ח. ובכ"מ).
 (כט) שזהו חידוש גדול עוד יותר, כמובן בפשטות.
 (ל) ראה הערות הקודמות.
 (לא) ראה המשך תער"ב ח"א פס"א (ע' קיד). וראה גם המשך הנ"ל ח"ב ע' קפב "האמונה כו' משום דמזלי' חזי,

- דהנשמה כמו שהיא למעלה היא רואה כו', וכן ענין האמונה שמצד עצם הנשמה".
- (לב) לשון הגמרא – מגילה ג, א.
- (לג) שלכן "אין עד נעשה דיין" (ד"ה כו, א). וראה לקו"ש ח"ו ע' 121. וש"נ.
- (לד) תו"א משפטים עה, ב, ובכ"מ. וראה גם תניא רפמ"ב.
- (לה) סעיף יא.
- (לו) משא"כ בתניא שם "יורדין ניצוצין מנשמת מרע"ה כו' ללמד דעת את העם".
- (לז) ראה לקמן הערה נו.
- (לח) סעיף ג.
- (לט) ראה ויק"ר פ"ט, א. במדבר"ר פי"ט, ג. וש"נ.
- (מ) ע"ד הפירוש בלשון המשנה (אבות רפ"ג) "דין וחשבון" (דין ואח"כ חשבון) – ע"פ דברי המשנה (שם מט"ז) ש"נפרעין ממנו מדעתו ושלא מדעתו", שלאחרי שהאדם פוסק מדעתו דינו של חברו, פוסק דין לעצמו שלא מדעתו, כיון שע"פ "דין" זה עושים "חשבון" בנוגע למצבו הוא (ראה לקו"ש ח"ו ע' 283. וש"נ).
- (מא) להעיר, דבפנים המאמר (סט"ו) מובא (רק) "זמן הגלות", ובה"קיצור" – "זמן הגלות והגזירה".
- (מב) אסתר ח, טז.
- (מג) ראה מגילה טז, ב.
- (מד) אסתר ח, א.
- (מה) מגילה יד, א.
- (מו) ראה ירושלמי יומא פ"א ה"א (ד, ב). מדרש תהלים עה"פ קלז, ז.
- (מז) להעיר מהידוע ש"לפני... רשב"י לא נחרב הבית כלל" (פלח הרמון שמות ז ע' בשם אדה"ז).
- (מח) מאמרי אדה"ז הקצרים ע' תג.
- (מט) כ"ה במאמרי אדה"ז הקצרים שם. וראה זהר חדש ס"פ נח (כג, ד): דאי יחזרון בתשובה רישי כנישתא או חדא כנישתא יתכנס כל גלותא.
- (נ) טעהמ"צ להאריז"ל פ' וירא. לקו"ת ברכה צז, ב. המשך וככה תרל"ז פס"ג (ע' צט).
- (נא) הובא בפרש מצות התפלה להצ"צ פ"מ (קלח, סע"א).
- (נב) שבת פח, א.
- (נג) תו"א מג"א צח, ד ואילך. ובכ"מ. וראה גם בד"ה הנ"ל תרפ"ז סוס"ב.
- (נד) להעיר גם מהמשך תער"ב ח"ב ע' תתקצו.
- (נה) וראה ד"ה כלילה ההוא ה'תשכ"ה ס"ח, ובהערה 49 שם (תורת מנחם סה"מ מלוקט אדרסיון ע' עח).
- (נו) ועד"ז הוא בנוגע להמשכת האמונה בפנימיות (בדעת), דזה שהאמונה פועלת על הדעת הוא יתרון ועילוי לגבי ענין המס"נ.
- ויש לומר, דהמשכת האמונה בדעת, זה שנמשך בגילוי היא האמונה שמצד מזלי' חזי (מקיף דחי*), אלא שהחיבור דהאמונה שלמעלה מדעת עם הדעת הוא ע"י המשכת עצם הנשמה [היינו שהגילוי דעצם הנשמה הוא רק נתינת כח לבח"י האמונה שמצד המקיף דחי' שתתחבר עם הדעת, ולא שמתגלית עצם הנשמה עצמה]. משא"כ זה שגילוי אלקות נוגע לעצם מציאותו, שלכן הוא נשבר ונדכא מזה שבזמן הגלות לא יש גילוי אלקות (ראה לעיל ס"ט) – הרי הגילוי דהתקשרות העצמית שמצד עצם הנשמה שמתגלית בזה שגילוי אלקות נוגע לעצם מציאותו הוא [נוסף על אופן דנתינת כח, גם] שהתקשרות העצמית עצמה מאירה בגילוי (בדוגמת הגילוי שלה בענין המס"נ), וגם גילוי זה (דעצם הנשמה עצמה) מתחבר עם הציור דכחות הגלויים.
- (* ראה סה"מ עת"ר ס"ע קנד. ובכ"מ.
- (נז) ראה גם תורת מנחם סה"מ מלוקט תמודאלול ע' רנד.
- (נח) סעיף ד' – הובא לעיל ס"ב.
- (נט) וראה המשך תער"ב ח"א פס"א, שבראי' ישנם חילוקי דרגות, וזה שהאמונה היא בכל ישראל בשוה הוא לפי שרשרה הוא התקשרות העצמית שמצד עצם הנשמה (שלמעלה ממזלי' חזי).
- (ס) ראה תניא פרק לב.
- (סא) סעיף ד.
- (סב) משלי כ, כד.
- (סג) ראה בהמאמר סט"ו.